

Magnificent Scripture



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THE TANAKH



Genesis



Genesis 1:1 God did create the Heaven in the beginning. God did create the Earth in the beginning.

Genesis 1:2 The Earth was without form and void. Darkness was on the face of the deep. The "Spirit of God" did hover over the face of the waters.

Genesis 1:3 God did say "Let there be light". Light was made.

Genesis 1:4 God did see the light was good. God did divide the light from the dark.

Genesis 1:5 God did call the light Day. God did call the dark Night. The "first day" did come with the evening and the morning.

Genesis 1:6 God did say "Let there be a firmament in the midst of the waters". God did say "let it divide the waters from the waters".

Genesis 1:7 God did make the firmament. God did divide the waters under the firmament from the waters above the firmament.

Genesis 1:8 God did call the firmament Heaven. Heaven is a firmament. The "second day" did come with the evening and the morning.

Genesis 1:9 God did say "Let the waters under the Heaven be gathered together unto one place". God did say "let the dry land appear".

Genesis 1:10 God did call the dry land Earth. Earth is dry land. God did call the waters the sea. God did see that it was good.

Genesis 1:11 God did say "Let the Earth bring forth grass, the herb yielding seed,". God did say "and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the Earth".

Genesis 1:12 The Earth did grow grass. The herb did yield seeds. The tree did yield fruit with seeds inside. God did see that it was good.

Genesis 1:13 The "third day" did come with the evening and the morning.

Genesis 1:14 God did say "Let there be lights in the firmament of the Heaven to divide the day from the night". God did say "let them be for signs, and for seasons, and for days, and years".

Genesis 1:15 God did say "let them be for lights in the firmament of the Heaven to give light upon the Earth".

Genesis 1:16 God did make two great lights. The "greater light" did rule the day. The "lesser light" did rule the night. God did make the stars also.

Genesis 1:17 God did set the lights in the firmament of the Heaven to give light upon the Earth.

Genesis 1:18 The lights did rule over the day and the night. The lights did divide the light from the dark. God did see that it was good.

Genesis 1:19 The "fourth day" did come with the evening and the morning.

Genesis 1:20 God did say "Let the waters bring forth abundantly the moving creature that hath life". God did say "and fowl that may fly above the Earth in the open firmament of Heaven".

Genesis 1:21 God did create great sea-monsters. God did create every living creature that moves. The waters did bring living creatures. God did create fowl. God did see that it was good.

Genesis 1:22 God did bless the creatures. God did say "Be fruitful, and multiply, and fill the waters in the seas". God did say "and let fowl multiply in the Earth". The fish were told by God to reproduce to fill the waters. The fowl were told by God to reproduce to fill the Earth.

Genesis 1:23 The "fifth day" did come with the evening and the morning.

Genesis 1:24 God did say "Let the Earth bring forth the living creature after his kind". God did say ", cattle, and creeping thing, and beast of the Earth after his kind".

Genesis 1:25 God did make the beast of the Earth. God did make the cattle. God did make everything that creeps on the Earth. God did see that it was good.

Genesis 1:26 God did say "Let us make man in our image, after our likeness:". God did say "and let them have dominion over the fish of the sea, and over the fowl of the air". God did say "and over the cattle, and over all the Earth". God did say "over every creeping thing that creepeth upon the Earth". Mankind was made by God to rule over the animals of the Earth.

Genesis 1:27 God did create a man in God's image. God did create a male. God did create a female. The male is part of mankind. The female is part of mankind.

Genesis 1:28 God did bless male and female. God did say "Be fruitful, and multiply, and replenish the Earth, and subdue it". God did say "and have dominion over the fish of the sea, and over the fowl of the air". God did say "and over every living thing that moveth upon the Earth" to mankind. Mankind was told by God to reproduce to populate the Earth.

Genesis 1:29 God did say "Behold, I have given you every herb bearing seed, which is upon the face of all the Earth". God did say "and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat". The plants were given to mankind by God for food. Plants are food.

Genesis 1:30 God did say "And to every beast of the Earth, and to every fowl of the air". God did say "and to every thing that creepeth upon the Earth, wherein there is life". God did say "I have given every green herb for meat". The animals were given to mankind by God for food. Animals are food.

Genesis 1:31 God did see everything that God did make. God did see that it was very good. The "sixth day" did come with the evening and the morning.



Genesis 2:1 God did finish the Heavens and the Earth.

Genesis 2:2 God did end his work on the "seventh day". God did rest on the "seventh day".

Genesis 2:3 God did bless the "seventh day". God did sanctify the "seventh day" because God did rest on the "seventh day".

Genesis 2:4 The Heavens were created by God. The Earth was created by God.

Genesis 2:5 The plants did grow in the field without rain upon the Earth. Mankind did not till the ground.

Genesis 2:6 A mist did rise from the Earth. The mist did water the whole ground.

Genesis 2:7 God did form man of the dust of the ground. God did breathe into man's nostrils the "breath of life". Man did become a living soul from the "breath of life".

Genesis 2:8 God did plant a garden to the east of Eden. God did plant the "garden of Eden". The "garden of Eden" was a garden. God did put the man in the "garden of Eden".

Genesis 2:9 God did grow every tree out of the ground that is pleasant to the sight and good for food. The "tree of life" was a tree in the midst of the "garden of Eden". The "tree of knowledge of good and evil" was a tree in the "garden of Eden". The "tree of life" was in the midst of the "garden of Eden". The "tree of knowledge of good and evil" was in the "garden of Eden".

Genesis 2:10 The "river of Eden" is a river. A "river of Eden" did go out of Eden to water the "garden of Eden". The "river of Eden" was parted and did become into 4 rivers.

Genesis 2:11 Pishon is a river. Pishon is part of the "river of Eden". Pishon is the first part of the "river of Eden". Pishon did pass the land of Havilah. Havilah did have gold.

Genesis 2:12 Havilah did have bdellium and onyx.

Genesis 2:13 Gihon is a river. Gihon is part of the "river of Eden". Gihon is the second part of the "river of Eden". Gihon did pass the land of Cush.

Genesis 2:14 Tigris is a river. Tigris is part of the "river of Eden". Tigris is the third part of the "river of Eden". Tigris did flow to the east of Asshur. Euphrates is a river. Euphrates is part of the "river of Eden". Euphrates is the fourth part of the "river of Eden".

Genesis 2:15 God did put the mankind into the "garden of Eden" to care for the garden.

Genesis 2:16 God did say "Of every tree of the garden thou mayest freely eat" to the man. Mankind could eat from the "garden of Eden".

Genesis 2:17 God did say "But of the tree of the knowledge of good and evil, thou shalt not eat of it". God did say "for in the day that thou eatest thereof thou shalt surely die". Mankind could not eat from the "tree of knowledge of good and evil".

Genesis 2:18 God did say "It is not good that the man should be alone; I will make him an help meet for him". God did see that mankind was alone in the "garden of Eden". God did decide to make other things in the "garden of Eden" because mankind was alone.

Genesis 2:19 God did form every beast of the field out of the ground. God did form every fowl of the air out of the ground. God did give the man a name. Adam is the name of the man that God did create. Adam did name the animals.

Genesis 2:20 Adam did name all of the animals. Adam did not have help.

Genesis 2:21 God did put Adam to sleep. God did take a rib from Adam then God did heal Adam.

Genesis 2:22 God did make a woman from the rib of Adam. God did bring the woman to Adam.

Genesis 2:23 Adam did say "This is now bone of my bones, and flesh of my flesh". Adam did say "she shall be called Woman, because she was taken out of Man". The woman was called a Woman because the woman was taken out of a Man.

Genesis 2:24 A man shall leave his father and his mother. A man shall join with his wife. A man shall make a union with his wife.

Genesis 2:25 The man was not ashamed to be naked. The woman was not ashamed to be naked.



Genesis 3:1 The serpent was the most cunning of any beast of the field that God did make. The serpent did say "Yea, hath God said, Ye shall not eat of every tree of the garden?" to the woman. The serpent did ask the woman about eating in the "garden of Eden".

Genesis 3:2 The woman did say "We may eat of the fruit of the trees of the garden" to the serpent. Mankind could eat of the garden.

Genesis 3:3 The woman did say "But of the fruit of the tree which is in the midst of the garden". The woman did say "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" to the serpent. Mankind would die from eating of the "tree of knowledge of good and evil".

Genesis 3:4 The serpent did say "Ye shall not surely die" to the woman. The serpent did say that mankind would not die from eating of the "tree of knowledge of good and evil".

Genesis 3:5 The serpent did say "For God doth know that in the day ye eat thereof, then your eyes shall be opened" to the woman. The serpent did say "and ye shall be as gods, knowing good and evil" to the woman. The serpent did state that mankind would not die from eating from the "tree of knowledge of good and evil". The serpent did state that mankind would become Gods from eating from the "tree of knowledge of good and evil".

Genesis 3:6 The woman did see the "tree of knowledge of good and evil" as good for food. The woman did see the "tree of knowledge of good and evil" as pleasant to the eyes. The woman did see the "tree of knowledge of good and evil" to be desired to make someone wise. The woman did take the fruit from the "tree of knowledge of good and evil". The woman did eat the fruit from the "tree of knowledge of good and evil". The woman did give the fruit of the "tree of knowledge of good and evil" to Adam. Adam did eat the fruit from the "tree of knowledge of good and evil".

Genesis 3:7 Adam did know that he was naked after eating the fruit. The woman did know that she was naked after eating the fruit. Adam did sew "fig leaves" together to make aprons to wear. The woman did sew "fig leaves" together to make aprons to wear.

Genesis 3:8 Adam did hide with the woman from God between the trees in the "garden of Eden".

Genesis 3:9 God did say "Where art thou?" to Adam. God did look for Adam.

Genesis 3:10 Adam did say "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" to God. Adam was afraid of God because Adam was naked.

Genesis 3:11 God did say "Who told thee that thou wast naked?". God did say "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?". God did ask how Adam did know about nakedness.

Genesis 3:12 Adam did say "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" to God. Adam did state that the woman did give the fruit to Adam. Adam did state that Adam did eat the fruit.

Genesis 3:13 God did say "What is this that thou hast done?" to the woman. The woman did say "The serpent beguiled me, and I did eat" to God. God did ask the woman about the fruit. The woman did state that the serpent did lie to the woman.

Genesis 3:14 God did say "Because thou hast done this, thou art cursed above all cattle" to the serpent. God did say "and above every beast of the field; upon thy belly shalt thou go" to the serpent. God did say "and dust shalt thou eat all the days of thy life:" to the serpent. God did curse the serpent with a harsh existence.

Genesis 3:15 God did say "And I will put enmity between thee and the woman, and between thy seed and her seed" to the serpent. God did say "it shall bruise thy head, and thou shalt bruise his heel" to the serpent. God did make the serpent an enemy to mankind.

Genesis 3:16 God did say "I will greatly multiply thy sorrow and thy conception" to woman. God did say "in sorrow thou shalt bring forth children" to woman. God did say "and thy desire shall be to thy husband, and he shall rule over thee" to the woman. God did punish the woman with pain during childbirth for eating from the "tree of knowledge of good and evil". God did place the men as the ruler of women.

Genesis 3:17 God did say "Because thou hast hearkened unto the voice of thy wife" to Adam. God did say "and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:" to Adam. God did say "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;" to Adam. God did punish Adam for eating the fruit from the "tree of knowledge of good and evil".

Genesis 3:18 God did say "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field" to Adam. God did punish mankind with the pain of work.

Genesis 3:19 God did say "In the sweat of thy face shalt thou eat bread, till thou return unto the ground;" to Adam. God did say "for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" to Adam. God did punish mankind with a finite lifetime.

Genesis 3:20 Adam did give the woman the name of Eve. Eve is the wife of Adam. Adam is the husband of Eve. Eve was the mother of all living things.

Genesis 3:21 God did make coats of skins for clothing for Adam and Eve.

Genesis 3:22 God did say "Behold, the man is become as one of us, to know good and evil:". God did say "and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever". God did realize that mankind did understand the knowledge of good and evil.

Genesis 3:23 God did expel Adam and Eve from the "garden of Eden".

Genesis 3:24 God did put Cherubims and "sword of flames" at the east of the "garden of Eden". The "sword of flames" did guard the "tree of life".



Genesis 4:1 Eve did conceive. Eve did give birth to Cain. Eve did say "I have gotten a man from the LORD".

Genesis 4:2 Abel is the brother of Cain. Eve did give birth to Abel. Abel was a keeper of sheep. Cain was a tiller of the ground.

Genesis 4:3 Cain did bring an offering of fruit to God.

Genesis 4:4 Abel did bring an offering of livestock to God. God did respect the offering of Abel.

Genesis 4:5 God did not respect the offering of Cain. Cain was very angry and depressed.

Genesis 4:6 God did say "Why art thou wroth? and why is thy countenance fallen?" to Cain. God did question why Cain was sad.

Genesis 4:7 God did say "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" to Cain. God did say "And unto thee shall be his desire, and thou shalt rule over him" to Cain. God was not pleased with the offering from Cain.

Genesis 4:8 Cain did talk with Abel. Cain did kill Abel in a field.

Genesis 4:9 God did say "Where is Abel thy brother?" to Cain. Cain did say "I know not: Am I my brother's keeper?" to God. Cain did lie to God about Abel.

Genesis 4:10 God did say "What hast thou done? the voice of thy brother's blood crieth unto me from the ground" to Cain. God did know that Cain did kill Abel.

Genesis 4:11 God did say "And now art thou cursed from the earth," to Cain. God did say "which hath opened her mouth to receive thy brother's blood from thy hand" to Cain. God did punish Cain because Cain did kill Abel.

Genesis 4:12 God did say "When thou tillest the ground, it shall not henceforth yield unto thee her strength;" to Cain. God did say "a fugitive and a wanderer shalt thou be in the earth" to Cain.

Genesis 4:13 Cain did say "My punishment is greater than I can bear" to God. Cain was sad with the punishment from God.

Genesis 4:14 Cain did say "Behold, thou hast driven me out this day from the face of the earth;" to God. Cain did say "and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth;" to God. Cain did say "and it shall come to pass, that every one that findeth me shall slay me" to God. Cain was afraid that other men might kill Cain.

Genesis 4:15 God did say "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold". God did put a mark upon Cain to warn anyone from killing Cain.

Genesis 4:16 Cain was banished from God. Cain did go to live in the land of Nod on the east of Eden.

Genesis 4:17 Cain did have a wife. Enoch was the son of Cain. Enoch was a city. Cain did build a city with the name of Enoch.

Genesis 4:18 Irad was the child of Enoch. Mehujael was the child of Irad. Methusael was the child of Mehujael. Lamech was the child of Methusael.

Genesis 4:19 Lamech did have two wives. Adah was a wife of Lamech. Zillah was a wife of Lamech.

Genesis 4:20 Jabal was a child of Adah. Jabal was the father of people who did dwell in tents. Jabal was the father of people who do have cattle.

Genesis 4:21 Jubal was a child of Adah. Jubal was a brother of Jabal. Jubal was the father of people who did play the harp. Jubal was the father of people who did play the organ.

Genesis 4:22 Tubalcain was a child of Zillah. Naamah was a child of Zillah. Naamah was a sister of Tubalcain. Tubalcain was the instructor of people who did craft in brass. Tubalcain was the instructor of people who did craft in iron.

Genesis 4:23 Lamech did say "Hear my voice; ye wives of Lamech, hearken unto my speech:" to Adah and Zillah. Lamech did say " for I have slain a man to my wounding, and a young man to my hurt" to Adah and Zillah.

Genesis 4:24 Lamech did kill Cain.

Genesis 4:25 Eve did give birth to Seth. Eve did say "God hath appointed me another seed instead of Abel, whom Cain slew".

Genesis 4:26 Enosh was the child of Seth. Mankind did begin to pray to God.



Genesis 5:1 Genesis is about the generations of Adam. God did create man in the image of God.

Genesis 5:2 God did create male and female. God did bless male and female. God did name the man Adam.

Genesis 5:3 Adam did live for 130 years then Adam did have a son. Adam did have a son with the name of Seth.

Genesis 5:4 Adam did live for 800 years after the birth of Seth. Adam did have sons and daughters.

Genesis 5:5 Adam did live for 930 years.

Genesis 5:6 Seth did live for 105 years then Seth did have a son. Seth did have a son with the name of Enosh.

Genesis 5:7 Seth did live for 807 years after the birth of Enosh. Seth did have sons and daughters.

Genesis 5:8 Seth did live for 912 years.

Genesis 5:9 Enosh did live for 90 years then Enosh did have a son. Enosh did have a son with the name of Kenan.

Genesis 5:10 Enosh did live for 815 years after the birth of Kenan. Enosh did have sons and daughters.

Genesis 5:11 Enos did live for 905 years.

Genesis 5:12 Kenan did live for 70 years then Kenan did have a son. Kenan did have a son with the name of Mahalalel.

Genesis 5:13 Kenan did live for 840 years after the birth of Mahalalel. Kenan did have sons and daughters.

Genesis 5:14 Kenan did live for 910 years.

Genesis 5:15 Mahalalel did live for 65 years then Mahalalel did have a son. Mahalalel did have a son with the name of Jared.

Genesis 5:16 Mahalalel did live for 830 years after the birth of Jared. Mahalalel did have sons and daughters.

Genesis 5:17 Mahalalel did live for 895 years.

Genesis 5:18 Jared did live for 162 years then Jared did have a son. Jared did have a son with the name of Enoch.

Genesis 5:19 Jared did live for 800 years after the birth of Enoch. Jared did have sons and daughters.

Genesis 5:20 Jared did live for 962 years.

Genesis 5:21 Enoch did live for 65 years then Enoch did have a son. Enoch did have a son with the name of Methuselah.

Genesis 5:22 Enoch did live for 300 years after the birth of Methuselah. Enoch did walk with God after the birth of Methuselah. Enoch did have sons and daughters.

Genesis 5:23 Enoch did live for 365 years.

Genesis 5:24 Enoch did walk with God. God did take Enoch.

Genesis 5:25 Methuselah did live for 187 years then Methuselah did have a son. Methuselah did have a son with the name of Shem.

Genesis 5:26 Methuselah did live for 782 years after the birth of Shem. Methuselah did have sons and daughters.

Genesis 5:27 Methuselah did live for 969 years.

Genesis 5:28 Shem did live for 182 years then Shem did have a son.

Genesis 5:29 Shem did have a son with the name of Noah. Shem did say "This same shall comfort us concerning our work and toil of our hands,". Shem did say "because of the ground which the LORD hath cursed".

Genesis 5:30 Shem did live for 595 years after the birth of Noah. Shem did have sons and daughters.

Genesis 5:31 Shem did live for 777 years.

Genesis 5:32 Noah did live for 500 years then Noah did have 3 sons. Noah did have a son with the name of Shem. Noah did have a son with the name of Ham. Noah did have a son with the name of Japheth.



Genesis 6:1 Mankind did begin to multiply on Earth. Men did begin to have daughters.

Genesis 6:2 The "sons of God" did see the daughters of men as fair. The "sons of God" did make wives of all daughters that were chosen. Angels is also known as "sons of God".

Genesis 6:3 God did say "My spirit shall not always strive with man, for that he also is flesh". God did say "yet his days shall be an hundred and twenty years". God did limit mankind to a lifetime of 120 years.

Genesis 6:4 Giants did exist on the Earth in those days. Nephilim did exist on the Earth in those days. The "sons of God" did have children with the daughters of men. The "children of the sons of God" did grow old and renown. Nephilim are the children between angels and mankind.

Genesis 6:5 God did see the wickedness of man as great in the Earth. God did see every imagination of the thoughts of the hearts of man. The thoughts were evil continually.

Genesis 6:6 God did repent that God had made man on the Earth. God was grieved at his heart.

Genesis 6:7 God did say "I will destroy man whom I have created from the face of the Earth;". God did say "both man, and beast, and the creeping thing, and the fowls of the air". God did say "for it repenteth me that I have made them". God did decide to destroy mankind because of the wickedness of mankind. God was sad because God did create mankind.

Genesis 6:8 Noah did find grace in the eyes of God.

Genesis 6:9 Noah was a just man. Noah was perfect in his generations. Noah did walk with God.

Genesis 6:10 Noah did have 3 sons. Shem was a son of Noah. Ham was a son of Noah. Japheth was a son of Noah.

Genesis 6:11 The Earth was corrupt before God. The Earth was filled with violence.

Genesis 6:12 God did look upon the Earth. God saw that the Earth was corrupt. Flesh did corrupt the way upon the Earth.

Genesis 6:13 God did say "The end of all flesh is come before me; for the Earth is filled with violence through them" to Noah. God did say "and, behold, I will destroy them with the Earth" to Noah. God did tell Noah that the Earth would be destroyed.

Genesis 6:14 God did say "Make thee an ark of gopher wood;" to Noah. God did say "rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" to Noah. God did tell Noah to make an ark.

Genesis 6:15 God did say "And this is the fashion which thou shalt make it of:" to Noah. God did say "The length of the ark shall be three hundred cubits," to Noah. God did say "the breadth of it fifty cubits, and the height of it thirty cubits" to Noah. God did tell Noah how large to build the ark.

Genesis 6:16 God did say "A window shalt thou make to the ark, and in a cubit shalt thou finish it above;" to Noah. God did say "and the door of the ark shalt thou set in the side thereof;" to Noah. God did say "with lower, second, and third stories shalt thou make it" to Noah. God did tell Noah how to build the ark.

Genesis 6:17 God did say "And, behold, I, even I, do bring a flood of waters upon the Earth," to Noah. God did say "to destroy all flesh, wherein is the breath of life, from under heaven;" to Noah. God did say "and every thing that is in the Earth shall die" to Noah. God did tell Noah that the Earth would be destroyed by flood.

Genesis 6:18 God did say "But with thee will I establish my covenant;" to Noah. God did say "and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee" to Noah. God did tell Noah to survive the flood in the ark.

Genesis 6:19 God did say "And of every living thing of all flesh, two of every sort shalt thou bring into the ark" to Noah. God did say "to keep them alive with thee; they shall be male and female" to Noah. God did tell Noah to bring pairs of animals in the ark.

Genesis 6:20 God did say "Of fowls after their kind, and of cattle after their kind," to Noah. God did say "of every creeping thing of the Earth after his kind," to Noah. God did say "two of every sort shall come unto thee, to keep them alive" to Noah.

Genesis 6:21 God did say "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee" to Noah. God did say "and it shall be for food for thee, and for them" to Noah. God did tell Noah to pack food in the ark.

Genesis 6:22 Noah did do all that God did command.



Genesis 7:1 God did say "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" to Noah. God did tell Noah to enter the ark.

Genesis 7:2 God did say "Of every clean beast thou shalt take to thee by sevens, the male and his female:" to Noah. God did say "and of beasts that are not clean by two, the male and his female" to Noah. God did tell Noah to take 7 of every clean animal.

Genesis 7:3 God did say "Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the Earth" to Noah. God did tell Noah to take 7 of every bird.

Genesis 7:4 God did say "For yet seven days, and I will cause it to rain upon the Earth forty days and forty nights" to Noah. God did say "and every living substance that I have made will I destroy from off the face of the Earth" to Noah. God did tell Noah that rain would fall for 40 days and 40 nights.

Genesis 7:5 Noah did do as commanded by God.

Genesis 7:6 Noah was 600 years old when the flood of waters was on the Earth.

Genesis 7:7 Noah did go into the ark because of the waters of the flood. "Noah's family" did go into the ark because of the waters of the flood.

Genesis 7:8 "Clean beasts" did go into the ark because of the waters of the flood. "Unclean beasts" did go into the ark because of the waters of the flood. Fowl did go into the ark because of the waters of the flood. "Unclean beasts" did go into the ark because of the waters of the flood. Animals did go into the ark because of the waters of the flood.

Genesis 7:9 "Male animals" did go into the ark because of the waters of the flood. "Female animals" did go into the ark because of the waters of the flood.

Genesis 7:10 The Earth was flooded with water after 7 days.

Genesis 7:11 The rain did start when Noah was 600 years old 2 months and 17 days.

Genesis 7:12 The rain did fall on the Earth for 40 days and 40 nights.

Genesis 7:13 "Noah's family" did go into the ark when the rain did start.

Genesis 7:14 The animals did go into the ark when the rain did start.

Genesis 7:15 "Male animals" did go into the ark when the rain did start. "Female animals" did go into the ark when the rain did start.

Genesis 7:16 "Male animals" did go into the ark when the rain did start. "Female animals" did go into the ark when the rain did start.

Genesis 7:17 The flood did last for 40 days upon the Earth. The waters did increase during the flood to raise the ark above the Earth.

Genesis 7:18 The waters did increase upon the Earth. The ark did go upon the face of the waters.

Genesis 7:19 The waters did cover the high hills under the heaven.

Genesis 7:20 The waters did exceed more than 15 cubits. The mountains were covered with water.

Genesis 7:21 Everything did die on Earth in the flood.

Genesis 7:22 Everything that did breathe air on land did die in the flood.

Genesis 7:23 Everything did get destroyed in the flood. Noah did remain alive in the ark. "Noah's family" did remain alive in the ark. The animals did remain alive in the ark.

Genesis 7:24 The waters did stay upon the Earth for 150 days.



Genesis 8:1 God did remember Noah and the ark. God did make a wind to blow over the Earth to dry the waters.

Genesis 8:2 The fountains did stop. The rain did stop.

Genesis 8:3 The waters did stop flowing after 150 days.

Genesis 8:4 The ark did settle in the seventh month on the seventeenth day upon the mountains of Ararat.

Genesis 8:5 The waters did decrease until the tenth month on the first day of the month as the tops of the mountains were seen.

Genesis 8:6 Noah did open the window of the ark after 40 days.

Genesis 8:7 Noah did send a raven to check on the waters until the waters were gone.

Genesis 8:8 Noah did send a dove to check on the waters until the waters were gone.

Genesis 8:9 The dove did fly to check on the water. The dove did return to Noah on the ark after flying over the Earth.

Genesis 8:10 Noah did stay on the ark for 7 more days. Noah did send the dove out of the ark.

Genesis 8:11 The dove did return in the evening with an "olive leaf" in the beak of the dove. Noah did know that the waters were back to normal.

Genesis 8:12 Noah stayed on the ark for 7 more days. Noah did send the dove again. The dove did not return.

Genesis 8:13 The waters did dry off the Earth after 601 years in the first month on the first day. Noah did remove the covering of the ark. Noah did see that the face of the ground was dry.

Genesis 8:14 The Earth was dry in the second month on the 27th day.

Genesis 8:15 God did speak to Noah.

Genesis 8:16 God did say "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee" to Noah. God did tell Noah to leave the ark.

Genesis 8:17 God did say "Bring forth with thee every living thing that is with thee, of all flesh, both of fowl,". God did say "and of cattle, and of every creeping thing that creepeth upon the Earth;". God did say "that they may breed abundantly in the Earth, and be fruitful, and multiply upon the Earth". God did tell Noah to remove all animals from the ark. The animals were commanded by God to reproduce to fill the Earth. "Noah's family" was commanded by God to reproduce to fill the Earth.

Genesis 8:18 Noah did leave the ark. "Noah's family" did leave the ark.

Genesis 8:19 The animals did leave the ark.

Genesis 8:20 Noah did build an altar to God. Noah did burn offerings of animals on the altar to God.

Genesis 8:21 God did smell the burning animals. God did say "I will not again curse the ground any more for man's sake;" in the heart of God. God did say "for the imagination of man's heart is evil from his youth;" in the heart of God. God did say "neither will I again smite any more every thing living, as I have done" in the heart of God. God would not kill everything again. God would not curse the Earth because of mankind again.

Genesis 8:22 God did say "While the Earth remaineth, seedtime and harvest, and cold and heat,". God did say "and summer and winter, and day and night shall not cease". God did decide that the Earth would continue to exist.



Genesis 9:1 God did bless Noah and his sons. God did bless the sons of Noah. God did say "Be fruitful, and multiply, and replenish the Earth" to Noah. God did say "Be fruitful, and multiply, and replenish the Earth" to the sons of Noah. The Earth was replenished by the sons of Noah.

Genesis 9:2 God did say "And the fear of you and the dread of you shall be upon every beast of the Earth," to Noah. God did say "and upon every fowl of the air, upon all that moveth upon the Earth," to Noah. God did say "and upon all the fishes of the sea; into your hand are they delivered" to Noah. The animals do fear mankind.

Genesis 9:3 God did say "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" to Noah. The animals are meat to mankind.

Genesis 9:4 God did say "But flesh with the life thereof, which is the blood thereof, shall ye not eat" to Noah. Mankind should not drink blood.

Genesis 9:5 God did say "And surely your blood of your lives will I require;" to Noah. God did say "at the hand of every beast will I require it, and at the hand of man;" to Noah. God did say "at the hand of every man's brother will I require the life of man" to Noah.

Genesis 9:6 God did say "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" to Noah. If a person does hurt a man then the person will be hurt.

Genesis 9:7 God did say "And you, be ye fruitful, and multiply; bring forth abundantly in the Earth, and multiply therein" to "Noah's family".

Genesis 9:8 God did speak to Noah and to the sons of Noah.

Genesis 9:9 God did say "And I, behold, I establish my covenant with you, and with your seed after you;" to Noah and to the sons of Noah.

Genesis 9:10 God did say "And with every living creature that is with you," to Noah and to the sons of Noah. God did say "of the fowl, of the cattle, and of every beast of the Earth with you;" to Noah and to the sons of Noah. God did say "from all that go out of the ark, to every beast of the Earth" to Noah and to the sons of Noah.

Genesis 9:11 God did say "And I will establish my covenant with you," to Noah and to the sons of Noah. God did say "neither shall all flesh be cut off any more by the waters of a flood;" to Noah and to the sons of Noah. God did say "neither shall there any more be a flood to destroy the Earth" to Noah and to the sons of Noah. God will not destroy the Earth by flood again.

Genesis 9:12 God did say "This is the token of the covenant which I make between me and you" to Noah and to the sons of Noah. God did say "and every living creature that is with you, for perpetual generations" to Noah and to the sons of Noah. God did make a covenant to mankind to never use a flood to destroy the Earth again.

Genesis 9:13 God did say "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the Earth" to Noah and to the sons of Noah. A rainbow is a token of the covenant by God to never use a flood against the Earth again.

Genesis 9:14 God did say "And it shall come to pass, when I bring a cloud over the Earth, that the bow shall be seen in the cloud:" to Noah and to the sons of Noah. The rainbow will be seen in the clouds.

Genesis 9:15 God did say "And I will remember my covenant, which is between me and you" to Noah and to the sons of Noah. God did say "and every living creature of all flesh;" to Noah and to the sons of Noah. God did say "and the waters shall no more become a flood to destroy all flesh" to Noah and to the sons of Noah. God did remember the promise.

Genesis 9:16 God did say "And the bow shall be in the cloud; and I will look upon it" to Noah and to the sons of Noah. God did say "that I may remember the everlasting covenant" to Noah and to the sons of Noah. God did say "between God and every living creature of all flesh that is upon the Earth" to Noah and to the sons of Noah.

Genesis 9:17 God did say "This is the token of the covenant," to Noah and to the sons of Noah. God did say "which I have established between me and all flesh that is upon the Earth" to Noah and to the sons of Noah.

Genesis 9:18 Shem did leave the ark. Ham did leave the ark. Japheth did leave the ark. Ham was the father of Canaan.

Genesis 9:19 The Earth was covered by the sons of Noah.

Genesis 9:20 Noah was an husbandman. Noah did plant a vineyard.

Genesis 9:21 Noah did drink of the wine. Noah was drunken and naked within a tent.

Genesis 9:22 Ham did see the nakedness of Noah. Ham did tell his two brethren.

Genesis 9:23 The brethren did not see the nakedness of Noah. The brethren did cover Noah with a garment.

Genesis 9:24 Noah did become sober. Noah did know who did clothe him.

Genesis 9:25 Noah did curse Ham.

Genesis 9:26 Noah did bless Shem with control of Canaan.

Genesis 9:27 Noah did bless Japheth with control of Canaan.

Genesis 9:28 Noah did live 350 years after the flood.

Genesis 9:29 Noah did live for 950 years until death.



Genesis 10:1 The generations did grow from the sons of Noah after the flood.

Genesis 10:2 Japheth did have 7 sons. Gomer was a son of Japheth. Magog was a son of Japheth. Madai was a son of Japheth. Javan was a son of Japheth. Tubal was a son of Japheth. Meshech was a son of Japheth. Tiras was a son of Japheth.

Genesis 10:3 Gomer did have 3 sons. Ashkenaz was a son of Gomer. Riphath was a son of Gomer. Togarmah was a son of Gomer.

Genesis 10:4 Javan did have 4 sons. Elishah was a son of Javan. Tarshish was a son of Javan. Kittim was a son of Javan. Dodanim was a son of Javan.

Genesis 10:5 The Gentiles did come from the sons of Ham. The Gentiles did have different languages after their families in their nations.

Genesis 10:6 Ham did have 4 sons. Cush was a son of Ham. Mizraim was a son of Ham. Phut was a son of Ham. Canaan was a son of Ham.

Genesis 10:7 Cush did have 6 sons. Seba was a son of Cush. Havilah was a son of Cush. Sabtah was a son of Cush. Raamah was a son of Cush. Sabtechah was a son of Cush. Raamah did have 2 sons. Sheba was a son of Raamah. Dedan was a son of Raamah.

Genesis 10:8 Nimrod was a son of Cush. Nimrod was a mighty man on Earth.

Genesis 10:9 Nimrod was a mighty hunter under God.

Genesis 10:10 Nimrod did have a kingdom. Babel was in the kingdom of Nimrod. Erech was in the kingdom of Nimrod. Accad was in the kingdom of Nimrod. Calneh was in the land of Shinar. Calneh was in the kingdom of Nimrod.

Genesis 10:11 Asshur did come from Calneh. Nineveh was a city. Rehoboth was a city. Calah was a city. Asshur did build Nineveh. Asshur did build Rehoboth. Asshur did build Calah.

Genesis 10:12 Resen was a city. Asshur did build Resen between Nineveh and Calah.

Genesis 10:13 Mizraim did have 7 children. Ludim was a child of Mizraim. Anamim was a child of Mizraim. Lehabim was a child of Mizraim. Naphtuhim was a child of Mizraim.

Genesis 10:14 Pathrusim was a child of Mizraim. Casluhim was a child of Mizraim. Caphtorim was a child of Mizraim. Philistim was from Casluhim.

Genesis 10:15 Sidon was a child of Canaan. Heth was a child of Canaan.

Genesis 10:16 The Jebusite were from Canaan. The Amorite were from Canaan. The Girgasite were from Canaan.

Genesis 10:17 The Hivite were from Canaan. The Arkite were from Canaan. The Sinite were from Canaan.

Genesis 10:18 The Arvadite were from Canaan. The Zemarite were from Canaan. The Hamathite were from Canaan.

Genesis 10:19 Canaan did extend from Sidon to Gaza. Canaan did extend into Sodom and Gomorrah and Admah and Zeboim and Lasha.

Genesis 10:20 Ham did have sons after their families after their tongues in their countries in their nations.

Genesis 10:21 Shem was the father of all the children of Eber.

Genesis 10:22 Shem did have 5 children. Elam was a child of Shem. Asshur was a child of Shem. Arphaxad was a child of Shem. Lud was a child of Shem. Aram was a child of Shem.

Genesis 10:23 Aram did have 4 children. Uz was a child of Aram. Hul was a child of Aram. Gether was a child of Aram. Mash was a child of Aram.

Genesis 10:24 Salah was a child of Arphaxad. Eber was a child of Salah.

Genesis 10:25 Eber did have 2 sons. Peleg was a son of Eber. Joktan was a son of Eber.

Genesis 10:26 Joktan did have 13 sons. Almodad was a son of Joktan. Sheleph was a son of Joktan. Hazarmaveth was a son of Joktan. Jerah was a son of Joktan.

Genesis 10:27 Hadoram was a son of Joktan. Uzal was a son of Joktan. Diklah was a son of Joktan.

Genesis 10:28 Obal was a son of Joktan. Abimael was a son of Joktan. Sheba was a son of Joktan.

Genesis 10:29 Ophir was a son of Joktan. Havilah was a son of Joktan. Jobab was a son of Joktan.

Genesis 10:30 Mesha was the home of the sons of Joktan.

Genesis 10:31 Shem did have sons after their families after their tongues in their lands after their nations.

Genesis 10:32 Noah did have sons after their generations in their nations.



Genesis 11:1 Mankind did speak one language on Earth.

Genesis 11:2 Mankind did journey from the east to a plain in the land of Shinar. Mankind did live in Shinar.

Genesis 11:3 Mankind did build with brick and mortar.

Genesis 11:4 Mankind did decide to build a city and a tall tower. Mankind did decide on a name for the builders of the city and tall tower.

Genesis 11:5 God did come down to see the city and the tower.

Genesis 11:6 God did say "Behold, the people is one, and they have all one language;". God did say "and this they begin to do:". God did say "and now nothing will be withholden from them, which they purpose to do". God did realize that mankind did have one language. God did realize that mankind did build the city and tower.

Genesis 11:7 God did say "Go to, let us go down, and there confound their language;". God did say "that they may not understand one another's speech". God did decide to confound the one language of mankind.

Genesis 11:8 God did scatter mankind across the face of all the Earth. Mankind did leave to build the city.

Genesis 11:9 "Tower of Babel" was the tall tower that was built by mankind. Mankind did create many languages after God did scatter mankind at Babel.

Genesis 11:10 Shem did have a child at 100 years old 2 years after the flood. Arpachshad was a child of Shem.

Genesis 11:11 Shem did live for 500 years after the birth of Arpachshad. Shem did have sons and daughters.

Genesis 11:12 Arpachshad did live for 35 years then Arpachshad had a son. Arpachshad did have a son with the name of Shelah.

Genesis 11:13 Arpachshad did live for 403 years after the birth of Shelah. Arpachshad did have sons and daughters.

Genesis 11:14 Shelah did live for 30 years then Shelah had a son. Shelah did have a son with the name of Eber.

Genesis 11:15 Shelah did live for 403 years after the birth of Eber. Shelah did have sons and daughters.

Genesis 11:16 Eber did live for 34 years then Eber had a son. Eber did have a son with the name of Peleg.

Genesis 11:17 Eber did live for 430 years after the birth of Peleg. Eber did have sons and daughters.

Genesis 11:18 Peleg did live for 30 years then Peleg had a son. Peleg did have a son with the name of Reu.

Genesis 11:19 Peleg did live for 209 years after the birth of Reu. Peleg did have sons and daughters.

Genesis 11:20 Reu did live for 32 years then Reu had a son. Reu did have a son with the name of Serug.

Genesis 11:21 Reu did live for 207 years after the birth of Serug. Reu did have sons and daughters.

Genesis 11:22 Serug did live for 30 years then Serug had a son. Serug did have a son with the name of Nahor.

Genesis 11:23 Serug did live for 200 years after the birth of Nahor. Serug did have sons and daughters.

Genesis 11:24 Nahor did live for 29 years then Nahor had a son. Nahor did have a son with the name of Terah.

Genesis 11:25 Nahor did live for 119 years after the birth of Terah. Nahor did have sons and daughters.

Genesis 11:26 Terah did live for 70 years then Nahor had 3 sons. Terah did have a son with the name of Abram. Terah did have a son with the name of Nahor. Terah did have a son with the name of Haran.

Genesis 11:27 Haran did have a child. Lot was a child of Haran.

Genesis 11:28 Haran did die. Haran did die before Terah in Ur of the Chaldees. Haran was born in Ur of the Chaldees.

Genesis 11:29 Sarai was the wife of Abram. Milcah was the wife of Nahor. Milcah was a daughter of Haran. Haran was the father of Milcah. Haran was the father of Iscah.

Genesis 11:30 Sarai did not have children. Sarai could not have children.

Genesis 11:31 Abram did leave Ur of the Chaldees to go into the land of Canaan to Haran. Terah did leave Ur of the Chaldees to go into the land of Canaan to Haran. Lot did leave Ur of the Chaldees to go into the land of Canaan to Haran. Sarai did leave Ur of the Chaldees to go into the land of Canaan to Haran.

Genesis 11:32 Terah did live for 205 years. Terah did die in Haran.



Genesis 12:1 God did say "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:" to Abram. God did want Abram to go to another land.

Genesis 12:2 God did say "And I will make of thee a great nation," to Abram. God did say "and I will bless thee, and make thy name great; and thou shalt be a blessing:" to Abram. God would make a great nation for Abram.

Genesis 12:3 God did say "And I will bless them that bless thee, and curse him that curseth thee:" to Abram. God did say "and in thee shall all families of the Earth be blessed" to Abram. God would bless Abram. God would protect Abram from enemies. God would smite the enemies of Abram. God would bless all of the families of Abram.

Genesis 12:4 Abram did depart for the land as instructed by God. Lot did go with Abram to the land. Abram was 75 years old when Abram did depart from Haran.

Genesis 12:5 Abram did take Sarai to Canaan. Abram did take his children to Canaan.

Genesis 12:6 Abram did pass through the land into Shechem. Abram did pass through Shechem into the plain of Moreh.

Genesis 12:7 God did appear to Abram. God did say "Unto thy seed will I give this land". God did give the land in Canaan to Abram. Abram did build an altar to God.

Genesis 12:8 Abram did build an altar to God on a mountain to the east of Bethel to the west of Ai.

Genesis 12:9 Abram did journey toward the south.

Genesis 12:10 Egypt did have a famine. Abram did visit Egypt.

Genesis 12:11 Abram did say "Behold now, I know that thou art a fair woman to look upon:" to Sarai outside of Egypt. Abram did believe that Sarai was beautiful.

Genesis 12:12 Abram did say "Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say," to Sarai. Abram did say "This is his wife: and they will kill me, but they will save thee alive" to Sarai. Abram did believe that Egyptians would kill Abram to take Sarai.

Genesis 12:13 Abram did say "Say, I pray thee, thou art my sister:" to Sarai. Abram did say "that it may be well with me for thy sake; and my soul shall live because of thee" to Sarai. Abram did portray Sarai as a sister of Abram.

Genesis 12:14 Egyptians did find Sarai very beautiful.

Genesis 12:15 The princes did see that Sarai was beautiful. The princes did order Sarai before the Pharaoh. Sarai was taken into the house of the Pharaoh.

Genesis 12:16 The Pharaoh did give Abram many animals and servants for Sarai.

Genesis 12:17 God did plague the house of Pharaoh because of Sarai.

Genesis 12:18 Pharaoh did say "What is this that thou hast done unto me?" to Abram. Pharaoh did say "why didst thou not tell me that she was thy wife?" to Abram. Pharaoh did ask Abram about Sarai.

Genesis 12:19 Pharaoh did say "Why saidst thou, She is my sister?" to Abram. Pharaoh did say "so I might have taken her to me to wife:" to Abram. Pharaoh did say "now therefore behold thy wife, take her, and go thy way" to Abram. Pharaoh did return Sarai to Abram.

Genesis 12:20 Pharaoh did send Abram and Sarai out of Egypt.



Genesis 13:1 Abram did leave Egypt with Sarai. Abram did go to the south with Sarai. Abram did leave Egypt with Lot. Abram did go to the south with Lot.

Genesis 13:2 Abram was very rich in cattle. Abram was very rich in silver. Abram was very rich in gold.

Genesis 13:3 Abram did go to Bethel.

Genesis 13:4 Abram did go back to the altar to pray to God.

Genesis 13:5 Lot did have flocks and herds and tents.

Genesis 13:6 Lot could not stay with Abram. The land could not support both Abram and Lot.

Genesis 13:7 "Abram's herdmen" were workers. "Abram's herdmen" did care for the cattle of Abram. "Lot's herdmen" were workers. "Lot's herdmen" did care for the cattle of Lot. "Abram's herdmen" did not like "Lot's herdmen". Canaanites did live in the land currently. Perizzite did live in the land currently.

Genesis 13:8 Abram did say "Let there be no strife, I pray thee, between me and thee," to Lot. Abram did say "and between my herdmen and thy herdmen; for we be brethren" to Lot. Abram did not want strife between the herdmen. Abram did not want strife with Lot.

Genesis 13:9 Abram did say "Is not the whole land before thee? separate thyself, I pray thee, from me:" to Lot. Abram did say "if thou wilt take the left hand, then I will go to the right;" to Lot. Abram did say "or if thou depart to the right hand, then I will go to the left" to Lot. Abram did propose to take the land on the right. Abram did propose the land on the left go to Lot.

Genesis 13:10 Lot did see that the plains were bountiful in the plain of Jordan.

Genesis 13:11 Lot did separate from Abram. Lot did go to the east to the plain of Jordan.

Genesis 13:12 Abram did stay in Canaan. Lot did move toward Sodom.

Genesis 13:13 The people were sinners in Sodom.

Genesis 13:14 God did say "Lift up now thine eyes, and look from the place where thou art" to Abram. God did say "northward, and southward, and eastward, and westward:" to Abram. God did want Abram to look around. God did want Abram to look to the north to the south to the east to the west.

Genesis 13:15 God did say "For all the land which thou seest, to thee will I give it, and to thy seed for ever" to Abram. God did give all the land before the eyes of Abram to Abram. God did give all the land before the eyes of Abram to the generations of Abram.

Genesis 13:16 God did say " And I will make thy seed as the dust of the earth:". God did say "so that if a man can number the dust of the earth, then shall thy seed also be numbered" to Abram. God would make the generations of Abram plentiful.

Genesis 13:17 God did say "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" to Abram. God did want Abram to walk the borders of the land.

Genesis 13:18 Abram did go to Hebron. Hebron was by the terebinths of Mamre. Abram did build an altar to God in Hebron.



Genesis 14:1 Amraphel was the king of Shinar. Arioch was the king of Ellasar. Chedorlaomer was king of Elam. Tidal was the king of Goiim. Chedorlaomer did lead Amraphel. Chedorlaomer did lead Arioch. Chedorlaomer did lead Tidal.

Genesis 14:2 Bera was the king of Sodom. Birsha was the king of Gomorrah. Shinab was the king of Admah. Shemeber was the king of Zeboiim. Zoar was also known as Bela. Chedorlaomer did fight a war with Bera. Chedorlaomer did fight a war with Birsha. Chedorlaomer did fight a war with Shinab. Chedorlaomer did fight a war with Shemeber. Chedorlaomer did fight a war with Zoar.

Genesis 14:3 A war was going to occur in the valley of Siddim.

Genesis 14:4 Chedorlaomer did rule the kings for 12 years. The kings did revolt against Chedorlaomer after 13 years.

Genesis 14:5 Chedorlaomer did defeat the Rephaims. Chedorlaomer did defeat the Zuzims. Chedorlaomer did defeat the Emims. The Rephaims were defeated in "Ashteroth Karnaim". The Zuzims were defeated in Ham. The Emims were defeated in "Shaveh Kiriathaim".

Genesis 14:6 Chedorlaomer did defeat the Horites. The Horites were defeated in their mount Seir by the wilderness.

Genesis 14:7 Enmishpat was also known as Kadesh. Chedorlaomer did go to Enmishpat. Chedorlaomer did defeat the country of the Amalekites. Chedorlaomer did defeat the Amorites in Hazezontamar. The Amorites were defeated in Hazezontamar.

Genesis 14:8 A valley was in Siddim. Chedorlaomer did fight the kings of Sodom and Gomorrah and Admah and Zeboiim and Bela in the valley of Siddim.

Genesis 14:9 There were 4 kings fighting 5 kings.

Genesis 14:10 The valley did have slimepits in Siddim. "King of Sodom" did flee the valley. "King of Gomorrah" did flee the valley. "King of Sodom" was defeated in the valley. "King of Gomorrah" was defeated in the valley. Some kings did flee to the mountains.

Genesis 14:11 Chedorlaomer did loot Sodom after the war. Chedorlaomer did loot Gomorrah after the war.

Genesis 14:12 Chedorlaomer did loot th goods of Lot after the war. Chedorlaomer did take Lot as a captive after the war.

Genesis 14:13 A survivor did tell Abram that Lot was captured.

Genesis 14:14 Abram did arm 318 servants with weapons to pursue Chedorlaomer. Abram did pursue Chedorlaomer into Dan.

Genesis 14:15 Abram did defeat Chedorlaomer at night in Hobah to the west of Damascus.

Genesis 14:16 Abram did return with the goods that were taken by Chedorlaomer. Abram did return with the women that were taken by Chedorlaomer. Abram did return with the people that were taken by Chedorlaomer. Abram did return with Lot.

Genesis 14:17 Bera did go to meet Abram after the slaughter of Chedorlaomer at the valley of Shaveh.

Genesis 14:18 Melchizedek was the king of Salem. Melchizedek did bring bread and wine to celebrate. Melchizedek was the priest of God.

Genesis 14:19 Melchizedek did bless Abram.

Genesis 14:20 Melchizedek did say "And blessed be the most high God, which hath delivered thine enemies into thy hand". Melchizedek did give tithes.

Genesis 14:21 Bera did say "Give me the persons, and take the goods to thyself" to Abram. Bera did want the people. Bera did give the goods to Abram.

Genesis 14:22 Abram did say "I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth," to Bera.

Genesis 14:23 Abram did say "That I will not take from a thread even to a shoelatchet,". Abram did say "and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:" to Bera. Abram would not accept payment for the defeat of Chedorlaomer.

Genesis 14:24 Abram did say "Save only that which the young men have eaten,". Abram did say "and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion" to Bera. Abram did allow Aner and Eshcol and Mamre to receive a payment for the defeat of Chedorlaomer.



Genesis 15:1 God did say "Fear not, Abram: I am thy shield, and thy exceeding great reward" to Abram in a vision. God was a shield for Abram.

Genesis 15:2 Abram did say "LORD God, what wilt thou give me, seeing I go childless," to God. Abram did say "and the steward of my house is this Eliezer of Damascus?" to God.

Genesis 15:3 Abram did say "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir" to God. Abram did not have children.

Genesis 15:4 God did say "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" to Abram. God did say that Abram would have offspring.

Genesis 15:5 God did say "Look now toward heaven, and tell the stars, if thou be able to number them:" to Abram. God did say "So shall thy seed be" to Abram. God did say that Abram would have many children.

Genesis 15:6 Abram did believe God.

Genesis 15:7 God did say "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" to Abram. God did give the land to Abram.

Genesis 15:8 Abram did say "LORD God, whereby shall I know that I shall inherit it?" to God. Abram did want to know when the land would be inherited.

Genesis 15:9 God did say "Take me an heifer of three years old, and a she goat of three years old," to Abram. God did say "and a ram of three years old, and a turtledove, and a young pigeon" to Abram. God wanted an offering from Abram.

Genesis 15:10 Abram did dismember a heifer of 3 years as an offering to God. Abram did dismember a female goat of 3 years as an offering to God. Abram did dismember a ram of 3 years as an offering to God. Abram did offer a turtledove as an offering to God. Abram did offer a pigeon as an offering to God.

Genesis 15:11 Birds did want to eat the carcasses of the offerings. Abram did deter the birds from eating the offerings.

Genesis 15:12 Abram did fall asleep at night. A darkness did come over Abram.

Genesis 15:13 God did say "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them;" to Abram. God did say "and they shall afflict them four hundred years;" to Abram. The "promised land" was land in Canaan in the plain of Moreh. The "promised land" was land that God did give to Abram. The "descendents of Abram" would dwell in the promised land. The "descendents of Abram" did dwell in a strange land also. The "descendents of Abram" were the children of Abram. The "descendents of Abram" would serve as slaves to a nation in a strange land for 400 years.

Genesis 15:14 God did say "And also that nation, whom they shall serve, will I judge:" to Abram. God did say "and afterward shall they come out with great substance" to Abram. God would judge the nation that took the "descendents of Abram" as slaves. The "descendents of Abram" would receive many possessions after 400 years.

Genesis 15:15 God did say "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" to Abram. Abram would die in peace at an old age.

Genesis 15:16 The "descendents of Abram" would return to the "promised land" after 4 generations.

Genesis 15:17 A burning lamp did light between the carcasses of the offerings at night.

Genesis 15:18 God did say "Unto thy seed have I given this land, from the river of Egypt" to Abram as a promise. God did say "unto the great river, the river Euphrates:" to Abram as a promise. God did give the "promised land" to Abram. The "promised land" did extend from the river of Egypt to the river of Euphrates.

Genesis 15:19 The "promised land" did include the land of the Kenites. The "promised land" did include the land of the Kenizzites. The "promised land" did include the land of the Kadmonites.

Genesis 15:20 The "promised land" did include the land of the Hittites. The "promised land" did include the land of the Perizzites. The "promised land" did include the land of the Rephaims.

Genesis 15:21 The "promised land" did include the land of the Amorites. The "promised land" did include the land of the Canaanites. The "promised land" did include the land of the Girgashites. The "promised land" did include the land of the Jebusites.



Genesis 16:1 Sarai could not have children with Abram. Sarai did have an handmaid. Hagar was the handmaid of Sarai. Hagar was an Egyptian.

Genesis 16:2 Sarai did say "Behold now, the LORD hath restrained me from bearing:" to Abram. Sarai did say "I pray thee, go in unto my maid; it may be that I may obtain children by her" to Abram. Sarai did request Abram to have children with Hagar. Abram did consider the request of Sarai.

Genesis 16:3 Abram went to Hagar after living 10 years in Canaan.

Genesis 16:4 Hagar did conceive a child with Abram. Hagar was despised with Sarai after conceiving a child with Abram.

Genesis 16:5 Sarai did say "My wrong be upon thee: I have given my maid into thy bosom;" to Abram. Sarai did say "and when she saw that she had conceived, I was despised in her eyes:" to Abram. Sarai did say "the LORD judge between me and thee" to Abram. Sarai did despair over Hagar.

Genesis 16:6 Abram did say "Behold, thy maid is in thine hand; do to her as it pleaseth thee" to Sarai. Abram did tell Sarai to punish Hagar. Hagar did flee after punishment from Sarai.

Genesis 16:7 God did find Hagar by a fountain of water in the wilderness in the way to Shur.

Genesis 16:8 God did say "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" to Hagar. God did wonder why Hagar was by the fountain. Hagar did say "I flee from the face of my mistress Sarai" to God. Hagar did run from Sarai.

Genesis 16:9 God did say "Return to thy mistress, and submit thyself under her hands" to Hagar. God did tell Hagar to return to Sarai.

Genesis 16:10 God did say "I will multiply thy seed exceedingly, that it shall not be numbered for multitude" to Hagar. God would bless Hagar with many children.

Genesis 16:11 An angel did say "Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael;" to Hagar. An angel did say "because the LORD hath heard thy affliction" to Hagar. An angel did tell Hagar to give her son the name of Ishmael.

Genesis 16:12 An angel did say "And he will be a wild man;" to Hagar. An angel did say "his hand will be against every man, and every man's hand against him;" to Hagar. An angel did say "and he shall dwell in the presence of all his brethren" to Hagar. Ishmael would become a wild man.

Genesis 16:13 Hagar did say "Thou God seest me: for she said, Have I also here looked after him that seeth me?" to the angel.

Genesis 16:14 The fountain was called Beerlahairoi. Beerlahairoi was between Kadesh and Bered.

Genesis 16:15 Hagar did give birth to the son of Abram. Abram did give his son the name of Ishmael.

Genesis 16:16 Abram was 86 years old when Hagar did give birth to Ishmael.



Genesis 17:1 God did appear to Abram when Abram was 99 years old. God did say "I am the Almighty God; walk before me, and be thou perfect" to Abram.

Genesis 17:2 God did say "And I will make my covenant between me and thee, and will multiply thee exceedingly" to Abram.

Genesis 17:3 Abram did fall on his face. God did talk with Abram.

Genesis 17:4 God did say "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations" to Abram.

Genesis 17:5 God did say "Neither shall thy name any more be called Abram, but thy name shall be Abraham;" to Abraham. God did say "for a father of many nations have I made thee" to Abram. God did change the name of Abram to Abraham. Abram did become Abraham.

Genesis 17:6 God did say "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" to Abraham. Abraham did have kings in generations.

Genesis 17:7 God did say "And I will establish my covenant between me and thee and thy seed after thee in their generations" to Abraham. God did say "for an everlasting covenant, to be a God unto thee, and to thy seed after thee" to Abraham. God did establish a covenant with Abraham.

Genesis 17:8 God did say "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan," to Abraham. God did say "for an everlasting possession; and I will be their God" to Abraham. God did give the land of Canaan to Abraham in the covenant.

Genesis 17:9 God did say "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations" to Abraham. Abraham should keep the covenant. The covenant should be kept by the generations of Abraham.

Genesis 17:10 God did say "This is my covenant, which ye shall keep, between me and you and thy seed after thee;" to Abraham. God did say "Every man child among you shall be circumcised" to Abraham. Circumcision was a token of covenant between Abraham and God.

Genesis 17:11 God did say "And ye shall circumcise the flesh of your foreskin;" to Abraham. God did say "and it shall be a token of the covenant betwixt me and you" to Abraham.

Genesis 17:12 God did say "And he that is eight days old shall be circumcised among you," to Abraham. God did say "every man child in your generations, he that is born in the house," to Abraham. God did say "or bought with money of any stranger, which is not of thy seed" to Abraham. Circumcision does occur on boys at 8 days old.

Genesis 17:13 God did say "He that is born in thy house, and he that is bought with thy money, must needs be circumcised:" to Abraham. God did say "and my covenant shall be in your flesh for an everlasting covenant" to Abraham. Boys must be circumcised.

Genesis 17:14 God did say "And the uncircumcised man child whose flesh of his foreskin is not circumcised," to Abraham. God did say "that soul shall be cut off from his people; he hath broken my covenant" to Abraham. If a boy is not circumcised then the covenant is broken. If a boy is not circumcised then the boy is not part of the people.

Genesis 17:15 God did say "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be" to Abraham. God did rename Sarai to Sarah.

Genesis 17:16 God did say "And I will bless her, and give thee a son also of her: yea, I will bless her," to Abraham. God did say "and she shall be a mother of nations; kings of people shall be of her" to Abraham. Abraham would become a father of nations. Sarah would become a mother of nations. God would bless Sarah with a son.

Genesis 17:17 Abraham did not believe the words from God. Abraham did say "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" to God. Abraham did believe that Abraham was too old to bear children. Abraham did believe that Sarah was too old to bear children.

Genesis 17:18 Abraham did say "O that Ishmael might live before thee!" to God. Abraham did mention Ishmael to God.

Genesis 17:19 God did say "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac:" to Abraham. God did say "and I will establish my covenant with him for an everlasting covenant, and with his seed after him" to Abraham. Sarah would bear a son with the name of Isaac. The covenant would be with Isaac.

Genesis 17:20 God did say "And as for Ishmael, I have heard thee:". God did say "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly;". God did say "twelve princes shall he beget, and I will make him a great nation". God did bless Ishmael. Ishmael would have 12 sons.

Genesis 17:21 God did say "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" to Abraham. God would establish the covenant with Isaac.

Genesis 17:22 God did finish talking with Abraham.

Genesis 17:23 Abraham did circumcise Ishmael. Abraham did circumcise the male slaves. Abraham did circumcise all males in the house of Abraham.

Genesis 17:24 Abraham did circumcise himself at 99 years old.

Genesis 17:25 Ishmael was circumcised at 13 years old.

Genesis 17:26 Ishmael was circumcised on the day that Abraham was circumcised.

Genesis 17:27 Abraham was circumcised when all the men in the house were circumcised.



Genesis 18:1 God did appear to Abraham in the plains of Mamre. Abraham did sit in the tent door in the heat of the day.

Genesis 18:2 Abraham was met by 3 men. The men were angels. Abraham did bow towards the ground before the angels.

Genesis 18:3 Abraham did say "My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant" to God. Abraham did not want God to leave him.

Genesis 18:4 Abraham did say "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:" to the men. Abraham did want the men to rest in the shade of a tree. Abraham would get water for the angels.

Genesis 18:5 Abraham did say "And I will fetch a morsel of bread, and comfort ye your hearts;" to the angels. Abraham did say "after that ye shall pass on: for therefore are ye come to your servant" to the angels. Abraham would get food for the angels. The angels did send Abraham to get the food and water.

Genesis 18:6 Abraham did say "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth" to Sarah. Abraham did tell Sarah to make bread.

Genesis 18:7 Abraham did have a calf prepared for butchering. The calf was butchered by a servant in the house of Abraham.

Genesis 18:8 Abraham did take the food to the angels by the tree. The angels did eat the food.

Genesis 18:9 The angels did say "Where is Sarah thy wife?" to Abraham. The angels did want to know the location of Sarah. Abraham did locate Sarah in the tent.

Genesis 18:10 Abraham did tell the angels that Sarah would bear a son. Sarah did overhear Abraham.

Genesis 18:11 Sarah was past the age to have children.

Genesis 18:12 Sarah did laugh. Sarah did say "After I am waxed old shall I have pleasure, my lord being old also?". Sarah did not believe that she could bear a child.

Genesis 18:13 God did say "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?" to Abraham. God did see Sarah laughing. God did see the disbelief in Sarah.

Genesis 18:14 God did say "Is any thing too hard for the LORD?". God did say "At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son". God did say that anything is possible for God. God would return when Sarah bore a child.

Genesis 18:15 Sarah did deny laughing. Sarah was afraid. God did know that Sarah did laugh.

Genesis 18:16 The men did look toward Sodom. Abraham did show the men the way to Sodom.

Genesis 18:17 God did say "Shall I hide from Abraham that thing which I do;".

Genesis 18:18 God did say "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?".

Genesis 18:19 God did say "For I know him, that he will command his children and his household after him,". God did say "and they shall keep the way of the LORD, to do justice and judgment;". God did say "that the LORD may bring upon Abraham that which he hath spoken of him".

Genesis 18:20 God did say "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;". God did know that Sodom was sinful. God did know that Gomorrah was sinful.

Genesis 18:21 God did say "I will go down now, and see whether they have done altogether according to the cry of it;". God did say "which is come unto me; and if not, I will know". God did want to determine the depth of evil in Sodom and Gomorrah. If Sodom was evil then God would destroy Sodom. If Gomorrah was evil then God would destroy Gomorrah.

Genesis 18:22 The angels did go to Sodom. Abraham did stand before the LORD.

Genesis 18:23 Abraham did say "Wilt thou also destroy the righteous with the wicked?" to God. Abraham did believe that righteous people would die with wicked people in Sodom.

Genesis 18:24 Abraham did say "Peradventure there be fifty righteous within the city:" to God. Abraham did say "wilt thou also destroy and not spare the place for the fifty righteous that are therein?" to God. Abraham did ask if God would spare Sodom if 50 righteous people could be found.

Genesis 18:25 Abraham did say "That be far from thee to do after this manner, to slay the righteous with the wicked:" to God. Abraham did say "and that the righteous should be as the wicked, that be far from thee:" to God. Abraham did say "Shall not the Judge of all the earth do right?" to God. Abraham did challenge God to spare the righteous.

Genesis 18:26 God did say "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes". If Sodom did have 50 righteous people then God would spare Sodom.

Genesis 18:27 Abraham did say "Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:" to God.

Genesis 18:28 Abraham did say "Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?" to God. God did say "If I find there forty and five, I will not destroy it" to Abraham. If Sodom did have 45 righteous people then God would spare Sodom.

Genesis 18:29 Abraham did say "Peradventure there shall be forty found there" to God. God did say "I will not do it for forty's sake" to Abraham. If Sodom did have 40 righteous people then God would spare Sodom.

Genesis 18:30 Abraham did say "Peradventure there shall be thirty found there" to God. God did say "I will not do it, if I find thirty there" to Abraham. If Sodom did have 30 righteous people then God would spare Sodom.

Genesis 18:31 Abraham did say "Peradventure there shall be forty found there" to God. God did say "I will not do it for twenty's sake" to Abraham. If Sodom did have 20 righteous people then God would spare Sodom.

Genesis 18:32 Abraham did say "Peradventure there shall be ten found there" to God. God did say "I will not do it for ten's sake" to Abraham. If Sodom did have 10 righteous people then God would spare Sodom.

Genesis 18:33 God did finish talking with Abraham. Abraham did return home.



Genesis 19:1 Sodom was visited by 2 angels in the evening. Lot did sit in the gate of Sodom. Lot did see the angels. Lot did meet the angels. Lot did bow to the ground before the angels.

Genesis 19:2 Lot did say "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night," to the angels. Lot did say "and wash your feet, and ye shall rise up early, and go on your ways" to the angels. The angels did say "Nay; but we will abide in the street all night" to Lot. The angels did want to stay outside at night in Sodom.

Genesis 19:3 Lot did convince the angels to stay in the house of Lot. Lot did prepare a feast for the angels.

Genesis 19:4 People did visit the house of Lot from Sodom.

Genesis 19:5 The people did say "Where are the men which came in to thee this night? bring them out unto us, that we may know them" to Lot. The people did want to see the angels.

Genesis 19:6 Lot did go to speak to the people.

Genesis 19:7 Lot did say "I pray you, brethren, do not so wickedly". Lot did not want the people to be wicked.

Genesis 19:8 Lot did say "Behold now, I have two daughters which have not known man;" to the people. Lot did say "let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes:" to the people. Lot did say "only unto these men do nothing; for therefore came

they under the shadow of my roof" to the people. Lot did offer to give his daughters to the people. Lot did want the people to leave the angels in peace.

Genesis 19:9 The people did say "Stand back" to Lot. The people did say "This one fellow came in to sojourn, and he will needs be a judge:" to Lot. The people did say "now will we deal worse with thee, than with them" to Lot. The people did threaten to hurt Lot and the angels. The people did attempt to break into the house of Lot.

Genesis 19:10 The angels did bring Lot into the house.

Genesis 19:11 The angels did blind the people outside of the house.

Genesis 19:12 The angels did say "Hast thou here any besides? son in law, and thy sons, and thy daughters," to Lot. The angels did say "and whatsoever thou hast in the city, bring them out of this place:" to Lot. The angels did want Lot to gather his family to leave Sodom.

Genesis 19:13 The angels did say "For we will destroy this place, because the cry of them is waxen great before the face of the LORD;". The angels did say "and the LORD hath sent us to destroy it". The angels did intend to destroy Sodom.

Genesis 19:14 Lot did say "Up, get you out of this place; for the LORD will destroy this city" to his sons. Lot did tell his sons to leave the city of Sodom. Lot did appear to be foolish to his sons.

Genesis 19:15 The angels did say "Arise, take thy wife, and thy two daughters, which are here;" to Lot in the morning. The angels did say "lest thou be consumed in the iniquity of the city" to Lot in the morning. The angels did tell Lot to leave with his family in the morning.

Genesis 19:16 The angels did transport Lot out of the city. The angels did transport the wife of Lot out of the city. The angels did transport the 2 daughters of Lot out of the city.

Genesis 19:17 Lot should take his family beyond the plains into the mountains to escape the destruction by fire of Sodom. Lot should not look back to Sodom. The family should not look back to Sodom.

Genesis 19:18 Lot did say "Oh, not so, my LORD;".

Genesis 19:19 Lot did say "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy," to God. Lot did say "which thou hast shewed unto me in saving my life;" to God. Lot did say "and I cannot escape to the mountain, lest some evil take me, and I die:" to God. Lot did fear to escape to the mountains with his family.

Genesis 19:20 Lot did say "Behold now, this city is near to flee unto, and it is a little one:" to God. Lot did say "Oh, let me escape thither, (is it not a little one?) and my soul shall live" to God. Lot did want to escape to a closer city away from the mountains.

Genesis 19:21 God did say "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken" to Lot. God would not destroy the city.

Genesis 19:22 God did say "Haste thee, escape thither; for I cannot do anything till thou be come thither". God would not do anything until Lot arrived in the city of Zoar.

Genesis 19:23 Lot did reach the city of Zoar in the morning.

Genesis 19:24 God did destroy Sodom and Gomorrah with brimstone and fire from the sky.

Genesis 19:25 God did destroy the cities and everything near the cities.

Genesis 19:26 "Lot's wife" did look at the destruction to become a pillar of salt.

Genesis 19:27 Abraham did awaken in the morning to go to the place where Abraham did stand before the LORD.

Genesis 19:28 Abraham did look toward Sodom and Gomorrah to see smoke and destruction.

Genesis 19:29 God did save Lot from the destruction of Sodom and Gomorrah.

Genesis 19:30 Lot did leave Zoar with his 2 daughters to live in the mountains. Lot did live in a cave in the mountains with his 2 daughters. "Younger daughter of Lot" was a daughter of Lot. "Older daughter of Lot" was a daughter of Lot.

Genesis 19:31 The daughters were virgins. The daughters did not believe that another man would find them.

Genesis 19:32 The daughters did say "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father". The daughters did want to bear children from their father. The daughters did want to bear children from Lot.

Genesis 19:33 The daughters did get Lot drunk with wine at night. The "older daughter of Lot" did go to lay with Lot. Lot did not notice the arrival of the daughter. The "older daughter of Lot" did conceive a child with Lot. Lot did not notice the departure of the daughter.

Genesis 19:34 The "older daughter of Lot" did say "Behold, I lay yesternight with my father:" to the "younger daughter of Lot". The "older daughter of Lot" did say "let us make him drink wine this night also;" to the "younger daughter of Lot". The "older daughter of Lot" did say "and go thou in, and lie with him, that we may preserve seed of our father" to the "younger daughter of Lot". The daughters would get Lot drunk again.

Genesis 19:35 The daughters did get Lot drunk with wine at night. The "younger daughter of Lot" did go to lay with Lot. Lot did not notice the arrival of the daughter. The "younger daughter of Lot" did conceive a child with Lot. Lot did not notice the departure of the daughter.

Genesis 19:36 The daughters did conceive children with Lot.

Genesis 19:37 The "older daughter of Lot" did give birth to a son. Moab was the son of the "older daughter" of Lot. Moab was the father of the Moabites.

Genesis 19:38 The "younger daughter of Lot" did give birth to a son. Benammi was the son of the "younger daughter" of Lot. Benammi was the father of the Ammon.



Genesis 20:1 Abraham did journey toward the south. Abraham did stay between Kadesh and Shur. Abraham did stay in Gerar.

Genesis 20:2 Abimelech was the king of Gerar. Abraham did tell the Abimelech that Sarah was his sister. Abimelech did take Sarah.

Genesis 20:3 God did appear to Abimelech in a dream at night. God did say "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" to Abimelech. God did tell Abimelech about Sarah.

Genesis 20:4 Abimelech did not touch Sarah. Abimelech did say "LORD, wilt thou slay also a righteous nation?". Abimelech did fear the wrath of God.

Genesis 20:5 Abimelech did say "Said he not unto me, She is my sister?" to God. Abimelech did say "and she, even she herself said, He is my brother:" to God. Abimelech did say "in the integrity of my heart and innocency of my hands have I done this" to God. Abimelech did believe that he was misled.

Genesis 20:6 God did appear to Abimelech in a dream. God did say "Yea, I know that thou didst this in the integrity of thy heart;" to Abimelech. God did say "for I also withheld thee from sinning against me: therefore suffered I thee not to touch her" to Abimelech. God did realize the folly of Abimelech.

Genesis 20:7 God did say "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live:" to Abimelech. God did say "and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine" to Abimelech. God did order Abimelech to return Sarah to Abraham to escape the wrath of God.

Genesis 20:8 Abimelech did tell his servants in the morning about the dream. The servants were afraid.

Genesis 20:9 Abimelech did say "What hast thou done unto us?" to Abraham. Abimelech did say "and what have I offended thee, that thou hast brought on me and on my kingdom a great

sin?" to Abraham. Abimelech did say "thou hast done deeds unto me that ought not to be done" to Abraham. Abimelech did believe that Abraham did wrong to Abimelech.

Genesis 20:10 Abimelech did say "What sawest thou, that thou hast done this thing?" to Abraham. Abimelech did want to know why Abraham did lie.

Genesis 20:11 Abraham did say "Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake" to Abimelech. Abraham did believe the land of Abimelech to be wicked. Abraham did believe that Abimelech would kill Abraham to take Sarah.

Genesis 20:12 Abraham did say "And yet indeed she is my sister;" to Abimelech. Abraham did say "she is the daughter of my father, but not the daughter of my mother; and she became my wife" to Abimelech. Sarah was the daughter of the father of Abraham. Sarah was not the daughter of the mother of Abraham. Sarah was a wife and "half-sister" of Abraham.

Genesis 20:13 Abraham did say "And it came to pass, when God caused me to wander from my father's house, that I said unto her," to Abimelech. Abraham did say "This is thy kindness which thou shalt shew unto me;" to Abimelech. Abraham did say "at every place whither we shall come, say of me, He is my brother" to Abimelech. Abraham did tell Sarah to act as brother and sister.

Genesis 20:14 Abimelech did release Sarah to Abraham. Abimelech did give sheep and oxen to Abraham. Abimelech did give servants to Abraham.

Genesis 20:15 Abimelech did say "Behold, my land is before thee: dwell where it pleaseth thee" to Abraham. Abimelech did tell Abraham to move freely in the land of Abimelech.

Genesis 20:16 Abimelech did say "Behold, I have given thy brother a thousand pieces of silver:" to Sarah. Abimelech did say "behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other" to Sarah. Abimelech did give 1000 pieces of silver to Abraham. Abimelech did scold Sarah. Sarah was reproved by Abimelech.

Genesis 20:17 Abraham did pray to God about the reproving of Sarah by Abimelech. God did inhibit Abimelech and the wife of Abimelech and the maids of Abimelech.

Genesis 20:18 God did make barren the wife of Abimelech and the maids of Abimelech.



Genesis 21:1 God did visit Sarah. God did enable Sarah to conceive a child.

Genesis 21:2 Sarah did bear a child for Abraham at an old age.

Genesis 21:3 Abraham did have a son. Isaac was the son of Abraham. Isaac was the son of Sarah.

Genesis 21:4 Abraham did circumcise Isaac.

Genesis 21:5 Abraham was 100 years old at the time of the birth of Isaac.

Genesis 21:6 Sarah did say "God hath made me to laugh, so that all that hear will laugh with me". Sarah was joyful with the birth of Isaac.

Genesis 21:7 Sarah did say "Who would have said unto Abraham, that Sarah should have given children suck?". Sarah did say "for I have born him a son in his old age". Sarah did remark over the birth of Isaac at an old age.

Genesis 21:8 Abraham did make a great feast on the day that Isaac was weaned.

Genesis 21:9 Sarah did mock Hagar. Sarah did mock the son of Hagar.

Genesis 21:10 Sarah did say "Cast out this bondwoman and her son:" to Abraham. Sarah did say "for the son of this bondwoman shall not be heir with my son, even with Isaac" to Abraham. Sarah did not want Hagar and Ishmael to remain with Abraham.

Genesis 21:11 Abraham did feel bad for the things that Sarah did say about Ishmael.

Genesis 21:12 God did say "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman;" to Abraham. God did say "in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" to Abraham. God did tell Abraham to stop grieving over Ishmael. Isaac would be the father of nations.

Genesis 21:13 God did say "And also of the son of the bondwoman will I make a nation, because he is thy seed" to Abraham. Ishmael would be the father of nations.

Genesis 21:14 Abraham did rise early in the morning. Abraham did give bread and water in a bottle to Hagar and Ishmael. Abraham did send away Hagar and Ishmael into the wilderness of Beersheba.

Genesis 21:15 The bottle was empty from drinking. Hagar did put Ishmael under a shrub.

Genesis 21:16 Hagar did leave Ishmael under the shrub. Hagar did not want to see Ishmael die in the wilderness. Hagar did say "Let me not see the death of the child". Hagar did cry for Ishmael.

Genesis 21:17 God did hear Ishmael talking. An angel did say "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is" to Hagar. The angel did ask why Hagar did cry.

Genesis 21:18 An angel did say "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation". The angel did tell Hagar to lift Ishmael. The angel would make Ishmael a great nation.

Genesis 21:19 God did show Hagar a well of water. Hagar did fill the bottle with water. Ishmael did drink from the bottle.

Genesis 21:20 God was with Ishmael. Ishmael did grow in the wilderness. Ishmael did become an archer.

Genesis 21:21 Ishmael lived in the wilderness of Paran. Hagar did find a wife out of the land of Egypt for Ishmael.

Genesis 21:22 Phichol was a captain of Abimelech. Abimelech did say "God is with thee in all that thou doest:" to Abraham.

Genesis 21:23 Abimelech did say "Now therefore swear unto me here by God that thou wilt not deal falsely with me," to Abraham. Abimelech did say "nor with my son, nor with my son's son:" to Abraham. Abimelech did say "but according to the kindness that I have done unto thee," to Abraham. Abimelech did say "thou shalt do unto me, and to the land wherein thou hast sojourned" to Abraham. Abimelech did want Abraham to be nice to Abimelech.

Genesis 21:24 Abraham did agree.

Genesis 21:25 A well was taken away by the servants of Abimelech. Abraham did reprove Abimelech because of the well of water.

Genesis 21:26 Abimelech did say "I know not who hath done this thing;" to Abraham. Abimelech did say "neither didst thou tell me, neither yet heard I of it, but to day" to Abraham. Abimelech did not know of the removal of the well.

Genesis 21:27 Abraham did give sheep and oxen to Abimelech. A covenant was made between Abraham and Abimelech.

Genesis 21:28 Abraham did separate 7 ewe lambs from the flock.

Genesis 21:29 Abimelech did say "What mean these seven ewe lambs which thou hast set by themselves?" to Abraham. Abimelech did want to know the purpose of the separation of the lambs from the flock.

Genesis 21:30 Abraham did say "For these seven ewe lambs shalt thou take of my hand," to Abimelech. Abraham did say "that they may be a witness unto me, that I have digged this well" to Abimelech. The lambs did belong to Abimelech as part of the covenant.

Genesis 21:31 Beersheba was the place of the covenant between Abraham and Abimelech.

Genesis 21:32 A covenant was made at Beersheba. Abimelech did return to the land of the Philistines with Phichol.

Genesis 21:33 Abraham did plant a grove in Beersheba. Abraham did pray to God in Beersheba.

Genesis 21:34 Abraham did stay in the land of the Philistines for many days.



Genesis 22:1 God did tempt Abraham. God did say "Behold, here I am" to Abraham.

Genesis 22:2 God did say "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah;" to Abraham. God did say "and offer him there for a burnt offering upon one of the mountains which I will tell thee of" to Abraham. God did want Abraham to sacrifice Isaac by fire on a mountain in the land of Moriah.

Genesis 22:3 Abraham did leave in the morning on his ass with 2 young men and Isaac. Abraham did gather wood for the offering. Abraham did go the the mountain in Moriah with Isaac.

Genesis 22:4 Abraham did travel for 3 days before seeing the mountain in the distance.

Genesis 22:5 Abraham did tell the young men to stay with the ass. Abraham would take Isaac to the mountain.

Genesis 22:6 Abraham did give the wood of the burnt offering to Isaac to carry. Abraham did hold the fire and knife in his hand. Abraham did approach the mountain with Isaac.

Genesis 22:7 Isaac did say "Behold the fire and the wood: but where is the lamb for a burnt offering?" to Abraham. Isaac did see the wood and the fire. Isaac did not see a lamb for sacrifice.

Genesis 22:8 Abraham did say "My son, God will provide himself a lamb for a burnt offering". Abraham did tell Isaac that God would provide a lamb for sacrifice.

Genesis 22:9 Abraham did build an altar on the mountain. Abraham did stack the wood on the altar. Abraham did bind the hands and feet of Isaac. Abraham did lay Isaac on the altar.

Genesis 22:10 Abraham did prepare to slay Isaac with the knife.

Genesis 22:11 An angel did call to Abraham. Abraham did say "Here am I".

Genesis 22:12 The angel did say "Lay not thine hand upon the lad, neither do thou any thing unto him:" to Abraham. The angel did say "for now I know that thou fearest God, seeing thou

hast not withheld thy son, thine only son from me" to Abraham. Abraham did prove his faith in God.

Genesis 22:13 A ram was placed in a bush by the angel for Abraham to sacrifice. Abraham did sacrifice the ram in a "burnt offering" to God.

Genesis 22:14 Jehovahjireh is the name of the mountain. Abraham did name the mountain with the altar Jehovahjireh.

Genesis 22:15 The angel did call to Abraham again.

Genesis 22:16 God did say "By myself have I sworn, saith the LORD, for because thou hast done this thing," to Abraham. God did say "and hast not withheld thy son, thine only son:" to Abraham. God did recognize that Abraham would have sacrificed Isaac for God.

Genesis 22:17 God did say "That in blessing I will bless thee," to Abraham. God did say "and in multiplying I will multiply thy seed as the stars of the heaven," to Abraham. God did say "and as the sand which is upon the sea shore;" to Abraham. God did say "and thy seed shall possess the gate of his enemies;" to Abraham. God would bless Abraham with a large generation.

Genesis 22:18 God did say "And in thy seed shall all the nations of the earth be blessed;". God did say "because thou hast obeyed my voice". Abraham did secure the blessings of his generations with his faith in God.

Genesis 22:19 Abraham did return to the young men with Isaac. Abraham did lead the men with Isaac to Bersheeba. Abraham did live in Beersheba.

Genesis 22:20 Milcah did have children with Nahor.

Genesis 22:21 Huz was the son of Nahor. Buz was the son of Nahor. Kemuel was the son of Nahor. Kemuel was the father of Aram.

Genesis 22:22 Chesed was the son of Nahor. Hazo was the son of Nahor. Pildash was the son of Nahor. Jidlaph was the son of Nahor. Bethuel was the son of Nahor. Chesed was the son of Milcah. Hazo was the son of Milcah. Pildash was the son of Milcah. Jidlaph was the son of Milcah. Bethuel was the son of Milcah.

Genesis 22:23 Rebekah was the child of Bethuel. Milcah was the wife of Nahor. Nahor was the brother of Abraham.

Genesis 22:24 Reumah was a concubine of Nahor. Tebah was the son of Nahor. Gaham was the son of Nahor. Thahash was the son of Nahor. Maachah was the son of Nahor. Tebah was the son of Reumah. Gaham was the son of Reumah. Thahash was the son of Reumah. Maachah was the son of Reumah.



Genesis 23:1 Sarah did live for 127 years.

Genesis 23:2 Sarah did die in Kirjatharba in the land of Canaan. Abraham did mourn for Sarah.

Genesis 23:3 Abraham did speak to the sons of Heth.

Genesis 23:4 Abraham did say "I am a stranger and a sojourner with you:" to the sons of Heth. Abraham did say "give me a possession of a buryingplace with you, that I may bury my dead out of my sight" to the sons of Heth. Abraham did want a place to bury the dead.

Genesis 23:5 The Heth did answer Abraham.

Genesis 23:6 The Heth did say "Hear us, my lord: thou art a mighty prince among us:" to Abraham. The Heth did say "in the choice of our sepulchres bury thy dead;" to Abraham. The Heth did say "none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead" to Abraham. The Heth did offer a place for Abraham to bury the dead.

Genesis 23:7 Abraham did bow to the Heth.

Genesis 23:8 Abraham did say "If it be your mind that I should bury my dead out of my sight;" to the Heth. Abraham did say "hear me, and intreat for me to Ephron the son of Zohar," to the Heth.

Genesis 23:9 Abraham did say "That he may give me the cave of Machpelah, which he hath, which is in the end of his field;" to the Heth. Abraham did say "for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you" to the Heth. Abraham did want to buy the cave of Machpelah from Ephron to bury Sarah.

Genesis 23:10 Ephron did live among the children of Heth. Ephron did answer Abraham in front of the Heth.

Genesis 23:11 Ephron did say "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee;" to Abraham. Ephron did say "in the presence of the sons of my people give I it thee: bury thy dead" to Abraham.

Genesis 23:12 Abraham did bow before the Heth in gratitude.

Genesis 23:13 Abraham did say "But if thou wilt give it, I pray thee, hear me:" to Ephron. Abraham did say "I will give thee money for the field; take it of me, and I will bury my dead there" to Ephron. Abraham did want to pay for the burial land.

Genesis 23:14 Ephron did answer Abraham.

Genesis 23:15 Ephron did say "My lord, hearken unto me:" to Abraham. Ephron did say "the land is worth four hundred shekels of silver;" to Abraham. Ephron did say " what is that betwixt me and thee? bury therefore thy dead" to Abraham. Ephron did name the price of the land. Ephron did not want payment for the land from Abraham.

Genesis 23:16 Abraham did listen to Ephron. Abraham did pay Ephron for the land in silver. Abraham did count the silver in front of the Heth.

Genesis 23:17 Abraham did inspect the land that was purchased from Ephron.

Genesis 23:18 Abraham did take possession of the land in the presence of the children of Heth.

Genesis 23:19 Abraham did bury Sarah in the cave of the field of Machpelah before Mamre in the land of Canaan.

Genesis 23:20 The Heth did secure the land for Abraham.



Genesis 24:1 Abraham was old. God did bless Abraham in all things.

Genesis 24:2 Abraham did say "Put, I pray thee, thy hand under my thigh:" to his oldest servant.

Genesis 24:3 Abraham did say "And I will make thee swear by the LORD, the God of heaven, and the God of the earth," to his oldest servant. Abraham did say "that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:" to his oldest servant. Abraham did make his servant swear to God.

Genesis 24:4 Abraham did say "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac" to his oldest servant. Abraham did not want Isaac to marry a woman from Canaan. Abraham did not want Isaac to find a wife in Canaan. Abraham did want Isaac to marry a woman from the generation of Abraham.

Genesis 24:5 The servant did say "Peradventure the woman will not be willing to follow me unto this land:" to Abraham. The servant did say "must I needs bring thy son again unto the land from whence thou camest?" to Abraham. The servant did wonder if the wife would leave her land for Isaac.

Genesis 24:6 Abraham did say "Beware thou that thou bring not my son thither again" to the servant. Abraham did not want Isaac to go to the wife. Abraham did want the wife to come to Isaac.

Genesis 24:7 Abraham did say "The LORD God of heaven, which took me from my father's house, " to the servant. Abraham did say "and from the land of my kindred, and which spake unto me, and that sware unto me," to the servant. Abraham did say "saying, Unto thy seed will I give this land" to the servant. Abraham did say "he shall send his angel before thee, and thou shalt take a wife unto my son from thence" to the servant. Isaac would find a wife in the land.

Genesis 24:8 Abraham did say "And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath:" to the servant. Abraham did say "only bring not my son thither again" to the servant. If a wife did not go with the servant for Isaac then the servant would not acquire a wife for Isaac again.

Genesis 24:9 The servant did swear to Abraham to find a wife for Isaac.

Genesis 24:10 The servant did depart with 10 camels from Abraham. The servant did leave with the goods of his master. The servant did go to Mesopotamia to the city of Nahor.

Genesis 24:11 The servant did stop his camel by a well of water in the evening. The women did go to get water in the evening.

Genesis 24:12 The servant did say "O LORD God of my master Abraham, I pray thee, send me good speed this day," to God. The servant did say "and shew kindness unto my master Abraham" to God. The servant did want to find the wife.

Genesis 24:13 The servant did say "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:" to God. The servant did pray to God.

Genesis 24:14 The servant did say "And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink;" to God. The servant did say "and she shall say, Drink, and I will give thy camels drink also:" to God. The servant did say "let the same be she that thou hast appointed for thy servant Isaac;" to God. The servant did say "and thereby shall I know that thou hast shewed kindness unto my master" to God. The servant did continue to pray to God for assistance in finding the wife for Isaac.

Genesis 24:15 Rebekah did arrive at the well before the servant did finish praying to God. Rebekah was the daughter of Bethuel. Bethuel was the son of Milcah. Milcah was the wife of Nahor. Nahor was the brother of Abraham. Rebekah did have her pitcher upon her shoulder.

Genesis 24:16 Rebekah was very pretty. Rebekah was a virgin. Rebekah did fill her pitcher with water at the well.

Genesis 24:17 The servant did run to meet Rebekah. The servant did say "Let me, I pray thee, drink a little water of thy pitcher" to Rebekah. The servant did ask for water from the pitcher of Rebekah.

Genesis 24:18 Rebekah did say "Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink" to the servant. Rebekah did give the servant some water.

Genesis 24:19 Rebekah did say "I will draw water for thy camels also, until they have done drinking". Rebekah did give water to the camels of the servant.

Genesis 24:20 Rebekah did get more water from the well for the camels.

Genesis 24:21 The servant did watch Rebekah. The servant did imagine Rebekah as a wife for Isaac.

Genesis 24:22 The camels did finish drinking. The servant did give Rebekah an earring of gold. The servant did give Rebekah 2 bracelets of gold.

Genesis 24:23 The servant did say "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?" to Rebekah. The servant did want to know who she was. The servant did want to stay the night at the house of Rebekah's father.

Genesis 24:24 Rebekah did say "I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor" to the servant.

Genesis 24:25 Rebekah did say "We have both straw and provender enough, and room to lodge in" to the servant. The house did have room for the servant to stay.

Genesis 24:26 The servant did thank God.

Genesis 24:27 The servant did say "Blessed be the LORD God of my master Abraham," to God. The servant did say "who hath not left destitute my master of his mercy and his truth:" to God. The servant did say "I being in the way, the LORD led me to the house of my master's brethren" to God. The servant was thankful to find Rebekah.

Genesis 24:28 Rebekah did run to home. Rebekah did tell her family about the servant.

Genesis 24:29 Laban was the brother of Rebekah. Laban did run to the servant at the well.

Genesis 24:30 Laban did see the bracelets and earring. Rebekah did say "Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well".

Genesis 24:31 Laban did say "Come in, thou blessed of the LORD; wherefore standest thou without?" to the servant. Laban did say "for I have prepared the house, and room for the camels" to the servant. Laban did invite the servant into the house.

Genesis 24:32 The servant did enter the house. Laban did secure the camels of the servant with straw and provender. Laban did give water to the servant to wash his feet.

Genesis 24:33 Laban did offer meat to the servant. The servant did not eat before he did convey the reason he did approach Rebekah. Laban did say "Speak on" to the servant.

Genesis 24:34 The servant did say "I am Abraham's servant".

Genesis 24:35 The servant did say "And the LORD hath blessed my master greatly; and he is become great:" to Laban. The servant did say "and he hath given him flocks, and herds, and silver, and gold, and menservants," to Laban. The servant did say "and maidservants, and camels, and asses" to Laban. The servant did convey the stories of the blessings from God upon Abraham.

Genesis 24:36 The servant did say "And Sarah my master's wife bare a son to my master when she was old:" to Laban. The servant did say "and unto him hath he given all that he hath" to Laban. The servant did mention the birth of Isaac to Sarah.

Genesis 24:37 The servant did say "And my master made me swear, saying," to Laban. The servant did say "Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:" to Laban. A wife was not acceptable if the wife was from Canaan.

Genesis 24:38 The servant did say "But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son" to Laban.

Genesis 24:39 The servant did say "And I said unto my master, Peradventure the woman will not follow me" to Laban.

Genesis 24:40 The servant did say "And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way;" to Laban. The servant did say "and thou shalt take a wife for my son of my kindred, and of my father's house:" to Laban. The servant did tell Laban that an angel did accompany him.

Genesis 24:41 The servant did say "Then shalt thou be clear from this my oath, when thou comest to my kindred;" to Laban. The servant did say "and if they give not thee one, thou shalt be clear from my oath".

Genesis 24:42 The servant did say "And I came this day unto the well, and said, O LORD God of my master Abraham," to Laban. The servant did say "if now thou do prosper my way which I go:" to Laban.

Genesis 24:43 The servant did say "Behold, I stand by the well of water; and it shall come to pass," to Laban. The servant did say "that when the virgin cometh forth to draw water, and I say to her," to Laban. The servant did say "Give me, I pray thee, a little water of thy pitcher to drink;" to Laban.

Genesis 24:44 The servant did say "And she say to me, Both drink thou, and I will also draw for thy camels:" to Laban. The servant did say "let the same be the woman whom the LORD hath appointed out for my master's son" to Laban.

Genesis 24:45 The servant did say "And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder;" to Laban. The servant did say "and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee" to Laban.

Genesis 24:46 The servant did say "And she made haste, and let down her pitcher from her shoulder," to Laban. The servant did say "and said, Drink, and I will give thy camels drink also:" to Laban. The servant did say "so I drank, and she made the camels drink also" to Laban.

Genesis 24:47 The servant did say "And I asked her, and said, Whose daughter art thou?" to Laban. The servant did say "And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him:" to Laban. The servant did say "and I put the earring upon her face, and the bracelets upon her hands" to Laban.

Genesis 24:48 The servant did say "And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham," to Laban. The servant did say "which had led me in the right way to take my master's brother's daughter unto his son" to Laban.

Genesis 24:49 The servant did say "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me;" to Laban. The servant did say "that I may turn to the right hand, or to the left" to Laban. The servant did want Laban and Rebekah to deal with Abraham. The servant did decide to leave if Rebekah did not want to deal with Abraham.

Genesis 24:50 Laban did say "The thing proceedeth from the LORD: we cannot speak unto thee bad or good" to the servant.

Genesis 24:51 Laban did say "Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken" to the servant. Rebekah would go back with the servant to Isaac.

Genesis 24:52 The servant did praise God.

Genesis 24:53 The servant did give jewels of silver and gold to Rebekah. The servant did give raiment to Rebekah. The servant did give things to Laban. The servant did give things to the mother of Rebekah.

Genesis 24:54 The household did eat and drink. The servant did stay in the house all night. The servant did say "Send me away unto my master" in the morning.

Genesis 24:55 Laban did say "Let the damsel abide with us a few days, at the least ten; after that she shall go" to the servant. Laban did want Rebekah to remain for a few days.

Genesis 24:56 The servant did say "Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master". The servant did desire to leave.

Genesis 24:57 Laban did say "We will call the damsel, and enquire at her mouth". Laban would let Rebekah decide about leaving.

Genesis 24:58 Laban did call to Rebekah. Laban did say "Wilt thou go with this man?" to Rebekah. Rebekah did say "I will go". Rebekah did desire to leave with the servant.

Genesis 24:59 The servant did leave with Rebekah and the nurse of Rebekah.

Genesis 24:60 Laban did say "Thou art our sister, be thou the mother of thousands of millions," to Rebekah. Laban did say "and let thy seed possess the gate of those which hate them" to Rebekah. Laban did wish his sister well.

Genesis 24:61 Rebekah did ride on the camels that did follow the servant.

Genesis 24:62 Isaac did venture from the well of Lahairoi. Isaac did live in the south lands.

Genesis 24:63 Isaac did meditate in the field in the evening. Isaac did see approaching camels.

Genesis 24:64 Rebekah did see Isaac. Rebekah did leap from her camel.

Genesis 24:65 Rebekah did say "What man is this that walketh in the field to meet us?" to the servant. The servant did say "It is my master:" to Rebekah. Rebekah did want to know who was the man in the field. Rebekah did cover herself with a veil.

Genesis 24:66 The servant did tell Isaac about his journey.

Genesis 24:67 Isaac did marry Rebekah. Isaac did love Rebekah. Isaac was comforted with Rebekah after the death of Sarah.



Genesis 25:1 Abraham did marry again. Keturah was the second wife of Abraham.

Genesis 25:2 Keturah did bear a child named Zimran. Keturah did bear a child named Jokshan. Keturah did bear a child named Medan. Keturah did bear a child named Midian. Keturah did bear a child named Ishbak. Keturah did bear a child named Shuah.

Genesis 25:3 Jokshan did bear a child named Sheba. Jokshan did bear a child named Dedan. Asshurim was the son of Dedan. Letushim was the son of Dedan. Leummim was the son of Dedan.

Genesis 25:4 Midian did have sons. Ephah was the son of Midian. Ephher was the son of Midian. Hanoch was the son of Midian. Abidah was the son of Midian. Eldaah was the son of Midian.

Genesis 25:5 Abraham did give all of his possessions to Isaac.

Genesis 25:6 Abraham did have sons with concubines. Abraham did give gifts to the sons of the concubines. Abraham did send away from Isaac the sons of the concubines.

Genesis 25:7 Abraham did live for 175 years.

Genesis 25:8 Abraham did die after 175 years. The people did collect the body of Abraham.

Genesis 25:9 Abraham was buried by Isaac and Ishmael in the cave of Machpelah in the field of Ephron before Mamre.

Genesis 25:10 Abraham was buried with Sarah.

Genesis 25:11 God did bless Isaac when Abraham did die. Isaac did live by the well of Lahairoi.

Genesis 25:12 Ishmael did have generations of descendants.

Genesis 25:13 Nebajoth was the first son of Ishmael. Kedar was the son of Ishmael. Adbeel was the son of Ishmael. Mibsam was the son of Ishmael.

Genesis 25:14 Mishma was the son of Ishmael. Dumah was the son of Ishmael. Massa was the son of Ishmael.

Genesis 25:15 Hadar was the son of Ishmael. Tema was the son of Ishmael. Jetur was the son of Ishmael. Naphish was the son of Ishmael. Kedemah was the son of Ishmael.

Genesis 25:16 The sons did have towns and castles. The sons did lead nations.

Genesis 25:17 Ishmael did live for 137 years. Ishmael did die after 137 years. The people did collect the body of Ishmael.

Genesis 25:18 Ishmael did die in the land from Havilah unto Shur before Egypt. Ishmael did die in the land of his brothers.

Genesis 25:19 Isaac was the son of Abraham.

Genesis 25:20 Bethuel was a Syrian from Padanaram. Laban was a Syrian. Rebekah was s Syrian. Isaac did marry Rebekah after 40 years.

Genesis 25:21 Rebekah could not have children. Isaac did pray to God about Rebekah. Rebekah did conceive a child.

Genesis 25:22 The fetus did struggle within Rebekah during pregnancy. Rebekah did say "If it be so, why am I thus?". Rebekah did pray to God.

Genesis 25:23 God did say "Two nations are in thy womb, and two manner of people shall be separated from thy bowels;" to Rebekah. God did say "and the one people shall be stronger than the other people;" to Rebekah. God did say "and the elder shall serve the younger" to Rebekah.

God did tell Rebekah of twins within her. God did say that the older twin would serve the younger twin.

Genesis 25:24 Rebekah did give birth to twins.

Genesis 25:25 Esau was born first from Rebekah. Esau was born with red hairy skin. Esau was the son of Isaac.

Genesis 25:26 Jacob was born second from Rebekah. Jacob did grab the heel of Esau. Jacob was the son of Isaac. Isaac was 60 years old with the birth of Esau and Jacob.

Genesis 25:27 Esau was a cunning hunter. Esau was a man of the field. Jacob was a plain man. Jacob did dwell in tents.

Genesis 25:28 Isaac did love Esau because Esau did eat venison. Rebekah did love Jacob.

Genesis 25:29 Jacob was cooking pottage. Esau was tired from the field.

Genesis 25:30 Esau did say "Feed me, I pray thee, with that same red pottage; for I am faint" to Jacob. His name was called Edom.

Genesis 25:31 Jacob did say "Sell me this day thy birthright" to Esau. Jacob did ask for the birthright of Esau.

Genesis 25:32 Esau did say "Behold, I am at the point to die: and what profit shall this birthright do to me?" to Jacob. Esau did want to understand why Esau should sell his birthright by swearing.

Genesis 25:33 Jacob did say "Swear to me this day". Esau did swear to Jacob. Esau did sell his birthright to Jacob.

Genesis 25:34 Jacob did give Esau bread and pottage of lentiles. Esau did eat and drink. Esau did rise up to go away. Esau did despise his birthright.



Genesis 26:1 A famine did exist in the land. Abimelech was the king of the Philistines. Isaac did go to Abimelech unto Gerar.

Genesis 26:2 God did appear to Isaac. God did say "Go not down into Egypt; dwell in the land which I shall tell thee of" to Isaac. God did not want Isaac to go to Egypt. God did want Isaac to go to another land.

Genesis 26:3 God did say "Sojourn in this land, and I will be with thee, and will bless thee;" to Isaac. God did say "for unto thee, and unto thy seed, I will give all these countries," to Isaac. God did say "and I will perform the oath which I sware unto Abraham thy father;" to Isaac. God would give Isaac more countries for his generations.

Genesis 26:4 God did say "And I will make thy seed to multiply as the stars of heaven," to Isaac. God did say "and will give unto thy seed all these countries;" to Isaac. God did say "and in thy seed shall all the nations of the earth be blessed;" to Isaac. God would multiply the generations of Isaac. The generations would be blessed by God.

Genesis 26:5 God did say "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" to Isaac.

Genesis 26:6 Isaac did dwell in Gerar.

Genesis 26:7 Men were in Gerar. Men did ask Isaac about his wife. Isaac did say "She is my sister". Rebekah was very pretty. Isaac did fear to say that Rebekah was his wife. Isaac did fear that the men would kill him to take Rebekah.

Genesis 26:8 Isaac did stay in the land for a long time. Abimelech did look out a window to see Isaac and Rebekah.

Genesis 26:9 Abimelech did say "Behold, of a surety she is thy wife; and how saidst thou, She is my sister?" to Isaac. Isaac did say "Because I said, Lest I die for her" to Abimelech.

Genesis 26:10 Abimelech did say "What is this thou hast done unto us?" to Isaac. Abimelech did say "one of the people might lightly have lien with thy wife," to Isaac. Abimelech did say "and thou shouldest have brought guiltiness upon us" to Isaac. Abimelech was concerned that Isaac would bring guilt to the people of Gerar.

Genesis 26:11 Abimelech did say "He that toucheth this man or his wife shall surely be put to death" to the people of Gerar. Abimelech would kill anyone that did touch Isaac or Rebekah.

Genesis 26:12 Isaac did sow in the land. Isaac did receive a hundredfold in a year. God did bless Isaac.

Genesis 26:13 Isaac did become successful.

Genesis 26:14 Isaac did own flocks. Isaac did own herds. Isaac did own a great store of servants. The Philistines did envy Isaac.

Genesis 26:15 The Philistines did fill the wells with dirt.

Genesis 26:16 Abimelech did say "Go from us; for thou art much mightier than we" to Isaac. Isaac did seem mightier than Abimelech. Abimelech did tell Isaac to go away.

Genesis 26:17 Isaac did depart. Isaac did stay in his tent in the valley of Gerar.

Genesis 26:18 Isaac did dig the wells again. Isaac did name the wells using the names that Abraham did establish.

Genesis 26:19 Isaac did have servants in the valley. The servants did dig wells in the valley. The servants did find a well of springing water.

Genesis 26:20 Herdmen is a group of men. Herdmen do herd the flock. "Gerar's herdmen" did live in Gerar. Isaac did have herdmen. "Isaac's herdmen" did stay with Isaac. The herdmen did argue with the herdmen of Isaac. "Gerar's herdmen" did say "The water is ours" to Isaac. Isaac did call the well Esek.

Genesis 26:21 "Isaac's herdmen" did dig another well. Isaac did call the well Sitnah. "Gerar's herdmen" did argue with "Isaac's herdmen" over Sitnah.

Genesis 26:22 Isaac did leave Sitnah. "Isaac's herdmen" did dig another well. Isaac did call the well Rehoboth. "Gerar's herdmen" did not argue with "Isaac's herdmen" over Rehoboth. Isaac did say "For now the LORD hath made room for us, and we shall be fruitful in the land".

Genesis 26:23 Isaac did leave to go to Beersheba.

Genesis 26:24 God did appear to Isaac in the same night. God did say "I am the God of Abraham thy father:" to Isaac. God did say "fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" to Isaac.

Genesis 26:25 Isaac did build an altar in Beersheba. Isaac did pitch his tent in Beersheba. Servants did dig a well for Isaac.

Genesis 26:26 Ahuzzath was a friend of Abimelech. Abimelech did go to meet Isaac. Ahuzzath did go to meet Isaac with Abimelech. Phichol did go to meet Isaac with Abimelech.

Genesis 26:27 Isaac did say "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" to Abimelech.

Genesis 26:28 Abimelech did say "We saw certainly that the LORD was with thee:" to Isaac. Abimelech did say "and we said, Let there be now an oath betwixt us, even betwixt us and thee," to Isaac. Abimelech did say "and let us make a covenant with thee" to Isaac. Abimelech did want to make a covenant with Isaac.

Genesis 26:29 Abimelech did say "That thou wilt do us no hurt, as we have not touched thee," to Isaac. Abimelech did say "and as we have done unto thee nothing but good, and have sent thee away in peace:" to Isaac. Abimelech did say "thou art now the blessed of the LORD" to Isaac. Abimelech would not do harm to Isaac if Isaac would not do harm to Abimelech.

Genesis 26:30 Isaac did make a feast. The men did eat and drink.

Genesis 26:31 The men did stay the night. The men did swear a covenant in the morning. Isaac did send Abimelech away. Abimelech did depart from Isaac in peace.

Genesis 26:32 The servants did tell Isaac that water was found in a well.

Genesis 26:33 Isaac did call the well Shebah. Beersheba did become a city around the well.

Genesis 26:34 Judith was the wife of Esau. Bashemath was the wife of Esau. Esau did marry Judith after 40 years. Esau did marry Bashemath after 40 years. Judith was the daughter of Beerli the Hittite. Bashemath was the daughter of Elon the Hittite.

Genesis 26:35 Isaac was bitter about the wives of Esau. Rebekah was bitter about the wives of Esau.



Genesis 27:1 Isaac could not see when Isaac was old. Isaac did say "My son:" to Esau. Esau did say "Behold, here am I" to Isaac.

Genesis 27:2 Isaac did say "Behold now, I am old, I know not the day of my death:" to Esau. Isaac did not know the day of his death.

Genesis 27:3 Isaac did say "Now therefore take, I pray thee, thy weapons, thy quiver and thy bow," to Esau. Isaac did say "and go out to the field, and take me some venison;" to Esau. Isaac did want Esau to go to the field with weapons to get venison.

Genesis 27:4 Isaac did say "And make me savoury meat, such as I love, and bring it to me, that I may eat;" to Esau. Isaac did say "that my soul may bless thee before I die" to Esau. Isaac did want to eat the meat from Esau. Isaac did want to bless Esau for gathering the meat.

Genesis 27:5 Rebekah did hear Isaac speak to Esau. Esau did go to the field to hunt for venison.

Genesis 27:6 Rebekah did say "Behold, I heard thy father speak unto Esau thy brother, saying," to Jacob. Rebekah did tell Jacob that she did hear Isaac speaking to Esau.

Genesis 27:7 Rebekah did say "Bring me venison, and make me savoury meat, that I may eat," to Jacob. Rebekah did say "and bless thee before the LORD before my death" to Jacob.

Genesis 27:8 Rebekah did say "Now therefore, my son, obey my voice according to that which I command thee" to Jacob.

Genesis 27:9 Rebekah did say "Go now to the flock, and fetch me from thence two good kids of the goats;" to Jacob. Rebekah did say "and I will make them savoury meat for thy father, such as he loveth:" to Jacob. Rebekah did want Jacob to get meat of goats for Isaac.

Genesis 27:10 Rebekah did say "And thou shalt bring it to thy father, that he may eat," to Jacob. Rebekah did say "and that he may bless thee before his death" to Jacob. Rebekah did want Jacob to bring meat to Isaac for blessing.

Genesis 27:11 Jacob did say "Behold, Esau my brother is a hairy man, and I am a smooth man:" to Rebekah. Jacob did remark that Esau was hairy. Jacob was not hairy.

Genesis 27:12 Jacob did say "My father peradventure will feel me, and I shall seem to him as a deceiver;" to Rebekah. Jacob did say "and I shall bring a curse upon me, and not a blessing" to Rebekah. Jacob did not want to seem to be a deceiver to Isaac. Jacob did fear to receive a curse from Isaac for the deception.

Genesis 27:13 Rebekah did say "Upon me be thy curse, my son: only obey my voice, and go fetch me them" to Jacob. Rebekah would take responsibility for the deception. Jacob should obey Rebekah.

Genesis 27:14 Jacob did get the meat. Jacob did bring the meat to Rebekah. Rebekah did prepare the meat as Isaac did like.

Genesis 27:15 Rebekah did clothe Jacob in clothing from Esau as found in the house.

Genesis 27:16 Rebekah did put the goat fur on the hands and neck of Jacob.

Genesis 27:17 Rebekah did put the meat and bread in the hands of Jacob.

Genesis 27:18 Jacob did go to Isaac. Jacob did say "Here am I; who art thou, my son?" to Isaac.

Genesis 27:19 Jacob did say "I am Esau thy first born; I have done according as thou badest me:" to Isaac. Jacob did say "arise, I pray thee, sit and eat of my venison, that thy soul may bless me" to Isaac. Jacob did tell Isaac that he was Esau. Jacob did lie to Isaac.

Genesis 27:20 Isaac did say "How is it that thou hast found it so quickly, my son?" to Jacob. Jacob did say "Because the LORD thy God brought it to me" to Isaac. Jacob did lie about the source of the meat.

Genesis 27:21 Isaac did say "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not" to Jacob. Isaac did want to determine by touch if Jacob was Esau.

Genesis 27:22 Isaac did feel Jacob. The hands did feel like Esau. The voice did sound like Jacob.

Genesis 27:23 Isaac did bless Jacob because the hands were hairy.

Genesis 27:24 Isaac did say "Art thou my very son Esau?" to Jacob. Jacob did say "I am" to Isaac. Jacob did lie about being Esau.

Genesis 27:25 Isaac did say "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee" to Jacob. Jacob did bring the meat and wine to Isaac. Isaac did eat and drink.

Genesis 27:26 Isaac did say "Come near now, and kiss me, my son" to Jacob. Isaac did want to kiss Jacob.

Genesis 27:27 Isaac did kiss Jacob. Isaac did smell the clothing on Jacob. Isaac did bless Jacob. Isaac did say "See, the smell of my son is as the smell of a field which the LORD hath blessed:" to Jacob.

Genesis 27:28 Isaac did say "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:" to Jacob.

Genesis 27:29 Isaac did say "Let people serve thee, and nations bow down to thee:" to Jacob. Isaac did say "be lord over thy brethren, and let thy mother's sons bow down to thee:" to Jacob. Isaac did say "cursed be every one that curseth thee, and blessed be he that blesseth thee" to Jacob.

Genesis 27:30 Esau did come to Isaac after Jacob did leave.

Genesis 27:31 Esau did catch and make meat for Isaac. Esau did say "Let my father arise, and eat of his son's venison, that thy soul may bless me" to Isaac.

Genesis 27:32 Isaac did say "Who art thou?" to Esau. Esau did say "I am thy son, thy firstborn Esau" to Isaac.

Genesis 27:33 Isaac did tremble very exceedingly. Isaac did say "Who? where is he that hath taken venison, and brought it me," to Esau. Isaac did say "and I have eaten of all before thou camest, and have blessed him?" to Esau. Isaac did say "yea, and he shall be blessed" to Esau. Isaac did not know who brought the meat earlier.

Genesis 27:34 Esau did say "Bless me, even me also, O my father" to Isaac. Esau was bitter. Esau did want a blessing from Isaac also.

Genesis 27:35 Isaac did say "Thy brother came with subtilty, and hath taken away thy blessing" to Esau. Jacob did steal the blessing of Isaac from Esau.

Genesis 27:36 Esau did say "Is not he rightly named Jacob? for he hath supplanted me these two times:" to Isaac. Esau did say "he took away my birthright; and, behold, now he hath taken away my blessing" to Isaac. Esau did say "Hast thou not reserved a blessing for me?" to Isaac. Esau did feel cheated by Jacob. Esau did hope for a blessing still from Isaac.

Genesis 27:37 Isaac did say "Behold, I have made him thy lord, and all his brethren have I given to him for servants;" to Esau. Isaac did say "and with corn and wine have I sustained him: and what shall I do now unto thee, my son?" to Esau. Isaac did make Jacob a ruler over Esau.

Genesis 27:38 Esau did say "Hast thou but one blessing, my father? bless me, even me also, O my father" to Isaac. Esau did weep. Esau did plead for a blessing from Isaac.

Genesis 27:39 Isaac did say "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;" to Esau.

Genesis 27:40 Isaac did say "And by thy sword shalt thou live, and shalt serve thy brother;" to Esau. Isaac did say "and it shall come to pass when thou shalt have the dominion," to Esau. Isaac did say "that thou shalt break his yoke from off thy neck" to Esau. Esau did have to serve Jacob. Esau would become a soldier for Jacob. Esau would become free when Esau did gain dominion.

Genesis 27:41 Esau did hate Jacob because of the blessing from Isaac. Esau did say "The days of mourning for my father are at hand; then will I slay my brother Jacob". Esau did decide to stop mourning for Isaac. Esau did decide to kill Jacob.

Genesis 27:42 Esau did tell Rebekah about the betrayal of Jacob. Rebekah did call for Jacob. Rebekah did say "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee" to Jacob. Rebekah did tell Jacob that Esau did desire to kill him.

Genesis 27:43 Rebekah did say "arise, flee thou to Laban my brother to Haran" to Jacob. Jacob should flee to Laban in Haran.

Genesis 27:44 Rebekah did say "And tarry with him a few days, until thy brother's fury turn away;" to Jacob.

Genesis 27:45 Rebekah did say "Until thy brother's anger turn away from thee, and he forget that which thou hast done to him:" to Jacob. Rebekah did say "then I will send, and fetch thee from thence:" to Jacob. Rebekah did say " why should I be deprived also of you both in one day?" to Jacob. Jacob should stay with Laban until the rage of Esau did subside.

Genesis 27:46 Rebekah did say "I am weary of my life because of the daughters of Heth:" to Isaac. Rebekah did say "if Jacob take a wife of the daughters of Heth," to Isaac. Rebekah did say "such as these which are of the daughters of the land, what good shall my life do me?" to Isaac. Rebekah did not want Jacob to take a wife from the women of Canaan.



Genesis 28:1 Isaac did bless Jacob. Isaac did say "Thou shalt not take a wife of the daughters of Canaan" to Jacob. Jacob should not take a wife of the daughters of Canaan.

Genesis 28:2 Isaac did say "Arise, go to Padanaram, to the house of Bethuel thy mother's father;" to Jacob. Isaac did say " and take thee a wife from thence of the daughters of Laban thy mother's brother" to Jacob. Jacob should take a wife from the daughters of Laban.

Genesis 28:3 Isaac did say "And God Almighty bless thee, and make thee fruitful, and multiply thee," to Jacob. Isaac did say "that thou mayest be a multitude of people;" to Jacob.

Genesis 28:4 Isaac did say "And give thee the blessing of Abraham, to thee, and to thy seed with thee;" to Jacob. Isaac did say "that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" to Jacob. Isaac did pass the blessing of Abraham to Jacob.

Genesis 28:5 Isaac did send Jacob away. Jacob did go to Padanaram to Laban.

Genesis 28:6 Esau did say "Thou shalt not take a wife of the daughters of Canaan;".

Genesis 28:7 Jacob did go to Padanaram;

Genesis 28:8 Esau did see that the daughters of Canaan did not please Isaac.

Genesis 28:9 Mahalath was the daughter of Ishmael. Esau did marry Mahalath. Mahalath was the wife of Esau.

Genesis 28:10 Jacob did leave Beersheba. Jacob did go toward Haran.

Genesis 28:11 Jacob did find a certain place to sleep for the night. Jacob did use rocks as pillows.

Genesis 28:12 Jacob did dream of a ladder on the earth that did reach to heaven. Jacob did see the angels of God ascending and descending the ladder.

Genesis 28:13 God did stand above the ladder in the dream. God did say "I am the LORD God of Abraham thy father, and the God of Isaac" to Jacob. God did say "the land whereon thou liest, to thee will I give it, and to thy seed;" to Jacob. God would give the "Promised Land" to Jacob.

Genesis 28:14 God did say "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west," to Jacob. God did say "and to the east, and to the north, and to the south:" to Jacob. God did say "and in thee and in thy seed shall all the families of the earth be blessed" to Jacob.

Genesis 28:15 God did say "And, behold, I am with thee, and will keep thee in all places whither thou goest," to Jacob. God did say "and will bring thee again into this land;" to Jacob. God did say "for I will not leave thee, until I have done that which I have spoken to thee of" to Jacob. God would bring Jacob back to the "Promised Land" always. God would not leave Jacob.

Genesis 28:16 Jacob did awaken from his sleep. Jacob did say "Surely the LORD is in this place; and I knew it not".

Genesis 28:17 Jacob was afraid. Jacob did say "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven". Jacob was fearful of God's domain.

Genesis 28:18 Jacob did rise early in the morning. Jacob did put the stone that he did use for his pillows in a pillar. Jacob did pour oil on the pillar.

Genesis 28:19 The pillar was called Bethel by Jacob. Bethel was also known as Luz.

Genesis 28:20 Jacob did say "If God will be with me, and will keep me in this way that I go,". Jacob did say "and will give me bread to eat, and raiment to put on,".

Genesis 28:21 Jacob did say "So that I come again to my father's house in peace; then shall the LORD be my God:". Jacob did decree that God is absolute if God did stay with Jacob.

Genesis 28:22 Jacob did say "And this stone, which I have set for a pillar, shall be God's house:". Jacob did say "and of all that thou shalt give me I will surely give the tenth unto thee".



Genesis 29:1 Jacob did go on a journey into the land of the people of the east.

Genesis 29:2 Jacob did see a well in the field. Sheep did lie by the well. The well did provide water for the flock of sheep to drink. A great stone was on the mouth of the well.

Genesis 29:3 The flocks were gathered thither. The men did roll the stone from the mouth of the well to water the sheep. The stone was replaced by the men on the mouth of the well.

Genesis 29:4 Jacob did say "My brethren, whence be ye?" to the men. The men did say "Of Haran are we" to Jacob. The men were from Haran.

Genesis 29:5 Jacob did say "Know ye Laban the son of Nahor?" to the men. The men did say "We know him" to Jacob. Jacob did ask the men about Laban. The men did know Laban.

Genesis 29:6 Jacob did say "Is he well?" to the men of Haran. The men did say "He is well: and, behold, Rachel his daughter cometh with the sheep" to Jacob. Rachel was the daughter of Laban. Rachel did tend the sheep.

Genesis 29:7 Jacob did say "Lo, it is yet high day, neither is it time that the cattle should be gathered together:" to the men. Jacob did say "water ye the sheep, and go and feed them" to the men. Jacob did want the men to feed and water the sheep.

Genesis 29:8 The men did say "We cannot, until all the flocks be gathered together," to Jacob. The men did say "and till they roll the stone from the well's mouth; then we water the sheep" to Jacob. The men could not water the sheep until the sheep were gathered together.

Genesis 29:9 Rachel did come with the sheep of Laban.

Genesis 29:10 Jacob did roll the stone from the well to water the sheep of Laban at the sight of Rachel.

Genesis 29:11 Jacob did kiss Rachel. Jacob did weep.

Genesis 29:12 Jacob did tell Rachel that Jacob was the son of Isaac. Jacob did tell Rachel that Jacob was the son of Rebekah. Rachel did run to tell Laban about Jacob.

Genesis 29:13 Laban did run to meet Jacob upon hearing about Jacob. Laban did embrace and kiss Jacob. Laban did bring Jacob into his house. Jacob did tell Laban many things.

Genesis 29:14 Laban did say "Surely thou art my bone and my flesh" to Jacob. Jacob did stay with Laban for a month.

Genesis 29:15 Laban did say "Because thou art my brother, shouldest thou therefore serve me for nought?" to Jacob. Laban did say "tell me, what shall thy wages be?" to Jacob. Laban did want Jacob to work for him. Laban did ask for the wages for work of Jacob.

Genesis 29:16 Laban did have 2 daughters. Leah was the older daughter of Laban. Rachel was the younger daughter of Laban.

Genesis 29:17 Leah was tender eyed. Rachel was beautiful. Rachel was liked.

Genesis 29:18 Jacob did love Rachel. Jacob did say "I will serve thee seven years for Rachel thy younger daughter" to Laban. Jacob did offer to work for Laban for 7 years to marry Rachel.

Genesis 29:19 Laban did say "It is better that I give her to thee, than that I should give her to another man: abide with me" to Jacob. Laban did want Rachel to be with Jacob.

Genesis 29:20 Jacob did serve 7 years for Rachel. Jacob did love Rachel.

Genesis 29:21 Jacob did say "Give me my wife, for my days are fulfilled, that I may go in unto her" to Laban. Jacob did work 7 years. Jacob did want Rachel.

Genesis 29:22 Laban did gather all the men for a feast.

Genesis 29:23 Laban did give Leah to Jacob.

Genesis 29:24 Laban did give a maid to Leah. Zilpah was a maid for Leah.

Genesis 29:25 Jacob did say "What is this thou hast done unto me? did not I serve with thee for Rachel?" to Laban. Jacob did say "wherefore then hast thou beguiled me?" to Laban. Jacob did ask why Laban did deceive Jacob.

Genesis 29:26 Laban did say "It must not be so done in our country, to give the younger before the firstborn" to Jacob. Laban did tell Jacob that the younger daughter must marry before the older daughter could marry.

Genesis 29:27 Laban did say "Fulfil her week, and we will give thee this also for the service" to Jacob. Laban did say "which thou shalt serve with me yet seven other years" to Jacob. Jacob did need to stay with Leah for a week. Jacob did need to serve another 7 years for Rachel.

Genesis 29:28 Jacob did stay with Leah for a week. Laban did give Rachel to Jacob as a wife also.

Genesis 29:29 Laban gave Bilhah to Rachel as a maid. Bilhah was a maid for Rachel.

Genesis 29:30 Jacob did go to Rachel. Jacob did love Rachel more than Leah. Jacob did serve Laban for 7 more years.

Genesis 29:31 God did see that Leah was hated by Jacob. God did allow Leah to conceive a child. Rachel was barren.

Genesis 29:32 Leah did conceive a child. Reuben was a son of Leah. Reuben was a son of Jacob. Leah did say "Surely the LORD hath looked upon my affliction; now therefore my husband will love me". Leah did believe Jacob would love her because of Reuben.

Genesis 29:33 Leah did conceive another child. Simeon was a son of Leah. Simeon was a son of Jacob. Leah did say "Because the LORD hath heard I was hated, he hath therefore given me this son also". Leah did believe God did give another child because Leah was hated.

Genesis 29:34 Leah did conceive another child. Levi was a son of Leah. Levi was a son of Jacob. Leah did say "Now this time will my husband be joined unto me, because I have born him three sons". Leah did believe Jacob would love her because of the 3 sons.

Genesis 29:35 Leah did conceive another child. Judah was a son of Leah. Judah was a son of Jacob. Leah did say "Now will I praise the LORD". Leah did become barren.



Genesis 30:1 Rachel did envy Leah because of the sons of Leah. Rachel did say "Give me children, or else I die" to Jacob. Rachel did desire children with Jacob or Rachel would die.

Genesis 30:2 Jacob was angry with Rachel. Jacob did say "Am I in God's stead, who hath withheld from thee the fruit of the womb?". Jacob did not control the barren womb of Rachel.

Genesis 30:3 Rachel did say "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees," to Jacob. Rachel did say "that I may also have children by her" to Jacob. Rachel did want Jacob to have children with Bilhah.

Genesis 30:4 Rachel did give Bilhah to Jacob. Jacob did copulate with Bilhah.

Genesis 30:5 Bilhah did conceive a child with Jacob. Bilhah did have a son.

Genesis 30:6 Dan was the son of Bilhah. Dan was the son of Jacob. Rachel did say "God hath judged me, and hath also heard my voice, and hath given me a son:".

Genesis 30:7 Bilhah did conceive another child with Jacob. Bilhah did have a son.

Genesis 30:8 Naphtali was the son of Bilhah. Naphtali was the son of Jacob. Rachel did say "With great wrestlings have I wrestled with my sister, and I have prevailed".

Genesis 30:9 Leah did give Zilpah to Jacob. Jacob did copulate with Zilpah.

Genesis 30:10 Zilpah did conceive a child with Jacob. Zilpah did have a son.

Genesis 30:11 Gad was the son of Zilpah. Gad was the son of Jacob. Leah did say "A troop cometh".

Genesis 30:12 Zilpah did conceive another child with Jacob. Zilpah did have a son.

Genesis 30:13 Asher was the son of Zilpah. Asher was the son of Jacob. Leah did say "Happy am I, for the daughters will call me blessed".

Genesis 30:14 Reuben did find mandrakes in the field. Reuben did bring the mandrakes to Leah. Rachel did say "Leah, Give me, I pray thee, of thy son's mandrakes" to Leah. Rachel did want some mandrakes from Leah.

Genesis 30:15 Leah did say "Is it a small matter that thou hast taken my husband?" to Rachel. Leah did say "and wouldest thou take away my son's mandrakes also?" to Rachel. Rachel did say "Therefore he shall lie with thee to night for thy son's mandrakes". Rachel did suggest that Jacob did sleep with Leah to acquire mandrakes for Rachel.

Genesis 30:16 Jacob did come out of the field in the evening. Leah did go to meet Jacob. Leah did say "Thou must come in unto me; for surely I have hired thee with my son's mandrakes" to Jacob. Jacob did copulate with Leah that night.

Genesis 30:17 God did hearken to Leah. Leah did conceive another son with Jacob.

Genesis 30:18 Issachar was the son of Leah. Issachar was the son of Jacob. Leah did say "God hath given me my hire, because I have given my maiden to my husband".

Genesis 30:19 Leah did conceive another son with Jacob. Leah did have 6 sons.

Genesis 30:20 Zebulun was the son of Leah. Zebulun was the son of Jacob. Leah did say "God hath endued me with a good dowry;". Leah did say "now will my husband dwell with me, because I have born him six sons".

Genesis 30:21 Leah did conceive a daughter with Jacob. Dinah was the daughter of Leah. Dinah was the daughter of Jacob.

Genesis 30:22 God did hearken to Rachel. Rachel did conceive another son with Jacob.

Genesis 30:23 Rachel did give birth to another son. Rachel did say "God hath taken away my reproach".

Genesis 30:24 Joseph was the son of Rachel. Joseph was the son of Jacob. Rachel did say "The LORD shall add to me another son".

Genesis 30:25 Jacob did say "Send me away, that I may go unto mine own place, and to my country" to Laban after the birth of Joseph. Jacob did want to go back home after the birth of Joseph.

Genesis 30:26 Jacob did say "Give me my wives and my children, for whom I have served thee, and let me go:" to Laban. Jacob did say "for thou knowest my service which I have done thee" to Laban. Jacob did want Laban to deliver the wives and children of Jacob.

Genesis 30:27 Laban did say "I pray thee, if I have found favour in thine eyes, tarry" to Jacob. Laban did say "for I have learned by experience that the LORD hath blessed me for thy sake" to Jacob. Laban did not want Jacob to leave. Laban was blessed by God by having Jacob nearby.

Genesis 30:28 Laban did say "Appoint me thy wages, and I will give it" to Jacob. Laban did desire to pay Jacob all that was owed to Jacob.

Genesis 30:29 Jacob did say "Thou knowest how I have served thee, and how thy cattle was with me" to Laban.

Genesis 30:30 Jacob did say "For it was little which thou hadst before I came, and it is now increased unto a multitude;" to Laban. Jacob did say "and the LORD hath blessed thee since my coming:" to Laban. Jacob did say "and now when shall I provide for mine own house also?" to Laban. Jacob did want to provide for the house of Jacob from the blessings of Laban.

Genesis 30:31 Laban did say "What shall I give thee?" to Jacob. Jacob did say "Thou shalt not give me any thing:" to Laban. Jacob did say "if thou wilt do this thing for me, I will again feed and keep thy flock" to Laban. Jacob would care for the flock of Laban for a portion of the flock.

Genesis 30:32 Jacob did say "I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle," to Laban. Jacob did say "and all the brown cattle among the

sheep, and the spotted and speckled among the goats:" to Laban. Jacob did say "and of such shall be my hire" to Laban. Jacob would remove the speckled and spotted cattle for Laban. Jacob would remove the speckled and spotted goats for Laban.

Genesis 30:33 Jacob did say "So shall my righteousness answer for me in time to come,". Jacob did say "when it shall come for my hire before thy face: every one that is not speckled". Jacob did say "and spotted among the goats, and brown among the sheep, that shall be counted stolen with me". Jacob would keep the spotted goats. Jacob would keep the speckled goats. Jacob would keep the brown sheep.

Genesis 30:34 Laban did say "Behold, I would it might be according to thy word" to Laban. Laban did agree with Jacob.

Genesis 30:35 Jacob did remove the male goats that were ringstraked and spotted. Jacob did remove the female goats that were speckled and spotted. Jacob did remove goats that did have some white in it. Jacob did remove the brown sheep. Jacob gave the animals to his sons.

Genesis 30:36 Laban did depart for 3 days. Jacob did feed the flocks of Laban.

Genesis 30:37 Jacob did take rods of green poplar. Jacob did take rods of hazel. Jacob did take rods of chestnut tree. Jacob did make the white appear in the rods.

Genesis 30:38 Jacob did place the rods in the gutters of the troughs for watering. The flocks would conceive when the flocks did drink the water in the troughs.

Genesis 30:39 The flocks did conceive before the rods. The flocks did bear cattle of ringstrakes and speckles and spots.

Genesis 30:40 Jacob did separate the lambs. Jacob did set the faces of the flocks toward the ringstraked and the brown in the flock of Laban. Jacob did not put his flocks into the flocks of Laban.

Genesis 30:41 Jacob did create strong cattle using the rods.

Genesis 30:42 Laban did have the feeble cattle. Jacob did have the stronger cattle.

Genesis 30:43 Jacob did increase the number of cattle and maidservants and menservants and camels and asses.



Genesis 31:1 Jacob did hear the sons of Laban. The sons did say "Jacob hath taken away all that was our father's;". The sons did say "and of that which was our father's hath he gotten all this glory". The sons did believe that Jacob did steal from Laban.

Genesis 31:2 Jacob did see that Laban was not pleased with Jacob.

Genesis 31:3 God did say "Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" to Jacob. God did tell Jacob to return home.

Genesis 31:4 Jacob did call for Rachel and Leah to come to the field with the flock.

Genesis 31:5 Jacob did say "I see your father's countenance, that it is not toward me as before;" to the wives of Jacob. Jacob did say "but the God of my father hath been with me" to the wives of Jacob. Jacob did tell his wives that Laban was not pleased.

Genesis 31:6 Jacob did say "And ye know that with all my power I have served your father" to the wives of Jacob.

Genesis 31:7 Jacob did say "And your father hath deceived me, and changed my wages ten times;" to the wives of Jacob. Jacob did say "but God suffered him not to hurt me" to the wives of Jacob. Laban did deceive Jacob concerning wages. Laban did change the wages of Jacob 10 times. Laban did not hurt Jacob.

Genesis 31:8 Jacob did say "If he said thus, The speckled shall be thy wages; then all the cattle bare speckled:" to the wives of Jacob. Jacob did say "and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked" to the wives of Jacob.

Genesis 31:9 Jacob did say "Thus God hath taken away the cattle of your father, and given them to me" to the wives of Jacob. Jacob did believe that God did take the cattle from Laban to give to Jacob.

Genesis 31:10 Jacob did say "And it came to pass at the time that the cattle conceived, that I lifted up mine eyes," to the wives of Jacob. Jacob did say "and saw in a dream, and, behold, the rams which leaped" to the wives of Jacob. Jacob did say "upon the cattle were ringstraked, speckled, and grisled" to the wives of Jacob. Jacob did dream of the cattle and rams.

Genesis 31:11 Jacob did say "And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I" to the wives of Jacob. God did appear to Jacob in the dream.

Genesis 31:12 Jacob did say "And he said, Lift up now thine eyes, and see," to the wives of Jacob. Jacob did say "all the rams which leap upon the cattle are ringstraked, speckled, and grisled:" to the wives of Jacob. Jacob did say "for I have seen all that Laban doeth unto thee" to the wives of Jacob. God did see the deception of Laban upon Jacob.

Genesis 31:13 Jacob did say "I am the God of Bethel, where thou anointedst the pillar," to the wives of Jacob. Jacob did say "and where thou vowedst a vow unto me:" to the wives of Jacob. Jacob did say "now arise, get thee out from this land, and return unto the land of thy kindred" to the wives of Jacob. God did tell Jacob to return to the "Promised Land".

Genesis 31:14 The wives did say "Is there yet any portion or inheritance for us in our father's house?" to Jacob. The wives did wonder about inheritance from the house of Laban.

Genesis 31:15 The wives did say "Are we not counted of him strangers?" to Jacob. The wives did say "for he hath sold us, and hath quite devoured also our money" to Jacob. The wives did feel that Laban did sell them. The wives did feel that Laban did consume their money.

Genesis 31:16 The wives did say "For all the riches which God hath taken from our father, that is ours, and our children's:" to Jacob. The wives did say "now then, whatsoever God hath said unto thee, do" to Jacob. The wives did count the blessings from God. The wives did want Jacob to obey God.

Genesis 31:17 Jacob did put his sons on camels. Jacob did put his wives upon camels.

Genesis 31:18 Jacob did collect all of his cattle and all of his goods for transport to the land of Canaan. Jacob did collect his cattle obtained in Padanaram for transport to the land of Canaan.

Genesis 31:19 Laban did go to shear his sheep. Rachel did steal the teraphim that did belong to Laban.

Genesis 31:20 Jacob did not tell Laban that Jacob was leaving.

Genesis 31:21 Jacob did flee with all that he did possess. Jacob did pass over the river on the way to the mountain of Gilead.

Genesis 31:22 Laban did learn after 3 days that Jacob did flee.

Genesis 31:23 Laban did gather a posse. The posse did pursue Jacob for 7 days. The posse did catch Jacob at the mountain of Gilead.

Genesis 31:24 God did appear to Laban in a dream at night. God did say "Take heed that thou speak not to Jacob either good or bad" to Laban. God did not want Laban to speak to Jacob.

Genesis 31:25 Laban did catch Jacob. Jacob did set his tents on the mountain. The posse did set their tents on the mountain of Gilead.

Genesis 31:26 Laban did say "What hast thou done, that thou hast stolen away unawares to me," to Jacob. Laban did say "and carried away my daughters, as captives taken with the sword?" to Jacob. Laban did ask Jacob why Jacob did flee. Laban did believe Jacob did steal the daughters of Laban forcefully.

Genesis 31:27 Laban did say "Wherefore didst thou flee away secretly, and steal away from me;" to Jacob. Laban did say "and didst not tell me, that I might have sent thee away" to Jacob. Laban did say "with mirth, and with songs, with tabret, and with harp?" to Jacob.

Genesis 31:28 Laban did say "And hast not suffered me to kiss my sons and my daughters?" to Jacob. Laban did say "thou hast now done foolishly in so doing" to Jacob. Laban did want to kiss his sons and daughters before Jacob did flee.

Genesis 31:29 Laban did say "It is in the power of my hand to do you hurt:" to Jacob. Laban did say "but the God of your father spake unto me yesternight," to Jacob. Laban did say "saying, Take thou heed that thou speak not to Jacob either good or bad" to Jacob. Laban did tell Jacob of the dream that Laban did have with God.

Genesis 31:30 Laban did say "And now, though thou wouldest needs be gone," to Jacob. Laban did say "because thou sore longedst after thy father's house," to Jacob. Laban did say "yet wherefore hast thou stolen my gods?" to Jacob.

Genesis 31:31 Jacob did say "Because I was afraid:" to Laban. Jacob did say "for I said, Peradventure thou wouldest take by force thy daughters from me" to Laban. Jacob was afraid that Laban would take away the wives of Jacob.

Genesis 31:32 Jacob did say "With whomsoever thou findest thy gods, let him not live:" to Laban. Jacob did say "before our brethren discern thou what is thine with me, and take it to thee" to Laban. Jacob did tell Laban to remove anything that did belong to Laban. Jacob did not know that Rachel did steal things from Laban.

Genesis 31:33 Laban did check the tent of Jacob but Laban did not find anything. Laban did check the tent of Leah but Laban did not find anything. Laban did check the tent of the maidservants but Laban did not find anything. Laban did check the tent of Rachel.

Genesis 31:34 Rachel did steal the teraphim from Laban. Rachel did hide the teraphim in the furniture of the camels. Rachel did sit on the teraphim on the camels. Laban did not find anything in the tent of Rachel.

Genesis 31:35 Rachel did say "Let it not displease my lord that I cannot rise up before thee;" to Laban. Rachel did say "for the custom of women is upon me" to Laban. Laban did not find the teraphim .

Genesis 31:36 Jacob was angry with Laban. Jacob did say "What is my trespass? what is my sin, that thou hast so hotly pursued after me?" to Laban. Jacob did want to know why Laban did pursue Jacob.

Genesis 31:37 Jacob did say "Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff?" to Laban. Jacob did say "set it here before my brethren and thy brethren, that they may judge betwixt us both" to Laban. Jacob did tell Laban to place the found items before the brethren.

Genesis 31:38 Jacob did say "This twenty years have I been with thee;" to Laban. Jacob did say "thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten" to Laban. Jacob did argue with Laban that Jacob did treat Laban fairly for 20 years.

Genesis 31:39 Jacob did say "That which was torn of beasts I brought not unto thee;" to Laban. Jacob did say "I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night" to Laban.

Genesis 31:40 Jacob did say "Thus I was; in the day the drought consumed me, and the frost by night;" to Laban. Jacob did say "and my sleep departed from mine eyes" to Laban.

Genesis 31:41 Jacob did say "Thus have I been twenty years in thy house;" to Laban. Jacob did say "I served thee fourteen years for thy two daughters, and six years for thy cattle:" to Laban. Jacob did say "and thou hast changed my wages ten times" to Laban.

Genesis 31:42 Jacob did say "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me," to Laban. Jacob did say "surely thou hadst sent me away now empty" to Laban. Jacob did say "God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight" to Laban.

Genesis 31:43 Laban did say "These daughters are my daughters, and these children are my children," to Jacob. Laban did say "and these cattle are my cattle, and all that thou seest is mine:" to Jacob. Laban did say "and what can I do this day unto these my daughters," to Jacob. Laban did say "or unto their children which they have born?" to Jacob. Laban did feel that Laban did have ownership still over the daughters and over the children and over the cattle.

Genesis 31:44 Laban did want to make a covenant with Jacob.

Genesis 31:45 Jacob did position a stone as a pillar.

Genesis 31:46 Jacob did say "Gather stones" to the brethren. The brethren did make a heap of stones. Everyone did eat by the heap.

Genesis 31:47 Laban did call the meal on the heap Jegarsahadutha. Jacob did call the meal on the heap Galeed.

Genesis 31:48 Laban did say "This heap is a witness between me and thee this day". Galeed was the name of the heap. Mizpah was the name of the heap.

Genesis 31:49 Laban did say "The LORD watch between me and thee, when we are absent one from another".

Genesis 31:50 Laban did say "If thou shalt afflict my daughters,". Laban did say "or if thou shalt take other wives beside my daughters, no man is with us;". Laban did say "see, God is witness betwixt me and thee".

Genesis 31:51 Laban did say "Behold this heap, and behold this pillar, which I have cast betwixt me and thee:" to Jacob.

Genesis 31:52 Laban did say "This heap be witness, and this pillar be witness, that I will not pass over this heap to thee," to Jacob. Laban did say "and that thou shalt not pass over this heap and this pillar unto me, for harm" to Jacob. Laban did not want anyone to pass the heap to do the other any harm.

Genesis 31:53 Laban did say "The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us" to Jacob. Jacob did swear by the fear of his father Isaac.

Genesis 31:54 Jacob did offer a sacrifice upon the mount. Jacob did join the brethren to eat bread. Everyone did stay on the mountain all night.

Genesis 31:55 Laban did kiss his sons and his daughters in the morning. Laban did bless his sons and his daughters in the morning. Laban did depart to return to the house of Laban.



Genesis 32:1 Jacob did continue home. The angels did meet Jacob.

Genesis 32:2 Jacob did see the angels from God. Jacob did say "This is God's host". Mahanaim was the name of the place where the angels did appear.

Genesis 32:3 Jacob did send messengers before him to Esau in the land of Seir in the country of Edom.

Genesis 32:4 Jacob did say "Thus shall ye speak unto my lord Esau;" to the messengers. Jacob did say "Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:" to the messengers.

Genesis 32:5 Jacob did say "And I have oxen, and asses, flocks, and menservants, and womenservants:" to the messengers. Jacob did say "and I have sent to tell my lord, that I may find grace in thy sight" to the messengers. Jacob did want the messengers to tell Esau about Jacob.

Genesis 32:6 The messengers did say "We came to thy brother Esau, and also he cometh to meet thee," to Jacob. The messengers did say "and four hundred men with him" to Jacob. Esau did bring 400 men to meet Jacob.

Genesis 32:7 Jacob was very afraid and distressed. Jacob did divide everyone with him into 2 groups.

Genesis 32:8 Jacob did say "If Esau come to the one company, and smite it,". Jacob did say "then the other company which is left shall escape". If Esau did destroy 1 group then a group would escape.

Genesis 32:9 Jacob did say "O God of my father Abraham, and God of my father Isaac," to God. Jacob did say "the LORD which saidst unto me, Return unto thy country," to God. Jacob did say "and to thy kindred, and I will deal well with thee:" to God. Jacob did pray to God.

Genesis 32:10 Jacob did say "I am not worthy of the least of all the mercies, and of all the truth," to God. Jacob did say "which thou hast shewed unto thy servant;" to God. Jacob did say "for with my staff I passed over this Jordan; and now I am become two bands" to God.

Genesis 32:11 Jacob did say "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau:" to God. Jacob did say "for I fear him, lest he will come and smite me, and the mother with the children" to God. Jacob did fear Esau.

Genesis 32:12 Jacob did say "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea," to God. Jacob did say "which cannot be numbered for multitude" to God.

Genesis 32:13 Jacob did set camp at night. Jacob did prepare a gift for Esau.

Genesis 32:14 Esau would receive a gift of 200 female goats and 20 male goats. Esau would receive also a gift of 200 ewes and 20 rams.

Genesis 32:15 Esau would receive also a gift of 30 milch camels with colts and 40 kine. Esau would receive also a gift of 10 bulls and 20 female asses and 10 foals.

Genesis 32:16 Jacob did give the gift to the servants. Jacob did say "Pass over before me, and put a space betwixt drove and drove".

Genesis 32:17 Jacob did say "When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou?" to the servants. Jacob did say "and whither goest thou? and whose are these before thee?" to the servants.

Genesis 32:18 Jacob did say "Then thou shalt say, They be thy servant Jacob's;". Jacob did say "it is a present sent unto my lord Esau: and, behold, also he is behind us". The servants should tell Esau that the livestock was a gift from Jacob. The servants should tell Esau that Jacob did follow.

Genesis 32:19 Jacob did say "On this manner shall ye speak unto Esau, when ye find him".

Genesis 32:20 Jacob did say "Behold, thy servant Jacob is behind us" to the servants. Jacob did say "For he said, I will appease him with the present that goeth before me," to the servants. Jacob did say "and afterward I will see his face; peradventure he will accept of me" to the servants. Jacob did want that Esau to know that Jacob did approach.

Genesis 32:21 The gift was sent to Esau. Jacob did stay with the groups at night.

Genesis 32:22 Jacob did take his 2 wives and 2 womanservants and 11 sons over the ford of the Jabbok.

Genesis 32:23 Jacob did send all the he had over the brook.

Genesis 32:24 Jacob was left alone. Jacob was attacked by a man until dawn.

Genesis 32:25 Jacob did realize that jacob would not prevail in the attack. Jacob did injure the hollow of Jacob's thigh during the attack.

Genesis 32:26 Jacob did say "Let me go, for the day breaketh" to the attacker. The attacker did say "I will not let thee go, except thou bless me". The attacker would not cease the attack until Jacob did bless the attacker.

Genesis 32:27 The attacker did say "What is thy name?". The attacker did want to know the name of Jacob. Jacob did tell the attacker his name.

Genesis 32:28 The attacker did say "Thy name shall be called no more Jacob, but Israel:" to Jacob. The attacker did say "for as a prince hast thou power with God and with men, and hast prevailed" to Jacob. The attacker was God in human form. God did rename Jacob to Israel. Jacob was also known as Israel. Jacob is also known as Israel.

Genesis 32:29 Jacob did say "Tell me, I pray thee, thy name". The attacker did say "Wherefore is it that thou dost ask after my name?". The attacker did bless Israel. The attacker would not tell Jacob his name.

Genesis 32:30 Jacob did call the name of the place Peniel. Jacob did say "for I have seen God face to face, and my life is preserved". Jacob did wrestle with God.

Genesis 32:31 Israel did pass over Peniel as the sun did rise. Israel did limp upon his thigh.

Genesis 32:32 Israelites do not eat the sinew upon the hollow of the thigh.



Genesis 33:1 Jacob did see Esau coming with 400 men. Jacob did divide the children unto his wives and handmaids.

Genesis 33:2 Jacob did care for Leah and the children of Leah more than the handmaids. Jacob did care for Rachel and Joseph more than Leah.

Genesis 33:3 Jacob did bow toward Esau 7 times. Jacob did approach Esau.

Genesis 33:4 Esau did run to meet Jacob. Esau was happy to see Jacob. Esau did embrace Jacob. Esau did kiss Jacob. Esau did weep with joy with Jacob.

Genesis 33:5 Esau did say "Who are those with thee?" to Jacob. Jacob did say "The children which God hath graciously given thy servant" to Esau.

Genesis 33:6 The handmaids did approach Esau with their children to bow before Esau.

Genesis 33:7 Leah did approach Esau with her children to bow before Esau. Rachel did approach Esau with Joseph to bow before Esau.

Genesis 33:8 Esau did say "What meanest thou by all this drove which I met?" to Jacob. Jacob did say "These are to find grace in the sight of my lord" to Esau. Esau did wonder why Jacob did offer the gifts.

Genesis 33:9 Esau did say "I have enough, my brother; keep that thou hast unto thyself". Esau did not need the gifts. Esau did want Jacob to keep the gifts.

Genesis 33:10 Jacob did say "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand" to Esau. Jacob did say "for therefore I have seen thy face, as though I had seen the face of God," to Esau. Jacob did say "and thou wast pleased with me" to Esau.

Genesis 33:11 Jacob did say "Take, I pray thee, my blessing that is brought to thee;" to Esau. Jacob did say "because God hath dealt graciously with me, and because I have enough" to Esau. Jacob did urge Esau to take the gift. Esau did take the gift.

Genesis 33:12 Esau did say "Let us take our journey, and let us go, and I will go before thee" to Jacob. Esau did suggest that they all leave.

Genesis 33:13 Jacob did say "My lord knoweth that the children are tender, and the flocks and herds with young are with me:" to Esau. Jacob did say "and if men should overdrive them one day, all the flock will die" to Esau. Jacob did know that the children were weak. Jacob did know that the animals were young. Jacob did know that the children and animals could not travel fast.

Genesis 33:14 Jacob did say "Let my lord, I pray thee, pass over before his servant:". Jacob did say "and I will lead on softly, according as the cattle that goeth before me". Jacob did say "and the children be able to endure, until I come unto my lord unto Seir". Jacob did desire to travel slowly with the children until Jacob did reach Seir.

Genesis 33:15 Esau did say "Let me now leave with thee some of the folk that are with me". Jacob did say "What needeth it? let me find grace in the sight of my lord". Esau did want to leave some men with Jacob. Jacob did not need the men from Esau.

Genesis 33:16 Esau did return to Seir on the same day.

Genesis 33:17 Jacob did journey to Succoth. Jacob did build a house. Jacob did build booths for the cattle. Succoth was where Jacob did build the house.

Genesis 33:18 Jacob did go to Shalem from Padanaram. Jacob did pitch his tent before the city.

Genesis 33:19 Jacob did buy a parcel of a field underneath his tent at the hand of the children of Hamor for 100 pieces of money. Shechem was the son of Hamor. Hamor was the father of Shechem.

Genesis 33:20 Jacob did erect an altar on the land. EleloheIsrael was the name of the altar on the land.



Genesis 34:1 Dinah did go to see the daughters of the land.

Genesis 34:2 Hamor was a Hivite. Shechem was the prince of the country. Shechem did see Dinah. Shechem did take Dinah. Shechem did rape Dinah.

Genesis 34:3 Shechem did become enamored with Dinah. Shechem did love Dinah. Shechem did speak kindly to Dinah.

Genesis 34:4 Shechem did went to marry Dinah. Shechem did ask Hamor for Dinah.

Genesis 34:5 Jacob did hear that Shechem did rape Dinah. Jacob did wait calmly until the sons of Jacob returned from the cattle in the field.

Genesis 34:6 Hamor did go to commune with Jacob and the sons of Jacob.

Genesis 34:7 The sons did hear of the rape of Dinah. The sons were angry with rage at Shechem for raping Dinah. Shechem did commit a folly with Israel because of the rape of Dinah.

Genesis 34:8 "Sons of Jacob" were the sons of Jacob. Hamor did say "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife" to the "sons of Jacob". Hamor did want Jacob to give Dinah to Shechem as a wife.

Genesis 34:9 Hamor did say "And make ye marriages with us, and give your daughters unto us," to the "sons of Jacob". Hamor did say "and take our daughters unto you" to the "sons of Jacob". Hamor did want to exchange daughters.

Genesis 34:10 Hamor did say "And ye shall dwell with us: and the land shall be before you;" to the "sons of Jacob". Hamor did say "dwell and trade ye therein, and get you possessions therein" to the "sons of Jacob". Hamor did want to cooperate with Jacob and the "sons of Jacob".

Genesis 34:11 Shechem did say "Let me find grace in your eyes, and what ye shall say unto me I will give" to the "sons of Jacob". Shechem did want to find grace in the eyes of Jacob and the "sons of Jacob".

Genesis 34:12 Shechem did say "Ask me never so much dowry and gift, and I will give according as ye shall say unto me:" to the "sons of Jacob". Shechem did say "but give me the damsel to wife" to the "sons of Jacob". Shechem would pay any amount for Dinah.

Genesis 34:13 The "sons of Jacob" did say "because he had defiled Dinah their sister:" to Hamor and to Shechem. The "sons of Jacob" did intend to deceive Hamor and Shechem.

Genesis 34:14 The "sons of Jacob" did say "We cannot do this thing, to give our sister to one that is uncircumcised;" to Hamor and to Shechem. The "sons of Jacob" did say "for that were a reproach unto us:" to Hamor and to Shechem. The "sons of Jacob" did know that Shechem was uncircumcised. Dinah could not marry an uncircumcised man.

Genesis 34:15 The "sons of Jacob" did say "But in this will we consent unto you:" to Hamor and to Shechem. The "sons of Jacob" did say "If ye will be as we be, that every male of you be circumcised;" to Hamor and to Shechem.

Genesis 34:16 The "sons of Jacob" did say "Then will we give our daughters unto you," to Hamor and to Shechem. The "sons of Jacob" did say "and we will take your daughters to us," to Hamor and to Shechem. The "sons of Jacob" did say "and we will dwell with you, and we will become one people" to Hamor and to Shechem. The "sons of Jacob" did say that the men of Hamor did need to become circumcised. If the circumcision did come to the men of Hamor then Israel could intermingle with the people of Hamor.

Genesis 34:17 The "sons of Jacob" did say "But if ye will not hearken unto us, to be circumcised;". The "sons of Jacob" did say "then will we take our daughter, and we will be gone". If the circumcision did not come to the men of Hamor then Israel would depart with Dinah from the land of Hamor.

Genesis 34:18 Hamor was pleased with the terms given by the "sons of Jacob". Shechem was pleased with the terms given by the "sons of Jacob".

Genesis 34:19 Shechem did become circumcised without delay. Shechem was delighted in Dinah. Shechem was the most honorable man in the house of Hamor.

Genesis 34:20 Hamor did speak with the men of the city. Shechem did speak with the men of the city.

Genesis 34:21 Hamor did say "These men are peaceable with us; therefore let them dwell in the land, and trade therein;" to the men of the city. Hamor did say "for the land, behold, it is large enough for them;" to the men of the city. Hamor did say "let us take their daughters to us for wives, and let us give them our daughters" to the men of the city. Hamor did tell the men of the city about the agreement with the "sons of Jacob".

Genesis 34:22 Hamor did say "Only herein will the men consent unto us for to dwell with us, to be one people," to the men of the city. Hamor did say "if every male among us be circumcised,

as they are circumcised" to the men of the city. Hamor did tell the men of the city that the men did need to become circumcised.

Genesis 34:23 Hamor did say "Shall not their cattle and their substance and every beast of theirs be our's?" to the men of the city. Hamor did say "only let us consent unto them, and they will dwell with us" to the men of the city.

Genesis 34:24 The men were circumcised.

Genesis 34:25 The men were sore after 3 days. Simeon was a son of Jacob. Levi was a son of Jacob. Simeon was a brother of Levi. The brothers did consist of Simeon and Levi. The brothers did kill all the men of the city using swords after the third day.

Genesis 34:26 The brothers did kill Hamor and Shechem. The brothers did remove Dinah from the house of Shechem. The brothers did leave the house with Dinah.

Genesis 34:27 The "sons of Jacob" did come to the city. The "sons of Jacob" did loot the city because Dinah was raped by Shechem.

Genesis 34:28 The "sons of Jacob" did take the oxen and the asses in the city and in the fields.

Genesis 34:29 The "sons of Jacob" did take the children and the wives in the city as captives. The "sons of Jacob" did take the wealth from the city.

Genesis 34:30 Jacob did say "Ye have troubled me to make me to stink among the inhabitants of the land," to Simeon and to Levi. Jacob did say "among the Canaanites and the Perizzites:" to Simeon and to Levi. Jacob did say "and I being few in number, they shall gather themselves together against me, and slay me;" to Simeon and to Levi. Jacob did say "and I shall be destroyed, I and my house" to Simeon and to Levi. Jacob was concerned that the people of Canaan would try to kill Jacob and his family. Jacob was concerned that the Perizzites would try to kill Jacob and his family.

Genesis 34:31 The brothers did say "Should he deal with our sister as with an harlot?" to Jacob. The brothers did believe that Dinah was not a harlot. The brothers did believe that Dinah should not be forsaken.



Genesis 35:1 God did say "Arise, go up to Bethel, and dwell there:" to Jacob. God did say "and make there an altar unto God," to Jacob. God did say "that appeared unto thee when thou fleddest from the face of Esau thy brother" to Jacob. God did want Jacob to build an altar in Bethel.

Genesis 35:2 Jacob did say "Put away the strange gods that are among you, and be clean, and change your garments:" to the household of Jacob. Jacob did want the household of Jacob to relinquish any idols. Jacob did want the household of Jacob to become clean with fresh clothing.

Genesis 35:3 Jacob did say "And let us arise, and go up to Bethel; and I will make there an altar unto God," to the household of Jacob. Jacob did say "who answered me in the day of my distress, and was with me in the way which I went" to the household of Jacob.

Genesis 35:4 The household did give Jacob the idols and earrings. Jacob did hide the things of the household under an "oak tree" by Shechem.

Genesis 35:5 Jacob did travel to Bethel with the household of Jacob. The cities were afraid of God as Jacob did pass beside the cities. The cities did not pursue Jacob and the household of Jacob.

Genesis 35:6 Jacob did reach Bethel in Luz in Canaan with the household.

Genesis 35:7 Jacob did build an altar to God in Elbethel.

Genesis 35:8 Deborah was the nurse of Rebekah. Deborah did die. Deborah was buried under an "oak tree" in Bethel. Allonbachuth was the site of the burial.

Genesis 35:9 God did appear to Jacob. God did bless Jacob after Jacob did leave Padanaram.

Genesis 35:10 God did say "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:" to Jacob. Jacob was renamed to Israel by God.

Genesis 35:11 God did say "I am God Almighty: be fruitful and multiply;" to Israel. God did say "a nation and a company of nations shall be of thee, and kings shall come out of thy loins;" to Israel. Israel would have many kings.

Genesis 35:12 God did say "And the land which I gave Abraham and Isaac, to thee I will give it," to Israel. God did say "and to thy seed after thee will I give the land" to Israel.

Genesis 35:13 God did finish talking with Jacob.

Genesis 35:14 Jacob did create a pillar in the place of talking with God. Jacob did pour a drink of offering on the pillar. Jacob did pour an oil of offering on the pillar.

Genesis 35:15 Bethel was the place of the talk between Jacob and God.

Genesis 35:16 Jacob did depart Bethel. Jacob did go to Ephrath. Rachel did go into hard labor with child.

Genesis 35:17 The midwife did say "Fear not; thou shalt have this son also" to Rachel in labor.

Genesis 35:18 Rachel did die as Benoni was born.

Genesis 35:19 Rachel was buried on the path to Ephrath. Rachel was buried in Bethlehem.

Genesis 35:20 Jacob did place a pillar on the grave of Rachel.

Genesis 35:21 Israel was also known as Jacob. Jacob was also known as Israel. Israel did travel beyond the tower of Edar.

Genesis 35:22 Reuben did copulate with Bilhah. Jacob did have 12 sons.

Genesis 35:23 Reuben was a son of Leah. Simeon was a son of Leah. Levi was a son of Leah. Judah was a son of Leah. Issachar was a son of Leah. Zebulun was a son of Leah. Reuben was a son of Jacob. Simeon was a son of Jacob. Levi was a son of Jacob. Judah was a son of Jacob. Issachar was a son of Jacob. Zebulun was a son of Jacob.

Genesis 35:24 Joseph was a son of Rachel. Benjamin was a son of Rachel. Joseph was a son of Jacob. Benjamin was a son of Jacob.

Genesis 35:25 Dan was a son of Bilhah. Naphtali was a son of Bilhah.

Genesis 35:26 Gad was a son of Zilpah. Asher was a son of Zilpah. Jacob did have sons born in Padanaram.

Genesis 35:27 Jacob did go to Mamre in the city of Arbah of Hebron.

Genesis 35:28 Isaac did live for 180 years.

Genesis 35:29 Isaac did die after 180 years. Isaac was buried by Jacob and Esau.



Genesis 36:1 Esau did have generations.

Genesis 36:2 Esau did have wives from Canaan. Adah was the wife of Esau. Aholibamah was the wife of Esau. Adah was the daughter of Elon the Hittite. Aholibamah was the daughter of Anah the daughter of Zibeon the Hivite.

Genesis 36:3 Bashemath was the sister of Nebajoth. Bashemath was the wife of Esau.

Genesis 36:4 Eliphaz was the son of Adah. Reuel was the son of Bashemath.

Genesis 36:5 Jeush was the son of Aholibamah. Jaalam was the son of Aholibamah. Korah was the son of Aholibamah. Esau did have sons born in Canaan.

Genesis 36:6 Esau did take the house of Esau into the country. Esau did take the family of Esau into the country.

Genesis 36:7 The cattle did prevent Esau from dwelling with Jacob.

Genesis 36:8 Esau did live in the mountain of Seir. Esau did establish the generations of Edom.

Genesis 36:9 The Edomites were the generations of Esau in the mountain of Seir. The Edomites were the people of Edom.

Genesis 36:10 Eliphaz was the son of Adah. Reuel was the son of Bashemath.

Genesis 36:11 Teman was the son of Eliphaz. Omar was the son of Eliphaz. Zepho was the son of Eliphaz. Gatam was the son of Eliphaz. Kenaz was the son of Eliphaz.

Genesis 36:12 Timna was the concubine of Eliphaz. Amalek was the son of Timna.

Genesis 36:13 Nahath was the son of Bashemath. Zerah was the son of Bashemath. Shammah was the son of Bashemath. Nahath was the son of Bashemath.

Genesis 36:14 Jeush was the son of Aholibamah. Jaalam was the son of Aholibamah. Korah was the son of Aholibamah.

Genesis 36:15 Teman was a chief of Eliphaz. Omar was a chief of Eliphaz. Zepho was a chief of Eliphaz. Kenaz was a chief of Eliphaz.

Genesis 36:16 Korah was a chief of Eliphaz. Gatam was a chief of Eliphaz. Amalek was a chief of Eliphaz.

Genesis 36:17 Nahath was a chief of Reuel. Zerah was a chief of Reuel. Shammah was a chief of Reuel. Mizzah was a chief of Reuel.

Genesis 36:18 Jeush was a chief of Aholibamah. Jaalam was a chief of Aholibamah. Korah was a chief of Aholibamah.

Genesis 36:19 Esau was Edom. Esau did have many chiefs.

Genesis 36:20 Seir was Horite. Lotan was the son of Seir. Shobal was the son of Seir. Zibeen was the son of Seir. Anah was the son of Seir.

Genesis 36:21 Dishon was the son of Seir. Ezer was the son of Seir. Dishan was the son of Seir.

Genesis 36:22 Hori was the son of Lotan. Hemam was the son of Lotan. Timna was a sister of Lotan.

Genesis 36:23 Alvan was a child of Shobal. Manahath was a child of Shobal. Ebal was a child of Shobal. Shepho was a child of Shobal. Onam was a child of Shobal.

Genesis 36:24 Ajah was a child of Zibeon. Anah was a child of Zibeon that did find hot springs in the wilderness.

Genesis 36:25 Dishon was a child of Anah. Aholibamah was a daughter of Anah.

Genesis 36:26 Ithran was a child of Dishon. Hemdan was a child of Dishon. Eshban was a child of Dishon. Cheran was a child of Dishon.

Genesis 36:27 Bilhan was a child of Ezer. Zaavan was a child of Ezer. Akan was a child of Ezer.

Genesis 36:28 Uz was a child of Dishan. Aran was a child of Dishan.

Genesis 36:29 Lotan was chief of the Horites. Shobal was chief of the Horites. Zibeon was chief of the Horites. Anah was chief of the Horites.

Genesis 36:30 Dishon was chief of the Horites. Ezer was chief of the Horites. Dishan was chief of the Horites.

Genesis 36:31 The kings did reign in the land of Edom before kings did reign over Israel.

Genesis 36:32 Bela did reign over Edom. Bela did reign over the city of Dinhabah in Edom.

Genesis 36:33 Jobab did reign over Edom after the death of Bela.

Genesis 36:34 Husham was from the land of Temani. Husham did reign over Edom after the death of Jobab.

Genesis 36:35 Hadad did smite Midian in the field of Moab. Hadad was the son of Bedad. Hadad did reign over Edom after the death of Husham. Hadad did reign over the city of Avith in Edom after the death of Husham.

Genesis 36:36 Samlah was from Masrekah. Samlah did reign over Edom after the death of Hadad.

Genesis 36:37 Saul was from Rehoboth. Saul did reign over Edom after the death of Samlah.

Genesis 36:38 Baalhanan was the son of Achbor. Baalhanan did reign over Edom after the death of Saul.

Genesis 36:39 Matred was the daughter of Mezahab. Mehetabel was the daughter of Matred. Mehetabel was the wife of Hadar. Hadar did reign over Edom in the city of Pau after the death of Baalhanan.

Genesis 36:40 Timnah was a chief of Esau. Alvah was a chief of Esau. Jetheth was a chief of Esau.

Genesis 36:41 Aholibamah was a chief of Esau. Elah was a chief of Esau. Pinon was a chief of Esau.

Genesis 36:42 Kenaz was a chief of Esau. Teman was a chief of Esau. Mibzar was a chief of Esau.

Genesis 36:43 Magdiel was a chief of Esau. Iram was a chief of Esau. Esau was the father of the Edomites.



Genesis 37:1 Jacob did live in the land of Canaan.

Genesis 37:2 Joseph was feeding the flock with the sons of Bilhah and with the sons of Zilpah. Joseph did tell Israel about the brothers. Joseph was 17 years old.

Genesis 37:3 Israel did love Joseph more than all the children of Israel. Joseph was the eldest child. Israel did make Joseph a coat of many colours.

Genesis 37:4 Joseph was hated by his siblings because of the favoritism of Israel.

Genesis 37:5 Joseph did have a dream. Joseph did tell the brethren of the dream. The brethren did hate Joseph because of the dream.

Genesis 37:6 Joseph did say "Hear, I pray you, this dream which I have dreamed:" to the brethren.

Genesis 37:7 Joseph did say "For, behold, we were binding sheaves in the field," to the brethren. Joseph did say "and, lo, my sheaf arose, and also stood upright;" to the brethren. Joseph did say "and, behold, your sheaves stood round about, and made obeisance to my sheaf" to the brethren.

Genesis 37:8 The brethren did say "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" to Joseph. The brethren did hate Joseph more for the words of the dream.

Genesis 37:9 Joseph did dream again. Joseph did tell the brethren of the dream. Joseph did say "Behold, I have dreamed a dream more;" to the brethren. Joseph did say "and, behold, the sun and the moon and the eleven stars made obeisance to me" to the brethren. Joseph did dream that the plants would obey Joseph. Joseph did dream that the sun would obey Joseph. Joseph did dream that the moon would obey Joseph. Joseph did dream that 11 stars would obey Joseph.

Genesis 37:10 Joseph did tell Israel about the dream. Israel did rebuke Joseph. Israel did say "What is this dream that thou hast dreamed?" to Joseph. Israel did say "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" to Joseph.

Genesis 37:11 The brethren did envy Joseph. Israel did remember the saying.

Genesis 37:12 The brethren did go to feed their flock of Israel in Shechem.

Genesis 37:13 Israel did say "Do not thy brethren feed the flock in Shechem?" to Joseph. Israel did say "come, and I will send thee unto them" to Joseph. Israel would send Joseph with the brethren.

Genesis 37:14 Israel did say "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks;" to Joseph. Israel did say "and bring me word again" to Joseph. Joseph did leave the vale of Hebron. Joseph did go to Shechem.

Genesis 37:15 A man did find Joseph wandering in the field. The man did say "What seekest thou?" to Joseph.

Genesis 37:16 Joseph did say "I seek my brethren: tell me, I pray thee, where they feed their flocks" to the man. Joseph was looking for the brethren.

Genesis 37:17 The man did say "They are departed hence; for I heard them say, Let us go to Dothan". The brethren did go to Dothan. Joseph did find the brethren in Dothan.

Genesis 37:18 The brethren did see Joseph in the distance. The brethren did want to slay Joseph.

Genesis 37:19 The brethren did say "Behold, this dreamer cometh".

Genesis 37:20 The brethren did say "Come now therefore, and let us slay him, and cast him into some pit,". The brethren did say "and we will say, Some evil beast hath devoured him:". The brethren did say "and we shall see what will become of his dreams". The brethren did want to kill Joseph. The brethren did want to throw Joseph into a pit. The brethren did intend to lie about the fate of Joseph.

Genesis 37:21 Reuben did say "Let us not kill him". Reuben did not want to kill Joseph.

Genesis 37:22 Reuben did say "Shed no blood, but cast him into this pit that is in the wilderness," to the brethren. Reuben did say "and lay no hand upon him; that he might rid him out of their hands," to the brethren. Reuben did say "to deliver him to his father again" to the brethren. The brethren would throw Joseph into a pit in the wilderness. Reuben did not want to shed the blood of Joseph.

Genesis 37:23 The brethren did remove the coat of many colours from Joseph.

Genesis 37:24 The brethren did throw Joseph into an empty pit without water.

Genesis 37:25 The brethren did sit to eat bread. The brethren did see a company of Ishmeelites from Gilead with camels. The Ishmeelites were carrying spicery and balm and myrrh to Egypt.

Genesis 37:26 Judah did say "What profit is it if we slay our brother, and conceal his blood?" to the brethren.

Genesis 37:27 Judah did say "Come, and let us sell him to the Ishmeelites, and let not our hand be upon him;". Judah did say "for he is our brother and our flesh". Judah did want to sell Joseph to the Ishmeelites. Judah did not want the brethren to hurt Joseph. The brethren did agree.

Genesis 37:28 Midianites were also known as Ishmeelites. Midianites were Ishmeelites. The brethren did remove Joseph from the pit. The brethren did sell Joseph to the Midianites for 20 pieces of silver. The Ishmeelites did bring Joseph into Egypt.

Genesis 37:29 Reuben did rend his clothes.

Genesis 37:30 Reuben did say "The child is not; and I, whither shall I go?" to the brethren.

Genesis 37:31 The brethren did kill a kid of the goats. The brethren did dip the coat of Joseph in the blood of the goat. The brethren did intend to deceive Israel.

Genesis 37:32 The brethren did bring the coat to Israel. The brethren did say "This have we found: know now whether it be thy son's coat or no" to Israel. The brethren did deceive Joseph about the fate of Joseph.

Genesis 37:33 Israel did recognize the coat of Joseph. Israel did say "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces". Israel did believe that Joseph was devoured by a beast. Israel did believe that Joseph was dead.

Genesis 37:34 Jacob did rend his clothes. Jacob did dress in a sackcloth upon his loins. Jacob did mourn for Joseph for many days.

Genesis 37:35 Jacob did refuse the comfort of his sons and of his daughters. Jacob did say "For I will go down into the grave unto my son mourning". Jacob did weep for Joseph.

Genesis 37:36 Potiphar was the captain of the guard of the Pharaoh of Egypt. The Midianites did sell Joseph to Potiphar in Egypt.



Genesis 38:1 Judah did depart from his brethren. Judah did go to see Hirah. Hirah was an Adullamite.

Genesis 38:2 Judah did go to see Shuah. Shuah was a daughter of Canaan. Judah did copulate with Shuah.

Genesis 38:3 Shuah did have a son. Er was the son of Shuah.

Genesis 38:4 Shuah did have a son again. Onan was the son of Shuah.

Genesis 38:5 Shuah did have a son. Shelah was the son of Shuah. Shelah was born in Chezib.

Genesis 38:6 Judah did take a wife for Er. Tamar was the wife of Er.

Genesis 38:7 Er was wicked. God did kill Er.

Genesis 38:8 Judah did say "Go in unto thy brother's wife, and marry her, and raise up seed to thy brother" to Onan. Judah did want Onan to copulate with Tamar.

Genesis 38:9 Onan did not want to copulate with Tamar. Onan did not ejaculate inside of Tamar. Onan did ejaculate on the ground.

Genesis 38:10 God was not pleased with Onan because Onan did not copulate with Tamar. God did kill Onan.

Genesis 38:11 Judah did say "Remain a widow at thy father's house, till Shelah my son be grown:" to Tamar. Judah did say "Lest peradventure he die also, as his brethren did" to Tamar. Judah did want Tamar to become a widow after the death of Onan. Judah did want Tamar to live in the house of the father of Tamar until Shelah did grow. Tamar did go to live in the house of the father of Tamar.

Genesis 38:12 Shuah did have a daughter. The daughter did die. Judah was comforted after the death of the daughter. Hirah was an Adullamite. Judah did go to the sheepshearers in Timnath with Hirah.

Genesis 38:13 Tamar was told that Judah did go to Timnath to shear sheep.

Genesis 38:14 Shelah did grow. Tamar did remove the garments of widows. Tamar did cover herself with veil and wraps. Tamar did sit in an open place on the way to Timnath to find a wife for Shelah. Tamar did look like a harlot.

Genesis 38:15 Judah did see Tamar. Judah did believe that Tamar was a harlot because of the veil.

Genesis 38:16 Judah did not know that Tamar was his daughter-in-law because of the veil. Judah did say "Go to, I pray thee, let me come in unto thee;" to Tamar. Judah did want to copulate with Tamar. Tamar did say "What wilt thou give me, that thou mayest come in unto me?" to Judah.

Genesis 38:17 Judah did say "I will send thee a kid from the flock" to Tamar. Tamar did say "Wilt thou give me a pledge, till thou send it?" to Judah. Judah would give a goat to Tamar in the future in order to copulate with Tamar. Tamar did want a collateral from Judah.

Genesis 38:18 Judah did say "What pledge shall I give thee?". Tamar did say "Thy signet, and thy bracelets, and thy staff that is in thine hand". Judah did give a signet and bracelets and a staff to Tamar as collateral. Tamar did deceive Judah. Tamar did accept the collateral. Judah did copulate with Tamar. Tamar did conceive a child with Judah.

Genesis 38:19 Tamar did leave after copulating with Tamar. Tamar did replace the garments of a widow.

Genesis 38:20 Judah did send the goat as pledged by means of Hirah. Hirah could not find Tamar.

Genesis 38:21 Hirah did say "Where is the harlot, that was openly by the way side?" to the men. The men did say "There was no harlot in this place" to Hirah. Hirah did ask about the harlot. The men did not remember seeing a harlot.

Genesis 38:22 Hirah did return to Judah. Hirah did say "I cannot find her; and also the men of the place said, that there was no harlot in this place" to Judah.

Genesis 38:23 Judah did say "Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her" to Hirah.

Genesis 38:24 Judah was told after 3 months that Tamar was a harlot. Judah was told that Tamar did conceive a child through whoredom. Judah did say "Bring her forth, and let her be burnt". Judah did want to burn Tamar for the deception.

Genesis 38:25 Tamar did say "By the man, whose these are, am I with child:" to Judah. Tamar did say "Discern, I pray thee, whose are these, the signet, and bracelets, and staff" to Judah. Tamar did confess that Judah did copulate with Tamar. Tamar did show the signet and the bracelets and the staff to Judah.

Genesis 38:26 Judah did acknowledge the collateral. Judah did say "She hath been more righteous than I;" to Tamar. Judah did say "because that I gave her not to Shelah my son" to Tamar. Judah did not know Tamar again.

Genesis 38:27 Tamar did carry twins.

Genesis 38:28 A baby did stretch forth a hand during childbirth. The midwife did tie a scarlet thread on the hand of the baby to mark the firstborn. The midwife did say "This came out first".

Genesis 38:29 The baby did retract the hand. The brother did become the firstborn. The midwife did say "How hast thou broken forth? this breach be upon thee:". Pharez was the firstborn twin of Tamar. Pharez was a son of Tamar.

Genesis 38:30 Zarah was the firstborn twin of Tamar. Zarah was a son of Tamar. Zarah did have the scarlet thread on his hand.



Genesis 39:1 Joseph was brought to Egypt.

Genesis 39:2 God was with Joseph. Joseph was a prosperous man. Joseph was in the house of his Egyptian master.

Genesis 39:3 The master did see that God was with Joseph. God did make all that Joseph did to prosper in the hands of Joseph.

Genesis 39:4 Joseph did find grace in the sight of the master. The master did make Joseph an overseer over the house.

Genesis 39:5 God did bless the house of the Egyptian because of Joseph. God did bless all in the house and in the field.

Genesis 39:6 The master did let Joseph handle everything. Joseph did not understand what Joseph did have. Joseph was a goodly person. Joseph was liked.

Genesis 39:7 The master did have a wife. The wife did find Joseph attractive. The wife did say "Lie with me" to Joseph.

Genesis 39:8 Joseph did refuse to lie with the wife of the master. Joseph did say "Behold, my master wotteth not what is with me in the house," to the wife. Joseph did say "and he hath committed all that he hath to my hand;" to the wife.

Genesis 39:9 Joseph did say "There is none greater in this house than I;" to the wife. Joseph did say "neither hath he kept back any thing from me but thee, because thou art his wife:" to the wife. Joseph did say "how then can I do this great wickedness, and sin against God?" to the wife. Joseph did not want to commit a sin by copulating with the wife of the master.

Genesis 39:10 The wife did try to convince Joseph to copulate with her many times. Joseph did resist the wife.

Genesis 39:11 Joseph was alone in the house with the wife.

Genesis 39:12 The wife did grab the clothing of Joseph. The wife did say "Lie with me". Joseph did run away. The wife did keep the clothing.

Genesis 39:13 The wife did notice the clothing in her hand.

Genesis 39:14 The wife did call the men into the house. The wife did tell the men that Joseph did try to copulate with the wife. The wife did deceive the men about Joseph. The wife did say "See, he hath brought in an Hebrew unto us to mock us;" to the men. The wife did say "he came in unto me to lie with me, and I cried with a loud voice:" to the men.

Genesis 39:15 The wife did say "And it came to pass, when he heard that I lifted up my voice and cried," to the men. The wife did say "that he left his garment with me, and fled, and got him out" to the men.

Genesis 39:16 The wife did keep the clothing until the master did return to the house.

Genesis 39:17 The wife did say "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:" to the master.

Genesis 39:18 The wife did say "And it came to pass, as I lifted up my voice and cried," to the master. The wife did say "that he left his garment with me, and fled out" to the master. The wife did lie about Joseph. The wife did deceive the master about Joseph.

Genesis 39:19 The master was angry.

Genesis 39:20 Joseph was put into the prison with prisoners.

Genesis 39:21 God was with Joseph. God did show mercy to Joseph. Joseph did find favor in the sight of the keeper of the prison because of the mercy of God.

Genesis 39:22 The keeper did make Joseph the leader of the prisoners in the prison.

Genesis 39:23 The keeper did trust Joseph. God did bless anything that Joseph did do.



Genesis 40:1 The "King of Egypt" is a king in Egypt. The "King of Egypt" was also known as Pharaoh. The "King of Egypt" did have a butler. The "King of Egypt" did have a baker. The "King of Egypt" was offended by the butler and by the baker.

Genesis 40:2 The Pharaoh was angry with the chief of the butlers and with the chief of the bakers.

Genesis 40:3 The baker did go to the prison with Joseph. The butler did go to the prison with Joseph.

Genesis 40:4 Joseph did serve the butler and the baker in prison. A season did pass in prison.

Genesis 40:5 The butler did have a dream. The baker did have a dream.

Genesis 40:6 Joseph did see that the baker was sad after the dream. Joseph did see that the butler was sad after the dream.

Genesis 40:7 Joseph did say "Wherefore look ye so sadly to day?" to the butler and to the baker. Joseph did ask about the sadness of the baker and of the butler.

Genesis 40:8 The butler did say "We have dreamed a dream, and there is no interpreter of it" to Joseph. Joseph did say "Do not interpretations belong to God? tell me them, I pray you" to the butler and to the baker.

Genesis 40:9 The butler did say "In my dream, behold, a vine was before me;" to Joseph.

Genesis 40:10 The butler did say "And in the vine were three branches:" to Joseph. The butler did say "and it was as though it budded, and her blossoms shot forth;" to Joseph. The butler did say "and the clusters thereof brought forth ripe grapes:" to Joseph.

Genesis 40:11 The butler did say "And Pharaoh's cup was in my hand:" to Joseph. The butler did say "and I took the grapes, and pressed them into Pharaoh's cup," to Joseph. The butler did say "and I gave the cup into Pharaoh's hand" to Joseph. The butler did dream of branches and of grapes and of the Pharaoh.

Genesis 40:12 Joseph did say "This is the interpretation of it: The three branches are three days:" to the butler.

Genesis 40:13 Joseph did say "Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place:" to the butler. Joseph did say "and thou shalt deliver Pharaoh's cup into his hand," to the butler. Joseph did say "after the former manner when thou wast his butler" to the butler.

Genesis 40:14 Joseph did say "But think on me when it shall be well with thee, and shew kindness," to the butler. Joseph did say "I pray thee, unto me, and make mention of me unto Pharaoh," to the butler. Joseph did say "and bring me out of this house:" to the butler.

Genesis 40:15 Joseph did say "For indeed I was stolen away out of the land of the Hebrews:" to the butler. Joseph did say "and here also have I done nothing that they should put me into the dungeon" to the butler. Joseph did want the butler to get Joseph removed from the prison.

Genesis 40:16 The baker did like the interpretation from Joseph. The baker did say "I also was in my dream, and, behold, I had three white baskets on my head:" to Joseph.

Genesis 40:17 The baker did say "And in the uppermost basket there was of all manner of bakemeats for Pharaoh;" to Joseph. The baker did say "and the birds did eat them out of the basket upon my head" to Joseph. The baker did dream of meats and of birds and of a basket.

Genesis 40:18 Joseph did say "This is the interpretation thereof: The three baskets are three days:" to the baker.

Genesis 40:19 Joseph did say "Yet within three days shall Pharaoh lift up thy head from off thee,". Joseph did say "and shall hang thee on a tree; and the birds shall eat thy flesh from off thee". Joseph did believe that the baker would be hanged.

Genesis 40:20 The Pharaoh did have a birthday on the third day. The Pharaoh did release the butler and the baker from the prison.

Genesis 40:21 The Pharaoh did restore the butler. The dream did come true for the butler.

Genesis 40:22 The Pharaoh did hang the baker. The dream did come true for the baker.

Genesis 40:23 The butler did not remember Joseph in the prison. The butler did forget about Joseph in the prison.



Genesis 41:1 Pharaoh did dream after 2 years. Pharaoh did stand by a river in the dream.

Genesis 41:2 Pharaoh did see 7 fat kine rise from the river in the dream. The creatures did feed in the meadow in the dream of the Pharaoh.

Genesis 41:3 Pharaoh did see 7 lean and mean kine rise from the river in the dream. The creatures did stand near the other kine.

Genesis 41:4 The Pharaoh did see that the mean kine did eat the fat kine in the dream of the Pharaoh. The Pharaoh did awaken.

Genesis 41:5 The Pharaoh did have a dream again. The Pharaoh did see 7 ears of corn on a stalk in the dream.

Genesis 41:6 The Pharaoh did see 7 thin ears from the east wind that did grow after the corn.

Genesis 41:7 The Pharaoh did see that the corn did devour the other corn. The Pharaoh did awaken.

Genesis 41:8 The Pharaoh was distressed in the morning. The Pharaoh did call the magicians of Egypt for an interpretation of the dream. The magicians could not interpret the dreams.

Genesis 41:9 The butler did say "I do remember my faults this day:" to the Pharaoh.

Genesis 41:10 The butler did say "Pharaoh was wroth with his servants," to the Pharaoh. The butler did say "and put me in ward in the captain of the guard's house, both me and the chief baker:" to the Pharaoh.

Genesis 41:11 The butler did say "And we dreamed a dream in one night, I and he;" to the Pharaoh. The butler did say "we dreamed each man according to the interpretation of his dream" to the Pharaoh.

Genesis 41:12 The butler did say "And there was there with us a young man, an Hebrew, servant to the captain of the guard;" to the Pharaoh. The butler did say "and we told him, and he interpreted to us our dreams;" to the Pharaoh. The butler did say "to each man according to his dream he did interpret" to the Pharaoh.

Genesis 41:13 The butler did say "And it came to pass, as he interpreted to us, so it was;" to the Pharaoh. The butler did say "me he restored unto mine office, and him he hanged" to the Pharaoh. The butler did remember Joseph in the prison. The butler did tell the Pharaoh about the ability of Joseph to interpret the dreams.

Genesis 41:14 The Pharaoh did call for Joseph. Joseph was removed from the prison. Joseph was shaved. Joseph was clothed in clean raiment. Joseph was brought to the Pharaoh.

Genesis 41:15 Pharaoh did say "I have dreamed a dream, and there is none that can interpret it:" to Joseph. Pharaoh did say "and I have heard say of thee, that thou canst understand a dream to interpret it" to Joseph.

Genesis 41:16 Joseph did say "Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" to the Pharaoh. Joseph did tell the Pharaoh that God does interpret the dream through Joseph.

Genesis 41:17 The Pharaoh did tell Joseph of the dream. Pharaoh did say "In my dream, behold, I stood upon the bank of the river:" to Joseph.

Genesis 41:18 Pharaoh did say "And, behold, there came up out of the river seven kine, fatfleshed and well favoured;" to Joseph. Pharaoh did say "and they fed in a meadow:" to Joseph.

Genesis 41:19 Pharaoh did say "And, behold, seven other kine came up after them," to Joseph. Pharaoh did say "poor and very ill favoured and leanfleshed," to Joseph. Pharaoh did say "such as I never saw in all the land of Egypt for badness:" to Joseph.

Genesis 41:20 Pharaoh did say "And the lean and the ill favoured kine did eat up the first seven fat kine:" to Joseph.

Genesis 41:21 Pharaoh did say "And when they had eaten them up, it could not be known that they had eaten them;" to Joseph. Pharaoh did say "but they were still ill favoured, as at the beginning. So I awoke" to Joseph.

Genesis 41:22 Pharaoh did say "And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:" to Joseph.

Genesis 41:23 Pharaoh did say "And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:" to Joseph.

Genesis 41:24 Pharaoh did say "And the thin ears devoured the seven good ears:" to Joseph. Pharaoh did say "and I told this unto the magicians; but there was none that could declare it to me" to Joseph.

Genesis 41:25 Joseph did say "The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do" to the Pharaoh.

Genesis 41:26 Joseph did say "The seven good kine are seven years; and the seven good ears are seven years: the dream is one" to the Pharaoh.

Genesis 41:27 Joseph did say "And the seven thin and ill favoured kine that came up after them are seven years;" to the Pharaoh. Joseph did say "and the seven empty ears blasted with the east wind shall be seven years of famine" to the Pharaoh.

Genesis 41:28 Joseph did say "This is the thing which I have spoken unto Pharaoh:" to the Pharaoh. Joseph did say "What God is about to do he sheweth unto Pharaoh" to the Pharaoh.

Genesis 41:29 Joseph did say "Behold, there come seven years of great plenty throughout all the land of Egypt:" to the Pharaoh.

Genesis 41:30 Joseph did say "And there shall arise after them seven years of famine;" to the Pharaoh. Joseph did say "and all the plenty shall be forgotten in the land of Egypt;" to the Pharaoh. Joseph did say "and the famine shall consume the land;" to the Pharaoh.

Genesis 41:31 Joseph did say "And the plenty shall not be known in the land by reason of that famine following;" to the Pharaoh. Joseph did say "for it shall be very grievous" to the Pharaoh.

Genesis 41:32 Joseph did say "And for that the dream was doubled unto Pharaoh twice;" to the Pharaoh. Joseph did say "it is because the thing is established by God, and God will shortly bring it to pass" to the Pharaoh. Joseph did tell the Pharaoh that Egypt would enjoy 7 years of abundance. Joseph did tell the Pharaoh that Egypt would suffer 7 years of famine. Joseph did tell the Pharaoh that Egypt would suffer 7 years of famine after 7 years of abundance.

Genesis 41:33 Joseph did say "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt" to the Pharaoh.

Genesis 41:34 Joseph did say "Let Pharaoh do this, and let him appoint officers over the land," to the Pharaoh. Joseph did say "and take up the fifth part of the land of Egypt in the seven plenteous years" to the Pharaoh.

Genesis 41:35 Joseph did say "And let them gather all the food of those good years that come," to the Pharaoh. Joseph did say "and lay up corn under the hand of Pharaoh, and let them keep food in the cities" to the Pharaoh.

Genesis 41:36 Joseph did say "And that food shall be for store to the land against the seven years of famine," to the Pharaoh. Joseph did say "which shall be in the land of Egypt; that the land perish not through the famine" to the Pharaoh. Joseph did tell the Pharaoh to prepare Egypt for the famine by saving food during the years of abundance.

Genesis 41:37 The Pharaoh was pleased with the interpretation from Joseph.

Genesis 41:38 Pharaoh did say "Can we find such a one as this is, a man in whom the Spirit of God is?" to the servants of the Pharaoh.

Genesis 41:39 Pharaoh did say "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:" to Joseph. The Pharaoh did believe that Joseph was wise.

Genesis 41:40 Pharaoh did say "Thou shalt be over my house, and according unto thy word shall all my people be ruled:" to Joseph. Pharaoh did say "only in the throne will I be greater than thou" to Joseph. The Pharaoh did give power to Joseph in the land of Egypt.

Genesis 41:41 Pharaoh did say "See, I have set thee over all the land of Egypt" to Joseph.

Genesis 41:42 The Pharaoh did remove a ring from the hand of the Pharaoh. The Pharaoh did put the ring on the hand of Joseph. The Pharaoh did give linens to Joseph. The Pharaoh did put a gold chain on the neck of Joseph.

Genesis 41:43 The Pharaoh did make Joseph to ride in the second chariot. The Pharaoh did make Joseph a ruler over all the land of Egypt.

Genesis 41:44 The Pharaoh did say "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt" to Joseph.

Genesis 41:45 The Pharaoh did rename Joseph to Zaphnathpaaneah. Joseph was also known as Zaphnathpaaneah. The Pharaoh did give a wife to Joseph. Asenath was the wife of Joseph. Asenath was the daughter of Potipherah. Potipherah was a priest of On. Joseph did travel the lands of Egypt.

Genesis 41:46 Joseph was 30 years old when Joseph did stand before the Pharaoh.

Genesis 41:47 Egypt did experience 7 years of abundant crops.

Genesis 41:48 The food was gathered for 7 years in every city in Egypt.

Genesis 41:49 Joseph did gather a great amount of corn.

Genesis 41:50 Joseph did have 2 sons with Asenath during the years of abundance before the years of famine.

Genesis 41:51 Manasseh was the son of Joseph. Manasseh was the son of Asenath. Manasseh was the firstborn of Joseph.

Genesis 41:52 Ephraim was the son of Joseph. Ephraim was the son of Asenath.

Genesis 41:53 The time did end for Egypt to have abundance.

Genesis 41:54 The famine did begin after 7 years of abundance. Egypt did have food although the famine did arrive in Egypt.

Genesis 41:55 The people did retrieve food from the storehouses in Egypt during the famine.

Genesis 41:56 The famine was in all lands of the earth. Joseph did open the storehouses of food in Egypt. Joseph did sell food to the Egyptians.

Genesis 41:57 People did come to Egypt from countries to buy corn from Joseph.



Genesis 42:1 Jacob did see that corn was in Egypt. Jacob did say "Why do ye look one upon another?" to the sons of Jacob.

Genesis 42:2 Jacob did say "Behold, I have heard that there is corn in Egypt:" to the sons of Jacob. Jacob did say "get you down thither, and buy for us from thence; that we may live, and not die" to the sons of Jacob. Jacob did want the sons of Jacob to buy corn from Egypt.

Genesis 42:3 The brethren did travel to Egypt to buy corn.

Genesis 42:4 Jacob did intend to protect Benjamin. Benjamin did not travel to Egypt with the the sons of Jacob.

Genesis 42:5 The famine was in the land of Canaan.

Genesis 42:6 Joseph was the governor over the land. Joseph did sell corn to all the people of the land. Joseph did meet the brethren. The brethren did bow before Joseph.

Genesis 42:7 Joseph did recognize the brethren. Joseph did not want the brethren to recognize Joseph. Joseph did speak harshly to the brethren. Joseph did say "Whence come ye?" to the brethren. The brethren did say "From the land of Canaan to buy food" to Joseph.

Genesis 42:8 Joseph did remember the brethren. The brethren did not remember Joseph.

Genesis 42:9 Joseph did remember the dreams of the brethren. Joseph did say "Ye are spies; to see the nakedness of the land ye are come" to the brethren. Joseph did accuse the brethren of being spies.

Genesis 42:10 The brethren did say "Nay, my lord, but to buy food are thy servants come" to Joseph. The brethren did deny the accusation.

Genesis 42:11 The brethren did say "We are all one man's sons; we are true men, thy servants are no spies" to Joseph.

Genesis 42:12 Joseph did say "Nay, but to see the nakedness of the land ye are come" to the brethren.

Genesis 42:13 The brethren did say "Thy servants are twelve brethren, the sons of one man in the land of Canaan;" to Joseph. The brethren did say "and, behold, the youngest is this day with our father, and one is not" to Joseph.

Genesis 42:14 Joseph did say "That is it that I spake unto you, saying, Ye are spies:" to the brethren.

Genesis 42:15 Joseph did say "Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence," to the brethren. Joseph did say "except your youngest brother come hither" to the brethren. Joseph would not allow the brethren to pass. Joseph would allow the youngest brother to buy corn.

Genesis 42:16 Joseph did say "Send one of you, and let him fetch your brother, and ye shall be kept in prison," to the brethren. Joseph did say "that your words may be proved, whether there be any truth in you:" to the brethren. Joseph did say "or else by the life of Pharaoh surely ye are spies" to the brethren. Joseph did send a brother to retrieve the youngest brother. Joseph did put the rest of the brethren in jail.

Genesis 42:17 The brethren did go to jail for 3 days.

Genesis 42:18 Joseph did say "This do, and live; for I fear God:" to the brethren.

Genesis 42:19 Joseph did say "If ye be true men, let one of your brethren be bound in the house of your prison:". Joseph did say "go ye, carry corn for the famine of your houses:". Joseph did want to keep 1 brother while the brethren did return to Canaan with corn.

Genesis 42:20 Joseph did say "But bring your youngest brother unto me;". Joseph did say "so shall your words be verified, and ye shall not die". Joseph did want the youngest brother to be brought to Joseph.

Genesis 42:21 The brethren did say "We are verily guilty concerning our brother, in that we saw the anguish of his soul,". The brethren did say "when he besought us, and we would not hear; therefore is this distress come upon us". The brethren did feel guilty.

Genesis 42:22 Reuben did say "Spake I not unto you, saying, Do not sin against the child;" to the brethren. Reuben did say "and ye would not hear? therefore, behold, also his blood is required" to the brethren.

Genesis 42:23 Joseph did speak to the brethren through an interpreter. The brethren did not know that Joseph did understand the language of the brethren.

Genesis 42:24 Joseph did turn away from the brethren to weep. Joseph did select Simeon to stay while the brethren did return to Canaan with the corn. Joseph did bind Simeon.

Genesis 42:25 Joseph did have the sacks of the brethren to be filled with corn. Joseph did have the money of the brethren to be placed in the sacks of the brethren.

Genesis 42:26 The brethren did depart with the corn.

Genesis 42:27 The brethren did find the money in the sacks.

Genesis 42:28 The brethren did say "My money is restored; and, lo, it is even in my sack:". The brethren were afraid. The brethren did say "What is this that God hath done unto us?".

Genesis 42:29 The brethren did return to Jacob in Canaan. The brethren did tell Jacob of the happenings in Egypt.

Genesis 42:30 The brethren did say "The man, who is the lord of the land, spake roughly to us, and took us for spies of the country" to Jacob.

Genesis 42:31 The brethren did say "And we said unto him, We are true men; we are no spies:" to Jacob.

Genesis 42:32 The brethren did say "We be twelve brethren, sons of our father;" to Jacob. The brethren did say "one is not, and the youngest is this day with our father in the land of Canaan" to Jacob.

Genesis 42:33 The brethren did say "And the man, the lord of the country, said unto us," to Jacob. The brethren did say "Hereby shall I know that ye are true men; leave one of your brethren here with me," to Jacob. The brethren did say "and take food for the famine of your households, and be gone:" to Jacob.

Genesis 42:34 The brethren did say "And bring your youngest brother unto me:" to Jacob. The brethren did say "then shall I know that ye are no spies, but that ye are true men:" to Jacob. The brethren did say "so will I deliver you your brother, and ye shall traffick in the land" to Jacob.

Genesis 42:35 The money was found in the sacks of the brethren. Everyone was afraid because of the presence of the money in the sacks.

Genesis 42:36 Jacob did say "Me have ye bereaved of my children:" to the brethren. Jacob did say "Joseph is not, and Simeon is not, and ye will take Benjamin away:" to the brethren. Jacob did say "all these things are against me" to the brethren. Jacob was distraught at the loss of 2 sons.

Genesis 42:37 Reuben did say "Slay my two sons, if I bring him not to thee: deliver him into my hand," to Jacob. Reuben did say "and I will bring him to thee again" to Jacob. Reuben did believe that Reuben would return to Jacob with Benjamin. Reuben did offer 2 sons of Reuben as collateral.

Genesis 42:38 Jacob did say "My son shall not go down with you;" to Reuben. Jacob did say "for his brother is dead, and he is left alone:" to Reuben. Jacob did say "if mischief befall him by the way in the which ye go," to Reuben. Jacob did say "then shall ye bring down my gray hairs with sorrow to the grave" to Reuben. Jacob would not release Benjamin to Reuben. Jacob did not want Benjamin to go to Egypt.



Genesis 43:1 The famine was bad in the land.

Genesis 43:2 The corn was eaten by the household of Jacob. Jacob did say "Go again, buy us a little food". Jacob did need to send the brethren to buy more corn from Joseph in Egypt.

Genesis 43:3 Judah did say "the man did solemnly protest unto us, saying," to Jacob. Judah did say "Ye shall not see my face, except your brother be with you" to Jacob.

Genesis 43:4 Judah did say "If thou wilt send our brother with us, we will go down and buy thee food:" to Jacob. Judah did need Benjamin to go to Egypt.

Genesis 43:5 Judah did say "But if thou wilt not send him, we will not go down:" to Israel. Judah did say "for the man said unto us, Ye shall not see my face, except your brother be with you" to Israel.

Genesis 43:6 Israel did say "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" to Judah.

Genesis 43:7 The brethren did say "The man asked us straitly of our state, and of our kindred," to Israel. The brethren did say "saying, Is your father yet alive? have ye another brother?" to Israel. The brethren did say "and we told him according to the tenor of these words:" to Israel. The brethren did say "could we certainly know that he would say, Bring your brother down?" to Israel.

Genesis 43:8 Judah did say "Send the lad with me, and we will arise and go;" to Israel. Judah did say "that we may live, and not die, both we, and thou, and also our little ones" to Israel.

Genesis 43:9 Judah did say "I will be surety for him; of my hand shalt thou require him:" to Israel. Judah did say "if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:" to Israel.

Genesis 43:10 Judah did say "For except we had lingered, surely now we had returned this second time" to Israel.

Genesis 43:11 Israel did say "If it must be so now, do this; take of the best fruits in the land in your vessels," to the brethren. Israel did say "and carry down the man a present, a little balm," to the brethren. Israel did say "and a little honey, spices, and myrrh, nuts, and almonds:" to the brethren. Israel did want the brethren to take gifts to Joseph.

Genesis 43:12 Israel did say "And take double money in your hand;" to the brethren. Israel did say "and the money that was brought again in the mouth of your sacks, carry it again in your hand;" to the brethren. Israel did say "peradventure it was an oversight:" to the brethren. Israel did want the brethren to take double the money to Joseph. Israel did want the brethren to return the money in the sacks to Joseph.

Genesis 43:13 Israel did say "Take also your brother, and arise, go again unto the man:" to the brethren. Israel did allow Benjamin to accompany the brethren to Egypt.

Genesis 43:14 Israel did say "And God Almighty give you mercy before the man," to the brethren. Israel did say "that he may send away your other brother, and Benjamin" to the brethren. Israel did say "If I be bereaved of my children, I am bereaved" to the brethren.

Genesis 43:15 The brethren did take the presents and the money and Benjamin to Joseph in Egypt.

Genesis 43:16 Joseph did see Benjamin with the brethren. Joseph did say "Bring these men home, and slay, and make ready;" to the ruler of the house of Joseph. Joseph did say "for these men shall dine with me at noon" to the ruler of the house of Joseph. Joseph did plan to feast with the brethren.

Genesis 43:17 The brethren did arrive at the house of Joseph.

Genesis 43:18 The brethren were afraid in the house. The brethren did say "Because of the money that was returned in our sacks at the first time are we brought in;". The brethren did say "that he may seek occasion against us,". The brethren did say "and fall upon us, and take us for bondmen, and our asses".

Genesis 43:19 The brethren did commune with the steward of the house of Joseph.

Genesis 43:20 The brethren did say "O sir, we came indeed down at the first time to buy food:" to the steward.

Genesis 43:21 The brethren did say "And it came to pass, when we came to the inn, that we opened our sacks," to the steward. The brethren did say "and, behold, every man's money was in the mouth of his sack, our money in full weight:" to the steward. The brethren did say "and we have brought it again in our hand" to the steward. The brethren did tell the steward about the money in the sacks.

Genesis 43:22 The brethren did say "And other money have we brought down in our hands to buy food:" to the steward. The brethren did say "we cannot tell who put our money in our sacks" to the steward.

Genesis 43:23 The steward did say "Peace be to you, fear not:" to the brethren. The steward did say "your God, and the God of your father, hath given you treasure in your sacks:" to the brethren. The steward did say "I had your money" to the brethren. The steward did bring Simeon to the brethren.

Genesis 43:24 The steward did bring the brethren into the house of Joseph. The steward did give water to the brethren. The brethren did wash their feet. The steward did give provender to the asses of the brethren.

Genesis 43:25 The brethren did prepare the presents for Joseph.

Genesis 43:26 Joseph did return to the house of Joseph. The brethren did bring the presents to Joseph. The brethren did bow before Joseph.

Genesis 43:27 Joseph did ask about the welfare of the brethren. Joseph did say "Is your father well, the old man of whom ye spake? Is he yet alive?". Joseph did ask about Israel.

Genesis 43:28 The brethren did say "Thy servant our father is in good health, he is yet alive" to Joseph. The brethren did continue to bow before Joseph.

Genesis 43:29 Joseph did see Benjamin. Joseph did say "Is this your younger brother, of whom ye spake unto me?". Joseph did say "God be gracious unto thee, my son" to Benjamin.

Genesis 43:30 Joseph did run into a chamber to weep.

Genesis 43:31 Joseph did compose himself. Joseph did return to the brethren. Joseph did say "Set on bread".

Genesis 43:32 The brethren did eat bread with Joseph. The Egyptians did not eat with the Hebrews. If the Egyptians did eat with the Hebrews then the Egyptians would commit abomination.

Genesis 43:33 The brethren did sit before Joseph by order of age.

Genesis 43:34 Joseph did give messes to the brethren. Benjamin did have more messes than the brethren. The brethren did drink. The brethren were happy with Joseph.



Genesis 44:1 Joseph did say "Fill the men's sacks with food, as much as they can carry,". Joseph did say "and put every man's money in his sack's mouth".

Genesis 44:2 Joseph did say "And put my cup, the silver cup, in the sack's mouth of the youngest,". Joseph did say "and his corn money". The steward did fill the sacks of the brethren with food as ordered by Joseph. The steward did put money in the sacks of the brethren as ordered by Joseph. The steward did put the silver cup of Joseph in the sack of Benjamin as ordered by Joseph. The steward did put money in the sack of Benjamin as ordered by Joseph.

Genesis 44:3 The brethren did leave the house of Joseph in the morning.

Genesis 44:4 Joseph did speak with the steward after the brethren did leave. Joseph did say "Up, follow after the men; and when thou dost overtake them," to the steward. Joseph did say "say unto them, Wherefore have ye rewarded evil for good?" to the steward.

Genesis 44:5 Joseph did say "Is not this it in which my lord drinketh, and whereby indeed he divineth?". Joseph did say "ye have done evil in so doing". Joseph did want the steward to catch the brethren. Joseph did want the steward to accuse the brethren of stealing the silver cup of Joseph.

Genesis 44:6 The steward did catch the brethren. The steward did speak the words from Joseph to the brethren.

Genesis 44:7 The brethren did say "Wherefore saith my lord these words?" to the steward. The brethren did say "God forbid that thy servants should do according to this thing:" to the steward.

Genesis 44:8 The brethren did say "Behold, the money, which we found in our sacks' mouths," to the steward. The brethren did say "we brought again unto thee out of the land of Canaan:" to the steward. The brethren did say "how then should we steal out of thy lord's house silver or gold?" to the steward.

Genesis 44:9 The brethren did say "With whomsoever of thy servants it be found, both let him die," to the steward. The brethren did say "and we also will be my lord's bondmen" to the steward. The brethren did deny the accusation. If the cup was found in the sack of a brother then the brother would be a servant to Joseph.

Genesis 44:10 The steward did say "Now also let it be according unto your words:" to the brethren. The steward did say "he with whom it is found shall be my servant; and ye shall be blameless" to the brethren.

Genesis 44:11 The brethren did open every sack.

Genesis 44:12 The steward did find the cup in the sack of Benjamin.

Genesis 44:13 The brethren did return to Egypt with the steward.

Genesis 44:14 The brethren did arrive at the house of Joseph. The brethren did fall before Joseph on the ground.

Genesis 44:15 Joseph did say "What deed is this that ye have done? wot ye not that such a man as I can certainly divine?" to the brethren. Joseph did ask the brethren about the cup.

Genesis 44:16 Judah did say "What shall we say unto my lord? what shall we speak?" to Joseph. Judah did say "or how shall we clear ourselves? God hath found out the iniquity of thy servants:" to Joseph. Judah did say "behold, we are my lord's servants, both we, and he also with whom the cup is found" to Joseph.

Genesis 44:17 Joseph did say "God forbid that I should do so: but the man in whose hand the cup is found," to the brethren. Joseph did say "he shall be my servant; and as for you, get you up in peace unto your father" to the brethren. Joseph did demand that Benjamin remain as a servant to Joseph. Joseph did order the brethren to return to Canaan without Benjamin.

Genesis 44:18 Judah did appeal to Joseph for the release of Benjamin. Judah did say "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears," to Joseph. Judah did say "and let not thine anger burn against thy servant: for thou art even as Pharaoh" to Joseph.

Genesis 44:19 Judah did say "My lord asked his servants, saying, Have ye a father, or a brother?" to Joseph.

Genesis 44:20 Judah did say "And we said unto my lord, We have a father, an old man, and a child of his old age, a little one;" to Joseph. Judah did say "and his brother is dead, and he alone is left of his mother, and his father loveth him" to Joseph.

Genesis 44:21 Judah did say "And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him" to Joseph.

Genesis 44:22 Judah did say "And we said unto my lord, The lad cannot leave his father:" to Joseph. Judah did say "for if he should leave his father, his father would die" to Joseph.

Genesis 44:23 Judah did say "And thou saidst unto thy servants, Except your youngest brother come down with you," to Joseph. Judah did say "ye shall see my face no more" to Joseph.

Genesis 44:24 Judah did say "And it came to pass when we came up unto thy servant my father," to Joseph. Judah did say "we told him the words of my lord" to Joseph.

Genesis 44:25 Judah did say "And our father said, Go again, and buy us a little food" to Joseph.

Genesis 44:26 Judah did say "And we said, We cannot go down: if our youngest brother be with us," to Joseph. Judah did say "then will we go down: for we may not see the man's face," to Joseph. Judah did say "except our youngest brother be with us" to Joseph.

Genesis 44:27 Judah did say "And thy servant my father said unto us, Ye know that my wife bare me two sons:" to Joseph.

Genesis 44:28 Judah did say "And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:" to Joseph.

Genesis 44:29 Judah did say "And if ye take this also from me, and mischief befall him," to Joseph. Judah did say "ye shall bring down my gray hairs with sorrow to the grave" to Joseph.

Genesis 44:30 Judah did say "Now therefore when I come to thy servant my father, and the lad be not with us;" to Joseph. Judah did say "seeing that his life is bound up in the lad's life;" to Joseph.

Genesis 44:31 Judah did say "It shall come to pass, when he seeth that the lad is not with us," to Joseph. Judah did say "that he will die: and thy servants shall bring down the gray hairs of thy servant" to Joseph. Judah did say "our father with sorrow to the grave" to Joseph.

Genesis 44:32 Judah did say "For thy servant became surety for the lad unto my father," to Joseph. Judah did say "saying, If I bring him not unto thee, then I shall bear the blame to my father for ever" to Joseph.

Genesis 44:33 Judah did say "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord;" to Joseph. Judah did say "and let the lad go up with his brethren" to Joseph. Judah did offer to remain as a servant to Joseph instead of Benjamin.

Genesis 44:34 Judah did say "For how shall I go up to my father, and the lad be not with me?" to Joseph. Judah did say "lest peradventure I see the evil that shall come on my father" to Joseph.



Genesis 45:1 Joseph could not refrain himself before all that stood by Joseph. Joseph did say "Cause every man to go out from me". Joseph did make himself known unto the brethren.

Genesis 45:2 Joseph did weep loudly. The Egyptians did hear Joseph weep.

Genesis 45:3 Joseph did say "I am Joseph; doth my father yet live?" to the brethren. The brethren could not answer Joseph. The brethren were troubled at the presence of Joseph.

Genesis 45:4 Joseph did say "Come near to me, I pray you" to the brethren. The brethren did come near to Joseph. Joseph did say "I am Joseph your brother, whom ye sold into Egypt" to the brethren. Joseph did confess his identity to the brethren.

Genesis 45:5 Joseph did say "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither:" to the brethren. Joseph did say "for God did send me before you to preserve life" to the brethren.

Genesis 45:6 Joseph did say "For these two years hath the famine been in the land:" to the brethren. Joseph did say "and yet there are five years, in the which there shall neither be earing nor harvest" to the brethren.

Genesis 45:7 Joseph did say "And God sent me before you to preserve you a posterity in the earth," to the brethren. Joseph did say "and to save your lives by a great deliverance" to the brethren. Joseph did believe that God did send Joseph to Egypt to spare the lives of the family of Israel during the famine.

Genesis 45:8 Joseph did say "So now it was not you that sent me hither, but God:" to the brethren. Joseph did say "and he hath made me a father to Pharaoh, and lord of all his house," to the brethren. Joseph did say "and a ruler throughout all the land of Egypt" to the brethren. Joseph did believe that God did make Joseph a ruler of Egypt to spare the lives of the brethren during the famine.

Genesis 45:9 Joseph did say "Haste ye, and go up to my father, and say unto him," to the brethren. Joseph did say "Thus saith thy son Joseph, God hath made me lord of all Egypt:" to the brethren. Joseph did say "come down unto me, tarry not:" to the brethren. Joseph did want the brethren to retrieve Jacob.

Genesis 45:10 Joseph did say "And thou shalt dwell in the land of Goshen," to the brethren. Joseph did say "and thou shalt be near unto me, thou, and thy children," to the brethren. Joseph did say "and thy children's children, and thy flocks, and thy herds, and all that thou hast:" to the brethren. Joseph did want the family of Jacob to dwell in the land of Goshen. Joseph did want the possessions of Jacob to dwell in the land of Goshen.

Genesis 45:11 Joseph did say "And there will I nourish thee; for yet there are five years of famine;" to the brethren. Joseph did say "lest thou, and thy household, and all that thou hast, come to poverty" to the brethren. Joseph did want to nourish the family of Jacob in Goshen for 5 years during the famine.

Genesis 45:12 Joseph did say "And, behold, your eyes see, and the eyes of my brother Benjamin," to the brethren. Joseph did say "that it is my mouth that speaketh unto you" to the brethren.

Genesis 45:13 Joseph did say "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen;" to the brethren. Joseph did say "and ye shall haste and bring down my father hither" to the brethren.

Genesis 45:14 Joseph did embrace Benjamin and did weep with happiness.

Genesis 45:15 Joseph was a brother of the brethren. Joseph did embrace the brethren. The brethren did talk with Joseph.

Genesis 45:16 The Pharaoh was pleased to hear that the brethren of Joseph did arrive in Egypt.

Genesis 45:17 Pharaoh did say "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;" to Joseph.

Genesis 45:18 Pharaoh did say "And take your father and your households, and come unto me:" to Joseph. Pharaoh did say "and I will give you the good of the land of Egypt, and ye shall eat the fat of the land" to Joseph. The Pharaoh did want the family of Israel to relocate to Egypt. The Pharaoh did command Joseph to relocate the family of Israel to Egypt.

Genesis 45:19 Pharaoh did say "Now thou art commanded, this do ye;" to Joseph. Pharaoh did say "take you wagons out of the land of Egypt for your little ones," to Joseph. Pharaoh did say "and for your wives, and bring your father, and come" to Joseph. The Pharaoh did command Joseph to use wagons from Egypt to relocate the family of Israel. The Pharaoh did command Joseph to use provisions from Egypt to relocate the family of Israel.

Genesis 45:20 Pharaoh did say "Also regard not your stuff; for the good of all the land of Egypt is your's" to Joseph.

Genesis 45:21 Israel would relocate to Egypt with the family of Israel using the wagons and the provisions.

Genesis 45:22 Joseph did give each man a change of raiment. Joseph did give Benjamin 5 changes of raiment. Joseph did give Benjamin 300 pieces of silver.

Genesis 45:23 Joseph did send 10 asses with riches to Israel from Egypt. Joseph did send 10 female asses with corn and with bread and with meat to Israel.

Genesis 45:24 Joseph did send the brethren to Canaan. Joseph did say "See that ye fall not out by the way" to the brethren.

Genesis 45:25 The brethren did depart Egypt. The brethren did return to Jacob in the land of Canaan.

Genesis 45:26 The brethren did say "Joseph is yet alive, and he is governor over all the land of Egypt". The brethren did tell Jacob that Joseph did live. The brethren did tell Jacob that Joseph did rule the land in Egypt. Jacob did not believe the brethren. Jacob was faint.

Genesis 45:27 The brethren did tell Jacob of the words of Joseph. Jacob did see the wagons that Joseph did send to Jacob. Jacob did become livened.

Genesis 45:28 Israel did say "It is enough; Joseph my son is yet alive: I will go and see him before I die". Israel did want to go to see Joseph before Israel did die.



Genesis 46:1 Israel did journey with all that Joseph did own. Joseph did go to Beersheba. Joseph did offer sacrifices to God in Beersheba.

Genesis 46:2 God did appear to Israel in a dream. God did say " Jacob, Jacob". Jacob did say "Here am I" to God.

Genesis 46:3 God did say "I am God, the God of thy father: fear not to go down into Egypt;" to Jacob. God did say "for I will there make of thee a great nation:" to Jacob. God did tell Jacob that Jacob should not fear the journey to Egypt. God did tell Jacob that God would make a great nation for Jacob in Egypt.

Genesis 46:4 God did say "I will go down with thee into Egypt;" to Jacob. God did say "and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes" to Jacob. God did tell Jacob that God will accompany Jacob into Egypt.

Genesis 46:5 Jacob did leave Beersheba. Jacob did depart for Egypt with the family of Jacob.

Genesis 46:6 Jacob did take everything to Egypt.

Genesis 46:7 Jacob did take his generation to Egypt.

Genesis 46:8 Reuben did go to Egypt.

Genesis 46:9 Hanoch was a son of Reuben. Phallu was a son of Reuben. Hezron was a son of Reuben. Carmi was a son of Reuben. Hanoch did go to Egypt. Phallu did go to Egypt. Hezron did go to Egypt. Carmi did go to Egypt.

Genesis 46:10 Simeon did go to Egypt. Jemuel did go to Egypt. Jamin did go to Egypt. Ohad did go to Egypt. Jachin did go to Egypt. Zohar did go to Egypt. Shaul did go to Egypt. Jemuel was a son of Simeon. Jamin was a son of Simeon. Ohad was a son of Simeon. Jachin was a son of Simeon. Zohar was a son of Simeon. Shaul was a son of Simeon.

Genesis 46:11 Levi did go to Egypt. Gershon did go to Egypt. Kohath did go to Egypt. Merari did go to Egypt. Gershon was a son of Levi. Kohath was a son of Levi. Merari was a son of Levi.

Genesis 46:12 Judah did go to Egypt. Er was a son of Judah. Onan was a son of Judah. Shelah was a son of Judah. Pharez was a son of Judah. Zarah was a son of Judah. Er did die in Canaan. Onan did die in Canaan. Shelah did go to Egypt. Pharez did go to Egypt. Zarah did go to Egypt.

Hezron was a son of Pharez. Hamul was a son of Pharez. Hezron did go to Egypt. Hamul did go to Egypt.

Genesis 46:13 Issachar did go to Egypt. Tola did go to Egypt. Phuvah did go to Egypt. Job did go to Egypt. Shimron did go to Egypt. Tola was a son of Issachar. Phuvah was a son of Issachar. Job was a son of Issachar. Shimron was a son of Issachar.

Genesis 46:14 Zebulun did go to Egypt. Sered did go to Egypt. Elon did go to Egypt. Jahleel did go to Egypt. Sered was a son of Zebulun. Elon was a son of Zebulun. Jahleel was a son of Zebulun.

Genesis 46:15 Dinah did go to Egypt. Leah did have 33 children and grandchildren with Jacob. Leah did go to Egypt.

Genesis 46:16 Gad did go to Egypt. Ziphion did go to Egypt. Haggi did go to Egypt. Shuni did go to Egypt. Ezbon did go to Egypt. Eri did go to Egypt. Arodi did go to Egypt. Areli did go to Egypt. Ziphion was a son of Gad. Haggi was a son of Gad. Shuni was a son of Gad. Ezbon was a son of Gad. Eri was a son of Gad. Arodi was a son of Gad. Areli was a son of Gad.

Genesis 46:17 Asher did go to Egypt. Jimnah did go to Egypt. Ishuah did go to Egypt. Isui did go to Egypt. Beriah did go to Egypt. Serah did go to Egypt. Jimnah was a son of Asher. Ishuah was a son of Asher. Isui was a son of Asher. Beriah was a son of Asher. Serah was a daughter of Asher. Heber was a son of Beriah. Malchiel was a son of Beriah. Heber did go to Egypt. Malchiel did go to Egypt.

Genesis 46:18 Zilpah did have 16 children and grandchildren with Jacob. Zilpah did go to Egypt.

Genesis 46:19 Benjamin was a son of Jacob. Joseph was a son of Jacob. Benjamin did go to Egypt. Joseph did go to Egypt.

Genesis 46:20 Manasseh was born in Egypt. Ephraim was born in Egypt. Ephraim was a son of Joseph. Manasseh was a son of Joseph. Ephraim was a son of Asenath. Manasseh was a son of Asenath.

Genesis 46:21 Belah was a son of Benjamin. Becher was a son of Benjamin. Ashbel was a son of Benjamin. Naaman was a son of Benjamin. Ehi was a son of Benjamin. Rosh was a son of Benjamin. Muppm was a son of Benjamin. Huppm was a son of Benjamin. Ard was a son of Benjamin. Gera was a son of Benjamin.

Genesis 46:22 Rachel did have 14 children and grandchildren with Jacob. Rachel did go to Egypt.

Genesis 46:23 Hushim was the son of Dan. Dan did go to Egypt. Hushim did go to Egypt.

Genesis 46:24 Naphtali did go to Egypt. Jahzeel did go to Egypt. Guni did go to Egypt. Jezer did go to Egypt. Shillem did go to Egypt. Jahzeel was a son of Naphtali. Guni was a son of Naphtali. Jezer was a son of Naphtali. Shillem was a son of Naphtali.

Genesis 46:25 Bilhah did have 7 children and grandchildren with Jacob. Bilhah did go to Egypt.

Genesis 46:26 Jacob did take 66 people to Egypt.

Genesis 46:27 Jacob did have 2 sons born in Egypt. Jacob did take 70 people into Egypt.

Genesis 46:28 Judah did get directions to Goshen from Joseph. Jacob did take the family of Jacob into the land of Goshen.

Genesis 46:29 Joseph did prepare a chariot to ride to Goshen. Joseph did meet Israel in Goshen. Joseph did weep with Israel in happiness.

Genesis 46:30 Israel did say "Now let me die, since I have seen thy face, because thou art yet alive" to Joseph. Israel did get to see Joseph finally. Isreal did feel that Israel could die in peace after seeing Joseph.

Genesis 46:31 Joseph did say "I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house," to the family of Israel. Joseph did say "which were in the land of Canaan, are come unto me;" to the family of Israel. Joseph would inform the Pharaoh of the arrival of the family of Israel in Goshen.

Genesis 46:32 Joseph did say "And the men are shepherds, for their trade hath been to feed cattle;" to the family of Israel. Joseph did say " and they have brought their flocks, and their herds, and all that they have" to the family of Israel.

Genesis 46:33 Joseph did say "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?" to the family of Israel.

Genesis 46:34 Joseph did say "That ye shall say, Thy servants' trade hath been about cattle from our youth even until now," to the family of Israel. Joseph did say "both we, and also our fathers: that ye may dwell in the land of Goshen;" to the family of Israel. Joseph did say "for every shepherd is an abomination unto the Egyptians" to the family of Israel. If the Pharaoh did ask about the occupation of the family then the family should reply that the family does tend cattle.



Genesis 47:1 Joseph did say "My father and my brethren, and their flocks, and their herds, and all that they have," to the Pharaoh. Joseph did say "are come out of the land of Canaan; and, behold, they are in the land of Goshen" to the Pharaoh.

Genesis 47:2 Joseph did present the brethren to the Pharaoh.

Genesis 47:3 Pharaoh did say "What is your occupation?" to the brethren. The brethren did say "Thy servants are shepherds, both we, and also our fathers" to the Pharaoh. The Pharaoh did ask about the occupation of the brethren. The brethren did reply that the brethren were shepherds.

Genesis 47:4 The brethren did say "For to sojourn in the land are we come;" to the Pharaoh. The brethren did say "for thy servants have no pasture for their flocks;" to the Pharaoh. The brethren did say "for the famine is sore in the land of Canaan:" to the Pharaoh. The brethren did say "now therefore, we pray thee, let thy servants dwell in the land of Goshen" to the Pharaoh.

Genesis 47:5 Pharaoh did say "Thy father and thy brethren are come unto thee:" to Joseph.

Genesis 47:6 Pharaoh did say "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell;" to Joseph. Pharaoh did say "in the land of Goshen let them dwell: and if thou knowest any men of activity among them," to Joseph. Pharaoh did say "then make them rulers over my cattle" to Joseph. Pharaoh did want the family of Jacob to settle in the best of the land of Egypt.

Genesis 47:7 Joseph did bring Jacob to the Pharaoh. Jacob did bless the Pharaoh.

Genesis 47:8 Pharaoh did say "How old art thou?" to Jacob. The Pharaoh did ask the age of Jacob.

Genesis 47:9 Jacob did say "The days of the years of my pilgrimage are an hundred and thirty years:" to the Pharaoh. Jacob did say "few and evil have the days of the years of my life been," to the Pharaoh. Jacob did say "and have not attained unto the days of the years of the life of my fathers" to the Pharaoh. Jacob did say "in the days of their pilgrimage" to the Pharaoh. Jacob did reply with a age of 130 years.

Genesis 47:10 Jacob did leave the Pharaoh.

Genesis 47:11 Joseph did settle the family of Jacob in Egypt in the best of the land in the land of Rameses.

Genesis 47:12 Joseph did provide nourishment to the family of Jacob.

Genesis 47:13 Egypt did run out of bread. The famine was intense in Egypt.

Genesis 47:14 Joseph did collect all of the money in Egypt and in Canaan. Joseph did bring the money into the house of the Pharaoh.

Genesis 47:15 The money was spent in Egypt and in Canaan. The Egyptians did come to Joseph for bread during the famine. The Egyptians did say "Give us bread: for why should we die in thy presence? for the money faileth" to Joseph.

Genesis 47:16 Joseph would trade bread for cattle. Joseph did say "Give your cattle; and I will give you for your cattle, if money fail" to the Egyptians.

Genesis 47:17 Joseph did trade bread for the horses of the Egyptians. Joseph did trade bread for the flocks of the Egyptians. Joseph did trade bread for the cattle of the Egyptians. Joseph did trade bread for the asses of the Egyptians. Joseph did trade bread for livestock for a year.

Genesis 47:18 The Egyptians did say "We will not hide it from my lord, how that our money is spent;" to Joseph. The Egyptians did say "my lord also hath our herds of cattle;" to Joseph. The Egyptians did say "there is not ought left in the sight of my lord, but our bodies, and our lands:" to Joseph. The Egyptians did run out of livestock to trade for bread. The Egyptians were hungry during the famine still.

Genesis 47:19 The Egyptians did say "Wherefore shall we die before thine eyes, both we and our land?" to Joseph. The Egyptians did say "buy us and our land for bread, and we and our land will be servants unto Pharaoh:" to Joseph. The Egyptians did say "and give us seed, that we may live, and not die, that the land be not desolate" to Joseph. The Egyptians did offer the land that the Egyptians did own to trade for bread. The Egyptians did offer themselves to trade for bread.

Genesis 47:20 The Egyptians did sell all of the land for bread during the famine. Joseph did buy all of the land in Egypt for the Pharaoh.

Genesis 47:21 Joseph did relocate the Egyptians into cities all over Egypt.

Genesis 47:22 The priests did not sell their land. The Pharaoh did give land to the priests. The Pharaoh did give bread to the priests.

Genesis 47:23 Joseph did say "Behold, I have bought you this day and your land for Pharaoh:" to the Egyptians. Joseph did say "lo, here is seed for you, and ye shall sow the land" to the Egyptians. The Egyptians would have to sow the land for the Pharaoh.

Genesis 47:24 Joseph did say "And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh," to the Egyptians. Joseph did say "and four parts shall be your own, for seed of the field, and for your food," to the Egyptians. Joseph did say "and for them of your households, and for food for your little ones" to the Egyptians. The Egyptians would have to give a fifth of the crops of the land to the Pharaoh.

Genesis 47:25 The Egyptians did say "Thou hast saved our lives: let us find grace in the sight of my lord," to Joseph. The Egyptians did say "and we will be Pharaoh's servants" to Joseph. The Egyptians did agree to be the servants of the Pharaoh.

Genesis 47:26 Joseph did make a law that Egyptians would be taxed a fifth of the produce. The law did not apply to the priests in Egypt.

Genesis 47:27 Israel did live in the land of Egypt in the country of Goshen. Israel did grow possessions exceedingly.

Genesis 47:28 Jacob did live in Egypt for 17 years. Jacob did live for 147 years.

Genesis 47:29 Israel did say "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh," to Joseph. Israel did say "and deal kindly and truly with me; bury me not, I pray thee, in Egypt:" to Joseph.

Genesis 47:30 Israel did say "But I will lie with my fathers, and thou shalt carry me out of Egypt," to Joseph. Israel did say "and bury me in their buryingplace" to Joseph. Joseph did say "I will do as thou hast said". Israel did not want to be buried in Egypt. Israel did want to be buried with his fathers. Joseph did agree.

Genesis 47:31 Israel did say "Swear unto me". Joseph did swear to bury Israel outside of Egypt. Israel did bow upon the head of the bed.



Genesis 48:1 Joseph did learn that Israel was sick. Joseph did take Manasseh and Ephraim to Israel.

Genesis 48:2 Joseph did go to Jacob. Israel did become composed to meet Joseph.

Genesis 48:3 Jacob did say "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me," to Joseph.

Genesis 48:4 Jacob did say "And said unto me, Behold, I will make thee fruitful, and multiply thee," to Joseph. Jacob did say "and I will make of thee a multitude of people;" to Joseph. Jacob did say "and will give this land to thy seed after thee for an everlasting possession" to Joseph. Jacob did tell Joseph about a vision from God.

Genesis 48:5 Jacob did say "And now thy two sons, Ephraim and Manasseh," to Joseph. Jacob did say "which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine;" to Joseph. Jacob did say "as Reuben and Simeon, they shall be mine" to Joseph. Jacob did remark about size of the family of Jacob.

Genesis 48:6 Jacob did say "And thy issue, which thou begetteth after them, shall be thine," to Joseph. Jacob did say "and shall be called after the name of their brethren in their inheritance" to Joseph.

Genesis 48:7 Jacob did say "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way," to Joseph. Jacob did say "when yet there was but a little way to come unto Ephrath:" to Joseph. Jacob did say "and I buried her there in the way of Ephrath; the same is Bethlehem" to Joseph. Jacob did tell Joseph about Rachel in Bethlehem.

Genesis 48:8 Israel did say "Who are these?" to Joseph. Israel did notice the sons of Joseph.

Genesis 48:9 Joseph did say "They are my sons, whom God hath given me in this place" to Israel. Israel did say "Bring them, I pray thee, unto me, and I will bless them" to Joseph.

Genesis 48:10 Israel was blind with old age. Jacob did kiss and hug the sons of Joseph.

Genesis 48:11 Israel did say "I had not thought to see thy face: and, lo, God hath shewed me also thy seed" to Joseph. Israel was thankful to meet the sons of Joseph.

Genesis 48:12 Joseph did bow his face to the earth.

Genesis 48:13 Joseph did place Ephraim near the left hand of Israel. Joseph did place Manasseh near the right hand of Israel.

Genesis 48:14 Israel did touch the head of Ephraim with the right hand of Israel. Israel did touch the head of Manasseh with the left hand of Israel. Manasseh was the firstborn.

Genesis 48:15 Israel did bless Joseph. Israel did say "God, before whom my fathers Abraham and Isaac did walk,". Israel did say "the God which fed me all my life long unto this day,".

Genesis 48:16 Israel did say "The Angel which redeemed me from all evil, bless the lads;". Israel did say "and let my name be named on them, and the name of my fathers Abraham and Isaac;". Israel did say "and let them grow into a multitude in the midst of the earth".

Genesis 48:17 Joseph did want to place the right hand of Israel on the head of Manasseh.

Genesis 48:18 Joseph did say "Not so, my father: for this is the firstborn; put thy right hand upon his head" to Israel. Joseph did believe that Israel did make a mistake.

Genesis 48:19 Israel did say "I know it, my son, I know it: he also shall become a people, and he also shall be great:" to Joseph. Israel did say "but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" to Joseph. Israel did believe that Ephraim would be greater than Manasseh.

Genesis 48:20 Israel did bless the sons of Joseph. Israel did say "In thee shall Israel bless,". Israel did say "God make thee as Ephraim and as Manasseh:". Israel did set Ephraim before Manasseh.

Genesis 48:21 Israel did say "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers" to Joseph.

Genesis 48:22 Israel did say "Moreover I have given to thee one portion above thy brethren," to Joseph. Israel did say "which I took out of the hand of the Amorite with my sword and with my bow" to Joseph.



Genesis 49:1 Jacob did say "Gather yourselves together, that I may tell you that which shall befall you in the last days" to the sons of Israel. Jacob did want to speak to the sons of Jacob.

Genesis 49:2 Jacob did say "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father" to the sons of Israel.

Genesis 49:3 Jacob did say "Reuben, thou art my firstborn, my might, and the beginning of my strength," to the sons of Israel. Jacob did say "the excellency of dignity, and the excellency of power:" to the sons of Israel.

Genesis 49:4 Jacob did say "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed;" to the sons of Israel. Jacob did say "then defiledst thou it: he went up to my couch" to the sons of Israel. Jacob did believe that Reuben was as unstable as water.

Genesis 49:5 Jacob did say "Simeon and Levi are brethren; instruments of cruelty are in their habitations" to the sons of Israel. Jacob did realize that Simon and Levi did have cruel natures.

Genesis 49:6 Jacob did say "O my soul, come not thou into their secret;" to the sons of Israel. Jacob did say "unto their assembly, mine honour, be not thou united:" to the sons of Israel. Jacob did say "for in their anger they slew a man, and in their selfwill they digged down a wall" to the sons of Israel.

Genesis 49:7 Jacob did say "Cursed be their anger, for it was fierce; and their wrath, for it was cruel:" to the sons of Israel. Jacob did say "I will divide them in Jacob, and scatter them in Israel" to the sons of Israel. Jacob did curse the anger of Simeon and Levi.

Genesis 49:8 Jacob did say "Judah, thou art he whom thy brethren shall praise:" to the sons of Israel. Jacob did say "thy hand shall be in the neck of thine enemies;" to the sons of Israel. Jacob did say "thy father's children shall bow down before thee" to the sons of Israel.

Genesis 49:9 Jacob did say "Judah is a lion's whelp: from the prey, my son, thou art gone up:" to the sons of Israel. Jacob did say "he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" to the sons of Israel. Jacob did believe that Judah would lead the family of Israel.

Genesis 49:10 Jacob did say "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;" to the sons of Israel. Jacob did say "and unto him shall the gathering of the people be" to the sons of Israel.

Genesis 49:11 Jacob did say "Binding his foal unto the vine, and his ass's colt unto the choice vine;" to the sons of Israel. Jacob did say "he washed his garments in wine, and his clothes in the blood of grapes:" to the sons of Israel.

Genesis 49:12 Jacob did say "His eyes shall be red with wine, and his teeth white with milk" to the sons of Israel.

Genesis 49:13 Jacob did say "Zebulun shall dwell at the haven of the sea;" to the sons of Israel. Jacob did say "and he shall be for an haven of ships; and his border shall be unto Zidon" to the sons of Israel. Jacob did believe that Zebulun would be a seafarer.

Genesis 49:14 Jacob did say "Issachar is a strong ass couching down between two burdens:" to the sons of Israel.

Genesis 49:15 Jacob did say "And he saw that rest was good, and the land that it was pleasant;" to the sons of Israel. Jacob did say " and bowed his shoulder to bear, and became a servant unto tribute" to the sons of Israel. Jacob did believe that Issachar would bear heavy burdens.

Genesis 49:16 Jacob did say "Dan shall judge his people, as one of the tribes of Israel" to the sons of Israel. Jacob did believe that Dan would be a judge for the people of Israel.

Genesis 49:17 Jacob did say "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels," to the sons of Israel. Jacob did say "so that his rider shall fall backward" to the sons of Israel.

Genesis 49:18 Jacob did say "I have waited for thy salvation, O LORD".

Genesis 49:19 Jacob did say "Gad, a troop shall overcome him: but he shall overcome at the last" to the sons of Israel. Gad will survive an attack. Gad will defeat his attackers.

Genesis 49:20 Jacob did say "Out of Asher his bread shall be fat, and he shall yield royal dainties" to the sons of Israel. Asher would be a fine cook. Asher would produce fine foods.

Genesis 49:21 Jacob did say "Naphtali is a hind let loose: he giveth goodly words" to the sons of Israel. Naphtali would be soft spoken and kind.

Genesis 49:22 Jacob did say "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:" to the sons of Israel.

Genesis 49:23 Joseph does provide for the children of Israel. Jacob did say "The archers have sorely grieved him, and shot at him, and hated him:" to the sons of Israel. Joseph will make enemies.

Genesis 49:24 Jacob did say "But his bow abode in strength, and the arms of his hands were made strong" to the sons of Israel. Jacob did say "by the hands of the mighty God of Jacob;

(from thence is the shepherd, the stone of Israel:)" to the sons of Israel. Joseph will survive his enemies.

Genesis 49:25 Jacob did say "Even by the God of thy father, who shall help thee;" to the sons of Israel. Jacob did say "and by the Almighty, who shall bless thee with blessings of heaven above," to the sons of Israel. Jacob did say "blessings of the deep that lieth under, blessings of the breasts, and of the womb:" to the sons of Israel. Joseph will receive assistance from God.

Genesis 49:26 Jacob did say "The blessings of thy father have prevailed above the blessings of my progenitors" to the sons of Israel. Jacob did say "unto the utmost bound of the everlasting hills: they shall be on the head of Joseph," to the sons of Israel. Jacob did say "and on the crown of the head of him that was separate from his brethren" to the sons of Israel.

Genesis 49:27 Jacob did say "Benjamin shall ravin as a wolf:" to the sons of Israel. Jacob did say "in the morning he shall devour the prey, and at night he shall divide the spoil" to the sons of Israel. Benjamin will be like a wolf. Benjamin would be a warrior.

Genesis 49:28 Israel did have 12 tribes of Israel. Jacob did bless the sons of Israel.

Genesis 49:29 Israel did say "I am to be gathered unto my people:" to the sons of Israel. Israel did say "bury me with my fathers in the cave that is in the field of Ephron the Hittite," to the sons of Israel.

Genesis 49:30 Israel did say "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan," to the sons of Israel. Israel did say "which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace" to the sons of Israel.

Genesis 49:31 Israel did say "There they buried Abraham and Sarah his wife;" to the sons of Israel. Israel did say "there they buried Isaac and Rebekah his wife; and there I buried Leah" to the sons of Israel.

Genesis 49:32 Israel did say "The purchase of the field and of the cave that is therein was from the children of Heth" to the sons of Israel. Israel did want to be buried in the cave in the field of Machpelah. Israel did want to be buried with Abraham and with Sarah and with Isaac and with Rebekah and with Leah.

Genesis 49:33 Jacob did finish giving commandments to the sons of Jacob. Jacob did rest onto the bed to die. Jacob did die.



Genesis 50:1 Joseph did weep at the passing of Jacob.

Genesis 50:2 Joseph did order that Jacob be embalmed by the physicians. Jacob was embalmed by the physicians.

Genesis 50:3 Jacob was embalmed for 40 days. The Egyptians did mourn for Jacob for 70 days.

Genesis 50:4 Joseph did speak to the house of Pharaoh after the days of mourning. Joseph did say "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying," to the Pharaoh.

Genesis 50:5 Joseph did say "My father made me swear, saying, Lo, I die: in my grave which I have digged" to the Pharaoh. Joseph did say "for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up," to the Pharaoh. Joseph did say "I pray thee, and bury my father, and I will come again" to the Pharaoh. Joseph did want to go to bury Jacob in Canaan.

Genesis 50:6 Pharaoh did say "Go up, and bury thy father, according as he made thee swear" to Joseph. The Pharaoh did allow Joseph to bury Jacob.

Genesis 50:7 Joseph did go to bury Jacob. The servants did go with Joseph to bury Jacob. The elders did go with Joseph to bury Jacob.

Genesis 50:8 Joseph was accompanied by the family of Jacob to bury Jacob. The children were left in Goshen while the burial of Jacob did take place.

Genesis 50:9 The chariots did go with Joseph to bury Jacob. The horsemen did go with Joseph to bury Jacob.

Genesis 50:10 Joseph did mourn for Jacob for 7 days at the floor of Atad.

Genesis 50:11 The Canaanites did see the mourning on the floor of Atad. The Canaanites did say "This is a grievous mourning to the Egyptians:". Abelmizraim was also known as the floor of Atad.

Genesis 50:12 The brethren did as commanded by Jacob.

Genesis 50:13 Jacob was buried in the cave of the field of Machpelah.

Genesis 50:14 Joseph did return to Egypt with everyone.

Genesis 50:15 The brethren did say "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him". The brethren did worry that Joseph would seek retaliation against the brethren.

Genesis 50:16 The brethren did send a messenger to Joseph. The brethren did say "Thy father did command before he died, saying," to Joseph.

Genesis 50:17 The brethren did say "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin;" to Joseph. The brethren did say "for they did unto thee evil:" to Joseph. The brethren did say "and now, we pray thee, forgive the trespass of the servants of the God of thy father" to Joseph. The brethren did not want Joseph to punish the brethren. Joseph did weep upon hearing the messenger.

Genesis 50:18 The brethren did bow before Joseph. The brethren did say "Behold, we be thy servants" to Joseph.

Genesis 50:19 Joseph did say "Fear not: for am I in the place of God?" to the brethren.

Genesis 50:20 Joseph did say "But as for you, ye thought evil against me;" to the brethren. Joseph did say "but God meant it unto good, to bring to pass, as it is this day, to save much people alive" to the brethren.

Genesis 50:21 Joseph did say "Now therefore fear ye not: I will nourish you, and your little ones" to the brethren. Joseph did comfort the brethren.

Genesis 50:22 Joseph did dwell in Egypt with the house of Jacob. Joseph did live for 110 years.

Genesis 50:23 Joseph did live to see the third generation of Ephraim. Joseph did live to see the children of Machir. Machir was the son of Manasseh.

Genesis 50:24 Joseph did say "I die: and God will surely visit you," to the brethren. Joseph did say "and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob" to the brethren. Joseph did tell the brethren that Joseph would die. Joseph did tell the brethren that God would send the children of Israel to the "Promised Land".

Genesis 50:25 Joseph did say "God will surely visit you, and ye shall carry up my bones from hence" to the brethren. Joseph did not want to be buried in Egypt.

Genesis 50:26 Joseph did die. Joseph did live for 110 years. The brethren did embalm the body of Joseph. Joseph was put in a coffin in Egypt.



Exodus



Exodus 1:1 Jacob did take the "children of Israel" to Egypt.

Exodus 1:2 Reuben did go to Egypt. Simeon did go to Egypt. Levi did go to Egypt. Judah did go to Egypt.

Exodus 1:3 Issachar did go to Egypt. Zebulun did go to Egypt. Benjamin did go to Egypt.

Exodus 1:4 Dan did go to Egypt. Naphtali did go to Egypt. Gad did go to Egypt. Asher did go to Egypt.

Exodus 1:5 Jacob did take 70 people to Egypt.

Exodus 1:6 Joseph did die eventually. The brethren did die eventually.

Exodus 1:7 "Children of Israel" did multiply abundantly in Egypt.

Exodus 1:8 Joseph was not known to the new Pharaoh of Egypt.

Exodus 1:9 The Pharaoh did say "Behold, the people of the children of Israel are more and mightier than we:". The Pharaoh did believe that the "children of Israel" did outnumber the Egyptians.

Exodus 1:10 The Pharaoh did say "Come on, let us deal wisely with them;". The Pharaoh did say "lest they multiply, and it come to pass, that, when there falleth out any war,". The Pharaoh did say "they join also unto our enemies, and fight against us, and so get them up out of the land". The Pharaoh did believe that the "children of Israel" could become a threat to Egypt.

Exodus 1:11 The Pharaoh did appoint masters over the "children of Israel". The Pharaoh did intend to cause a burden on the "children of Israel". The Pharaoh did make the "children of Israel" build cities of treasure. Pithom was a city of treasure built by the "children of Israel". Raamses was a city of treasure built by the "children of Israel".

Exodus 1:12 The "children of Israel" did multiply greatly under the burdens caused by the Pharaoh. The Pharaoh was vexed with the "children of Israel".

Exodus 1:13 The Egyptians did make the "children of Israel" to serve with rigor.

Exodus 1:14 The Egyptians did make the lives of the "children of Israel" bitter with hard bondage in mortar and in brick. The Egyptians did make the "children of Israel" to serve with rigor.

Exodus 1:15 Shiphrah was a Hebrew midwife. Puah was a Hebrew midwife. The Pharaoh did speak to Shiphrah and to Puah.

Exodus 1:16 The Pharaoh did say "When ye do the office of a midwife to the Hebrew women, and see them upon the stools;" to the midwives. The Pharaoh did say "if it be a son, then ye shall kill him: but if it be a daughter, then she shall live" to the midwives. The Pharaoh did order the midwives to kill the male babies of the "children of Israel".

Exodus 1:17 The midwives did fear God. The midwives did disobey the Pharaoh. The midwives did save the male babies of the "children of Israel".

Exodus 1:18 The Pharaoh did say "Why have ye done this thing, and have saved the men children alive?" to the midwives. The Pharaoh did realize the disobedience of the midwives.

Exodus 1:19 The midwives did say "Because the Hebrew women are not as the Egyptian women;" to the Pharaoh. The midwives did say "for they are lively, and are delivered ere the midwives come in unto them" to the Pharaoh.

Exodus 1:20 God did deal well with the midwives. The "children of Israel" did multiply and waxed very mighty.

Exodus 1:21 God did make houses for the midwives because the midwives did fear God.

Exodus 1:22 The Pharaoh did order the Egyptians to drown the newborn boys of the "children of Israel" in the Nile. The Pharaoh did order the Egyptians to save the newborn girls of the "children of Israel". The Pharaoh did say "Every son that is born ye shall cast into the river, and every daughter ye shall save alive".



Exodus 2:1 A marriage did occur between a man of the house of Levi and a daughter of Levi.

Exodus 2:2 The wife did conceive. The wife did bare a son of the "children of Israel". The wife did see that the son was a goodly child. The wife did hide the baby for 3 months.

Exodus 2:3 The wife could not hide the son forever. The wife built an ark of brush. The wife did daub the ark with slime and with pitch. The wife did put her son in the ark. The wife did lay the ark in the flags by the edge of the river.

Exodus 2:4 The wife did have a daughter. The daughter was a sister of the baby boy. The sister did observe the baby in the ark in the river.

Exodus 2:5 The Pharaoh did have a daughter. "Pharaoh's daughter" was a daughter of the Pharaoh. The "Pharaoh's daughter" did wash herself in the river. The "Pharaoh's daughter" did have maidens. The maidens did walk along by the side of the river. The "Pharaoh's daughter" did see the ark among the flags. The "Pharaoh's daughter" did send a maid to fetch the ark.

Exodus 2:6 Hebrew is also known as "children of Israel". "Children of Israel" is also known as Hebrew. The "Pharaoh's daughter" did open the ark to see the baby boy. The baby did cry. The "Pharaoh's daughter" did have compassion on the baby. The "Pharaoh's daughter" did say "This is one of the Hebrews' children". The "Pharaoh's daughter" did realize that the baby was a Hebrew.

Exodus 2:7 The "Pharaoh's daughter" was approached by the sister of the baby. The sister did say "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" to the "Pharaoh's daughter". The sister did offer to get a Hebrew woman to nurse the baby.

Exodus 2:8 The "Pharaoh's daughter" did say "Go". The "Pharaoh's daughter" did agree. The sister did go to get the mother of the baby.

Exodus 2:9 The "Pharaoh's daughter" did say "Take this child away, and nurse it for me, and I will give thee thy wages" to the woman. The "Pharaoh's daughter" did offer to pay the woman for nursing the baby. The women did take the baby to care for the baby.

Exodus 2:10 The baby did grow into a child. The woman did bring the child to the "Pharaoh's daughter". The child did become the son of the "Pharaoh's daughter". Moses was the name of the child. The "Pharaoh's daughter" did say "Because I drew him out of the water".

Exodus 2:11 Moses was a Hebrew. Moses did grow into a man. Moses did look on the burdens of the Hebrews. Moses did see an Egyptian striking a Hebrew.

Exodus 2:12 Moses did look for witnesses before acting on the Egyptian. Moses did kill the Egyptian. Moses did hide the body in the sand.

Exodus 2:13 Moses did see 2 Hebrews fighting on the following day. Moses did say "Wherefore smitest thou thy fellow?". Moses did ask why the Hebrew men were fighting.

Exodus 2:14 A man did say "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" to Moses. The man did imply that Moses did kill the Egyptian. Moses was afraid. Moses did say "Surely this thing is known".

Exodus 2:15 The Pharaoh did hear of the death of the Egyptian by Moses. The Pharaoh did try to kill Moses. Moses did flee from the Pharaoh into the land of Midian. Moses did sit down by a well.

Exodus 2:16 The "priest of Midian" was a priest of Midian. "Priest of Midian" did have 7 daughters. The daughters did draw water from the well to fill the troughs of water for the flocks of the "priest of Midian".

Exodus 2:17 The shepherds did come to drive away the daughters. Moses did rescue the daughters. Moses did help the daughters water the flocks.

Exodus 2:18 Reuel was the "priest of Midian". The daughters did return to Reuel. Reuel did ask "How is it that ye are come so soon to day?" to the daughters. Reuel did inquire about the quickness of watering the flocks.

Exodus 2:19 The daughters did say "An Egyptian delivered us out of the hand of the shepherds," to Reuel. The daughters did say "and also drew water enough for us, and watered the flock" to Reuel. The daughters did tell Reuel about Moses.

Exodus 2:20 Reuel did say "And where is he? why is it that ye have left the man? call him, that he may eat bread". Reuel did want to share bread with Moses in appreciation.

Exodus 2:21 Moses was content to dwell within the house of Reuel. Zipporah was a daughter of Reuel. Reuel did gave Zipporah to Moses as a wife.

Exodus 2:22 Zipporah did conceive. Zipporah did have a son. Gershom was the son of Zipporah. Gershom was the son of Moses. Moses did say "I have been a stranger in a strange land".

Exodus 2:23 The Pharaoh did die in Egypt. The "children of Israel" did suffer in bondage in Egypt. The "children of Israel" did cry out to God.

Exodus 2:24 God did hear the cry of the "children of Israel". God did remember the covenant with Abraham and with Isaac and with Jacob.

Exodus 2:25 God did look upon the "children of Israel". God did have respect for the "children of Israel".



Exodus 3:1 Jethro was the father of Zipporah. Jethro was the father-in-law of Moses. Jethro was the priest of Midian. Jethro is also known as Reuel. Reuel is also known as Jethro. Moses did care for the flock of Jethro. Moses did lead the flock to the backside of the desert to the mountain of God to "Mount Horeb". "Mount Horeb" was a mountain. God did speak from "Mount Horeb".

Exodus 3:2 The angel did appear to Moses in a flame of fire out of the midst of a bush. Moses did see the bush that did burn with fire but the bush was not consumed.

Exodus 3:3 Moses did say "I will now turn aside, and see this great sight, why the bush is not burnt". Moses did wonder why the bush was not consumed by the fire.

Exodus 3:4 God did see that Moses did want to investigate the burning bush. God did call to Moses out of the midst of the bush. God did say "Moses, Moses". Moses did say "Here am I".

Exodus 3:5 God did say "Draw not nigh hither: put off thy shoes from off thy feet," to Moses. God did say "for the place whereon thou standest is holy ground" to Moses. God did tell Moses to remove the shoes of Moses.

Exodus 3:6 God did say "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" to Moses. Moses did hide the face of Moses. Moses was afraid to look upon God.

Exodus 3:7 God did say "I have surely seen the affliction of my people which are in Egypt," to Moses. God did say "and have heard their cry by reason of their taskmasters; for I know their sorrows;" to Moses. God did see the suffering of the "children of Israel" in Egypt.

Exodus 3:8 God did say "And I am come down to deliver them out of the hand of the Egyptians," to Moses. God did say "and to bring them up out of that land unto a good land and a large," to Moses. God did say "unto a land flowing with milk and honey;" to Moses. God did say "unto the place of the Canaanites, and the Hittites, and the Amorites," to Moses. God did say "and the Perizzites, and the Hivites, and the Jebusites" to Moses. God would deliver the "children of Israel" to the "Promised Land".

Exodus 3:9 God did say "Now therefore, behold, the cry of the children of Israel is come unto me:" to Moses. God did say "and I have also seen the oppression wherewith the Egyptians oppress them" to Moses. God did hear the cry of the "children of Israel".

Exodus 3:10 God did say "Come now therefore, and I will send thee unto Pharaoh," to Moses. God did say "that thou mayest bring forth my people the children of Israel out of Egypt" to Moses. God would send Moses to Pharaoh to lead the "children of Israel" to the "Promised Land".

Exodus 3:11 Moses did say "Who am I, that I should go unto Pharaoh," to God. Moses did say "and that I should bring forth the children of Israel out of Egypt?" to God. Moses was humbled by the task that God did bestow upon Moses.

Exodus 3:12 God did say "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee:" to Moses. God did say "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" to Moses. God did want Moses to testify about the grace of God from "Mount Horeb".

Exodus 3:13 Moses did say "Behold, when I come unto the children of Israel, and shall say unto them," to God. Moses did say "The God of your fathers hath sent me unto you; and they

shall say to me," to God. Moses did say "What is his name? what shall I say unto them?" to God. Moses did want to know how to persuade the "children of Israel" that Moses was sent by God.

Exodus 3:14 God did say "I AM THAT I AM" to Moses. God did say "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" to Moses. God is also known as "I AM". God did tell Moses the name of God to speak to the "children of Israel". God did tell Moses to state that "I AM" did send Moses to free the "children of Israel".

Exodus 3:15 God did say "Thus shalt thou say unto the children of Israel, the LORD God of your fathers," to Moses. God did say "the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:" to Moses. God did say "this is my name for ever, and this is my memorial unto all generations" to Moses. Moses would state that God did send Moses to free the "children of Israel".

Exodus 3:16 God did say "Go, and gather the elders of Israel together, and say unto them," to Moses. God did say "The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob," to Moses. God did say "appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:" to Moses. Moses would state that God did see the injustice done to the "children of Israel".

Exodus 3:17 God did say "And I have said, I will bring you up out of the affliction of Egypt" to Moses. God did say "unto the land of the Canaanites, and the Hittites, and the Amorites," to Moses. God did say "and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey" to Moses. Moses would state that Moses would deliver the "children of Israel" from the affliction of Egypt.

Exodus 3:18 God did say "And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel," to Moses. God did say "unto the king of Egypt, and ye shall say unto him," to Moses. God did say "The LORD God of the Hebrews hath met with us:" to Moses. God did say "and now let us go, we beseech thee, three days' journey into the wilderness," to Moses. God did say "that we may sacrifice to the LORD our God" to Moses. The "children of Israel" would accompany Moses to request freedom from the Pharaoh.

Exodus 3:19 God did say "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand" to Moses. The Pharaoh would not let the "children of Israel" flee without pain.

Exodus 3:20 God did say "And I will stretch out my hand, and smite Egypt with all my wonders" to Moses. God did say "which I will do in the midst thereof: and after that he will let you go" to Moses. God would smite Egypt. The Pharaoh will release the "children of Israel" after the smiting of Egypt by God.

Exodus 3:21 God did say "And I will give this people favour in the sight of the Egyptians:" to Moses. God did say "and it shall come to pass, that, when ye go, ye shall not go empty" to Moses. God did tell Moses that the "children of Israel" would not leave Egypt as a poor people.

Exodus 3:22 God did say "But every woman shall borrow of her neighbour, and of her that sojourneth in her house," to Moses. God did say "jewels of silver, and jewels of gold, and raiment:" to Moses. God did say "and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" to Moses. God did tell Moses that the "children of Israel" would leave with the riches of Egypt.



Exodus 4:1 Moses did say "But, behold, they will not believe me, nor hearken unto my voice:". Moses did say "for they will say, The LORD hath not appeared unto thee". Moses did not believe that the "children of Israel" would believe Moses.

Exodus 4:2 God did say "What is that in thine hand?" to Moses. Moses did say "A rod" to God. Moses did have a rod in hand.

Exodus 4:3 God did say "Cast it on the ground". God did tell Moses to drop the rod. Moses did drop the rod on the ground. God did transform the rod into a serpent. Moses did flee from the serpent.

Exodus 4:4 God did say "Put forth thine hand, and take it by the tail". God did tell Moses to grab the serpent by the tail. The serpent did transform into a rod when Moses did grab the serpent by the tail.

Exodus 4:5 God did say "That they may believe that the LORD God of their fathers, the God of Abraham,". God did say "the God of Isaac, and the God of Jacob, hath appeared unto thee". God did offer proof of the power of God for Moses to show the "children of Israel".

Exodus 4:6 God did say "Put now thine hand into thy bosom". God did tell Moses to place the hand Moses into the shirt of Moses. Moses did place the hand Moses into the shirt of Moses. Moses did remove the hand from the shirt. Moses did see that the hand did become diseased and as white as snow.

Exodus 4:7 God did say "Put thine hand into thy bosom again". God did tell Moses to place the hand Moses into the shirt of Moses again. Moses did place the hand Moses into the shirt of Moses again. Moses did remove the hand from the shirt again. Moses did see that the hand was healed. God did offer proof of the grace of God for Moses to show the "children of Israel".

Exodus 4:8 God did say "And it shall come to pass, if they will not believe thee," to Moses. God did say "neither hearken to the voice of the first sign, that they will believe the voice of the latter sign" to Moses. If the "children of Israel" did not believe the first sign then the "children of Israel" would believe the second sign.

Exodus 4:9 God did say "And it shall come to pass, if they will not believe also these two signs," to Moses. God did say "neither hearken unto thy voice," to Moses. God did say "that thou

shalt take of the water of the river, and pour it upon the dry land:" to Moses. God did say "and the water which thou takest out of the river shall become blood upon the dry land" to Moses. If the "children of Israel" did not believe the second sign then Moses should transform the water of the river into blood through the power of God.

Exodus 4:10 Moses did say "O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant:" to God. Moses did say "but I am slow of speech, and of a slow tongue" to God. Moses did believe that Moses was not a good speaker.

Exodus 4:11 God did say "Who hath made man's mouth?" to Moses. God did say "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?" to Moses. God did tell Moses that God does know all. God did tell Moses that God does do all.

Exodus 4:12 God did say "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say". God would assist Moses in speaking.

Exodus 4:13 Moses did say "O my LORD, send, I pray thee, by the hand of him whom thou wilt send" to God. Moses did want God to send someone else to the "children of Israel".

Exodus 4:14 God was angry with Moses because of the reluctance of Moses. God did say "Is not Aaron the Levite thy brother? I know that he can speak well" to Moses. God did say "And also, behold, he cometh forth to meet thee:" to Moses. God did say "and when he seeth thee, he will be glad in his heart" to Moses. Aaron was a Levite. Aaron is the older brother of Moses. God did send Aaron to Moses previously. Aaron would be glad to meet Moses.

Exodus 4:15 God did say "And thou shalt speak unto him, and put words in his mouth:" to Moses. God did say "and I will be with thy mouth, and with his mouth, and will teach you what ye shall do" to Moses.

Exodus 4:16 God did say "And he shall be thy spokesman unto the people:" to Moses. God did say "and he shall be, even he shall be to thee instead of a mouth," to Moses. God did say "and thou shalt be to him instead of God" to Moses. God would speak to Moses. Moses would speak to Aaron. Aaron would speak to the "children of Israel".

Exodus 4:17 God did say "And thou shalt take this rod in thine hand, wherewith thou shalt do signs" to Moses. God did tell Moses to take the rod to use for signs from God.

Exodus 4:18 Moses did return to Jethro. Moses did say "Let me go, I pray thee, and return unto my brethren which are in Egypt," to Jethro. Moses did say "and see whether they be yet alive" to Jethro. Jethro did say "Go in peace" to Moses. Moses did ask Jethro to allow Moses to return to Egypt. Jethro did agree to let Moses return to Egypt.

Exodus 4:19 God did say "Go, return into Egypt: for all the men are dead which sought thy life" to Moses in Midian. God did tell Moses that the enemies of Moses were dead.

Exodus 4:20 Moses did take Zipporah to Egypt. Moses did take the sons of Moses to Egypt. Moses did take the "rod of God" to Egypt also.

Exodus 4:21 God did say "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh," to Moses. God did say "which I have put in thine hand: but I will harden his heart, that he shall not let the people go" to Moses. God did want Moses to show the Pharaoh the signs from God.

Exodus 4:22 God did say "And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:". God did want Moses to tell Pharaoh that Israel is the firstborn of God. Israel is the firstborn of God.

Exodus 4:23 God did say "And I say unto thee, Let my son go, that he may serve me:". God did say "and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn". God did want Moses to tell Pharaoh to release the "children of Israel". God did want Moses to tell Pharaoh that Israel is the firstborn of God. If the Pharaoh did not release the "children of Israel" then God would kill all firstborn sons of Egypt.

Exodus 4:24 God did try to kill Moses at an inn.

Exodus 4:25 Zipporah did circumcise the son of Moses so that God would not kill Moses. Zipporah did say "Surely a bloody husband art thou to me".

Exodus 4:26 God did let Moses continue the journey to Egypt. Zipporah did say "A bloody husband thou art, because of the circumcision" to Moses. Zipporah did imply to Moses that Zipporah did allow the life of Moses to be spared through the circumcision of the son of Moses.

Exodus 4:27 God did say "Go into the wilderness to meet Moses" to Aaron. Aaron did go to meet Moses in the mount of God. Aaron did kiss Moses.

Exodus 4:28 Moses did tell Aaron of the words of God. Moses did tell Aaron of the signs that God did show to Moses.

Exodus 4:29 Moses did gather the elders of the "children of Israel" with Aaron.

Exodus 4:30 God did speak to Moses. Moses did speak to Aaron. Aaron did speak the words to the "children of Israel". Moses did perform the signs from God for the "children of Israel".

Exodus 4:31 The "children of Israel" did believe the words from Aaron and Moses. The "children of Israel" did realize that God did see the plight of the "children of Israel". The "children of Israel" did bow and pray to God.



Exodus 5:1 The Pharaoh was approached by Moses and Aaron. Moses did say "Thus saith the LORD God of Israel, Let my people go," to the Pharaoh. Moses did say "that they may hold a feast unto me in the wilderness" to the Pharaoh. The Pharaoh was told that God did want the "children of Israel" to be released from Egypt.

Exodus 5:2 Pharaoh did say "Who is the LORD, that I should obey his voice to let Israel go?". Pharaoh did say "I know not the LORD, neither will I let Israel go". The Pharaoh did not believe in God. The Pharaoh would not release the "children of Israel".

Exodus 5:3 Moses did say "The God of the Hebrews hath met with us:" to the Pharaoh. Moses did say "let us go, we pray thee, three days' journey into the desert," to the Pharaoh. Moses did say "and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword" to the Pharaoh. Moses did tell the Pharaoh that Moses did intend to lead the "children of Israel" into the desert for 3 days to sacrifice to God.

Exodus 5:4 The Pharaoh did say "Wherefore do ye, Moses and Aaron, let the people from their works?" to Moses and to Aaron. The Pharaoh did say "get you unto your burdens" to Moses and to Aaron.

Exodus 5:5 The Pharaoh did say "Behold, the people of the land now are many, and ye make them rest from their burdens" to Moses and to Aaron. The Pharaoh did remark on the multitudes of Hebrew in Egypt.

Exodus 5:6 The Pharaoh did command the taskmasters and officers.

Exodus 5:7 The Pharaoh did say "Ye shall no more give the people straw to make brick, as heretofore:" to the taskmasters. The Pharaoh did say "let them go and gather straw for themselves" to the taskmasters. The Pharaoh did order the "children of Israel" to gather the straw for the bricks. The Pharaoh did increase the burden on the "children of Israel".

Exodus 5:8 The Pharaoh did say "And the tale of the bricks, which they did make heretofore, ye shall lay upon them;" to the taskmasters. The Pharaoh did say "ye shall not diminish ought thereof: for they be idle;" to the taskmasters. The Pharaoh did say "therefore they cry, saying, Let us go and sacrifice to our God" to the taskmasters.

Exodus 5:9 The Pharaoh did say "Let there more work be laid upon the men," to the taskmasters. The Pharaoh did say "that they may labour therein; and let them not regard vain words" to the taskmasters. The Pharaoh did increase the work for the "children of Israel" to prevent prayer to God.

Exodus 5:10 The taskmasters did issue the orders of the Pharaoh. The taskmasters did say "Thus saith Pharaoh, I will not give you straw" to the "children of Israel".

Exodus 5:11 The taskmasters did say "Go ye, get you straw where ye can find it:" to the "children of Israel". The taskmasters did say "yet not ought of your work shall be diminished" to the "children of Israel".

Exodus 5:12 The "children of Israel" did gather stubble instead of straw.

Exodus 5:13 The taskmasters did say "Fulfil your works, your daily tasks, as when there was straw" to the "children of Israel". The taskmasters did drive the "children of Israel" to work harder.

Exodus 5:14 The taskmasters did beat the officers of the children of Israel. The officers did say "Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?". The officers did resent the treatment by the taskmasters.

Exodus 5:15 The officers did complain to the Pharaoh. The officers did say "Wherefore dealest thou thus with thy servants?" to Pharaoh. The officers did not understand the maltreatment.

Exodus 5:16 The officers did say "There is no straw given unto thy servants, and they say to us, Make brick:" to Pharaoh. The officers did say "and, behold, thy servants are beaten; but the fault is in thine own people" to Pharaoh. The bricks were made using straw. The officers were beaten for not making bricks using straw. The officers were not given straw to make bricks. The officers were confused.

Exodus 5:17 The Pharaoh did say "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD" to the officers. The Pharaoh did accuse the "children of Israel" of being idle and of wanting to do sacrifice to God.

Exodus 5:18 The Pharaoh did say "Go therefore now, and work; for there shall no straw be given you," to the officers. The Pharaoh did say "yet shall ye deliver the tale of bricks" to the officers. The Pharaoh would not give straw. The Pharaoh did expect the bricks to be made without straw as a punishment to the "children of Israel".

Exodus 5:19 The officers did realize the impossible plight of the "children of Israel".

Exodus 5:20 The officers did meet with Moses and with Aaron after meeting with the Pharaoh.

Exodus 5:21 The officers did say "The LORD look upon you, and judge;" to Moses and to Aaron. The officers did say "because ye have made our savour to be abhorred in the eyes of Pharaoh," to Moses and to Aaron. The officers did say "and in the eyes of his servants, to put a sword in their hand to slay us" to Moses and to Aaron. The officers did blame Moses and Aaron for the plight of the "children of Israel".

Exodus 5:22 Moses did pray to God. Moses did say "LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?" to God. Moses did ask why God did send Moses to Egypt.

Exodus 5:23 Moses did say "For since I came to Pharaoh to speak in thy name, he hath done evil to this people;" to God. Moses did say "neither hast thou delivered thy people at all" to God. Moses did feel that Moses did increase the plight of the "children of Israel".



Exodus 6:1 God did say "Now shalt thou see what I will do to Pharaoh:" to Moses. God did say "for with a strong hand shall he let them go," to Moses. God did say "and with a strong hand shall he drive them out of his land" to Moses. God did foretell of the release of the "children of Israel".

Exodus 6:2 God did say "I am the LORD:" to Moses.

Exodus 6:3 God did say "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty," to Moses. God did say "but by my name YHWH was I not known to them" to Moses. God is also known as YHWH. The "children of Israel" did not know the name of YHWH.

Exodus 6:4 God did say "And I have also established my covenant with them," to Moses. God did say "to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers" to Moses. God did establish a covenant with the "children of Israel".

Exodus 6:5 God did say "And I have also heard the groaning of the children of Israel," to Moses. God did say "whom the Egyptians keep in bondage; and I have remembered my covenant" to Moses. God did hear the cries of the "children of Israel" in bondage in Egypt.

Exodus 6:6 God did say "Wherefore say unto the children of Israel, I am the LORD," to Moses. God did say "and I will bring you out from under the burdens of the Egyptians," to Moses. God did say "and I will rid you out of their bondage," to Moses. God did say "and I will redeem you with a stretched out arm, and with great judgments:" to Moses. God would free the "children of Israel" from bondage.

Exodus 6:7 God did say "And I will take you to me for a people, and I will be to you a God:" to Moses. God did say "and ye shall know that I am the LORD your God," to Moses. God did say "which bringeth you out from under the burdens of the Egyptians" to Moses. God will be God to the "children of Israel".

Exodus 6:8 God did say "And I will bring you in unto the land," to Moses. God did say "concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob;" to Moses. God did say "and I will give it you for an heritage: I am the LORD" to Moses. God would lead the "children of Israel" to the "Promised Land".

Exodus 6:9 Moses did tell the "children of Israel" of the words of God. The "children of Israel" did not believe Moses.

Exodus 6:10 God did speak to Moses again.

Exodus 6:11 God did say "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land" to Moses. God did tell Moses to order the Pharaoh to release the "children of Israel".

Exodus 6:12 Moses did say "Behold, the children of Israel have not hearkened unto me;" to God. Moses did say "how then shall Pharaoh hear me, who am of uncircumcised lips?" to God. If the "children of Israel" did not believe Moses then Moses did not believe that the Pharaoh would believe Moses.

Exodus 6:13 God did issue a command to Moses and to Aaron. God did order Moses to remove the "children of Israel" from Egypt.

Exodus 6:14 Reuben was the firstborn of Israel. Reuben was a son of Israel. Hanoch was a family of Reuben in the "children of Israel". Pallu was a family of Reuben in the "children of Israel". Hezron was a family of Reuben in the "children of Israel". Carmi was a family of Reuben in the "children of Israel".

Exodus 6:15 Simeon was a son of Israel. Jemuel was a family of Simeon in the "children of Israel". Jamin was a family of Simeon in the "children of Israel". Ohad was a family of Simeon in the "children of Israel". Jachin was a family of Simeon in the "children of Israel". Zohar was a family of Simeon in the "children of Israel". Shaul was a family of Simeon in the "children of Israel".

Exodus 6:16 Levi was a son of Israel. Gershon was a family of Levi in the "children of Israel". Kohath was a family of Levi in the "children of Israel". Merari was a family of Levi in the "children of Israel". Levi did live for 137 years.

Exodus 6:17 Gershon was a son of Levi. Libni was a family of Gershon in the "children of Israel". Shimi was a family of Gershon in the "children of Israel".

Exodus 6:18 Kohath was a son of Levi. Amram was a family of Kohath in the "children of Israel". Izhar was a family of Kohath in the "children of Israel". Hebron was a family of Kohath in the "children of Israel". Uzziel was a family of Kohath in the "children of Israel". Kohath did live for 133 years.

Exodus 6:19 Merari was a son of Levi. Mahali was a family of Merari in the "children of Israel". Mushi was a family of Merari in the "children of Israel".

Exodus 6:20 Amram did marry Jochebed. Jochebed was the wife of Amram. Aaron was the son of Amram. Aaron was the son of Jochebed. Moses was the son of Amram. Moses was the son of Jochebed. Amram did live for 137 years.

Exodus 6:21 Izhar was a son of Kohath. Korah was a family of Izhar in the "children of Israel". Nepheg was a family of Izhar in the "children of Israel". Zichri was a family of Izhar in the "children of Israel".

Exodus 6:22 Uzziel was a son of Kohath. Mishael was a family of Uzziel in the "children of Israel". Elzaphan was a family of Uzziel in the "children of Israel". Zithri was a family of Uzziel in the "children of Israel".

Exodus 6:23 Aaron did marry Elisheba. Elisheba was the wife of Aaron. Elisheba was the daughter of Amminadab. Nadab was the son of Elisheba. Abihu was the son of Elisheba. Eleazar was the son of Elisheba. Ithamar was the son of Elisheba. Nadab was the son of Aaron. Abihu was the son of Aaron. Eleazar was the son of Aaron. Ithamar was the son of Aaron.

Exodus 6:24 Korah was a son of Izhar. Assir was a family of Korah in the "children of Israel". Elkanah was a family of Korah in the "children of Israel". Abiasaph was a family of Korah in the "children of Israel".

Exodus 6:25 Eleazar did marry a daughter of Putiel. Phinehas was the son of Eleazar.

Exodus 6:26 God did say "Bring out the children of Israel from the land of Egypt according to their armies" to Moses and to Aaron.

Exodus 6:27 The Pharaoh was given a list of families from Moses to release from bondage.

Exodus 6:28 God did speak to Moses.

Exodus 6:29 God did say "I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee" to Moses.

Exodus 6:30 Moses did say "Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" to God. Moses was not sure that the Pharaoh would listen to Moses.



Exodus 7:1 God did say "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" to Moses. God did make Moses to appear like a god with Aaron as a prophet to Moses.

Exodus 7:2 God did say "Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh," to Moses. God did say "that he send the children of Israel out of his land" to Moses.

Exodus 7:3 God did say "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt" to Moses.

Exodus 7:4 God did say "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt," to Moses. God did say "and bring forth mine armies, and my people the children of Israel," to Moses. God did say "out of the land of Egypt by great judgments" to Moses.

Exodus 7:5 God did say "And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt," to Moses. God did say "and bring out the children of Israel from among them" to Moses.

Exodus 7:6 Moses did do as commanded by God. Aaron did do as commanded by God.

Exodus 7:7 Moses did speak with the Pharaoh when Moses was 80 years old. Aaron did speak with the Pharaoh when Aaron was 83 years old.

Exodus 7:8 God did speak to Moses and Aaron.

Exodus 7:9 God did say "When Pharaoh shall speak unto you, saying, Shew a miracle for you:". God did say "then thou shalt say unto Aaron,". God did say "Take thy rod, and cast it before Pharaoh, and it shall become a serpent". God did command Moses to demonstrate the rod to serpent miracle to the Pharaoh.

Exodus 7:10 Moses did go before the Pharaoh with Aaron. Moses did tell Aaron to throw the rod before the Pharaoh. The rod did transform into a serpent.

Exodus 7:11 Pharaoh did call for the magicians of Egypt to perform the rod to serpent miracle.

Exodus 7:12 The magicians did throw down the "magician's rods" to become serpents. The "magician's rods" were swallowed by the rod of Aaron.

Exodus 7:13 The Pharaoh did become defiant. The Pharaoh did dismiss Moses and Aaron as God did predict.

Exodus 7:14 God did say "Pharaoh's heart is hardened, he refuseth to let the people go" to Moses. God did see the defiance in the heart of the Pharaoh.

Exodus 7:15 God did say "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water;" to Moses. God did say "and thou shalt stand by the river's brink against he come;" to Moses. God did say "and the rod which was turned to a serpent shalt thou take in thine hand" to Moses. God did want Moses to meet the Pharaoh by the edge of the river in the morning. God did want Moses to have the rod in hand.

Exodus 7:16 God did say "And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee," to Moses. God did say "saying, Let my people go, that they may serve me in the wilderness:" to Moses. God did say "and, behold, hitherto thou wouldest not hear" to Moses. God did want Moses to repeat the command from God to release the "children of Israel".

Exodus 7:17 God did say "Thus saith the LORD, In this thou shalt know that I am the LORD:" to Moses. God did say "behold, I will smite with the rod that is in mine hand upon the waters which are in the river," to Moses. God did say "and they shall be turned to blood" to Moses. God did want Moses to use the rod to turn the waters of the river into blood.

Exodus 7:18 God did say "And the fish that is in the river shall die, and the river shall stink;" to Moses. God did say "and the Egyptians shall lothe to drink of the water of the river" to Moses. The water would become polluted. The fish would die in the water of blood. The Egyptians would not want to drink the water of blood. If the Pharaoh did not release the "children of Israel" then God would turn the waters of Egypt into blood.

Exodus 7:19 God did say "Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt," to Moses. God did say "upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water," to Moses. God did say "that they may become blood; and that there may be blood throughout all the land of Egypt," to Moses. God did say "both in vessels of wood, and in vessels of stone" to Moses. God did want Aaron to turn all water in Egypt into blood.

Exodus 7:20 Moses did do as commanded by God. Aaron did do as commanded by God. Moses did lift the rod to smite the waters of the river in the sight of Pharaoh and in the sight of Pharaoh's servants. The waters did turn into blood.

Exodus 7:21 Fish did die in the river. The river did stink. The Egyptians could not drink of the water of the river. Blood was throughout all the land of Egypt.

Exodus 7:22 The magicians did perform the same feats of turning water into blood. The Pharaoh was defiant. The Pharaoh did ignore Moses and Egypt as God did predict.

Exodus 7:23 Pharaoh did go into the house of Pharaoh.

Exodus 7:24 The Egyptians did dig near the river to find water to drink.

Exodus 7:25 Egypt did suffer with water of blood for 7 days.



Exodus 8:1 God did say "Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me" to Moses. God did want Moses to demand the release of the "children of Israel" as ordered by God.

Exodus 8:2 God did say "And if thou refuse to let them go, behold, I will smite all thy borders with frogs:" to Moses. If the Pharaoh did not release the "children of Israel" then God would cause a plague of frogs in Egypt.

Exodus 8:3 God did say "And the river shall bring forth frogs abundantly, which shall go up and come into thine house," to Moses. God did say "and into thy bedchamber, and upon thy bed, and into the house of thy servants," to Moses. God did say "and upon thy people, and into thine ovens, and into thy kneadingtroughs:" to Moses. The frogs would inhabit everywhere in Egypt.

Exodus 8:4 God did say "And the frogs shall come up both on thee, and upon thy people, and upon all thy servants" to Moses.

Exodus 8:5 God did say "Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers," to Moses. God did say "and over the ponds, and cause frogs to come up upon the land of Egypt" to Moses. God did want Aaron to use the rod to cause the plague of frogs in all waters of Egypt.

Exodus 8:6 Aaron did use the rod to cause a plague of frogs in the waters of Egypt.

Exodus 8:7 The magicians could recreate the plague of frogs using magic and using spells.

Exodus 8:8 The Pharaoh did call for Moses and for Aaron. The Pharaoh did say "Intreat the LORD, that he may take away the frogs from me, and from my people;" to Moses. The Pharaoh did say "and I will let the people go, that they may do sacrifice unto the LORD" to Moses. The Pharaoh did want Moses to convince God to remove the frogs. If God did remove the frogs then the Pharaoh would release the "children of Israel".

Exodus 8:9 Moses did say "Glory over me: when shall I intreat for thee, and for thy servants, and for thy people,". Moses did say "to destroy the frogs from thee and thy houses, that they may remain in the river only?". Moses did need to know when Moses should destroy the frogs.

Exodus 8:10 The Pharaoh did say "Tomorrow" to Moses. Moses did say "Be it according to thy word: that thou mayest know that there is none like unto the LORD our God" to the Pharaoh. Moses would destroy the frogs tomorrow to secure the freedom of the "children of Israel".

Exodus 8:11 Moses did say "And the frogs shall depart from thee, and from thy houses, and from thy servants," to the Pharaoh. Moses did say "and from thy people; they shall remain in the river only" to the Pharaoh.

Exodus 8:12 The Pharaoh did finish speaking with Moses and with Aaron. Moses did cry unto God to remove the frogs.

Exodus 8:13 God did kill the frogs in the houses and in the villages and in the fields.

Exodus 8:14 The Egyptians did gather the carcasses of the frogs into heaps. The land did stink because of the carcasses of the frogs.

Exodus 8:15 The Pharaoh did become defiant after God did destroy the frogs as predicted by God.

Exodus 8:16 God did say "Say unto Aaron, Stretch out thy rod, and smite the dust of the land,". God did say "that it may become lice throughout all the land of Egypt". God did tell Moses to send Aaron to use the rod to cause lice throughout the land of Egypt. If the Pharaoh did not release the "children of Israel" then God would cause a plague of lice in the land of Egypt.

Exodus 8:17 Aaron did use the rod to smite the dust of the earth to become lice on the Egyptians. The dust did become lice throughout all the land of Egypt.

Exodus 8:18 The magicians could not turn dust into lice. The lice was upon men and upon beast.

Exodus 8:19 The magicians did tell the Pharaoh that only God could turn dust into lice. The magicians did say "This is the finger of God" to the Pharaoh. The Pharaoh was defiant. The Pharaoh did ignore the magicians as predicted by God.

Exodus 8:20 God did say "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water;" to Moses. God did say "and say unto him, Thus saith the LORD, Let my people go, that they may serve me" to Moses. God did want Moses to go to Pharaoh by the river in the morning. God did want Moses to demand the Pharaoh to release the "children of Israel".

Exodus 8:21 God did say "Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee," to Moses. God did say "and upon thy servants, and upon thy people, and into thy houses:" to Moses. God did say "and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are" to Moses. If the Pharaoh did not release the "children of Israel" then God would cause a plague of flies in the land of Egypt.

Exodus 8:22 God did say "And I will sever in that day the land of Goshen, in which my people dwell," to Moses. God did say "that no swarms of flies shall be there;" to Moses. God did say "to the end thou mayest know that I am the LORD in the midst of the earth" to Moses. God would spare the land of Goshen from the plague of flies.

Exodus 8:23 God did say "And I will put a division between my people and thy people: to morrow shall this sign be" to Moses. God would separate the "children of Israel" from the Egyptians. God would spare the "children of Israel" in Goshen.

Exodus 8:24 The flies did arrive in the land of Egypt as a grievous swam.

Exodus 8:25 The Pharaoh did call for Moses and for Aaron. The Pharaoh did say "Go ye, sacrifice to your God in the land" to Moses and to Aaron. The Pharaoh did want Moses to perform a sacrifice to God nearby without leaving Egypt.

Exodus 8:26 Moses did say "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God:" to the Pharaoh. Moses did say "lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" to the Pharaoh. Moses did believe the the Egyptians would find the sacrifice an abomination. Moses did believe that the Egyptians would stone Moses and Aaron because of the sacrifice to God.

Exodus 8:27 Moses did say "We will go three days' journey into the wilderness," to the Pharaoh. Moses did say "and sacrifice to the LORD our God, as he shall command us" to the

Pharaoh. Moses did tell the Pharaoh that Moses would travel 3 days into the wilderness to sacrifice to God.

Exodus 8:28 The Pharaoh did say "I will let you go, that ye may sacrifice to the LORD your God in the wilderness;" to Moses. The Pharaoh did say "only ye shall not go very far away: intreat for me" to Moses. The Pharaoh would not let Moses go for 3 days to perform the sacrifice to God. The Pharaoh did want Moses to stay near.

Exodus 8:29 Moses did say "Behold, I go out from thee, and I will intreat the LORD" to the Pharaoh. Moses did say "that the swarms of flies may depart from Pharaoh, from his servants," to the Pharaoh. Moses did say "and from his people, to morrow: but let not Pharaoh deal deceitfully" to the Pharaoh. Moses did say "any more in not letting the people go to sacrifice to the LORD" to the Pharaoh. Moses did agree to the request of the Pharaoh. Moses did warn the Pharaoh against deceit concerning the release of the "children of Israel".

Exodus 8:30 Moses did leave the Pharaoh. Moses did confer with God.

Exodus 8:31 God did remove the swarms of flies from Pharaoh and from the servants and from the Egyptians.

Exodus 8:32 The Pharaoh did become defiant again. The Pharaoh would not release the "children of Israel".



Exodus 9:1 God did say "Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews," to Moses. God did say "Let my people go, that they may serve me" to Moses. God did tell Moses to command the Pharaoh to release the "children of Israel" to Moses.

Exodus 9:2 God did say "For if thou refuse to let them go, and wilt hold them still," to Moses.

Exodus 9:3 God did say "Behold, the hand of the LORD is upon thy cattle which is in the field," to Moses. God did say "upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep:" to Moses. God did say "there shall be a very grievous murrain" to Moses.

Exodus 9:4 God did say "And the LORD shall sever between the cattle of Israel and the cattle of Egypt:" to Moses. God did say "and there shall nothing die of all that is the children's of Israel" to Moses.

Exodus 9:5 God did say "To morrow the LORD shall do this thing in the land" to Moses. If the Pharaoh did not release the "children of Israel" then God would kill all of the cattle in the land of Egypt. God would spare the cattle of the "children of Israel".

Exodus 9:6 Moses did command the Pharaoh to release the "children of Israel". The Pharaoh did not release the "children of Israel". God did kill all of the cattle of Egypt. God did spare the cattle of the "children of Israel".

Exodus 9:7 The Pharaoh did see that the cattle of the "children of Israel" did live still. The Pharaoh was defiant. The Pharaoh did not release the "children of Israel" still.

Exodus 9:8 God did say "Take to you handfuls of ashes of the furnace," to Moses and to Aaron. God did say "and let Moses sprinkle it toward the heaven in the sight of Pharaoh" to Moses and to Aaron.

Exodus 9:9 God did say "And it shall become small dust in all the land of Egypt," to Moses and to Aaron. God did say "and shall be a boil breaking forth with blains upon man, and upon beast," to Moses and to Aaron. God did say "throughout all the land of Egypt" to Moses and to Aaron. God would bring a plague of boils in the land of Egypt to Moses and to Aaron.

Exodus 9:10 Moses did appear before the Pharaoh with Aaron. Moses did toss the ashes of a furnace into the sky. The ashes did become a plague of boils in the land of Egypt on mankind and on animal.

Exodus 9:11 The magicians could not stand before Moses because of the boils. The boil was upon the magicians and upon all of the Egyptians.

Exodus 9:12 The Pharaoh did ignore Moses and Aaron.

Exodus 9:13 God did say "Rise up early in the morning, and stand before Pharaoh, and say unto him," to Moses. God did say "Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me" to Moses. God did tell Moses to command the Pharaoh to release the "children of Israel" to Moses.

Exodus 9:14 God did say "For I will at this time send all my plagues upon thine heart, and upon thy servants," to Moses. God did say "and upon thy people; that thou mayest know that there is none like me in all the earth" to Moses.

Exodus 9:15 God did say "For now I will stretch out my hand, that I may smite thee and thy people with pestilence;" to Moses. God did say "and thou shalt be cut off from the earth" to Moses.

Exodus 9:16 God did say "And in very deed for this cause have I raised thee up, for to shew in thee my power;" to Moses. God did say "and that my name may be declared throughout all the earth" to Moses.

Exodus 9:17 God did say "As yet exaltest thou thyself against my people, that thou wilt not let them go?" to Moses.

Exodus 9:18 God did say "Behold, to morrow about this time I will cause it to rain a very grievous hail," to Moses. God did say "such as hath not been in Egypt since the foundation thereof even until now" to Moses. If the Pharaoh did not release the "children of Israel" then God would cause a storm of hail to fall in the land of Egypt.

Exodus 9:19 God did say "Send therefore now, and gather thy cattle, and all that thou hast in the field;" to Moses. God did say "for upon every man and beast which shall be found in the field, and shall not be brought home," to Moses. God did say "the hail shall come down upon them, and they shall die" to Moses. The hail would kill everything that the hail did fall upon.

Exodus 9:20 Fear did grip the hearts of some servants of Pharaoh. The servants did flee with cattle into the houses.

Exodus 9:21 The disbelievers did not flee from the face of God.

Exodus 9:22 God did say "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, ". God did say "upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt". God did tell Moses to raise the hand of Moses to start the storm of hail in Egypt.

Exodus 9:23 Moses did raise the rod toward to heaven. God did send thunder and lightning and hail in the land of Egypt.

Exodus 9:24 The hail was very grievous. The hail did cause a cataclysm in the land of Egypt.

Exodus 9:25 The hail was very destructive in the land of Egypt. The hail did smite Egyptians and animals in Egypt. The hail did destroy the plants and trees in Egypt.

Exodus 9:26 The hail did not fall in the land of Goshen. The "children of Israel" were spared from the storm of hail.

Exodus 9:27 The Pharaoh did send for Moses and for Aaron. The Pharaoh did say "I have sinned this time: the LORD is righteous, and I and my people are wicked" to Moses and to Aaron. The Pharaoh did admit to wickedness in front of Moses.

Exodus 9:28 The Pharaoh did say "Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail;" to Moses. The Pharaoh did say "and I will let you go, and ye shall stay no longer" to Moses. The Pharaoh did want God to stop the storm of hail. The Pharaoh did agree to release the Israelites. Israelites are also known as the "children of Israel". "Children of Israel" are also known as Israelites.

Exodus 9:29 Moses did say "As soon as I am gone out of the city, I will spread abroad my hands unto the LORD;" to the Pharaoh. Moses did say "and the thunder shall cease, neither shall there be any more hail;" to the Pharaoh. Moses did say "that thou mayest know how that the earth is the LORD's" to the Pharaoh. Moses did agree to ask God to stop the storm of hail.

Exodus 9:30 Moses did say "But as for thee and thy servants, I know that ye will not yet fear the LORD God". Moses did not believe that the Pharaoh would fear God.

Exodus 9:31 The flax was destroyed in the hail. The barley was smitten in the hail.

Exodus 9:32 The wheat was not destroyed in the hail. The rye was not destroyed in the hail.

Exodus 9:33 Moses did extend the hands of Moses to God. The thunders did stop. The hail did stop. The rain did stop.

Exodus 9:34 The Pharaoh did become defiant again as the Pharaoh did see that the storm did end.

Exodus 9:35 The Pharaoh was defiant. The Pharaoh did not release the "children of Israel" as predicted by God.



Exodus 10:1 God did say "Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants," to Moses. God did say "that I might shew these my signs before him:" to Moses. God did allow for the Pharaoh to become defiant. God did allow the defiance of Pharaoh to demonstrate the sovereignty of God over the Earth.

Exodus 10:2 God did say "And that thou mayest tell in the ears of thy son, and of thy son's son," to Moses. God did say "what things I have wrought in Egypt, and my signs which I have done among them;" to Moses. God did say "that ye may know how that I am the LORD" to Moses. God did want Moses to speak to the "children of Israel" about the signs from God in Egypt.

Exodus 10:3 Moses did say "Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me?" to the Pharaoh. Moses did say "let my people go, that they may serve me" to the Pharaoh. Moses did implore the Pharaoh to release the Israelites.

Exodus 10:4 Moses did say "Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:" to the Pharaoh. If the Pharaoh did not release the "children of Israel" then God would cause a plague of locusts in the land of Egypt.

Exodus 10:5 Moses did say "And they shall cover the face of the earth, that one cannot be able to see the earth:" to the Pharaoh. Moses did say "and they shall eat the residue of that which is escaped, which remaineth unto you from the hail," to the Pharaoh. Moses did say "and shall eat every tree which groweth for you out of the field:" to the Pharaoh. The locusts would consume the plants in Egypt that did survive the storm of hail.

Exodus 10:6 Moses did say "And they shall fill thy houses, and the houses of all thy servants," to the Pharaoh. Moses did say "and the houses of all the Egyptians; which neither thy fathers," to the Pharaoh. Moses did say "nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day" to the Pharaoh. The locusts would become pests in the houses of all of the Egyptians. The locusts would create a cataclysm in the land of Egypt. Moses did depart from the presence of the Pharaoh.

Exodus 10:7 The "Pharaoh's servants" were servants to the Pharaoh of Egypt. The "Pharaoh's servants" did say "How long shall this man be a snare unto us?" to the Pharaoh. The "Pharaoh's servants" did say "let the men go, that they may serve the LORD their God:" to the Pharaoh. The "Pharaoh's servants" did say "knowest thou not yet that Egypt is destroyed?" to the Pharaoh. The "Pharaoh's servants" did argue with the Pharaoh to release the "children of Israel" to the Pharaoh. The "Pharaoh's servants" did believe that Egypt was destroyed.

Exodus 10:8 The Pharaoh did send for Moses and for Aaron. The Pharaoh did say "Go, serve the LORD your God: but who are they that shall go?" to Moses. The Pharaoh did want to know who would leave Egypt.

Exodus 10:9 Moses did say "We will go with our young and with our old, with our sons and with our daughters," to the Pharaoh. Moses did say "with our flocks and with our herds will we go; for we must hold a feast unto the LORD" to the Pharaoh. Moses did say that all of the Israelites would leave Egypt.

Exodus 10:10 Pharaoh did say "Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you" to Moses. The Pharaoh did agree to the release of the Israelites. The Pharaoh was mistrustful of Moses.

Exodus 10:11 Pharaoh did say "Not so: go now ye that are men, and serve the LORD; for that ye did desire" to Moses. The Pharaoh did release the men. The Pharaoh would not release the women and the children of the "children of Israel". Pharaoh did dismiss Moses and Aaron from the presence of the Pharaoh.

Exodus 10:12 God did say "Stretch out thine hand over the land of Egypt for the locusts," to Moses. God did say "that they may come up upon the land of Egypt," to Moses. God did say "and eat every herb of the land, even all that the hail hath left" to Moses.

Exodus 10:13 Moses did point the rod over the land of Egypt. God did bring an east wind upon the land of Egypt all day and night. The locusts did arrive in the following morning.

Exodus 10:14 The locusts did cover the land of Egypt. The locusts were unique.

Exodus 10:15 The land was darkened because of the locusts. The locusts did consume the plants and the fruits that did remain after the storm of hail. The locusts did consume every green thing in Egypt.

Exodus 10:16 The Pharaoh did call for Moses and for Aaron. The Pharaoh did say "I have sinned against the LORD your God, and against you" to Moses and Aaron.

Exodus 10:17 The Pharaoh did say "Now therefore forgive, I pray thee, my sin only this once," to Moses and Aaron. The Pharaoh did say "and intreat the LORD your God, that he may take away from me this death only" to Moses and Aaron. The Pharaoh did plead with Moses for a reprieve from the scourge of the locusts.

Exodus 10:18 Moses did leave the presence of the Pharaoh. God did go to appeal to God for the Pharaoh.

Exodus 10:19 God did cause a west wind to blow. The wind did displace the locusts from the land of Egypt into the "Red Sea".

Exodus 10:20 God did allow the Pharaoh to become defiant still. The Pharaoh would not release the "children of Israel".

Exodus 10:21 God did say "Stretch out thine hand toward heaven," to Moses. God did say "that there may be darkness over the land of Egypt, even darkness which may be felt" to Moses. God did instruct Moses to bring darkness over the land of Egypt.

Exodus 10:22 Moses did reach the hand of Moses skyward to bring an absolute darkness over the land of Egypt. The darkness did last for 3 days in Egypt.

Exodus 10:23 The Egyptians did not commune during the darkness. The "children of Israel" did have light still in the land of Goshen. The "children of Israel" were spared by God from the darkness.

Exodus 10:24 The Pharaoh did call for Moses. The Pharaoh did say "Go ye, serve the LORD; only let your flocks and your herds be stayed:" to Moses. The Pharaoh did say "let your little ones also go with you" to Moses. The Pharaoh would release the Israelites. The Pharaoh would not release the flocks and herds of animals of the Israelites.

Exodus 10:25 Moses did say "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God" to the Pharaoh. Moses did need the flocks and herds of animals to make sacrifices to God.

Exodus 10:26 Moses did say "Our cattle also shall go with us; there shall not an hoof be left behind;" to the Pharaoh. Moses did say "for thereof must we take to serve the LORD our God;" to the Pharaoh. Moses did say "and we know not with what we must serve the LORD, until we come thither" to the Pharaoh. The "children of Israel" did need all animals to fulfill the sacrifices to God.

Exodus 10:27 God did allow the Pharaoh to become defiant. The Pharaoh would not release the animals of the Israelites.

Exodus 10:28 The Pharaoh did say "Get thee from me, take heed to thyself, see my face no more;" to Moses. The Pharaoh did say "for in that day thou seest my face thou shalt die" to Moses. The Pharaoh did dismiss Moses again. The Pharaoh did threaten Moses with death. The Pharaoh would kill Moses and Aaron if Moses did appear before the Pharaoh again.

Exodus 10:29 Moses did say "Thou hast spoken well, I will see thy face again no more" to the Pharaoh. Moses did tell the Pharaoh that Moses would not appear before the Pharaoh again.



Exodus 11:1 God did say "Yet will I bring one plague more upon Pharaoh, and upon Egypt;" to Moses. God did say "afterwards he will let you go hence: when he shall let you go," to Moses. God did say "he shall surely thrust you out hence altogether" to Moses. God would bring the last plague to the Pharaoh.

Exodus 11:2 God did say "Speak now in the ears of the people, and let every man borrow of his neighbour," to Moses. God did say "and every woman of her neighbour, jewels of silver and jewels of gold" to Moses. God did want the "children of Israel" to ask the Egyptians for jewels of silver and gold.

Exodus 11:3 God did make the "children of Israel" to appear favorable to the Egyptians. God did make Moses to appear favorable to the Egyptians.

Exodus 11:4 Moses did speak to the Pharaoh concerning the last sign from God before Moses did leave the Pharaoh. Moses did say "Thus saith the LORD, About midnight will I go out into the midst of Egypt:" to the Pharaoh.

Exodus 11:5 Moses did say "And all the firstborn in the land of Egypt shall die," to the Pharaoh. Moses did say "from the first born of Pharaoh that sitteth upon his throne," to the Pharaoh. Moses did say "even unto the firstborn of the maidservant that is behind the mill;" to the Pharaoh. Moses did say "and all the firstborn of beasts" to the Pharaoh. Moses would witness the death of all of the firstborn of the Egyptians in the land of Egypt. Moses would witness the death of all of the firstborn of the animals in the land of Egypt.

Exodus 11:6 Moses did say "And there shall be a great cry throughout all the land of Egypt," to the Pharaoh. Moses did say "such as there was none like it, nor shall be like it any more" to the Pharaoh. The death would cause much grief in Egypt.

Exodus 11:7 Moses did say "But against any of the children of Israel shall not a dog move his tongue, against man or beast:" to the Pharaoh. Moses did say "that ye may know how that the LORD doth put a difference between the Egyptians and Israel" to the Pharaoh. The "children of Israel" would be spared the deaths of the firstborn.

Exodus 11:8 Moses did say "And all these thy servants shall come down unto me, and bow down themselves unto me, saying," to the Pharaoh. Moses did say "Get thee out, and all the people that follow thee: and after that I will go out" to the Pharaoh. Moses did leave the presence of the Pharaoh in anger.

Exodus 11:9 God did say "Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt" to Moses. God told Moses that the Pharaoh would not listen to Moses.

Exodus 11:10 Moses did perform the wonders with Aaron before the Pharaoh. God did allow for the Pharaoh to become defiant.



Exodus 12:1 God did speak to Moses and Aaron.

Exodus 12:2 God did say "This month shall be unto you the beginning of months:" to Moses. God did say "it shall be the first month of the year to you" to Moses. God did declare a beginning of months for the "children of Israel".

Exodus 12:3 God did say "Speak ye unto all the congregation of Israel, saying," to Moses. God did say "In the tenth day of this month they shall take to them every man a lamb," to Moses. God did say "according to the house of their fathers, a lamb for an house:" to Moses. God did want the "children of Israel" to sacrifice a lamb from each household on the 10th day of the month.

Exodus 12:4 God did say "And if the household be too little for the lamb," to Moses. God did say "let him and his neighbour next unto his house take it according to the number of the souls;" to Moses. God did say "every man according to his eating shall make your count for the lamb" to Moses.

Exodus 12:5 God did say "Your lamb shall be without blemish, a male of the first year:" to Moses. God did say "ye shall take it out from the sheep, or from the goats:" to Moses. The lamb should be without blemish. The lamb should be a first year male lamb.

Exodus 12:6 God did say "And ye shall keep it up until the fourteenth day of the same month:" to Moses. God did say "and the whole assembly of the congregation of Israel shall kill it in the evening" to Moses.

Exodus 12:7 God did say "And they shall take of the blood, and strike it on the two side posts" to Moses. God did say "and on the upper door post of the houses, wherein they shall eat it" to Moses. God did command the Israelites to put the blood of the lamb on the "door frames" of the houses where the lamb was eaten.

Exodus 12:8 God did say "And they shall eat the flesh in that night, roast with fire," to Moses. God did say "and unleavened bread; and with bitter herbs they shall eat it" to Moses. God did want the lamb eaten. God did want the lamb roasted by fire. God did want the Israelites to eat the meat with unleavened bread with bitter herbs.

Exodus 12:9 God did say "Eat not of it raw, nor sodden at all with water, but roast with fire;" to Moses. God did say "his head with his legs, and with the purtenance thereof" to Moses. The lamb should be roasted over a fire with head and with legs and with "internal organs".

Exodus 12:10 God did say "And ye shall let nothing of it remain until the morning;" to Moses. God did say "and that which remaineth of it until the morning ye shall burn with fire" to Moses. God did want the leftovers burned with fire.

Exodus 12:11 God did say "And thus shall ye eat it;" to Moses. God did say "with your loins girded, your shoes on your feet, and your staff in your hand;" to Moses. God did say "and ye shall eat it in haste: it is the LORD's passover" to Moses. The Israelites should eat with girded coats with shoes and with staff in hand. The meal was called the "Lord's Passover".

Exodus 12:12 God did say "For I will pass through the land of Egypt this night," to Moses. God did say "and will smite all the firstborn in the land of Egypt, both man and beast;" to Moses. God did say "and against all the gods of Egypt I will execute judgment: I am the LORD" to Moses. God did plan to smite the firstborn in Egypt at night.

Exodus 12:13 God did say "And the blood shall be to you for a token upon the houses where ye are:" to Moses. God did say "and when I see the blood, I will pass over you," to Moses. God did say "and the plague shall not be upon you to destroy you, when I smite the land of Egypt" to Moses. God would pass over the households with the blood from the lambs on the "door frames".

Exodus 12:14 God did say "And this day shall be unto you for a memorial;" to Moses. God did say "and ye shall keep it a feast to the LORD throughout your generations;" to Moses. God did say "ye shall keep it a feast by an ordinance for ever" to Moses. The "Lord's Passover" should be a memorial to the "children of Israel".

Exodus 12:15 God did say "Seven days shall ye eat unleavened bread;" to Moses. God did say "even the first day ye shall put away leaven out of your houses:" to Moses. God did say "for whosoever eateth leavened bread from the first day until the seventh day," to Moses. God did say "that soul shall be cut off from Israel" to Moses. God did want the Israelites to eat unleavened bread for 7 days. If an Israelite did eat leavened bread within 7 days then the Israelite would not be a part of the "children of Israel".

Exodus 12:16 God did say "And in the first day there shall be an holy convocation," to Moses. God did say "and in the seventh day there shall be an holy convocation to you;" to Moses. God did say "no manner of work shall be done in them, save that which every man must eat," to Moses. God did say "that only may be done of you" to Moses. God did want a "holy convocation" on the first day. God did want a "holy convocation" on the seventh day. A work should not be done on "holy convocation".

Exodus 12:17 God did say "And ye shall observe the feast of unleavened bread" to Moses. God did say "for in this selfsame day have I brought your armies out of the land of Egypt:" to Moses. God did say "therefore shall ye observe this day in your generations by an ordinance for ever" to Moses. The "children of Israel" should observe the feast of unleavened bread.

Exodus 12:18 God did say "In the first month, on the fourteenth day of the month at even," to Moses. God did say "ye shall eat unleavened bread, until the one and twentieth day of the month at even" to Moses.

Exodus 12:19 God did say "Seven days shall there be no leaven found in your houses:" to Moses. God did say "for whosoever eateth that which is leavened," to Moses. God did say "even that soul shall be cut off from the congregation of Israel," to Moses. God did say "whether he be a stranger, or born in the land" to Moses.

Exodus 12:20 God did say "Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread" to Moses. The "children of Israel" should not eat leavened food.

Exodus 12:21 Moses did call the elders of Israel. Moses did say "Draw out and take you a lamb according to your families, and kill the passover" to the "children of Israel". Moses did instruct the elders of Israel concerning the directions from God.

Exodus 12:22 Moses did say "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason," to the "children of Israel". Moses did say "and strike the lintel and the two side posts with the blood that is in the bason;" to the "children of Israel". Moses did say "and none of you shall go out at the door of his house until the morning" to the "children of Israel".

Exodus 12:23 Moses did say "For the LORD will pass through to smite the Egyptians;" to the "children of Israel". Moses did say "and when he seeth the blood upon the lintel, and on the two side posts," to the "children of Israel". Moses did say "the LORD will pass over the door," to the "children of Israel". Moses did say "and will not suffer the destroyer to come in unto your houses to smite you" to the "children of Israel". Moses did tell the elders about the plan of God to slay the firstborn of Egypt. Moses did tell the Israelites about the passover.

Exodus 12:24 Moses did say "And ye shall observe this thing for an ordinance to thee and to thy sons for ever" to the "children of Israel".

Exodus 12:25 Moses did say "And it shall come to pass, when ye be come to the land which the LORD will give you," to the "children of Israel". Moses did say "according as he hath promised, that ye shall keep this service" to the "children of Israel". Moses did tell the the "children of Israel" to remember the "Lord's Passover".

Exodus 12:26 Moses did say "And it shall come to pass, when your children shall say unto you, What mean ye by this service?" to the "children of Israel".

Exodus 12:27 Moses did say "That ye shall say, It is the sacrifice of the LORD's passover," to the "children of Israel". Moses did say "who passed over the houses of the children of Israel in

Egypt, when he smote the Egyptians," to the "children of Israel". Moses did say "and delivered our houses" to the "children of Israel". The people did bow the head and worshipped.

Exodus 12:28 The "children of Israel" did do as commanded by God.

Exodus 12:29 God did smite all of the firstborn in the land of Egypt at midnight.

Exodus 12:30 The Pharaoh did awaken in the night. The Egyptians did awaken in the night. The Egyptians did cry in the land of Egypt for the deaths of the firstborn.

Exodus 12:31 The Pharaoh did call for Moses and Aaron. The Pharaoh did say "Rise up, and get you forth from among my people, both ye and the children of Israel;" to Moses. The Pharaoh did say "and go, serve the LORD, as ye have said" to Moses. The Pharaoh did expel Moses and the "children of Israel" from Egypt.

Exodus 12:32 The Pharaoh did say "Also take your flocks and your herds, as ye have said, and be gone; and bless me also" to Moses. The Pharaoh did expel the flocks and herds of animal of the Israelites.

Exodus 12:33 The Egyptians did rush the "children of Israel" out of the land of Egypt.

Exodus 12:34 The people took the dough before the dough was leavened.

Exodus 12:35 The "children of Israel" did get jewels of silver and gold and raiment from the Egyptians.

Exodus 12:36 God did allow for the "children of Israel" to find favor in the eyes of the Egyptians.

Exodus 12:37 The "children of Israel" did journey from Rameses to Succoth. The "children of Israel" did number over 600000 people.

Exodus 12:38 The "children of Israel" were accompanied by people that were not of the "children of Israel". The "children of Israel" were accompanied by flocks and by herds and by cattle.

Exodus 12:39 The "children of Israel" did bake bread of unleavened dough along the journey.

Exodus 12:40 The "children of Israel" did live in Egypt for 430 years.

Exodus 12:41 God did remove the hosts of God after 430 years in Egypt.

Exodus 12:42 The "children of Israel" will remember and observe the passage of the "children of Israel" from Egypt.

Exodus 12:43 God did say "This is the ordinance of the passover: There shall no stranger eat thereof:" to Moses and to Aaron. God would not allow a foreigner to eat of the meal of the "Lord's Passover".

Exodus 12:44 A slave can eat of the "Lord's Passover" after circumcision.

Exodus 12:45 A foreigner could not eat of the "Lord's Passover".

Exodus 12:46 The "Lord's Passover" must be eaten in 1 house. The meat can not leave the house during "Lord's Passover". The bones are not broken during "Lord's Passover".

Exodus 12:47 The "children of Israel" are obligated to celebrate the "Lord's Passover".

Exodus 12:48 If a foreigner does join in the "Lord's Passover" then the foreigner must be circumcised.

Exodus 12:49 The foreigner must adhere to the same laws as the "children of Israel".

Exodus 12:50 The "children of Israel" did obey as commanded by God.

Exodus 12:51 God did bring the "children of Israel" out of the land of Egypt.



Exodus 13:1 God did speak to Moses.

Exodus 13:2 God did say "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel," to Moses. God did say "both of man and of beast: it is mine" to Moses. God did want the firstborn of the "children of Israel" to become dedicated to God.

Exodus 13:3 Moses did say "Remember this day, in which ye came out from Egypt, out of the house of bondage;" to the "children of Israel". Moses did say "for by strength of hand the LORD brought you out from this place:" to the "children of Israel". Moses did say "there shall no leavened bread be eaten" to the "children of Israel". "Leavened bread" should not be eaten by the "children of Israel" in remembrance of the "Lord's Passover".

Exodus 13:4 Moses did say "This day came ye out in the month Abib" to the "children of Israel". The "children of Israel" did leave the land of Egypt in the month of Abib.

Exodus 13:5 Moses did say "And it shall be when the LORD shall bring thee into the land of the Canaanites," to the "children of Israel". Moses did say "and the Hittites, and the Amorites, and the Hivites, and the Jebusites," to the "children of Israel". Moses did say "which he swore unto thy fathers to give thee, a land flowing with milk and honey," to the "children of Israel".

Moses did say "that thou shalt keep this service in this month" to the "children of Israel". The "children of Israel" should observe the remembrance for 1 month.

Exodus 13:6 Moses did say "Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD" to the "children of Israel". The "children of Israel" should eat unleavened bread for 7 days in the month of remembrance. The "children of Israel" should have a feast on the seventh day in the month of remembrance.

Exodus 13:7 Moses did say "Unleavened bread shall be eaten seven days;" to the "children of Israel". Moses did say "and there shall no leavened bread be seen with thee," to the "children of Israel". Moses did say "neither shall there be leaven seen with thee in all thy quarters" to the "children of Israel". The "children of Israel" should not keep leavened bread during the month of remembrance.

Exodus 13:8 Moses did say "And thou shalt shew thy son in that day, saying," to the "children of Israel". Moses did say "This is done because of that which the LORD did unto me when I came forth out of Egypt" to the "children of Israel". The "children of Israel" should display each firstborn son on the seventh day in the month of remembrance.

Exodus 13:9 Moses did say "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes," to the "children of Israel". Moses did say "that the LORD's law may be in thy mouth:" to the "children of Israel". Moses did say "for with a strong hand hath the LORD brought thee out of Egypt".

Exodus 13:10 Moses did say "Thou shalt therefore keep this ordinance in his season from year to year" to the "children of Israel". Moses did tell the "children of Israel" to observe the month of remembrance every year.

Exodus 13:11 Moses did say "And it shall be when the LORD shall bring thee into the land of the Canaanites," to the "children of Israel". Moses did say "as he sware unto thee and to thy fathers, and shall give it thee," to the "children of Israel". Moses did tell the "children of Israel" that God would lead the "children of Israel" to the "Promised Land" to the "children of Israel".

Exodus 13:12 Moses did say "That thou shalt set apart unto the LORD all that openeth the matrix," to the "children of Israel". Moses did say "and every firstling that cometh of a beast which thou hast; the males shall be the LORD's" to the "children of Israel". Moses did decree that the firstborn of every family should be dedicated to God. Moses did decree that the firstborn of an animal should be dedicated to God.

Exodus 13:13 Moses did say "And every firstling of an ass thou shalt redeem with a lamb;" to the "children of Israel". Moses did say "and if thou wilt not redeem it, then thou shalt break his neck:" to the "children of Israel". Moses did say "and all the firstborn of man among thy children shalt thou redeem" to the "children of Israel". God does allow a firstborn donkey to be traded for a lamb or for a goat. If the donkey is not traded then the neck must be broken on the donkey. God does require that the firstborn males must be traded or redeemed.

Exodus 13:14 Moses did say "And it shall be when thy son asketh thee in time to come, saying, What is this?" to the "children of Israel". Moses did say "that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt," to the "children of Israel". Moses did say "from the house of bondage:" to the "children of Israel".

Exodus 13:15 Moses did say "And it came to pass, when Pharaoh would hardly let us go," to the "children of Israel". Moses did say "that the LORD slew all the firstborn in the land of Egypt," to the "children of Israel". Moses did say "both the firstborn of man, and the firstborn of beast:" to the "children of Israel". Moses did say "therefore I sacrifice to the LORD all that openeth the matrix, being males;" to the "children of Israel". Moses did say "but all the firstborn of my children I redeem" to the "children of Israel".

Exodus 13:16 Moses did say "And it shall be for a token upon thine hand, and for frontlets between thine eyes:" to the "children of Israel". Moses did say "for by strength of hand the LORD brought us forth out of Egypt" to the "children of Israel".

Exodus 13:17 God did not lead the "children of Israel" through the land of the Philistines. God did say "Lest peradventure the people repent when they see war, and they return to Egypt:". God did believe that some "children of Israel" might desire to return to Egypt if the "children of Israel" were attacked during the exodus.

Exodus 13:18 God did lead the "children of Israel" through the wilderness of the Red Sea.

Exodus 13:19 Moses did bring the bones of Joseph from Egypt.

Exodus 13:20 The "children of Israel" did leave Succoth. The "children of Israel" did camp in Etham in the edge of the wilderness.

Exodus 13:21 God did appear as a "pillar of cloud" to lead the "children of Israel" during the day. God did appear as a "pillar of fire" to lead the "children of Israel" during the night.

Exodus 13:22 God was always with the "children of Israel".



Exodus 14:1 God did speak to Moses.

Exodus 14:2 God did say "Speak unto the children of Israel, that they turn and encamp before Pihahiroth," to Moses. God did say "between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea" to Moses. God did want the Moses to have the "children of Israel" to camp by the sea.

Exodus 14:3 God did say "For Pharaoh will say of the children of Israel, They are entangled in the land," to Moses. God did say "the wilderness hath shut them in" to Moses.

Exodus 14:4 God did say "And I will harden Pharaoh's heart, that he shall follow after them;" to Moses. God did say "and I will be honoured upon Pharaoh, and upon all his host;" to Moses. God did say "that the Egyptians may know that I am the LORD" to Moses.

Exodus 14:5 The Pharaoh was told that the "children of Israel" did flee from Egypt. The Pharaoh was defiant. The Pharaoh did say "Why have we done this, that we have let Israel go from serving us?". The Pharaoh did not want to release the "children of Israel".

Exodus 14:6 The Pharaoh did mount a chariot with the servants of the Pharaoh.

Exodus 14:7 The Pharaoh did choose 600 chariot captains to accompany the Pharaoh.

Exodus 14:8 The Pharaoh did pursue the "children of Israel".

Exodus 14:9 The Pharaoh did ride with the Egyptian chariots. The Egyptians did catch the "children of Israel" in the camps by the sea beside Pihahiroth and before Baalzephon.

Exodus 14:10 The "children of Israel" did fear the approach of the Egyptians. The "children of Israel" did pray to God for salvation.

Exodus 14:11 The "children of Israel" did say "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" to Moses. The "children of Israel" did say "wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" to Moses. The "children of Israel" did not want to die in the wilderness.

Exodus 14:12 The "children of Israel" did say "Is not this the word that we did tell thee in Egypt, saying, Let us alone," to Moses. The "children of Israel" did say "that we may serve the Egyptians? For it had been better for us to serve the Egyptians," to Moses. The "children of Israel" did say "than that we should die in the wilderness" to Moses. The "children of Israel" would rather serve the Egyptians than die in the wilderness.

Exodus 14:13 Moses did say "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day:" to the "children of Israel". Moses did say "for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" to the "children of Israel".

Exodus 14:14 Moses did say "The LORD shall fight for you, and ye shall hold your peace" to the "children of Israel". Moses did tell the "children of Israel" that God would save the "children of Israel".

Exodus 14:15 God did say "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:" to Moses. God did want the "children of Israel" to move into the sea.

Exodus 14:16 God did say "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it:" to Moses. God did say "and the children of Israel shall go on dry ground through the midst of the sea" to Moses.

Exodus 14:17 God did say "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them:" to Moses. God did say "and I will get me honour upon Pharaoh, and upon all his host," to Moses. God did say "upon his chariots, and upon his horsemen" to Moses.

Exodus 14:18 God did say "And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh," to Moses. God did say "upon his chariots, and upon his horsemen" to Moses. God would allow the "children of Israel" to pass through the sea. God would drown the Egyptians in the sea as the Egyptians did follow the "children of Israel".

Exodus 14:19 The "pillar of cloud" did move behind the camp with an angel of God.

Exodus 14:20 The "pillar of cloud" did move between the Egyptians and the camp of Israel. The "pillar of cloud" was darkness to the Egyptians during the day. The "pillar of fire" was bright to the Egyptians during the night. The Egyptians did not approach the pillar.

Exodus 14:21 Moses did use the hands of Moses to call winds over the sea. God did cause a strong east wind all that night to displace the sea. Land did appear when the sea was parted by the winds from God.

Exodus 14:22 The winds did create 2walls of water with dry land between the walls of water. The "children of Israel" did travel across the sea on the dry land between the walls of water.

Exodus 14:23 The Egyptians did pursue the Israelites between the walls of water.

Exodus 14:24 God did cause confusion among the Egyptians in the morning.

Exodus 14:25 God did break the wheels of the chariots. The Egyptians did say "Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians". The Egyptians did realize that God did fight for the "children of Israel".

Exodus 14:26 God did say "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians," to Moses. God did say "upon their chariots, and upon their horsemen" to Moses. God did want Moses to collapse the sea upon the Egyptians.

Exodus 14:27 Moses did reach out to the sea. The waters did collapse on the Egyptians as the Egyptians did flee. The Egyptians were drowned in the sea.

Exodus 14:28 The sea did kill all of the Egyptians in the sea.

Exodus 14:29 The "children of Israel" did walk upon dry land between the walls of water still.

Exodus 14:30 God was salvation to the "children of Israel".

Exodus 14:31 The "children of Israel" did see the the punishment brought upon the Egyptians. The "children of Israel" did fear God. The "children of Israel" did believe in God. The "children of Israel" did believe Moses finally.



Exodus 15:1 The "children of Israel" did sing a song to God. Moses did sing a song to God. Moses did say "I will sing unto the LORD, for he hath triumphed gloriously:" in a song. Moses did say "the horse and his rider hath he thrown into the sea" in a song.

Exodus 15:2 Moses did say "The LORD is my strength and song, and he is become my salvation:" in a song. Moses did say "he is my God, and I will prepare him an habitation; my father's God, and I will exalt him" in a song.

Exodus 15:3 Moses did say "The LORD is a man of war: the LORD is his name" in a song.

Exodus 15:4 Moses did say "Pharaoh's chariots and his host hath he cast into the sea:" in a song. Moses did say "his chosen captains also are drowned in the Red sea" in a song.

Exodus 15:5 Moses did say "The depths have covered them: they sank into the bottom as a stone" in a song.

Exodus 15:6 Moses did say "Thy right hand, O LORD, is become glorious in power:" in a song. Moses did say "thy right hand, O LORD, hath dashed in pieces the enemy" in a song.

Exodus 15:7 Moses did say "And in the greatness of thine excellency thou hast overthrown them that rose up against thee:" in a song. Moses did say "thou sentest forth thy wrath, which consumed them as stubble" in a song.

Exodus 15:8 Moses did say "And with the blast of thy nostrils the waters were gathered together," in a song. Moses did say "the floods stood upright as an heap, and the depths were congealed in the heart of the sea" in a song.

Exodus 15:9 Moses did say "The enemy said, I will pursue, I will overtake, I will divide the spoil;" in a song. Moses did say "my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them" in a song.

Exodus 15:10 Moses did say "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters" in a song.

Exodus 15:11 Moses did say "Who is like unto thee, O LORD, among the gods?" in a song. Moses did say "who is like thee, glorious in holiness, fearful in praises, doing wonders?" in a song.

Exodus 15:12 Moses did say "Thou stretchedst out thy right hand, the earth swallowed them" in a song.

Exodus 15:13 Moses did say "Thou in thy mercy hast led forth the people which thou hast redeemed:" in a song. Moses did say "thou hast guided them in thy strength unto thy holy habitation" in a song.

Exodus 15:14 Moses did say "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina" in a song.

Exodus 15:15 Moses did say "Then the dukes of Edom shall be amazed; the mighty men of Moab," in a song. Moses did say "trembling shall take hold upon them; all the inhabitants of Canaan shall melt away" in a song.

Exodus 15:16 Moses did say "Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone;" in a song. Moses did say "till thy people pass over, O LORD, till the people pass over, which thou hast purchased" in a song.

Exodus 15:17 Moses did say "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place," in a song. Moses did say "O LORD, which thou hast made for thee to dwell in, in the Sanctuary," in a song. Moses did say "O LORD, which thy hands have established" in a song.

Exodus 15:18 Moses did say "The LORD shall reign for ever and ever" in a song.

Exodus 15:19 Moses did say "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea," in a song. Moses did say "and the LORD brought again the waters of the sea upon them;" in a song. Moses did say "but the children of Israel went on dry land in the midst of the sea" in a song.

Exodus 15:20 Miriam was a prophetess. Miriam was the sister of Aaron. Miriam did play a timbrel in her hand. The women did join in the song with timbrels and with dances.

Exodus 15:21 Miriam did sing a song to God. Miriam did say "Sing ye to the LORD, for he hath triumphed gloriously;" in a song. Miriam did say "the horse and his rider hath he thrown into the sea" in a song.

Exodus 15:22 Moses did lead Israel from the Red sea to the wilderness of Shur. The "children of Israel" did travel for 3 days in the wilderness without water.

Exodus 15:23 The "children of Israel" did go to Marah. The water was bitter in Marah. The "children of Israel" could not drink the water in Marah.

Exodus 15:24 The "children of Israel" were thirsty. The "children of Israel" were displeased with Moses. The "children of Israel" did say "What shall we drink?" to Moses.

Exodus 15:25 Moses did pray to God for water. God did give a tree to Moses to cleanse the water. Moses did put the tree into the water to make the water drinkable. Moses did establish a law.

Exodus 15:26 Moses did say "If thou wilt diligently hearken to the voice of the LORD thy God,". Moses did say "and wilt do that which is right in his sight, and wilt give ear to his commandments,". Moses did say "and keep all his statutes, I will put none of these diseases upon thee,". Moses did say "which I have brought upon the Egyptians: for I am the LORD that healeth thee". Moses did repeat the law to the "children of Israel". If the "children of Israel" did obey the commandments of God then God would keep the "children of Israel" in good health.

Exodus 15:27 The "children of Israel" did go to Elim. Elim did have 12 wells of water. Elim did have 70 palm trees. The "children of Israel" did camp and rest by the waters.



Exodus 16:1 The "children of Israel" did leave Elim. The "children of Israel" did go into the wilderness of Sin between Elim and Sinai. The "children of Israel" did arrive in the wilderness after 2 months and 15 days of leaving the land of Egypt.

Exodus 16:2 The "children of Israel" were displeased with Moses and with Aaron in the wilderness.

Exodus 16:3 The "children of Israel" did say "Would to God we had died by the hand of the LORD in the land of Egypt," to Moses. The "children of Israel" did say "when we sat by the flesh pots, and when we did eat bread to the full;" to Moses. The "children of Israel" did say "for ye have brought us forth into this wilderness," to Moses. The "children of Israel" did say "to kill this whole assembly with hunger" to Moses. The "children of Israel" were afraid of dying of hunger in the wilderness.

Exodus 16:4 God did say "Behold, I will rain bread from heaven for you;" to Moses. God did say "and the people shall go out and gather a certain rate every day," to Moses. God did say "that I may prove them, whether they will walk in my law, or no" to Moses. God did tell Moses that God would provide food for the "children of Israel" every day. God did want to prove the sovereignty of God to the "children of Israel".

Exodus 16:5 God did say "And it shall come to pass, that on the sixth day they shall prepare that which they bring in;" to Moses. God did say "and it shall be twice as much as they gather daily" to Moses. God would double the food for the "children of Israel" on the sixth day.

Exodus 16:6 Moses did speak with Aaron to the "children of Israel". Moses did say "At even, then ye shall know that the LORD hath brought you out from the land of Egypt:" to the "children of Israel". Moses did remind the "children of Israel" that God did deliver the "children of Israel" from Egypt.

Exodus 16:7 Moses did say "And in the morning, then ye shall see the glory of the LORD;" to the "children of Israel". Moses did say "for that he heareth your murmurings against the LORD:" to the "children of Israel". Moses did say "and what are we, that ye murmur against us?" to the

"children of Israel". Moses did tell the "children of Israel" that God did hear the displeasure of the "children of Israel".

Exodus 16:8 Moses did say "This shall be, when the LORD shall give you in the evening flesh to eat," to the "children of Israel". Moses did say "and in the morning bread to the full;" to the "children of Israel". Moses did say "for that the LORD heareth your murmurings which ye murmur against him: and what are we?" to the "children of Israel". Moses did say "your murmurings are not against us, but against the LORD" to the "children of Israel". God would provide meat in the evening. God would provide bread in the morning. Moses did believe that the "children of Israel" did find displeasure in God.

Exodus 16:9 Moses did say "Say unto all the congregation of the children of Israel," to Aaron. Moses did say "Come near before the LORD: for he hath heard your murmurings" to Aaron. Moses did want Aaron to speak to the "children of Israel".

Exodus 16:10 Aaron did speak to the "children of Israel". The "children of Israel" did look into the wilderness to see God appear as a cloud.

Exodus 16:11 God did speak to Moses.

Exodus 16:12 God did say "I have heard the murmurings of the children of Israel: speak unto them, saying," to Moses. God did say "At even ye shall eat flesh, and in the morning ye shall be filled with bread;" to Moses. God did say "and ye shall know that I am the LORD your God" to Moses. God would provide food for the "children of Israel".

Exodus 16:13 The quails did appear in the camp in the evening. The dew was on the ground in the morning.

Exodus 16:14 The dew did dry to leave small round things on the ground.

Exodus 16:15 The "children of Israel" did recognize the things as manna. Moses did say "This is the bread which the LORD hath given you to eat" to the "children of Israel".

Exodus 16:16 Moses did say "This is the thing which the LORD hath commanded," to the "children of Israel". Moses did say "Gather of it every man according to his eating, an omer for every man," to the "children of Israel". Moses did say "according to the number of your persons; take ye every man for them which are in his tents" to the "children of Israel". Moses did tell the "children of Israel" to gather the manna for eating.

Exodus 16:17 The "children of Israel" did gather the manna.

Exodus 16:18 The manna was measured. The manna was enough to feed the "children of Israel".

Exodus 16:19 Moses did say "Let no man leave of it till the morning" to the "children of Israel". The "children of Israel" should eat all of the manna daily.

Exodus 16:20 If the manna was not eaten daily then the manna did breed worms. Moses was angry with some Israelites for not eating all of the manna daily.

Exodus 16:21 The "children of Israel" did gather the manna every morning according to the needs of the person. The sun did melt any remaining manna.

Exodus 16:22 The "children of Israel" did gather twice as much bread in the sixth day.

Exodus 16:23 Moses did say "This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD:" to the "children of Israel". Moses did say "bake that which ye will bake to day, and seethe that ye will seethe;" to the "children of Israel". Moses did say "and that which remaineth over lay up for you to be kept until the morning" to the "children of Israel". Moses did tell the "children of Israel" to prepare the manna for the seventh day.

Exodus 16:24 The "children of Israel" did save the manna until the morning. The manna did not spoil on the seventh day.

Exodus 16:25 Moses did say "Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field" to the "children of Israel". The manna would not appear in the seventh day. The sabbath is the seventh day. The sabbath is the day of rest. The "children of Israel" should not look for manna on the sabbath.

Exodus 16:26 The "children of Israel" should not gather manna on the sabbath. The manna would not appear on the sabbath.

Exodus 16:27 The manna was sought by some Israelites on the sabbath. The "children of Israel" did not find manna on the sabbath.

Exodus 16:28 God did say "How long refuse ye to keep my commandments and my laws?" to Moses. The "children of Israel" did disobey the commandments of God.

Exodus 16:29 God did say "See, for that the LORD hath given you the sabbath," to Moses. God did say "therefore he giveth you on the sixth day the bread of two days;" to Moses. God did say "abide ye every man in his place, let no man go out of his place on the seventh day" to Moses.

Exodus 16:30 The "children of Israel" did rest on the seventh day.

Exodus 16:31 Manna was like coriander seed. Manna was white. Manna did taste like wafers that were made with honey.

Exodus 16:32 Moses did say "This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations;" to the "children of Israel". Moses did say "that they may see the bread wherewith I have fed you in the wilderness," to the "children of Israel". Moses did say "when I brought you forth from the land of Egypt" to the "children of Israel". The "children of Israel" should remember that the manna was provided by God.

Exodus 16:33 Moses did say "Take a pot, and put an omer full of manna therein, and lay it up before the LORD," to Aaron. Moses did say "to be kept for your generations" to Aaron. Moses did tell Aaron to gather an omer of manna into a pot for remembrance.

Exodus 16:34 Aaron did fill the pot with manna for remembrance.

Exodus 16:35 The "children of Israel" did eat manna for 40 years. The "children of Israel" did eat manna until the "children of Israel" did enter the land of Canaan.

Exodus 16:36 An omer is the tenth part of an ephah.



Exodus 17:1 The "children of Israel" did leave the wilderness of Sin. The "children of Israel" did camp in Rephidim. Rephidim did not have water for the "children of Israel" to drink.

Exodus 17:2 The "children of Israel" were displeased with Moses because of the lack of water. The "children of Israel" did say "Give us water that we may drink" to Moses. Moses did say "Why chide ye with me? wherefore do ye tempt the LORD?" to the "children of Israel".

Exodus 17:3 The "children of Israel" were thirsty. The "children of Israel" did say "Wherefore is this that thou hast brought us up out of Egypt," to Moses. The "children of Israel" did say "to kill us and our children and our cattle with thirst?" to Moses. The "children of Israel" did believe that the "children of Israel" would die of thirst in the wilderness.

Exodus 17:4 Moses did pray to God. Moses did say "What shall I do unto this people? they be almost ready to stone me" to God. Moses did ask for guidance from God.

Exodus 17:5 God did say "Go on before the people, and take with thee of the elders of Israel;" to Moses. God did say "and thy rod, wherewith thou smotest the river, take in thine hand, and go" to Moses. God did want Moses to take the rod in hand. God did want Moses to assemble the elders of Israel.

Exodus 17:6 God did say "Behold, I will stand before thee there upon the rock in Horeb;" to Moses. God did say "and thou shalt smite the rock, and there shall come water out of it, that the people may drink" to Moses. God did want Moses to strike a rock in Horeb with the rod to cause water to flow. Moses did smite the rock with the rod to cause water to flow from the rock. Moses did cause the water to flow in front of the elders of Israel.

Exodus 17:7 "Massah and Meribah" is the place where the "children of Israel" did question the sovereignty of God. The "children of Israel" did say "Is the LORD among us, or not?". The "children of Israel" did question the sovereignty of God.

Exodus 17:8 Amalek did lead an army. The "children of Israel" were approached by the army of Amalek. Amalek did battle with the "children of Israel" in Rephidim.

Exodus 17:9 Moses did command Joshua to form an army from the "children of Israel" to fight Amalek. Moses did say "Choose us out men, and go out, fight with Amalek:" to Joshua. Moses did say "to morrow I will stand on the top of the hill with the rod of God in mine hand" to Joshua.

Exodus 17:10 Joshua did form an army. Amalek was an enemy of the "children of Israel". Joshua did lead the army of Israel to battle against the army of Amalek. Moses did ascend a hill with Aaron and with Hur.

Exodus 17:11 The "children of Israel" is also known as Israel. Israel is also known as the "children of Israel". If Moses did raise the hands of Moses then Israel would win the battle against Amalek. If Moses did lower the hands of Moses then Amalek would win the battle against Israel.

Exodus 17:12 Moses could not raise his hands all day. A stone was placed under Moses by Aaron and by Hur so that Moses could sit on the rock. Aaron did support 1 raised hand of Moses until sunset. Hur did support 1 raised hand of Moses until sunset.

Exodus 17:13 Joshua did lead Israel in battle against the army of Amalek. Israel did defeat Amalek.

Exodus 17:14 God did say "Write this for a memorial in a book, and rehearse it in the ears of Joshua:" to Moses. God did say "for I will utterly put out the remembrance of Amalek from under heaven" to Moses. God did want Moses to record the battle in a book. God did want Moses to recite the record of the battle to Joshua. God would erase the memory of the land of Amalek from history.

Exodus 17:15 Jehovahnissi is the name of an altar that Moses did build in memory of the battle against Amalek.

Exodus 17:16 Moses did say "Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation".



Exodus 18:1 Jethro did hear of the blessings of God upon Moses. Jethro did hear of the exodus of Israel from Egypt.

Exodus 18:2 Jethro did gather Zipporah.

Exodus 18:3 Jethro did gather the sons of Moses. Gershom was the son of Moses.

Exodus 18:4 Eliezer was the son of Moses.

Exodus 18:5 Israel did camp at the "mount of God". Jethro did bring Zipporah and the sons of Moses to Moses at the "mount of God".

Exodus 18:6 Jethro did say "I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her" to Moses. Jethro did approach Moses.

Exodus 18:7 Moses did greet Jethro with respect. Moses did go into a tent with Jethro.

Exodus 18:8 Moses did tell Jethro the story of the "children of Israel".

Exodus 18:9 Jethro did rejoice for all of the goodness that God did show to Israel.

Exodus 18:10 Jethro did say "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians,". Jethro did say "and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians".

Exodus 18:11 Jethro did say "Now I know that the LORD is greater than all gods:". Jethro did say "for in the thing wherein they dealt proudly he was above them". Jethro did realize the sovereignty of God.

Exodus 18:12 Jethro did take a burnt offering for sacrifice to God. Aaron did come to eat bread with Jethro and with Moses and with the elders of Israel before God.

Exodus 18:13 Moses did serve as a judge for the people all day.

Exodus 18:14 Jethro did say "What is this thing that thou doest to the people?" to Moses. Jethro did say "why sittest thou thyself alone, and all the people stand by thee from morning unto even?" to Moses. Jethro did not understand why Moses did serve as a judge of the people.

Exodus 18:15 Moses did say "Because the people come unto me to enquire of God:" to Jethro.

Exodus 18:16 Moses did say "When they have a matter, they come unto me;" to Jethro. Moses did say "and I judge between one and another," to Jethro. Moses did say "and I do make them know the statutes of God, and his laws" to Jethro. Moses did settle disputes between the people. Moses did communicate the rules of God to the people.

Exodus 18:17 Jethro did say "The thing that thou doest is not good" to Moses. Jethro did not approve of Moses as a judge.

Exodus 18:18 Jethro did say "Thou wilt surely wear away, both thou, and this people that is with thee:" to Moses. Jethro did say "for this thing is too heavy for thee; thou art not able to perform it thyself alone" to Moses. Jethro did counsel Moses. Jethro did believe that Moses did carry too large a burden as a judge for all people.

Exodus 18:19 Jethro did say "Hearken now unto my voice, I will give thee counsel, and God shall be with thee:" to Moses. Jethro did say "Be thou for the people to God-ward, that thou mayest bring the causes unto God:" to Moses.

Exodus 18:20 Jethro did say "And thou shalt teach them ordinances and laws," to Moses. Jethro did say "and shalt shew them the way wherein they must walk, and the work that they must do" to Moses. Jethro did tell Moses to teach the people the laws and ordinances.

Exodus 18:21 Jethro did say "Moreover thou shalt provide out of all the people able men," to Moses. Jethro did say "such as fear God, men of truth, hating covetousness;" to Moses. Jethro did say "and place such over them, to be rulers of thousands," to Moses. Jethro did say "and rulers of hundreds, rulers of fifties, and rulers of tens:" to Moses. Jethro did tell Moses to select righteous men from the people to serve as judges.

Exodus 18:22 Jethro did say "And let them judge the people at all seasons:" to Moses. Jethro did say "and it shall be, that every great matter they shall bring unto thee," to Moses. Jethro did say "but every small matter they shall judge:" to Moses. Jethro did say "so shall it be easier for thyself, and they shall bear the burden with thee" to Moses. Jethro did tell Moses to judge the most important concerns only. Jethro did tell Moses to instruct the judges to counsel the least important concerns.

Exodus 18:23 Jethro did say "If thou shalt do this thing, and God command thee so," to Moses. Jethro did say "then thou shalt be able to endure, and all this people shall also go to their place in peace" to Moses. Jethro did believe that Moses would endure with assistance.

Exodus 18:24 Moses did accept the counsel of Jethro.

Exodus 18:25 Moses did select righteous men to serve as judges.

Exodus 18:26 The judges did settle trivial matters. The judges did defer important matters to Moses for settlement.

Exodus 18:27 Jethro did leave the company of Moses.



Exodus 19:1 The "children of Israel" did arrive in the wilderness of Sinai after 3 months.

Exodus 19:2 The "children of Israel" did depart from Rephidim. The "children of Israel" did arrive in the desert of Sinai. The "children of Israel" did camp before the mount of Sinai.

Exodus 19:3 Moses did go to speak to God. God did say "Thus shalt thou say to the house of Jacob, and tell the children of Israel;" to Moses.

Exodus 19:4 God did say "Ye have seen what I did unto the Egyptians," to Moses. God did say "and how I bare you on eagles' wings, and brought you unto myself" to Moses.

Exodus 19:5 God did say "Now therefore, if ye will obey my voice indeed, and keep my covenant," to Moses. God did say "then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:" to Moses.

Exodus 19:6 God did say "And ye shall be unto me a kingdom of priests, and an holy nation" to Moses. God did say "These are the words which thou shalt speak unto the children of Israel" to Moses. If Israel did obey the commandments of God then Israel would be a holy nation and a kingdom of priests.

Exodus 19:7 Moses did summon the elders of the "children of Israel". Moses did tell the "children of Israel" the words of God.

Exodus 19:8 The "children of Israel" did say "All that the LORD hath spoken we will do". The "children of Israel" did agree to obey the commandments of God. Moses did tell God that the "children of Israel" did agree to obey God.

Exodus 19:9 God did say "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever" to Moses. God would appear as a cloud to speak to Moses. The "children of Israel" would see God as a cloud when God did speak to Moses.

Exodus 19:10 God did say "Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes," to Moses. God did want Moses to sanctify the "children of Israel" with washed clothes.

Exodus 19:11 God did say "And be ready against the third day:" to Moses. God did say "for the third day the LORD will come down in the sight of all the people upon mount Sinai" to Moses. God would appear in 3 days on "mount Sinai".

Exodus 19:12 God did say "And thou shalt set bounds unto the people round about," to Moses. God did say "saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it:" to Moses. God did say "whosoever toucheth the mount shall be surely put to death:" to Moses. God did tell Moses to warn the "children of Israel" against touching the "mount Sinai". If a person did touch the "mount Sinai" then the person should be killed. If an animal did touch the "mount Sinai" then the animal should be killed.

Exodus 19:13 God did say "There shall not an hand touch it, but he shall surely be stoned, or shot through;" to Moses. God did say "whether it be beast or man, it shall not live:" to Moses. God did say "when the trumpet soundeth long, they shall come up to the mount" to Moses. If a person did touch the "mount Sinai" then the person should be stoned or shot with arrows. If an animal did touch the "mount Sinai" then the animal should be stoned or shot with arrows. If a trumpet does sound then the "children of Israel" should ascend the "mount Sinai".

Exodus 19:14 Moses did sanctify the "children of Israel". The "children of Israel" did wash their clothes.

Exodus 19:15 Moses did say "Be ready against the third day: come not at your wives" to the "children of Israel". Moses did tell the "children of Israel" to be ready in 3 days. Moses did tell the "children of Israel" to abstain from copulation.

Exodus 19:16 The thunder did sound with lightning on the third day. A cloud did appear on "mount Sinai" on the third day. A trumpet did sound loudly. The trumpet did make the "children of Israel" to cower in fear.

Exodus 19:17 Moses did bring the "children of Israel" to meet with God. The "children of Israel" did stand at the foot of the "mount Sinai".

Exodus 19:18 The "mount Sinai" did quake from the descent of God. God did descend upon "mount Sinai" as fire. The "mount Sinai" was obscured with the smoke from the fire of God.

Exodus 19:19 Moses did speak to God as the sound of the trumpet did get louder.

Exodus 19:20 God did descend to the top of "mount Sinai". God did call Moses to the top of "mount Sinai".

Exodus 19:21 God did say "Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish" to Moses. God did tell Moses to warn the "children of Israel" against attempting to look upon God. If a person did look upon God then the person would perish.

Exodus 19:22 God did say "And let the priests also, which come near to the LORD, sanctify themselves," to Moses. God did say "lest the LORD break forth upon them" to Moses. God did want the priests to be sanctified.

Exodus 19:23 Moses did say "The people cannot come up to mount Sinai:". Moses did say "for thou chargedst us, saying, Set bounds about the mount, and sanctify it".

Exodus 19:24 God did say "Away, get thee down, and thou shalt come up, thou, and Aaron with thee:" to Moses. God did say "but let not the priests and the people break through to come up unto the LORD," to Moses. God did say "lest he break forth upon them" to Moses. God would allow Moses and Aaron to look upon God.

Exodus 19:25 Moses did go to speak with the "children of Israel".



Exodus 20:1 Moses did say "And God spake all these words, saying," to the "children of Israel". Moses did deliver the commandments of God to the "children of Israel".

Exodus 20:2 Moses did say "I am the LORD thy God, which have brought thee out of the land of Egypt," to the "children of Israel". Moses did say "out of the house of bondage" to the "children of Israel".

Exodus 20:3 Moses did say "Thou shalt have no other gods before me" to the "children of Israel". Mankind should worship God only. Mankind should worship YHWH only. Mankind should worship "I AM" only.

Exodus 20:4 Moses did say "Thou shalt not make unto thee any graven image," to the "children of Israel". Moses did say "or any likeness of any thing that is in heaven above," to the "children of Israel". Moses did say "or that is in the earth beneath, or that is in the water under the earth" to the "children of Israel". Mankind should not create idols for worship.

Exodus 20:5 Moses did say "Thou shalt not bow down thyself to them, nor serve them:" to the "children of Israel". Moses did say "for I the LORD thy God am a jealous God," to the "children of Israel". Moses did say "visiting the iniquity of the fathers upon the children" to the "children of Israel". Moses did say "unto the third and fourth generation of them that hate me;" to the "children of Israel". Mankind should not worship idols. If mankind does worship idols then God would punish mankind for many generations.

Exodus 20:6 Moses did say "And shewing mercy unto thousands of them that love me, and keep my commandments" to the "children of Israel".

Exodus 20:7 Moses did say "Thou shalt not take the name of the LORD thy God in vain;" to the "children of Israel". Moses did say "for the LORD will not hold him guiltless that taketh his name in vain" to the "children of Israel". Mankind should not use the name of God in vain.

Exodus 20:8 Moses did say "Remember the sabbath day, to keep it holy" to the "children of Israel". Mankind should observe the sabbath always.

Exodus 20:9 Moses did say "Six days shalt thou labour, and do all thy work:" to the "children of Israel". Mankind can perform work for 6 days of the week.

Exodus 20:10 Moses did say "But the seventh day is the sabbath of the LORD thy God:" to the "children of Israel". Moses did say "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant," to the "children of Israel". Moses did say "nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:" to the "children of Israel". Mankind should not work on the seventh day of the week. The sabbath is the seventh day of the week.

Exodus 20:11 Moses did say "For in six days the LORD made heaven and earth, the sea, and all that in them is," to the "children of Israel". Moses did say "and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" to the "children of Israel". God did create the Creation in 6 days.

Exodus 20:12 Moses did say "Honour thy father and thy mother:" to the "children of Israel". Moses did say "that thy days may be long upon the land which the LORD thy God giveth thee" to the "children of Israel". Mankind should honor parents always.

Exodus 20:13 Moses did say "Thou shalt not kill" to the "children of Israel". Mankind should not kill.

Exodus 20:14 Moses did say "Thou shalt not commit adultery" to the "children of Israel". Mankind should not commit adultery.

Exodus 20:15 Moses did say "Thou shalt not steal" to the "children of Israel". Mankind should not steal.

Exodus 20:16 Moses did say "Thou shalt not bear false witness against thy neighbour" to the "children of Israel". Mankind should not lie. Mankind should not "bear false witness".

Exodus 20:17 Moses did say "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife," to the "children of Israel". Moses did say "nor his manservant, nor his maidservant, nor his ox, nor his ass," to the "children of Israel". Moses did say "nor any thing that is thy neighbour's" to the "children of Israel". Mankind should not covet anything that does belong to a neighbor.

Exodus 20:18 The "children of Israel" did see lightning of God. The "children of Israel" did hear the thunder of God. The "children of Israel" did retreat from the "mount Sinai".

Exodus 20:19 The "children of Israel" would accept the words of Moses. The "children of Israel" did fear the voice of God.

Exodus 20:20 Moses did say "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not" to the "children of Israel". Moses did tell the "children of Israel" to have faith in God.

Exodus 20:21 The "children of Israel" did remain at a distance from "mount Sinai". Moses did return to the place of God.

Exodus 20:22 God did say "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven" to Moses. God did want Moses to speak with the "children of Israel".

Exodus 20:23 God did say "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold" to Moses. God did not want the "children of Israel" to create idols of silver or of gold.

Exodus 20:24 God did say "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings," to Moses. God did say "and thy peace offerings, thy sheep, and thine oxen:" to Moses. God did say "in all places where I record my name I will come unto thee,

and I will bless thee" to Moses. God did want Moses to create an altar of earth to God. God would visit and bless all places that honor the name of God.

Exodus 20:25 God did say "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone:" to Moses. God did say "for if thou lift up thy tool upon it, thou hast polluted it" to Moses. If stones are used to build the altar to God then the stones should be natural and uncut. If stones are used to build the altar to God then the stones should not be shaped with tools.

Exodus 20:26 God did say "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" to Moses. If a person does approach an altar of God then the person should not ascend the altar on stairs. If a person does approach an altar of God then the person should cover their nakedness.



Exodus 21:1 God did say "Now these are the judgments which thou shalt set before them." to Moses.

Exodus 21:2 God did say "If thou buy an Hebrew servant, six years he shall serve:". God did say "and in the seventh he shall go out free for nothing.". A master can be a person. A master can have slaves. A slave shall serve a master for 6 years. A slave shall attain freedom on the seventh year.

Exodus 21:3 God did say "If he came in by himself, he shall go out by himself:". God did say "if he were married, then his wife shall go out with him.". If a slave was procured with a family then the slave shall attain freedom with the family of the slave.

Exodus 21:4 God did say "If his master have given him a wife, and she have born him sons or daughters;". God did say "the wife and her children shall be her master's, and he shall go out by himself.". If a master did give a slave a wife then the wife is not freed with the slave. If a master did give a slave a wife for children then the children are not freed with the slave.

Exodus 21:5 God did say "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:".

Exodus 21:6 God did say "Then his master shall bring him unto the judges;". God did say "he shall also bring him to the door, or unto the door post;". God did say "and his master shall bore his ear through with an aul; and he shall serve him for ever.". If the slave will not leave the family of the slave upon freedom then the master will pierce the ear of the slave. If the slave will not leave the family of the slave upon freedom then the slave will serve the master for life.

Exodus 21:7 God did say "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.".

Exodus 21:8 God did say "If she please not her master, who hath betrothed her to himself,". God did say "then shall he let her be redeemed: to sell her unto a strange nation he shall have no power,". God did say "seeing he hath dealt deceitfully with her.". A "female slave" can be redeemed upon dissatisfaction of her master. A master can not sell a "female slave" to a foreign nation.

Exodus 21:9 God did say "And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.". If a "female slave" is betrothed to the son of the master then the "female slave" does have the rights of a daughter.

Exodus 21:10 God did say "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.". If a husband does attain a new wife then the "female slave" does accrue food and raiment and duty of marriage still.

Exodus 21:11 God did say "And if he do not these three unto her, then shall she go out free without money.". If a husband does limit food and raiment and duty of marriage to the "female slave" then the "female slave" can attain freedom without money.

Exodus 21:12 God did say "He that smiteth a man, so that he die, shall be surely put to death.". If a person does kill another then the person must be put to death.

Exodus 21:13 God did say "And if a man lie not in wait, but God deliver him into his hand;". God did say " then I will appoint thee a place whither he shall flee.". If a person does kill another by accident then God will allow the person to flee to safety.

Exodus 21:14 God did say "But if a man come presumptuously upon his neighbour, to slay him with guile;". God did say "thou shalt take him from mine altar, that he may die.". If a person does premeditate the murder of another then the person must be removed from the altar of God. If a person does premeditate the murder of another then the person must be put to death.

Exodus 21:15 God did say "And he that smiteth his father, or his mother, shall be surely put to death.". If a person does smite a parent then the person must be put to death.

Exodus 21:16 God did say "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.". If a person does kidnap another then the person must be put to death.

Exodus 21:17 God did say "And he that curseth his father, or his mother, shall surely be put to death.". If a person does curse a parent then the person must be put to death.

Exodus 21:18 God did say "And if men strive together, and one smite another with a stone,". God did say "or with his fist, and he die not, but keepeth his bed:".

Exodus 21:19 God did say "If he rise again, and walk abroad upon his staff, then shall he that smote him be quit:". God did say "only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.". An attacker must pay for damages to another after a fight.

Exodus 21:20 God did say "And if a man smite his servant, or his maid, with a rod, and he die under his hand;". God did say "he shall be surely punished.". If a master dies kill a slave then the master must be punished.

Exodus 21:21 God did say "Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.". A master can cause harm to a slave.

Exodus 21:22 God did say "If men strive, and hurt a woman with child, so that her fruit depart from her;". God did say "and yet no mischief follow: he shall be surely punished;". God did say "according as the woman's husband will lay upon him; and he shall pay as the judges determine.". If a fight does cause a premature birth in a woman without harm to the child then the fighters must be fined according to the demands of the husband and of the judges.

Exodus 21:23 God did say "And if any mischief follow, then thou shalt give life for life;".

Exodus 21:24 God did say "Eye for eye, tooth for tooth, hand for hand, foot for foot;".

Exodus 21:25 God did say "Burning for burning, wound for wound, stripe for stripe;". If a fight does cause a premature birth in a woman with harm to the child then the fighters must be punished equal to the harm to the child.

Exodus 21:26 God did say "And if a man smite the eye of his servant, or the eye of his maid, that it perish;". God did say "he shall let him go free for his eye's sake;". If a master does cause the loss of an eye in a slave then the slave shall attain freedom.

Exodus 21:27 God did say "And if he smite out his manservant's tooth, or his maidservant's tooth;". God did say "he shall let him go free for his tooth's sake;". If a master does cause the loss of a tooth in a slave then the slave shall attain freedom.

Exodus 21:28 God did say "If an ox gore a man or a woman, that they die;". God did say "then the ox shall be surely stoned, and his flesh shall not be eaten;". God did say "but the owner of the ox shall be quit;". If an animal does kill a person then the animal must be put to death. If an animal does have an owner and an animal does kill a person then the owner is blameless.

Exodus 21:29 God did say "But if the ox were wont to push with his horn in time past;". God did say "and it hath been testified to his owner, and he hath not kept him in;". God did say "but that he hath killed a man or a woman;". God did say "the ox shall be stoned, and his owner also shall be put to death;". If an animal does have a careless owner and an animal did kill before and an animal does kill a person then the animal must be put to death. If an animal does have a careless owner and an animal did kill before and an animal does kill a person then the owner must be put to death.

Exodus 21:30 God did say "If there be laid on him a sum of money;". God did say "then he shall give for the ransom of his life whatsoever is laid upon him;". If payment is offered then an owner may redeem the life of the owner with payment for the death of the person.

Exodus 21:31 God did say "Whether he have gored a son, or have gored a daughter,". God did say "according to this judgment shall it be done unto him.".

Exodus 21:32 God did say "If the ox shall push a manservant or a maidservant;". God did say "he shall give unto their master thirty shekels of silver, and the ox shall be stoned.". If an animal does kill a slave then the animal must be put to death. If an animal does kill a slave then the master shall receive 30 pieces of silver from the owner of the animal.

Exodus 21:33 God did say "And if a man shall open a pit, or if a man shall dig a pit,". God did say "and not cover it, and an ox or an ass fall therein;".

Exodus 21:34 God did say "The owner of the pit shall make it good, and give money unto the owner of them;". God did say "and the dead beast shall be his.". If a person does cause the death of an animal then the person shall pay the owner for the loss of the animal.

Exodus 21:35 God did say "And if one man's ox hurt another's, that he die; then they shall sell the live ox,". God did say "and divide the money of it; and the dead ox also they shall divide.". If an animal does cause the death of another animal then the owners shall sell the live animal to attain equal payment. If an animal does cause the death of another animal then the owners shall sell divide the dead animal.

Exodus 21:36 God did say "Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in;". God did say "he shall surely pay ox for ox; and the dead shall be his own.". If an animal does cause the death of another animal and an animal did kill before then the owner must be compensated for the death of the animal.



Exodus 22:1 God did say "If a man shall steal an ox, or a sheep, and kill it, or sell it;". God did say "he shall restore five oxen for an ox, and four sheep for a sheep.". If a person does steal an ox then the person must restore 5 oxen to the owner of the stolen animal. If a person does steal an sheep then the person must restore 4 sheep to the owner of the stolen animal.

Exodus 22:2 God did say "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.". If a thief does die during the act of breaking in then the defender is blameless.

Exodus 22:3 God did say "If the sun be risen upon him, there shall be blood shed for him;". God did say "for he should make full restitution; if he have nothing, then he shall be sold for his theft.". If a person does kill a thief during the hours of daylight then the person must be put to death.

Exodus 22:4 God did say "If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep;". God did say "he shall restore double.". A thief must compensate with double the amount of the value of the stolen items or the thief can be sold into slavery upon capture.

Exodus 22:5 God did say "If a man shall cause a field or vineyard to be eaten, and shall put in his beast;". God did say "and shall feed in another man's field; of the best of his own field;". God did say "and of the best of his own vineyard, shall he make restitution.". A person shall not cause the animals in ownership to steal from another without restitution.

Exodus 22:6 God did say "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn;". God did say "or the field, be consumed therewith; he that kindled the fire shall surely make restitution.". An arsonist must compensate for all damage.

Exodus 22:7 God did say "If a man shall deliver unto his neighbour money or stuff to keep;". God did say "and it be stolen out of the man's house; if the thief be found, let him pay double;".

Exodus 22:8 God did say "If the thief be not found, then the master of the house shall be brought unto the judges;". God did say "to see whether he have put his hand unto his neighbour's goods;". If a valuables were stolen from the house of a neighbor entrusted with the safekeeping of the valuables then the neighbor shall answer the judges regarding the theft of the valuables.

Exodus 22:9 God did say "For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment;". God did say "or for any manner of lost thing which another challengeth to be his;". God did say "the cause of both parties shall come before the judges;". God did say "and whom the judges shall condemn, he shall pay double unto his neighbour;". If a person is found guilty of trespass upon a neighbor then the person must compensate the neighbor with double payment.

Exodus 22:10 God did say "If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep;". God did say "and it die, or be hurt, or driven away, no man seeing it;".

Exodus 22:11 God did say "Then shall an oath of the LORD be between them both;". God did say "that he hath not put his hand unto his neighbour's goods;". God did say "and the owner of it shall accept thereof, and he shall not make it good;". If goods are missing from a neighbor entrusted with the safety of the goods then the neighbor is blameless under pain from God.

Exodus 22:12 God did say "And if it be stolen from him, he shall make restitution unto the owner thereof;". If goods are stolen from a neighbor entrusted with the safety of the goods then the neighbor must compensate for the stolen goods.

Exodus 22:13 God did say "If it be torn in pieces, then let him bring it for witness;". God did say "and he shall not make good that which was torn;". If goods are destroyed in possession of a neighbor entrusted with the safety of the goods then the neighbor is blameless under pain from God.

Exodus 22:14 God did say "And if a man borrow ought of his neighbour, and it be hurt, or die,". God did say "the owner thereof being not with it, he shall surely make it good.". If animals do die on loan from a neighbor then a compensation must be made for the death of the animals.

Exodus 22:15 God did say "But if the owner thereof be with it, he shall not make it good:". God did say "if it be an hired thing, it came for his hire.".

Exodus 22:16 God did say "And if a man entice a maid that is not betrothed,". God did say "and lie with her, he shall surely endow her to be his wife.". If a man does copulate with a woman that is not betrothed then the man must marry the woman with dowry as needed.

Exodus 22:17 God did say "If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.". If a man does copulate with a woman that is not betrothed and the father does deny marriage then the man must compensate according to the dowry of virgins.

Exodus 22:18 God did say "Thou shalt not suffer a witch to live.". If a person is a witch then the person must be put to death.

Exodus 22:19 God did say "Whosoever lieth with a beast shall surely be put to death.". If a person does copulate with an animal then the person must be put to death.

Exodus 22:20 God did say "He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.". If a person does sacrifice to an idol then the person must be put to death.

Exodus 22:21 God did say "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.". A person should not oppress strangers.

Exodus 22:22 God did say "Ye shall not afflict any widow, or fatherless child.".

Exodus 22:23 God did say "If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;".

Exodus 22:24 God did say "And my wrath shall wax hot, and I will kill you with the sword;". God did say "and your wives shall be widows, and your children fatherless.". If a person does mistreat a widow then God will punish the person with death. If a person does mistreat an orphan then God will punish the person with death.

Exodus 22:25 God did say "If thou lend money to any of my people that is poor by thee,". God did say "thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.". A person should not profit off of the poor. A person should not charge interest to the poor. A person should not be greedy.

Exodus 22:26 God did say "If thou at all take thy neighbour's raiment to pledge,". God did say "thou shalt deliver it unto him by that the sun goeth down:". If a person does accept a cloak as collateral then the person should return the cloak by sunset.

Exodus 22:27 God did say "For that is his covering only, it is his raiment for his skin:". God did say "wherein shall he sleep?". God did say "and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.".

Exodus 22:28 God did say "Thou shalt not revile the gods, nor curse the ruler of thy people.". A person should not dishonor God. A person should not curse the ruler of the people.

Exodus 22:29 God did say "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors:". God did say "the firstborn of thy sons shalt thou give unto me.". A person should not delay the offerings to God. A "firstborn son" shall be given to God.

Exodus 22:30 God did say "Likewise shalt thou do with thine oxen, and with thy sheep:". God did say "seven days it shall be with his dam; on the eighth day thou shalt give it me.". "Firstborn oxen" should stay with the mother oxen for 7 days. "Firstborn oxen" shall be given to God on the eighth day. "Firstborn sheep" should stay with the mother oxen for 7 days. "Firstborn sheep" shall be given to God on the eighth day.

Exodus 22:31 God did say "And ye shall be holy men unto me:". God did say "neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.". A person must worship God. A person must be holy to God. A person shall not scavenge carcasses in the field. A person should throw a carcass in the field to the dogs.



Exodus 23:1 God did say "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.". A person should not lie about the actions of another person.

Exodus 23:2 God did say "Thou shalt not follow a multitude to do evil;". God did say "neither shalt thou speak in a cause to decline after many to wrest judgment:". A person should not join a crowd to do evil.

Exodus 23:3 God did say "Neither shalt thou countenance a poor man in his cause.". A person should not bear false witness for the poor.

Exodus 23:4 God did say "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.". A person should help an enemy.

Exodus 23:5 God did say "If thou see the ass of him that hateth thee lying under his burden,". God did say "and wouldest forbear to help him, thou shalt surely help with him.". A person should help an enemy.

Exodus 23:6 God did say "Thou shalt not wrest the judgment of thy poor in his cause.". A person should not deny justice to the poor.

Exodus 23:7 God did say "Keep thee far from a false matter;". God did say "and the innocent and righteous slay thou not: for I will not justify the wicked.". A person should avoid false charges. A person should avoid punishment to an innocent person.

Exodus 23:8 God did say "And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.". A person should not accept a bribe.

Exodus 23:9 God did say "Also thou shalt not oppress a stranger:". God did say "for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.". A person should not be a hypocrite. A person should not practice hypocrisy.

Exodus 23:10 God did say "And six years thou shalt sow thy land, and shalt gather in the fruits thereof:". The "children of Israel" should sow the land for 6 years.

Exodus 23:11 God did say "But the seventh year thou shalt let it rest and lie still;". God did say "that the poor of thy people may eat: and what they leave the beasts of the field shall eat.". God did say "In like manner thou shalt deal with thy vineyard, and with thy oliveyard.". The "children of Israel" should not sow fields during the seventh year.

Exodus 23:12 God did say "Six days thou shalt do thy work, and on the seventh day thou shalt rest:". God did say "that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.". A person should work for 6 days in a week. A person should rest on the seventh day of the week.

Exodus 23:13 God did say "And in all things that I have said unto you be circumspect:". God did say "and make no mention of the name of other gods, neither let it be heard out of thy mouth.". A person should obey the will of God. A person should only speak the name of God.

Exodus 23:14 God did say "Three times thou shalt keep a feast unto me in the year.". A person should celebrate 3 times in a year in honor of God.

Exodus 23:15 God did say "Thou shalt keep the feast of unleavened bread:". God did say "(thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib;". God did say "for in it thou camest out from Egypt: and none shall appear before me empty;". A person should celebrate with a feast of unleavened bread in honor of God.

Exodus 23:16 God did say "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:". God did say "and the feast of ingathering, which is in the end of the year,". God did say "when thou hast gathered in thy labours out of the field.". A person should

celebrate the first harvest in honor of God. A person should celebrate the last harvest in honor of God.

Exodus 23:17 God did say "Three items in the year all thy males shall appear before the LORD God.". God does require the appearance of all men of the "children of Israel" 3 times a year.

Exodus 23:18 God did say "Thou shalt not offer the blood of my sacrifice with leavened bread;". God did say "neither shall the fat of my sacrifice remain until the morning.". A person should not offer the blood of a sacrifice to God with leavened bread. A celebration should not have leftovers in the morning.

Exodus 23:19 God did say "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God.". God did say "Thou shalt not seethe a kid in his mother's milk.". A person should bring the best items of the harvest to the house of God. A person should not cook a goat in the milk of the mother of the goat.

Exodus 23:20 God did say "Behold, I send an Angel before thee, to keep thee in the way;". God did say "and to bring thee into the place which I have prepared.". God did send an angel to guard the "children of Israel". God did send an angel to lead the "children of Israel" to the "Promised Land".

Exodus 23:21 God did say "Beware of him, and obey his voice, provoke him not;". God did say "for he will not pardon your transgressions: for my name is in him.". The "children of Israel" should heed the angel from God.

Exodus 23:22 God did say "But if thou shalt indeed obey his voice, and do all that I speak;". God did say "then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.". If the "children of Israel" do obey the angel from God then God will preserve the "children of Israel".

Exodus 23:23 God did say "For mine Angel shall go before thee, and bring thee in unto the Amorites;". God did say "and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites;". God did say "and I will cut them off.". The angel would lead the "children of Israel" to the lands of the Amorites. The angel would lead the "children of Israel" to the lands of the Hittites. The angel would lead the "children of Israel" to the lands of the Perizzites. The angel would lead the "children of Israel" to the lands of the Canaanites. The angel would lead the "children of Israel" to the lands of the Hivites. The angel would lead the "children of Israel" to the lands of the Jebusites. God would destroy the people in the lands of the Amorites. God would destroy the people in the lands of the Hittites. God would destroy the people in the lands of the Perizzites. God would destroy the people in the lands of the Canaanites. God would destroy the people in the lands of the Hivites. God would destroy the people in the lands of the Jebusites.

Exodus 23:24 God did say "Thou shalt not bow down to their gods, nor serve them, nor do after their works;". God did say "but thou shalt utterly overthrow them, and quite break down their images;". The "children of Israel" should worship and obey God only.

Exodus 23:25 God did say "And ye shall serve the LORD your God, and he shall bless thy bread, and thy water;". God did say "and I will take sickness away from the midst of thee.". If the "children of Israel" did serve God then God would bless the "children of Israel" with health and with plenty.

Exodus 23:26 God did say "There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.". If the "children of Israel" did serve God then God would bless the "children of Israel" with long lives. If the "children of Israel" did serve God then God would eliminate the possibility of miscarriage. If the "children of Israel" did serve God then God would allow all women to conceive.

Exodus 23:27 God did say "I will send my fear before thee, and will destroy all the people to whom thou shalt come;". God did say "and I will make all thine enemies turn their backs unto thee.". If the "children of Israel" did serve God then God would eliminate the enemies of the "children of Israel".

Exodus 23:28 God did say "And I will send hornets before thee, which shall drive out the Hivite;". God did say "the Canaanite, and the Hittite, from before thee.". If the "children of Israel" did serve God then God would send hornets after the enemies of the "children of Israel".

Exodus 23:29 God did say "I will not drive them out from before thee in one year;". God did say "lest the land become desolate, and the beast of the field multiply against thee.". If the "children of Israel" did serve God then God would ensure the integrity of the "Promised Land" for the "children of Israel".

Exodus 23:30 God did say "By little and little I will drive them out from before thee, until thou be increased, and inherit the land.". If the "children of Israel" did serve God then God would remove the current inhabitants from the "Promised land".

Exodus 23:31 God did say "And I will set thy bounds from the Red sea even unto the sea of the Philistines;". God did say "and from the desert unto the river:". God did say "for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.". God would set the boundaries of the "Promised Land" from the "Red sea" to the "Philistine sea". God would set the boundaries of the "Promised Land" from the desert to the river.

Exodus 23:32 God did say "Thou shalt make no covenant with them, nor with their gods.". The "children of Israel" should not make covenants with the current inhabitants of the "Promised Land". The "children of Israel" should not worship the gods of the current inhabitants of the "Promised Land".

Exodus 23:33 God did say "They shall not dwell in thy land, lest they make thee sin against me:". God did say "for if thou serve their gods, it will surely be a snare unto thee.". If the "children of Israel" did worship the gods of the current inhabitants of the "Promised Land" then the "children of Israel" could become evil.



Exodus 24:1 God did say "Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;" to Moses. God did say "and worship ye afar off." to Moses. God did tell Moses and Aaron and Nadab and Abihu to approach God for worship. God did tell 70 of the elders of Israel to approach God for worship.

Exodus 24:2 God did say "And Moses alone shall come near the LORD:". God did say "but they shall not come nigh; neither shall the people go up with him.". God would allow Moses only to come near.

Exodus 24:3 Moses did convey the words of God to the "children of Israel". The "children of Israel" did agree to obey the words of God.

Exodus 24:4 Moses did record the words of God in writing in the "book of the covenant". The "book of the covenant" did contain the words of God. Moses did build an altar with twelve pillars for each tribe of Israel.

Exodus 24:5 Moses did send for young men of the "children of Israel". The men did sacrifice oxen as burnt and as peace offerings to God.

Exodus 24:6 Moses did put half of the sacrificial blood in basins. Moses did sprinkle half of the sacrificial blood on the altar.

Exodus 24:7 Moses did read the "book of the covenant" to the "children of Israel". The "children of Israel" did say "All that the LORD hath said will we do, and be obedient.".

Exodus 24:8 Moses did sprinkle the blood from the basins on the "children of Israel". Moses did say "Behold the blood of the covenant, which the LORD hath made with you concerning all these words.". The blood did symbolize the covenant between God and the "children of Israel".

Exodus 24:9 Moses did go up the mountain to God with 70 of the elders of Israel. Moses did go up the mountain to God with Aaron and with Nadab and with Abihu. The men did ascend the mountain to God.

Exodus 24:10 The men did see the God of Israel. God was above a pavement of clear sapphire.

Exodus 24:11 God did not strike the men. The men did see God. The men did eat and did drink.

Exodus 24:12 God did say "Come up to me into the mount, and be there:" to Moses. God did tell Moses to come near to God. God did say "and I will give thee tables of stone, and a law, and commandments which I have written;" to Moses. God did say "that thou mayest teach them.". God would give Moses tablets of stone with the commandments.

Exodus 24:13 Moses did rise. Joshua did rise. Moses did ascend the mountain to God.

Exodus 24:14 Moses did say "Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you:" to the elders. Moses did say "if any man have any matters to do, let him come unto them." to the elders. Moses did tell the elders to wait for the return of Moses.

Exodus 24:15 A cloud did cover the mountain. Moses did ascend the mountain into the cloud.

Exodus 24:16 God did descend onto "Mount Sinai" in a cloud. The cloud did cover the "Mount Sinai" for 6 days. God did call Moses from inside the cloud on the seventh day.

Exodus 24:17 The "children of Israel" did see God as a raging fire on the top of the "Mount Sinai".

Exodus 24:18 Moses did go into the cloud. Moses was in the cloud on "Mount Sinai" for 40 days and for 40 nights.



Exodus 25:1 God did speak to Moses.

Exodus 25:2 God did say "Speak unto the children of Israel, that they bring me an offering:" to Moses. God did say "of every man that giveth it willingly with his heart ye shall take my offering." to Moses. The "children of Israel" should bring an offering to God.

Exodus 25:3 God did say "And this is the offering which ye shall take of them; gold, and silver, and brass," to Moses. The "children of Israel" should offer gold and silver and brass to God.

Exodus 25:4 God did say "And blue, and purple, and scarlet, and fine linen, and goats' hair," to Moses. The "children of Israel" should offer linen of blue and of purple and of scarlet color and of hair of goats to God.

Exodus 25:5 God did say "And rams' skins dyed red, and badgers' skins, and shittim wood," to Moses. The "children of Israel" should offer skins of rams in the color of red to God. The "children of Israel" should offer skins of badgers to God. The "children of Israel" should offer "shittim wood" to God.

Exodus 25:6 God did say "Oil for the light, spices for anointing oil, and for sweet incense," to Moses. The "children of Israel" should offer lantern oil to God. The "children of Israel" should offer sweet incense to God. The "children of Israel" should offer spices to God.

Exodus 25:7 God did say "Onyx stones, and stones to be set in the ephod, and in the breastplate." to Moses. The "children of Israel" should offer precious gems to God.

Exodus 25:8 God did say "And let them make me a sanctuary; that I may dwell among them." to Moses. The "children of Israel" should create a sanctuary for God.

Exodus 25:9 God did say "According to all that I shew thee, after the pattern of the tabernacle," to Moses. God did say "and the pattern of all the instruments thereof, even so shall ye make it." to Moses. The "children of Israel" should make a tabernacle according to the designs from God.

Exodus 25:10 A cubit is 18 inches. A cubit is 46 centimeters. A cubit is measured from the elbow to the tip of the hand. God did say "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof," to Moses. God did say "and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." to Moses. The "children of Israel" should make an "Ark of the Covenant" of shittim wood. The "Ark of the Covenant" should measure 2.5 cubits in length. The "Ark of the Covenant" should measure 1.5 cubits in width. The "Ark of the Covenant" should measure 1.5 cubits in height.

Exodus 25:11 God did say "And thou shalt overlay it with pure gold, within and without shalt thou overlay it" to Moses. God did say "and shalt make upon it a crown of gold round about." to Moses. The "Ark of the Covenant" should be covered in pure gold. The "Ark of the Covenant" should have a crown of gold.

Exodus 25:12 God did say "And thou shalt cast four rings of gold for it, and put them in the four corners thereof;" to Moses. God did say "and two rings shall be in the one side of it, and two rings in the other side of it." to Moses. The "Ark of the Covenant" should have 2 gold rings on each side. The "Ark of the Covenant" should have 1 gold ring on each corner.

Exodus 25:13 God did say "And thou shalt make staves of shittim wood, and overlay them with gold." to Moses. The "Ark of the Covenant" should have 2 staves. The staves should be made of shittim wood. The staves should be covered in gold.

Exodus 25:14 God did say "And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them." to Moses. The staves should be placed into the sides of the "Ark of the Covenant". The staves are used to carry the "Ark of the Covenant".

Exodus 25:15 God did say "The staves shall be in the rings of the ark: they shall not be taken from it." to Moses. The staves should not be removed from the "Ark of the Covenant".

Exodus 25:16 God did say "And thou shalt put into the ark the testimony which I shall give thee." to Moses. The "Ark of the Covenant" should contain the words of God.

Exodus 25:17 God did say "And thou shalt make a mercy seat of pure gold:" to Moses. God did say "two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." to Moses. The "Mercy Seat" should be created from pure gold. The "Mercy Seat" should measure 2.5 cubits in length. The "Mercy Seat" should measure 1.5 cubits in width.

Exodus 25:18 A cherubim does have the shape of a portly human with 2 wings. "Hammered gold" is gold. "Hammered gold" is formed by hammer. "Hammered gold" is shaped by hammer. God did say "And thou shalt make two cherubims of gold, of beaten work shalt thou make them," to Moses. God did say "in the two ends of the mercy seat." to Moses. The "Mercy Seat" should have 2 cherubims of "hammered gold" on 2 opposing ends of the "Mercy Seat".

Exodus 25:19 God did say "And make one cherub on the one end, and the other cherub on the other end:" to Moses. God did say "even of the mercy seat shall ye make the cherubims on the two ends thereof." to Moses.

Exodus 25:20 God did say "And the cherubims shall stretch forth their wings on high," to Moses. God did say "covering the mercy seat with their wings, and their faces shall look one to another;" to Moses. God did say "toward the mercy seat shall the faces of the cherubims be." to Moses. The cherubims should cover the "Mercy Seat" with the outstretched wings of the cherubims. The cherubims should face each other. The cherubims should face the "Mercy Seat".

Exodus 25:21 God did say "And thou shalt put the mercy seat above upon the ark;" to Moses. God did say "and in the ark thou shalt put the testimony that I shall give thee." to Moses. The "Mercy Seat" should cover the "Ark of the Covenant".

Exodus 25:22 God did say "And there I will meet with thee, and I will commune with thee from above the mercy seat," to Moses. God did say "from between the two cherubims which are upon the ark of the testimony," to Moses. God did say "of all things which I will give thee in commandment unto the children of Israel." to Moses. God would commune with Moses from the space between the cherubims above the "Mercy Seat" on top of the "Ark of the Covenant".

Exodus 25:23 God did say "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof," to Moses. God did say "and a cubit the breadth thereof, and a cubit and a half the height thereof." to Moses. A table should be made of shittim wood. The table should measure 2 cubits in length. The table should measure 1 cubit in width. The table should measure 1.5 cubits in height.

Exodus 25:24 God did say "And thou shalt overlay it with pure gold, and make thereto a crown of gold round about." to Moses. The table should be covered in gold. The table should contain a crown of gold.

Exodus 25:25 God did say "And thou shalt make unto it a border of an hand breadth round about," to Moses. God did say "and thou shalt make a golden crown to the border thereof round about." to Moses. The border should encircle the table with a width of a hand. The border should contain the golden crown.

Exodus 25:26 God did say "And thou shalt make for it four rings of gold," to Moses. God did say "and put the rings in the four corners that are on the four feet thereof." to Moses. The table should have 4 rings. The table should have 1 ring on each foot of the table.

Exodus 25:27 God did say "Over against the border shall the rings be for places of the staves to bear the table." to Moses. The rings should be against the border for the staves to carry the table.

Exodus 25:28 God did say "And thou shalt make the staves of shittim wood, and overlay them with gold," to Moses. God did say "that the table may be borne with them." to Moses. The table should have 2 staves of shittim wood to carry the table. The staves should be covered in gold.

Exodus 25:29 God did say "And thou shalt make the dishes thereof, and spoons thereof," to Moses. God did say "and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them." to Moses. The dishes should be made of pure gold. The covers should be made of pure gold. The bowls should be made of pure gold. The spoons should be made of pure gold.

Exodus 25:30 God did say "And thou shalt set upon the table shewbread before me alway." to Moses. The shewbread should be set on the table always.

Exodus 25:31 God did say "And thou shalt make a candlestick of pure gold:" to Moses. God did say "of beaten work shall the candlestick be made:" to Moses. God did say "his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." to Moses. The candlestick is also known as a Menorah. A candlestick should be made of "hammered gold". The candlestick should have a shaft and branches and bowls and knops and flowers.

Exodus 25:32 God did say "And six branches shall come out of the sides of it;" to Moses. God did say "three branches of the candlestick out of the one side," to Moses. God did say "and three branches of the candlestick out of the other side:" to Moses. The candlestick should have 6 branches. The candlestick should have 3 branches on 2 opposing sides.

Exodus 25:33 God did say "Three bowls made like unto almonds, with a knop and a flower in one branch;" to Moses. God did say "and three bowls made like almonds in the other branch, with a knop and a flower:" to Moses. God did say "so in the six branches that come out of the candlestick." to Moses. The candlestick should have a bowl in the shape of the blossom of almond with buds and with petals on each branch.

Exodus 25:34 God did say "And in the candlesticks shall be four bowls made like unto almonds," to Moses. God did say "with their knops and their flowers." to Moses. The candlestick should have 4 bowls in the shape of the blossom of almond with buds and with petals at the base of the candlestick.

Exodus 25:35 God did say "And there shall be a knop under two branches of the same," to Moses. God did say "and a knop under two branches of the same, and a knop under two branches of the same," to Moses. God did say "according to the six branches that proceed out of the candlestick." to Moses. A knob does connect 2 branches on the candlestick. A knob does connect 2 branches under the first knob on the candlestick. A knob does connect 2 branches under the second knob on the candlestick.

Exodus 25:36 God did say "Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold." to Moses. The branches should end at the same height. The candlestick should be created with the branches from a single piece of "hammered gold".

Exodus 25:37 God did say "And thou shalt make the seven lamps thereof:" to Moses. God did say "and they shall light the lamps thereof, that they may give light over against it." to Moses. The candlestick should have 7 candles. A candle should reside in each bowl on each branch of the candlestick. A candle should reside in the center bowl on the candlestick. The candles should be lit.

Exodus 25:38 God did say "And the tongs thereof, and the snuffdishes thereof, shall be of pure gold." to Moses. The tongs should be made of pure gold. The snuffer should be made of pure gold.

Exodus 25:39 God did say "Of a talent of pure gold shall he make it, with all these vessels." to Moses. A talent is equal to 75 pounds. The candlestick will require a talent of gold to create the candlestick and the utensils.

Exodus 25:40 God did say "And look that thou make them after their pattern, which was shewed thee in the mount." to Moses. The candlestick should be made according to the design from God.



Exodus 26:1 God did say "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen," to Moses. God did say "and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." to Moses. The tabernacle should be made of 10 curtains of twined linen. The linen should be the color of blue and of purple and of scarlet. The linen should consist of cherubims.

Exodus 26:2 God did say "The length of one curtain shall be eight and twenty cubits," to Moses. God did say "and the breadth of one curtain four cubits:" to Moses. God did say "and every one of the curtains shall have one measure." to Moses. The curtain should measure 28 cubits in length for each curtain. The curtain should measure 4 cubits in width for each curtain.

Exodus 26:3 God did say "The five curtains shall be coupled together one to another;" to Moses. God did say "and other five curtains shall be coupled one to another." to Moses. The curtains should be joined in 2 groups of 5 curtains to create 2 "curtain group".

Exodus 26:4 God did say "And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling;" to Moses. God did say "and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second." to Moses. The "curtain group" should contain loops of blue yarn on the edge of the end "curtain group".

Exodus 26:5 God did say "Fifty loops shalt thou make in the one curtain," to Moses. God did say "and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second;" to Moses. God did say "that the loops may take hold one of another." to Moses. A "curtain group" should contain 50 loops in each "curtain group". The loops must be opposite in a "curtain group" from the loops in the other "curtain group".

Exodus 26:6 God did say "And thou shalt make fifty taches of gold," to Moses. God did say "and couple the curtains together with the taches: and it shall be one tabernacle." to Moses. The "curtain group" should be joined with 50 clasps of gold to form a single unit.

Exodus 26:7 God did say "And thou shalt make curtains of goats' hair to be a covering upon the tabernacle:" to Moses. God did say "eleven curtains shalt thou make." to Moses. The tabernacle should be covered with 11 "goat hair curtain".

Exodus 26:8 God did say "The length of one curtain shall be thirty cubits," to Moses. God did say "and the breadth of one curtain four cubits:" to Moses. God did say "and the eleven curtains shall be all of one measure." to Moses. The "goat hair curtain" should measure 30 cubits in length for each "goat hair curtain". The "goat hair curtain" should measure 4 cubits in width for each "goat hair curtain".

Exodus 26:9 God did say "And thou shalt couple five curtains by themselves," to Moses. God did say "and six curtains by themselves," to Moses. God did say "and shalt double the sixth curtain in the forefront of the tabernacle." to Moses. A "goat hair curtain group" should be made from 5 "goat hair curtain". A "goat hair curtain group" should be made from 6 "goat hair curtain" with 1 "goat hair curtain" in a double at the front of the tent. A "goat hair curtain group" is a "curtain group".

Exodus 26:10 God did say "And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling," to Moses. God did say "and fifty loops in the edge of the curtain which coupleth the second." to Moses. The "curtain group" should contain 50 loops on the edge of each "curtain group".

Exodus 26:11 God did say "And thou shalt make fifty taches of brass," to Moses. God did say "and put the taches into the loops, and couple the tent together, that it may be one." to Moses. The "curtain group" should be coupled using 50 clasps of brass to make a single tent.

Exodus 26:12 God did say "And the remnant that remaineth of the curtains of the tent," to Moses. God did say "the half curtain that remaineth, shall hang over the backside of the tabernacle." to Moses. The curtains can have remnants. The remnants should drape over the rear of the tabernacle by 3 cubits.

Exodus 26:13 God did say "And a cubit on the one side," to Moses. God did say "and a cubit on the other side of that which remaineth in the length of the curtains of the tent," to Moses. God did say "it shall hang over the sides of the tabernacle on this side and on that side, to cover it." to Moses. The remnants should drape over the sides of the tabernacle by 1 cubit.

Exodus 26:14 God did say "And thou shalt make a covering for the tent of rams' skins dyed red," to Moses. God did say "and a covering above of badgers' skins." to Moses. The tabernacle should be covered with the skin of rams in the color of red. The tabernacle should be covered with the skin of badgers on the skin of rams.

Exodus 26:15 God did say "And thou shalt make boards for the tabernacle of shittim wood standing up." to Moses. The tabernacle should have upright boards of shittim wood.

Exodus 26:16 God did say "Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board." to Moses. The boards should measure 10 cubits in length for each board. A board should measure 1.5 cubits in width for 1 board.

Exodus 26:17 God did say "Two tenons shall there be in one board, set in order one against another:" to Moses. God did say "thus shalt thou make for all the boards of the tabernacle." to Moses. A board should contain 2 tenons for each board.

Exodus 26:18 God did say "And thou shalt make the boards for the tabernacle," to Moses. God did say "twenty boards on the south side southward." to Moses. The tabernacle should have 20 boards on the south side of the tabernacle.

Exodus 26:19 God did say "And thou shalt make forty sockets of silver under the twenty boards;" to Moses. God did say "two sockets under one board for his two tenons, and two sockets under another board for his two tenons." to Moses. The tabernacle should have 40 sockets of silver under the 20 boards on the south side. A socket should match the tenon in each board.

Exodus 26:20 God did say "And for the second side of the tabernacle on the north side there shall be twenty boards:" to Moses. The tabernacle should have 20 boards on the north side of the tabernacle.

Exodus 26:21 God did say "And their forty sockets of silver; two sockets under one board, and two sockets under another board." to Moses. The tabernacle should have 40 sockets of silver under the 20 boards on the north side. A socket should match the tenon in each board.

Exodus 26:22 God did say "And for the sides of the tabernacle westward thou shalt make six boards." to Moses. The tabernacle should have 6 boards on the west side of the tabernacle.

Exodus 26:23 God did say "And two boards shalt thou make for the corners of the tabernacle in the two sides." to Moses. The tabernacle should have a 2 boards for the 2 sides on the corners of the tabernacle. The tabernacle should have doubled boards in the corners.

Exodus 26:24 God did say "And they shall be coupled together beneath," to Moses. God did say "and they shall be coupled together above the head of it unto one ring:" to Moses. God did say "thus shall it be for them both; they shall be for the two corners." to Moses. The boards should be joined at the top with a ring in the corners. The boards should be matched at the bottom in the corners.

Exodus 26:25 God did say "And they shall be eight boards, and their sockets of silver, sixteen sockets;" to Moses. God did say "two sockets under one board, and two sockets under another board." to Moses. The boards should be 8 in number. The sockets should be 16 in number. The boards should have 2 sockets for each board.

Exodus 26:26 God did say "And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle," to Moses. The tabernacle should have 15 crossbars of shittim wood for the 3 sides of the tabernacle. The crossbars should number 5 on each side.

Exodus 26:27 God did say "And five bars for the boards of the other side of the tabernacle," to Moses. God did say "and five bars for the boards of the side of the tabernacle, for the two sides westward." to Moses.

Exodus 26:28 God did say "And the middle bar in the midst of the boards shall reach from end to end." to Moses. The crossbar should span from end to end in the middle on each side.

Exodus 26:29 God did say "And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars:" to Moses. God did say "and thou shalt overlay the bars with gold." to Moses. The boards should be covered with gold. The crossbars should be covered with gold.

Exodus 26:30 God did say "And thou shalt rear up the tabernacle" to Moses. God did say "according to the fashion thereof which was shewed thee in the mount." to Moses. The tabernacle should be raised according to the designs from God.

Exodus 26:31 God did say "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work:" to Moses. God did say "with cherubims shall it be made:" to Moses. A veil should be made of blue and of purple and of scarlet with cherubims.

Exodus 26:32 God did say "And thou shalt hang it upon four pillars of shittim wood overlaid with gold:" to Moses. God did say "their hooks shall be of gold, upon the four sockets of silver." to Moses. The veil should be hung upon 4 pillars of shittim wood. The pillars should be covered in gold. The hooks should be made of gold. The sockets should be made of silver.

Exodus 26:33 God did say "And thou shalt hang up the vail under the taches," to Moses. God did say "that thou mayest bring in thither within the vail the ark of the testimony:" to Moses. God did say "and the vail shall divide unto you between the holy place and the most holy." to Moses. The veil should divide the holy part of the tabernacle from the most holy part of the tabernacle. The veil should be hung under the taches. The "Ark of the Covenant" should be brought into the tabernacle behind the veil.

Exodus 26:34 God did say "And thou shalt put the mercy seat upon the ark of the testimony in the most holy place." to Moses. The "Mercy Seat" should be placed upon the "Ark of the Covenant" in the most holy place.

Exodus 26:35 God did say "And thou shalt set the table without the vail, and the candlestick over against the table" to Moses. God did say "on the side of the tabernacle toward the south: and thou shalt put the table on the north side." to Moses.

Exodus 26:36 God did say "And thou shalt make an hanging for the door of the tent," to Moses. God did say "of blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

to Moses. The tabernacle should have a hanging door of blue and of purple and of scarlet linen with needlework.

Exodus 26:37 God did say "And thou shalt make for the hanging five pillars of shittim wood," to Moses. God did say "and overlay them with gold, and their hooks shall be of gold:" to Moses. God did say "and thou shalt cast five sockets of brass for them." to Moses. The pillars should be covered in gold. The hooks should be covered in gold. The sockets should be cast in brass for the pillars.



Exodus 27:1 God did say "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad;" to Moses. God did say "the altar shall be foursquare: and the height thereof shall be three cubits." to Moses. An altar should be made of shittim wood. The altar should measure 5 cubits in length. The altar should measure 5 cubits in width. The altar should measure 3 cubits in height. The altar should be square.

Exodus 27:2 God did say "And thou shalt make the horns of it upon the four corners thereof:" to Moses. God did say "his horns shall be of the same: and thou shalt overlay it with brass." to Moses. The altar should have 4 horns on the 4 corners of the altar. The horns should be even on the altar. The altar should be covered in brass.

Exodus 27:3 God did say "And thou shalt make his pans to receive his ashes, and his shovels," to Moses. God did say "and his basons, and his fleshhooks, and his firepans:" to Moses. God did say "all the vessels thereof thou shalt make of brass." to Moses. The altar should have utensils. The utensils should be covered in brass. The utensils should include shovels and basons and fleshhooks and firepans and pans for ashes.

Exodus 27:4 God did say "And thou shalt make for it a grate of network of brass;" to Moses. God did say "and upon the net shalt thou make four brasen rings in the four corners thereof." to Moses. The altar should have a grate of network of brass with 4 brass rings in the corners of the grate.

Exodus 27:5 God did say "And thou shalt put it under the compass of the altar beneath," to Moses. God did say "that the net may be even to the midst of the altar." to Moses. The grate should rest under the compass of the altar in the middle of the altar.

Exodus 27:6 God did say "And thou shalt make staves for the altar," to Moses. God did say "staves of shittim wood, and overlay them with brass." to Moses. That altar should have staves of shittim wood. The staves should be covered in brass.

Exodus 27:7 God did say "And the staves shall be put into the rings," to Moses. God did say "and the staves shall be upon the two sides of the altar, to bear it." to Moses. The staves should be inserted into the rings to carry the altar.

Exodus 27:8 God did say "Hollow with boards shalt thou make it:" to Moses. God did say "as it was shewed thee in the mount, so shall they make it." to Moses. The altar should be hollow with boards. The altar should be made according to the design from God.

Exodus 27:9 God did say "And thou shalt make the court of the tabernacle:" to Moses. God did say "for the south side southward there shall be hangings" to Moses. God did say "for the court of fine twined linen of an hundred cubits long for one side:" to Moses. The tabernacle should have a court on the south side of the tabernacle. The court should have draperies of linen 100 cubits in length. The court should measure 100 cubits in length on the south side.

Exodus 27:10 God did say "And the twenty pillars thereof and their twenty sockets shall be of brass;" to Moses. God did say "the hooks of the pillars and their fillets shall be of silver." to Moses. The court should have 20 pillars with 20 sockets of brass. The pillars should have hooks and fillets of silver.

Exodus 27:11 God did say "And likewise for the north side in length there shall be hangings of an hundred cubits long," to Moses. God did say "and his twenty pillars and their twenty sockets of brass;" to Moses. God did say "the hooks of the pillars and their fillets of silver." to Moses. The tabernacle should have a court on the north side of the tabernacle. The court should have draperies of linen 100 cubits in length. The court should measure 100 cubits in length on the north side. The court should have 20 pillars with 20 sockets of brass. The pillars should have hooks and fillets of silver.

Exodus 27:12 God did say "And for the breadth of the court on the west side shall be hangings of fifty cubits:" to Moses. God did say "their pillars ten, and their sockets ten." to Moses. The tabernacle should have a court on the west side of the tabernacle. The court should have draperies of linen 50 cubits in length. The court should measure 50 cubits in width on the west side. The court should have 10 pillars with 10 sockets of brass.

Exodus 27:13 God did say "And the breadth of the court on the east side eastward shall be fifty cubits." to Moses. The court should measure 50 cubits in width on the east side.

Exodus 27:14 God did say "The hangings of one side of the gate shall be fifteen cubits:" to Moses. God did say "their pillars three, and their sockets three." to Moses. The draperies should measure 15 cubits on each side of the gate. The gate should have 3 pillars with 3 sockets on each side of the gate.

Exodus 27:15 God did say "And on the other side shall be hangings fifteen cubits:" to Moses. God did say "their pillars three, and their sockets three." to Moses.

Exodus 27:16 God did say "And for the gate of the court shall be an hanging of twenty cubits," to Moses. God did say "of blue, and purple, and scarlet, and fine twined linen, wrought with needlework:" to Moses. God did say "and their pillars shall be four, and their sockets four." to Moses. The gate will have draperies of 20 cubits of blue and of purple and of scarlet linen with needlework. The gate should have 4 pillars with 4 sockets.

Exodus 27:17 God did say "All the pillars round about the court shall be filleted with silver;" to Moses. God did say "their hooks shall be of silver, and their sockets of brass." to Moses. The pillars should be filleted with silver on the court. The pillars should have hooks of silver and sockets of brass.

Exodus 27:18 God did say "The length of the court shall be an hundred cubits, and the breadth fifty every where," to Moses. God did say "and the height five cubits of fine twined linen, and their sockets of brass." to Moses. The court should measure 100 cubits in length. The court should measure 50 cubits in width. The court should measure 5 cubits in height of twined linen with sockets of brass.

Exodus 27:19 God did say "All the vessels of the tabernacle in all the service thereof, and all the pins thereof," to Moses. God did say "and all the pins of the court, shall be of brass." to Moses. The vessels should be made of brass in the tabernacle. The pins should be made of brass in the tabernacle. The pins should be made of brass in the court.

Exodus 27:20 God did say "And thou shalt command the children of Israel," to Moses. God did say "that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." to Moses. The "children of Israel" should use olive oil for the candles. The candles should burn always.

Exodus 27:21 God did say "In the tabernacle of the congregation without the vail, which is before the testimony," to Moses. God did say "Aaron and his sons shall order it from evening to morning before the LORD:" to Moses. God did say "it shall be a statute for ever unto their generations on the behalf of the children of Israel." to Moses. The "children of Israel" should burn the candles in the tabernacle in front of the veil from evening to morning.



Exodus 28:1 God did say "And take thou unto thee Aaron thy brother, and his sons with him," to Moses. God did say "from among the children of Israel, that he may minister unto me in the priest's office," to Moses. God did say "even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." to Moses. Aaron would be allowed to minister to God in the office of the priest in the tabernacle. Nadab would be allowed to minister to God in the office of the priest in the tabernacle. Abihu would be allowed to minister to God in the office of the priest in the tabernacle. Eleazar would be allowed to minister to God in the office of the priest in the tabernacle. Ithamar would be allowed to minister to God in the office of the priest in the tabernacle.

Exodus 28:2 God did say "And thou shalt make holy garments for Aaron thy brother for glory and for beauty." to Moses. The garments should be made for Aaron for glory and for beauty.

Exodus 28:3 God did say "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom," to Moses. God did say "that they may make Aaron's garments

to consecrate him," to Moses. God did say "that he may minister unto me in the priest's office." to Moses. Aaron would wear garments to minister to God in the office of the priest.

Exodus 28:4 God did say "And these are the garments which they shall make;" to Moses. God did say "a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle:" to Moses. God did say "and they shall make holy garments for Aaron thy brother, and his sons," to Moses. God did say "that he may minister unto me in the priest's office." to Moses. The garments should have a breastplate and an ephod and a robe and a mitre and a girdle and a coat with embroidery. The garments should be made for Aaron and the sons of Aaron.

Exodus 28:5 God did say "And they shall take gold, and blue, and purple, and scarlet, and fine linen." to Moses.

Exodus 28:6 God did say "And they shall make the ephod of gold, of blue, and of purple, of scarlet," to Moses. God did say "and fine twined linen, with cunning work." to Moses. The ephod should consist of gold and of purple and of blue and of scarlet linen.

Exodus 28:7 God did say "It shall have the two shoulderpieces thereof joined at the two edges thereof;" to Moses. God did say "and so it shall be joined together." to Moses. The ephod should have 2 shoulderpieces that are joined at the edges.

Exodus 28:8 God did say "And the curious girdle of the ephod, which is upon it, shall be of the same," to Moses. God did say "according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen." to Moses. The girdle should consist of gold and of purple and of blue and of scarlet linen.

Exodus 28:9 God did say "And thou shalt take two onyx stones, and grave on them the names of the children of Israel:" to Moses. "Onyx stone" should have engravings of the names of the "children of Israel".

Exodus 28:10 God did say "Six of their names on one stone, and the other six names of the rest on the other stone," to Moses. God did say "according to their birth." to Moses. The names should be engraved in group of 6 on each stone according to birth.

Exodus 28:11 God did say "With the work of an engraver in stone, like the engravings of a signet," to Moses. God did say "shalt thou engrave the two stones with the names of the children of Israel:" to Moses. God did say "thou shalt make them to be set in ouches of gold." to Moses. The "onyx stone" should be set in ouches of gold.

Exodus 28:12 God did say "And thou shalt put the two stones upon the shoulders of the ephod" to Moses. God did say "for stones of memorial unto the children of Israel:" to Moses. God did say "and Aaron shall bear their names before the LORD upon his two shoulders for a memorial." to Moses. The ephod should hold the "onyx stones" in the shoulders.

Exodus 28:13 God did say "And thou shalt make ouches of gold;" to Moses. Ouches should be made of gold.

Exodus 28:14 God did say "And two chains of pure gold at the ends; of wreathen work shalt thou make them," to Moses. God did say "and fasten the wreathen chains to the ouches." to Moses. The ouches should have a chain of gold at each end of the ouche.

Exodus 28:15 God did say "And thou shalt make the breastplate of judgment with cunning work;" to Moses. God did say "after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet," to Moses. God did say "and of fine twined linen, shalt thou make it." to Moses. The "breastplate of judgment" is a breastplate. The "breastplate of judgment" should consist of gold and of purple and of blue and of scarlet linen.

Exodus 28:16 God did say "Foursquare it shall be being doubled;" to Moses. God did say "a span shall be the length thereof, and a span shall be the breadth thereof." to Moses. The "breastplate of judgment" should be doubled into a square.

Exodus 28:17 God did say "And thou shalt set in it settings of stones, even four rows of stones:" to Moses. God did say "the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row." to Moses. The "breastplate of judgment" should have 4 rows of stones. The "breastplate of judgment" should have stones of sardius and of topaz and of carbuncle in the first row of stones.

Exodus 28:18 God did say "And the second row shall be an emerald, a sapphire, and a diamond." to Moses. The "breastplate of judgment" should have stones of emerald and of sapphire and of diamond in the second row of stones.

Exodus 28:19 God did say "And the third row a ligure, an agate, and an amethyst." to Moses. The "breastplate of judgment" should have stones of ligure and of agate and of amethyst in the third row of stones.

Exodus 28:20 God did say "And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings." to Moses. The "breastplate of judgment" should have stones of beryl and of onyx and of jasper in the fourth row of stones. The "breastplate of judgment" should have the rows of stones set in gold enclosures.

Exodus 28:21 God did say "And the stones shall be with the names of the children of Israel," to Moses. God did say "twelve, according to their names, like the engravings of a signet;" to Moses. God did say "every one with his name shall they be according to the twelve tribes." to Moses. The "breastplate of judgment" should have a name of the 12 "children of Israel" on the 12 stones. The "breastplate of judgment" should have 1 name for a stone.

Exodus 28:22 God did say "And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold." to Moses. The "breastplate of judgment" should have chains of gold in wreaths.

Exodus 28:23 God did say "And thou shalt make upon the breastplate two rings of gold," to Moses. God did say "and shalt put the two rings on the two ends of the breastplate." to Moses.

The "breastplate of judgment" should have a ring of gold on the 2 ends of the "breastplate of judgment".

Exodus 28:24 God did say "And thou shalt put the two wreathen chains of gold in the two rings" to Moses. God did say "which are on the ends of the breastplate." to Moses. The rings should hold the chains of gold.

Exodus 28:25 God did say "And the other two ends of the two wreathen chains thou shalt fasten in the two ouches," to Moses. God did say "and put them on the shoulderpieces of the ephod before it." to Moses. The chains should be attached in 2 settings. The chains should be connected to the ephod at the shoulderpieces.

Exodus 28:26 God did say "And thou shalt make two rings of gold," to Moses. God did say "and thou shalt put them upon the two ends of the breastplate in the border thereof," to Moses. God did say "which is in the side of the ephod inward." to Moses. The "breastplate of judgment" should have 1 ring of gold on the 2 ends of the "breastplate of judgment" in the border towards the inside of the ephod.

Exodus 28:27 God did say "And two other rings of gold thou shalt make, and shalt put them on the two sides" to Moses. God did say "of the ephod underneath, toward the forepart thereof, over against the other coupling thereof," to Moses. God did say "above the curious girdle of the ephod." to Moses. The "breastplate of judgment" should have 1 ring of gold on the 2 ends of the "breastplate of judgment" above the girdle.

Exodus 28:28 God did say "And they shall bind the breastplate by the rings thereof unto the rings of the ephod" to Moses. God did say "with a lace of blue, that it may be above the curious girdle of the ephod," to Moses. God did say "and that the breastplate be not loosed from the ephod." to Moses. The "breastplate of judgment" should be bound to the ephod with the rings and with a lace of blue.

Exodus 28:29 God did say "And Aaron shall bear the names of the children of Israel" to Moses. God did say "in the breastplate of judgment upon his heart, when he goeth in unto the holy place," to Moses. God did say "for a memorial before the LORD continually." to Moses. Aaron should have the names of the "children of Israel" over the heart of Aaron in the "breastplate of judgment". Aaron should wear the "breastplate of judgment" to minister to God always.

Exodus 28:30 God did say "And thou shalt put in the breastplate of judgment the Urim and the Thummim;" to Moses. God did say "and they shall be upon Aaron's heart, when he goeth in before the LORD:" to Moses. God did say "and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually." to Moses. The "breastplate of judgment" should host the Urim and the Thummim over the heart of Aaron.

Exodus 28:31 God did say "And thou shalt make the robe of the ephod all of blue." to Moses. The "robe of the ephod" should be in blue.

Exodus 28:32 God did say "And there shall be an hole in the top of it, in the midst thereof:" to Moses. God did say "it shall have a binding of woven work round about the hole of it," to Moses. God did say "as it were the hole of an habergeon, that it be not rent." to Moses. The "robe of the ephod" is a robe. The "robe of the ephod" should have a hole in the middle with woven edges.

Exodus 28:33 God did say "And beneath upon the hem of it thou shalt make pomegranates" to Moses. God did say "of blue, and of purple, and of scarlet, round about the hem thereof;" to Moses. God did say "and bells of gold between them round about:" to Moses. The "robe of the ephod" should have pomegranates of blue and of purple and of scarlet in the hem. The "robe of the ephod" should have bells of gold to alternate between the pomegranates in the hem.

Exodus 28:34 God did say "A golden bell and a pomegranate, a golden bell and a pomegranate," to Moses. God did say "upon the hem of the robe round about." to Moses.

Exodus 28:35 God did say "And it shall be upon Aaron to minister:" to Moses. God did say "and his sound shall be heard when he goeth in unto the holy place before the LORD," to Moses. God did say "and when he cometh out, that he die not." to Moses. Aaron should wear the "robe of the ephod" to minister to God.

Exodus 28:36 God did say "And thou shalt make a plate of pure gold, and grave upon it," to Moses. God did say "like the engravings of a signet, HOLY TO THE LORD." to Moses. A plate should be engraved with "HOLY TO THE LORD".

Exodus 28:37 God did say "And thou shalt put it on a blue lace, that it may be upon the mitre;" to Moses. God did say "upon the forefront of the mitre it shall be." to Moses. The plate should be set on a lace of blue on the front of the mitre.

Exodus 28:38 God did say "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things," to Moses. God did say "which the children of Israel shall hallow in all their holy gifts;" to Moses. God did say "and it shall be always upon his forehead, that they may be accepted before the LORD." to Moses. Aaron should wear the mitre on the head of Aaron with the plate in the front.

Exodus 28:39 God did say "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen," to Moses. God did say "and thou shalt make the girdle of needlework." to Moses. The coat should be embroidered in fine linen. The mitre should be embroidered in fine linen. The girdle should be made of needlework.

Exodus 28:40 God did say "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles," to Moses. God did say "and bonnets shalt thou make for them, for glory and for beauty." to Moses. The coats should be made for the sons of Aaron. The girdles should be made for the sons of Aaron. The bonnets should be made for the sons of Aaron.

Exodus 28:41 God did say "And thou shalt put them upon Aaron thy brother, and his sons with him;" to Moses. God did say "and shalt anoint them, and consecrate them, and sanctify them," to Moses. God did say "that they may minister unto me in the priest's office." to Moses. If Aaron is

consecrated and anointed then Aaron can minister to God in the "priest's office". If "sons of Aaron" are consecrated and anointed then the "sons of Aaron" can minister to God in the "priest's office".

Exodus 28:42 God did say "And thou shalt make them linen breeches to cover their nakedness;" to Moses. God did say "from the loins even unto the thighs they shall reach:" to Moses. The breeches should be made to reach from the loins to the thigh.

Exodus 28:43 God did say "And they shall be upon Aaron, and upon his sons," to Moses. God did say "when they come in unto the tabernacle of the congregation," to Moses. God did say "or when they come near unto the altar to minister in the holy place;" to Moses. God did say "that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him." to Moses. Aaron should wear the breeches to minister to God. The "sons of Aaron" should wear the breeches to minister to God.



Exodus 29:1 God did say "And this is the thing that thou shalt do unto them to hallow them," to Moses. God did say "to minister unto me in the priest's office:" to Moses. God did say "Take one young bullock, and two rams without blemish," to Moses. Moses should gather a young bullock and 2 rams without blemish.

Exodus 29:2 God did say "And unleavened bread, and cakes unleavened tempered with oil," to Moses. God did say "and wafers unleavened anointed with oil: of wheaten flour shalt thou make them." to Moses. Moses should collect "unleavened bread" and unleavened cakes with oil and wafers with oil.

Exodus 29:3 God did say "And thou shalt put them into one basket," to Moses. God did say "and bring them in the basket, with the bullock and the two rams." to Moses. Moses should put the bread in one basket. Moses should take the basket and the animals to the tabernacle.

Exodus 29:4 God did say "And Aaron and his sons thou shalt bring unto the door of the" to Moses. God did say "tabernacle of the congregation, and shalt wash them with water." to Moses. Moses should bring Aaron and the sons of Aaron to the tabernacle. Moses should wash the men with water.

Exodus 29:5 God did say "And thou shalt take the garments, and put upon Aaron the coat," to Moses. God did say "and the robe of the ephod, and the ephod, and the breastplate," to Moses. God did say "and gird him with the curious girdle of the ephod:" to Moses. Moses should dress Aaron in the coat and in the robe and in the ephod and in the girdle and in the breastplate.

Exodus 29:6 God did say "And thou shalt put the mitre upon his head, and put the holy crown upon the mitre." to Moses. Moses should place the mitre on the head of Aaron. Moses should place a crown on the mitre on the head of Aaron.

Exodus 29:7 God did say "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." to Moses. An "anointing oil" is an oil to use in "religious practice". Moses should pour an "anointing oil" on the head of Aaron.

Exodus 29:8 God did say "And thou shalt bring his sons, and put coats upon them." to Moses. The "sons of Aaron" are the sons of Aaron. Moses should dress the sons of Aaron in coats.

Exodus 29:9 God did say "And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them:" to Moses. God did say "and the priest's office shall be theirs for a perpetual statute:" to Moses. God did say "and thou shalt consecrate Aaron and his sons." to Moses. Moses should dress the sons of Aaron in girdles and in bonnets. Moses should consecrate Aaron and the sons of Aaron.

Exodus 29:10 God did say "And thou shalt cause a bullock to be brought before the tabernacle of the congregation:" to Moses. God did say "and Aaron and his sons shall put their hands upon the head of the bullock." to Moses. Moses should take the bullock into the tabernacle. The bullock should be touched on the head with the hands of Aaron and the sons of Aaron.

Exodus 29:11 God did say "And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation." to Moses. The bullock should be killed by the door of the "tabernacle of the congregation".

Exodus 29:12 God did say "And thou shalt take of the blood of the bullock," to Moses. God did say "and put it upon the horns of the altar with thy finger," to Moses. God did say "and pour all the blood beside the bottom of the altar." to Moses. The altar should be anointed with the blood of the bullock by the finger of Moses. The blood should be poured from the bullock beside the bottom of the altar.

Exodus 29:13 God did say "And thou shalt take all the fat that covereth the inwards," to Moses. God did say "and the caul that is above the liver, and the two kidneys," to Moses. God did say "and the fat that is upon them, and burn them upon the altar." to Moses. A "burnt offering" should be made on the altar with innards and with the caul and with the kidneys and with the fat of the bull.

Exodus 29:14 God did say "But the flesh of the bullock, and his skin, and his dung," to Moses. God did say "shalt thou burn with fire without the camp: it is a sin offering." to Moses. The "burnt offering" should not include the flesh and the skin and the dung of the bull.

Exodus 29:15 God did say "Thou shalt also take one ram;" to Moses. God did say "and Aaron and his sons shall put their hands upon the head of the ram." to Moses. The "first ram" should be touched on the head with the hands of Aaron and the sons of Aaron.

Exodus 29:16 God did say "And thou shalt slay the ram, and thou shalt take his blood," to Moses. God did say "and sprinkle it round about upon the altar." to Moses. The "first ram" should be killed. The altar should be sprinkled with the blood of the "first ram".

Exodus 29:17 God did say "And thou shalt cut the ram in pieces, and wash the inwards of him," to Moses. God did say "and his legs, and put them unto his pieces, and unto his head." to Moses. The "first ram" should be cut into pieces. The pieces should be washed.

Exodus 29:18 God did say "And thou shalt burn the whole ram upon the altar:" to Moses. God did say "it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD." to Moses. A "burnt offering" should be made on the altar to God with all of the pieces of the "first ram".

Exodus 29:19 God did say "And thou shalt take the other ram;" to Moses. God did say "and Aaron and his sons shall put their hands upon the head of the ram." to Moses. The "second ram" should be touched on the head with the hands of Aaron and the sons of Aaron.

Exodus 29:20 God did say "Then shalt thou kill the ram, and take of his blood," to Moses. God did say "and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons," to Moses. God did say "and upon the thumb of their right hand, and upon the great toe of their right foot," to Moses. God did say "and sprinkle the blood upon the altar round about." to Moses. The "second ram" should be killed to collect the blood. The blood should be applied to the tip of the right ear of Aaron. The blood should be applied to the tip of the right ears of the sons of Aaron. The blood should be applied to the thumb of the right hand of Aaron. The blood should be applied to the thumb of the right hands of the sons of Aaron. The blood should be applied to the big toe of the right foot of Aaron. The blood should be applied to the big toe of the right feet of the sons of Aaron. The altar should be sprinkled with the blood of the "second ram".

Exodus 29:21 God did say "And thou shalt take of the blood that is upon the altar," to Moses. God did say "and of the anointing oil, and sprinkle it upon Aaron," to Moses. God did say "and upon his garments, and upon his sons, and upon the garments of his sons with him:" to Moses. God did say "and he shall be hallowed, and his garments, and his sons, and his sons' garments with him." to Moses. Aaron should be sprinkled with the blood and with the "anointing oil" to become hallowed. The "sons of Aaron" should be sprinkled with the blood and with the "anointing oil" to become hallowed.

Exodus 29:22 God did say "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards," to Moses. God did say "and the caul above the liver, and the two kidneys," to Moses. God did say "and the fat that is upon them, and the right shoulder;" to Moses. God did say "for it is a ram of consecration:" to Moses. The "second ram" is a ram of consecration. Moses should collect the innards and the caul and the kidneys and the fat and the right shoulder of the "second ram".

Exodus 29:23 God did say "And one loaf of bread, and one cake of oiled bread," to Moses. God did say "and one wafer out of the basket of the unleavened bread that is before the LORD:" to Moses. Moses should collect one loaf of bread. Moses should collect one cake of bread with oil. Moses should collect one wafer from the basket of "unleavened bread".

Exodus 29:24 God did say "And thou shalt put all in the hands of Aaron, and in the hands of his sons;" to Moses. God did say "and shalt wave them for a wave offering before the LORD." to

Moses. A "wave offering" is an offering to God. A "wave offering" should be performed with the hands of Aaron and with the hands of the "sons of Aaron".

Exodus 29:25 God did say "And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering," to Moses. God did say "for a sweet savour before the LORD: it is an offering made by fire unto the LORD." to Moses. The bread should be burned on the altar as a "burnt offering" to God.

Exodus 29:26 God did say "And thou shalt take the breast of the ram of Aaron's consecration," to Moses. God did say "and wave it for a wave offering before the LORD: and it shall be thy part." to Moses. Moses should wave the breast of the "second ram" as a "wave offering" to God.

Exodus 29:27 God did say "And thou shalt sanctify the breast of the wave offering," to Moses. God did say "and the shoulder of the heave offering," to Moses. God did say "which is waved, and which is heaved up, of the ram of the consecration," to Moses. God did say "even of that which is for Aaron, and of that which is for his sons:" to Moses. A "heave offering" is an offering to God. Moses should sanctify the breast of the "second ram" in the wave offering. Moses should offer the shoulder of the "second ram" in the "heave offering".

Exodus 29:28 God did say "And it shall be Aaron's and his sons' by a statute for ever from the children of Israel:" to Moses. God did say "for it is an heave offering: and it shall be an heave offering from the children of Israel" to Moses. God did say "of the sacrifice of their peace offerings, even their heave offering unto the LORD." to Moses. The "heave offering" should be from the "children of Israel".

Exodus 29:29 God did say "And the holy garments of Aaron shall be his sons' after him," to Moses. God did say "to be anointed therein, and to be consecrated in them." to Moses. The "sons of Aaron" should receive the garments of Aaron after the passing of Aaron. If Aaron does pass then a son will replace Aaron as the priest.

Exodus 29:30 God did say "And that son that is priest in his stead shall put them on seven days," to Moses. God did say "when he cometh into the tabernacle of the congregation to minister in the holy place." to Moses. If a son does replace Aaron as a priest then the son should wear the garments of the priest for 7 days after entering the tabernacle.

Exodus 29:31 God did say "And thou shalt take the ram of the consecration, and seethe his flesh in the holy place." to Moses. The ram should be seethed in the holy place.

Exodus 29:32 God did say "And Aaron and his sons shall eat the flesh of the ram," to Moses. God did say "and the bread that is in the basket by the door of the tabernacle of the congregation." to Moses. Aaron should consume a meal of the flesh of the "second ram" and the bread in the basket by the door of the tabernacle of the congregation. The "sons of Aaron" should consume a meal of the flesh of the "second ram" and the bread in the basket by the door of the tabernacle of the congregation.

Exodus 29:33 God did say "And they shall eat those things wherewith the atonement was made," to Moses. God did say "to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy." to Moses. The meal is holy. The "second ram" should be eaten by the priests only. The bread should be eaten by the priests only.

Exodus 29:34 God did say "And if ought of the flesh of the consecrations, or of the bread, remain unto the morning," to Moses. God did say "then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy." to Moses. The meal should not have leftovers. The leftovers should not be eaten in the morning. The leftovers should be burned in a fire.

Exodus 29:35 God did say "And thus shalt thou do unto Aaron, and to his sons," to Moses. God did say "according to all things which I have commanded thee:" to Moses. God did say "seven days shalt thou consecrate them." to Moses. Aaron should be consecrated for 7 days. The "sons of Aaron" should be consecrated for 7 days.

Exodus 29:36 God did say "And thou shalt offer every day a bullock for a sin offering for atonement:" to Moses. God did say "and thou shalt cleanse the altar, when thou hast made an atonement for it," to Moses. God did say "and thou shalt anoint it, to sanctify it." to Moses. The "offering for atonement" is an offering to God for the atonement of sins. A bullock should be offered as a "offering for atonement" for 7 days. The altar should be cleansed before the "offering for atonement".

Exodus 29:37 God did say "Seven days thou shalt make an atonement for the altar, and sanctify it;" to Moses. God did say "and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." to Moses. The altar would be most holy. If a person does touch the altar then the person would be holy.

Exodus 29:38 God did say "Now this is that which thou shalt offer upon the altar;" to Moses. God did say "two lambs of the first year day by day continually." to Moses. The altar should have 2 young lambs as offering on the altar daily.

Exodus 29:39 God did say "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:" to Moses. The "morning lamb" is a lamb of offering. The "evening lamb" is a lamb of offering. A "morning lamb" should be offered on the altar in the morning. A "evening lamb" should be offered on the altar in the evening.

Exodus 29:40 God did say "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil;" to Moses. God did say "and the fourth part of an hin of wine for a drink offering." to Moses. The "morning lamb" should be offered with a tenth of a deal of flour with a fourth part of a hin of oil.

Exodus 29:41 God did say "And the other lamb thou shalt offer at even," to Moses. God did say "and shalt do thereto according to the meat offering of the morning," to Moses. God did say "and according to the drink offering thereof," to Moses. God did say "for a sweet savour, an offering made by fire unto the LORD." to Moses. The "evening lamb" should be offered with a

tenth of a deal of flour with a fourth part of a hin of oil. The "drink offering" is an offering to God. The "evening lamb" should be offered according to the "drink offering".

Exodus 29:42 God did say "This shall be a continual burnt offering throughout your generations" to Moses. God did say "at the door of the tabernacle of the congregation before the LORD:" to Moses. God did say "where I will meet you, to speak there unto thee." to Moses. The "children of Israel" should practice the "morning lamb" and "evening lamb" offering at the door of the "tabernacle of the congregation" always.

Exodus 29:43 God did say "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." to Moses. The tabernacle would be sanctified by the glory of God.

Exodus 29:44 God did say "And I will sanctify the tabernacle of the congregation, and the altar:" to Moses. God did say "I will sanctify also both Aaron and his sons, to minister to me in the priest's office." to Moses. God would sanctify the "tabernacle of the congregation". God would sanctify the altar in the "tabernacle of the congregation". God would sanctify Aaron and the "sons of Aaron".

Exodus 29:45 God did say "And I will dwell among the children of Israel, and will be their God." to Moses. God would dwell among the "children of Israel".

Exodus 29:46 God did say "And they shall know that I am the LORD their God," to Moses. God did say "that brought them forth out of the land of Egypt, that I may dwell among them:" to Moses. God did say "I am the LORD their God." to Moses.



Exodus 30:1 God did say "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it." to Moses. Moses should create an "altar of incense" of "shittim wood" to burn incense.

Exodus 30:2 God did say "A cubit shall be the length thereof, and a cubit the breadth thereof;" to Moses. God did say "foursquare shall it be: and two cubits shall be the height thereof:" to Moses. God did say "the horns thereof shall be of the same." to Moses. The "altar of incense" should measure 1 cubit in length. The "altar of incense" should measure 1 cubit in width. The "altar of incense" should measure 2 cubits in height. The "altar of incense" should have horns carved into the corners.

Exodus 30:3 God did say "And thou shalt overlay it with pure gold, the top thereof," to Moses. God did say "and the sides thereof round about, and the horns thereof;" to Moses. God did say "and thou shalt make unto it a crown of gold round about." to Moses. The "altar of incense" should be covered in pure gold. The "altar of incense" should have a crown of gold.

Exodus 30:4 God did say "And two golden rings shalt thou make to it under the crown of it," to Moses. God did say "by the two corners thereof, upon the two sides of it shalt thou make it;" to Moses. God did say "and they shall be for places for the staves to bear it withal." to Moses. The "altar of incense" should have 2 gold rings under the crown on the sides by the corners for staves.

Exodus 30:5 God did say "And thou shalt make the staves of shittim wood, and overlay them with gold." to Moses. The staves should be made of "shittim wood" to carry the "altar of incense" in the rings. The staves should be covered in gold.

Exodus 30:6 God did say "And thou shalt put it before the veil that is by the ark of the testimony," to Moses. God did say "before the mercy seat that is over the testimony, where I will meet with thee." to Moses. The "altar of incense" should be placed before the veil by the "Ark of the Covenant" before the "Mercy Seat".

Exodus 30:7 God did say "And Aaron shall burn thereon sweet incense every morning:" to Moses. God did say "when he dresseth the lamps, he shall burn incense upon it." to Moses. Aaron should burn incense on the "altar of incense" every morning always.

Exodus 30:8 God did say "And when Aaron lighteth the lamps at even, he shall burn incense upon it," to Moses. God did say "a perpetual incense before the LORD throughout your generations." to Moses. Aaron should burn incense on the "altar of incense" every evening always.

Exodus 30:9 God did say "Ye shall offer no strange incense thereon, nor burnt sacrifice," to Moses. God did say "nor meat offering; neither shall ye pour drink offering thereon." to Moses. The "altar of incense" should burn incense only.

Exodus 30:10 God did say "And Aaron shall make an atonement upon the horns of it once in a year" to Moses. God did say "with the blood of the sin offering of atonements:" to Moses. God did say "once in the year shall he make atonement upon it throughout your generations:" to Moses. God did say "it is most holy unto the LORD." to Moses. Aaron should atone upon the horns of the "altar of incense" with blood of the "offering for atonement" once in a year.

Exodus 30:11 God did say "And the LORD spake unto Moses, saying," to Moses. God did continue to speak to Moses.

Exodus 30:12 God did say "When thou takest the sum of the children of Israel after their number," to Moses. God did say "then shall they give every man a ransom for his soul unto the LORD, when thou numberest them;" to Moses. God did say "that there be no plague among them, when thou numberest them." to Moses. Moses should take a census of the "children of Israel". God should be offered a ransom from each of the "children of Israel" to avoid a plague.

Exodus 30:13 God did say "This they shall give, every one that passeth among them that are numbered," to Moses. God did say "half a shekel after the shekel of the sanctuary: (a shekel is

twenty gerahs:)" to Moses. God did say "an half shekel shall be the offering of the LORD." to Moses. God should be offered a half a shekel from each of the "children of Israel".

Exodus 30:14 God did say "Every one that passeth among them that are numbered," to Moses. God did say "from twenty years old and above, shall give an offering unto the LORD." to Moses. God should be offered a half a shekel from every person over the age of 20.

Exodus 30:15 God did say "The rich shall not give more, and the poor shall not give less than half a shekel," to Moses. God did say "when they give an offering unto the LORD, to make an atonement for your souls." to Moses. The ransom should be the same between the rich and the poor.

Exodus 30:16 God did say "And thou shalt take the atonement money of the children of Israel," to Moses. God did say "and shalt appoint it for the service of the tabernacle of the congregation;" to Moses. God did say "that it may be a memorial unto the children of Israel before the LORD," to Moses. God did say "to make an atonement for your souls." to Moses. The ransom should be applied to the servicing of the "tabernacle of the congregation".

Exodus 30:17 God did say "And the LORD spake unto Moses, saying," to Moses. God did continue to speak to Moses.

Exodus 30:18 God did say "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal:" to Moses. God did say "and thou shalt put it between the tabernacle of the congregation and the altar," to Moses. God did say "and thou shalt put water therein." to Moses. A laver should be made of brass. The laver should be placed between the "tabernacle of the congregation". The laver should be filled with water.

Exodus 30:19 God did say "For Aaron and his sons shall wash their hands and their feet thereat:" to Moses. Aaron should wash the feet of Aaron in the laver. "Sons of Aaron" should wash the feet of "sons of Aaron" in the laver.

Exodus 30:20 God did say "When they go into the tabernacle of the congregation," to Moses. God did say "they shall wash with water, that they die not;" to Moses. God did say "or when they come near to the altar to minister, to burn offering made by fire unto the LORD:" to Moses. Aaron should wash before entering the "tabernacle of the congregation". "Sons of Aaron" should wash before entering the "tabernacle of the congregation". Aaron should wash before ministering to God near the altar. "Sons of Aaron" should wash before ministering to God near the altar.

Exodus 30:21 God did say "So they shall wash their hands and their feet, that they die not:" to Moses. God did say "and it shall be a statute for ever to them," to Moses. God did say "even to him and to his seed throughout their generations." to Moses. If the priest do not wash before ministering to God then the priests will die.

Exodus 30:22 God did say "Moreover the LORD spake unto Moses, saying," to Moses. God did continue to speak to Moses.

Exodus 30:23 God did say "Take thou also unto thee principal spices, of pure myrrh five hundred shekels," to Moses. God did say "and of sweet cinnamon half so much, even two hundred and fifty shekels," to Moses. God did say "and of sweet calamus two hundred and fifty shekels," to Moses.

Exodus 30:24 God did say "And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:" to Moses.

Exodus 30:25 God did say "And thou shalt make it an oil of holy ointment," to Moses. God did say "an ointment compound after the art of the apothecary:" to Moses. God did say "it shall be an holy anointing oil." to Moses. "Holy anointing oil" is an oil for religious practices. Moses should make an "holy anointing oil". "Holy anointing oil" should consist of 500 shekels of myrrh. "Holy anointing oil" should consist of 250 shekels of cinnamon. "Holy anointing oil" should consist of 250 shekels of calamus. "Holy anointing oil" should consist of 500 shekels of cassia. "Holy anointing oil" should consist of 1 hin of "olive oil".

Exodus 30:26 God did say "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony," to Moses. The "tabernacle of the congregation" should be anointed with the "holy anointing oil". The "Ark of the Covenant" should be anointed with the "holy anointing oil".

Exodus 30:27 God did say "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense," to Moses. The table should be anointed with the "holy anointing oil". The "tabernacle of the congregation" should be anointed with the "holy anointing oil". The "altar of incense" should be anointed with the "holy anointing oil". The candlestick should be anointed with the "holy anointing oil". The utensils should be anointed with the "holy anointing oil". The vessels should be anointed with the "holy anointing oil".

Exodus 30:28 God did say "And the altar of burnt offering with all his vessels, and the laver and his foot." to Moses. The laver should be anointed with the "holy anointing oil". The altar should be anointed with the "holy anointing oil".

Exodus 30:29 God did say "And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy." to Moses. Moses should sanctify the laver and the altar and the candlestick and the "altar of incense" and the altar. Moses should sanctify the "Ark of the Covenant" and the "tabernacle of the congregation".

Exodus 30:30 God did say "And thou shalt anoint Aaron and his sons," to Moses. God did say "and consecrate them, that they may minister unto me in the priest's office." to Moses. Moses should anoint Aaron and the "sons of Aaron". Moses should consecrate Aaron and the "sons of Aaron".

Exodus 30:31 God did say "And thou shalt speak unto the children of Israel, saying," to Moses. God did say "This shall be an holy anointing oil unto me throughout your generations." to Moses. Moses should tell the "children of Israel" of the "holy anointing oil". The "children of Israel" should use the "holy anointing oil" always.

Exodus 30:32 God did say "Upon man's flesh shall it not be poured, neither shall ye make any other like it," to Moses. God did say "after the composition of it: it is holy, and it shall be holy unto you." to Moses. The "holy anointing oil" should not be replicated. The "holy anointing oil" should not be applied to the flesh of man. The "holy anointing oil" is sacred.

Exodus 30:33 God did say "Whosoever compoundeth any like it," to Moses. God did say "or whosoever putteth any of it upon a stranger, shall even be cut off from his people." to Moses. If a person does replicate the "holy anointing oil" then the person would be removed from the "children of Israel". If a person does apply the "holy anointing oil" to a foreigner then the person would be removed from the "children of Israel".

Exodus 30:34 God did say "Take unto thee sweet spices, stacte, and onycha, and galbanum;" to Moses. God did say "these sweet spices with pure frankincense:" to Moses. God did say "of each shall there be a like weight:" to Moses.

Exodus 30:35 God did say "And thou shalt make it a perfume," to Moses. God did say "a confection after the art of the apothecary, tempered together, pure and holy:" to Moses. Moses should make a "holy perfume". The "holy perfume" should contain an equal amount of stacte. The "holy perfume" should contain an equal amount of onycha. The "holy perfume" should contain an equal amount of galbanum. The "holy perfume" should contain an equal amount of frankincense. The "holy perfume" should be holy.

Exodus 30:36 God did say "And thou shalt beat some of it very small," to Moses. God did say "and put of it before the testimony in the tabernacle of the congregation," to Moses. God did say "where I will meet with thee: it shall be unto you most holy." to Moses. The "holy perfume" should be applied in a small amount in the "tabernacle of the congregation".

Exodus 30:37 God did say "And as for the perfume which thou shalt make," to Moses. God did say "ye shall not make to yourselves according to the composition thereof:" to Moses. God did say "it shall be unto thee holy for the LORD." to Moses. The "holy perfume" should not be replicated. The "holy perfume" is sacred.

Exodus 30:38 God did say "Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." to Moses. If a person does replicate the "holy perfume" then the person would be removed from the "children of Israel".



Exodus 31:1 God did speak to Moses.

Exodus 31:2 God did say "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:" to Moses. Uri was the son of Hur. Bezaleel was the son of Uri. Bezaleel was a part of the tribe of Judah.

Exodus 31:3 God did say "And I have filled him with the spirit of God, in wisdom, and in understanding," to Moses. God did say "and in knowledge, and in all manner of workmanship," to Moses. God did give wisdom to Bezaleel. God did give understanding to Bezaleel. God did give knowledge to Bezaleel.

Exodus 31:4 God did say "To devise cunning works, to work in gold, and in silver, and in brass," to Moses. Bezaleel could devise cunning works. Bezaleel could work with gold and with silver and with brass.

Exodus 31:5 God did say "And in cutting of stones, to set them, and in carving of timber," to Moses. God did say "to work in all manner of workmanship," to Moses. Bezaleel could cut stones. Bezaleel could set stones. Bezaleel could carve timber. Bezaleel was skilled in all manners of workmanship.

Exodus 31:6 God did say "And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan:" to Moses. God did say "and in the hearts of all that are wise hearted I have put wisdom," to Moses. God did say "that they may make all that I have commanded thee;" to Moses. Aholiab was the son of Ahisamach. Aholiab was part of the tribe of Dan. God did pair Bezaleel with Aholiab to construct the designs from God.

Exodus 31:7 God did say "The tabernacle of the congregation, and the ark of the testimony," to Moses. God did say "and the mercy seat that is thereupon, and all the furniture of the tabernacle," to Moses. The tabernacle would be constructed by Bezaleel and by Aholiab. The "tabernacle of the congregation" would be constructed by Bezaleel and by Aholiab. The "Ark of the Covenant" would be constructed by Bezaleel and by Aholiab. The "Mercy Seat" would be constructed by Bezaleel and by Aholiab. The tabernacle did have furniture. The furniture would be constructed by Bezaleel and by Aholiab.

Exodus 31:8 God did say "And the table and his furniture, and the pure candlestick with all his furniture," to Moses. God did say "and the altar of incense," to Moses. The table would be constructed by Bezaleel and by Aholiab. The candlestick would be constructed by Bezaleel and by Aholiab. The "altar of incense" would be constructed by Bezaleel and by Aholiab.

Exodus 31:9 God did say "And the altar of burnt offering with all his furniture, and the laver and his foot," to Moses. The "altar of burnt offering" would be constructed by Bezaleel and by Aholiab. The laver would be constructed by Bezaleel and by Aholiab.

Exodus 31:10 God did say "And the cloths of service, and the holy garments for Aaron the priest," to Moses. God did say "and the garments of his sons, to minister in the priest's office," to Moses. Aaron would wear clothing to minister to God. The "sons of Aaron" would wear clothing to minister to God. The clothing would be constructed by Bezaleel and by Aholiab.

Exodus 31:11 God did say "And the anointing oil, and sweet incense for the holy place:" to Moses. God did say "according to all that I have commanded thee shall they do." to Moses. The "holy anointing oil" would be constructed by Bezaleel and by Aholiab. The "holy perfume" would be constructed by Bezaleel and by Aholiab.

Exodus 31:12 God did continue to speak to Moses.

Exodus 31:13 God did say "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep:" to Moses. God did say "for it is a sign between me and you throughout your generations;" to Moses. God did say "that ye may know that I am the LORD that doth sanctify you." to Moses. The "children of Israel" should keep the sabbath holy.

Exodus 31:14 God did say "Ye shall keep the sabbath therefore; for it is holy unto you:" to Moses. God did say "every one that defileth it shall surely be put to death:" to Moses. God did say "for whosoever doeth any work therein, that soul shall be cut off from among his people." to Moses.

Exodus 31:15 God did say "Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD:" to Moses. God did say "whosoever doeth any work in the sabbath day, he shall surely be put to death." to Moses.

Exodus 31:16 God did say "Wherefore the children of Israel shall keep the sabbath," to Moses. God did say "to observe the sabbath throughout their generations, for a perpetual covenant." to Moses. The "children of Israel" should not work on the sabbath.

Exodus 31:17 God did say "It is a sign between me and the children of Israel for ever:" to Moses. God did say "for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." to Moses.

Exodus 31:18 God did give 2 tablets of stone with the testimony from God to Moses.



Exodus 32:1 The "children of Israel" did see Moses return from "Mount Sinai". The "children of Israel" did say "Up, make us gods, which shall go before us;" to Aaron. The "children of Israel" did say "for as for this Moses, the man that brought us up out of the land of Egypt," to Aaron. The "children of Israel" did say "we wot not what is become of him." to Aaron. The "children of Israel" did want Aaron to create idols. The "children of Israel" did not want to be like Moses.

Exodus 32:2 Aaron did say "Break off the golden earrings, which are in the ears of your wives, of your sons," to the "children of Israel". Aaron did say "and of your daughters, and bring them unto me." to the "children of Israel". Aaron did want the gold jewelry from the "children of Israel".

Exodus 32:3 The "children of Israel" did give the jewelry to Aaron.

Exodus 32:4 The "false god" is not Jehovah. The "false god" is not God. The "false god" is not "I AM". Aaron did create an idol of a "false god" from the gold in the shape of a calf. The

"children of Israel" did say "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Exodus 32:5 Aaron did build an altar to the idol of the "false god". Aaron did say "To morrow is a feast to the LORD."

Exodus 32:6 The "children of Israel" did give "burnt offerings" to the idol of the "false god". The "children of Israel" did celebrate unto the idol of the "false god".

Exodus 32:7 God did say "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:" to Moses. God did see that the "children of Israel" did become corrupt.

Exodus 32:8 God did say "They have turned aside quickly out of the way which I commanded them:" to Moses. God did say "they have made them a molten calf, and have worshipped it," to Moses. God did say "and have sacrificed thereunto," to Moses. God did say "and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." to Moses. God did see that the "children of Israel" did worship the idol of the "false god".

Exodus 32:9 God did say "I have seen this people, and, behold, it is a stiffnecked people:" to Moses.

Exodus 32:10 God did say "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them:" to Moses. God did say "and I will make of thee a great nation." to Moses. God did want to punish the people that did worship the idol of the "false god".

Exodus 32:11 Moses did say "LORD, why doth thy wrath wax hot against thy people," to God. Moses did say "which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" to God. Moses did not understand the wrath of God against the "children of Israel".

Exodus 32:12 Moses did say "Wherefore should the Egyptians speak, and say," to God. Moses did say "For mischief did he bring them out, to slay them in the mountains," to God. Moses did say "and to consume them from the face of the earth?" to God. Moses did say "Turn from thy fierce wrath, and repent of this evil against thy people." to God. If God did punish the "children of Israel" at "Mount Sinai" then Moses did argue that the Egyptians would disrespect the authority of God.

Exodus 32:13 Moses did say "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self," to God. Moses did say "and saidst unto them, I will multiply your seed as the stars of heaven," to God. Moses did say "and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." to God. Moses did restate the covenant between God and the "children of Israel" as Moses did understand the covenant.

Exodus 32:14 God did forgive the sins of the "children of Israel".

Exodus 32:15 Moses did descend the mountain with the 2 tablets. The tablets did have the testimony of God carved into the tablets in 2 columns on both sides of the tablets.

Exodus 32:16 God did write on the tablets.

Exodus 32:17 Moses did meet with Joshua. Joshua did hear the shouting of the "children of Israel". Joshua did say "There is a noise of war in the camp." to Moses. Joshua did hear the noises of war in the camp.

Exodus 32:18 Joshua did say "It is not the voice of them that shout for mastery," to Moses. Joshua did say "neither is it the voice of them that cry for being overcome:" to Moses. Joshua did say "but the noise of them that sing do I hear." to Moses. Joshua did hear singing in the camp.

Exodus 32:19 Moses did see the idol of the "false god" in the camp of the "children of Israel". Moses did see that the "children of Israel" did dance for the idol of the "false god" in the camp. Moses was angry with "children of Israel". Moses did break the tablets from God on "Mount Sinai".

Exodus 32:20 Moses did burn the idol of the "false god" in a fire. Moses did burn the idol. Moses did grind the burnt idol into powder. Moses did toss the powder into the water. Moses did force the "children of Israel" to drink the water with the powder of the burnt idol.

Exodus 32:21 Moses did say "What did this people unto thee, that thou hast brought so great a sin upon them?" to Aaron. Moses did ask Aaron for the reason for the sin of the idol.

Exodus 32:22 Aaron did say "Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief." to Moses. Aaron did try to appeal to Moses for mercy for the "children of Israel".

Exodus 32:23 Aaron did say "For they said unto me, Make us gods, which shall go before us:". Aaron did say "for as for this Moses, the man that brought us up out of the land of Egypt,". Aaron did say "we wot not what is become of him.".

Exodus 32:24 Aaron did say "And I said unto them, Whosoever hath any gold, let them break it off.". Aaron did say "So they gave it me: then I cast it into the fire, and there came out this calf.".

Exodus 32:25 Aaron did force the "children of Israel" to be naked out of shame. Moses did see the nakedness of the "children of Israel".

Exodus 32:26 Moses did stand in the gate of the camp. Moses did say "Who is on the LORD's side? let him come unto me." to the "children of Israel". Moses did summon the people that did believe in God. "The sons of Levi" did believe in God. "The sons of Levi" did gather with Moses.

Exodus 32:27 Moses did say "Thus saith the LORD God of Israel,". Moses did say "Put every man his sword by his side, and go in and out from gate to gate throughout the camp,". Moses did

say "and slay every man his brother, and every man his companion, and every man his neighbour.". Moses did instruct the "the sons of Levi" to slay the men from gate to gate in the camp.

Exodus 32:28 The "the sons of Levi" did kill 3000 men in the camp of the "children of Israel".

Exodus 32:29 Moses did say "Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother;" to the "the sons of Levi". Moses did say "that he may bestow upon you a blessing this day." to the "the sons of Levi". The "the sons of Levi" were consecrated to God.

Exodus 32:30 Moses did speak to the "children of Israel" on the next day. Moses did say "Ye have sinned a great sin: and now I will go up unto the LORD;" to the "children of Israel". Moses did say "peradventure I shall make an atonement for your sin." to the "children of Israel". Moses would atone to God for the sins of the "children of Israel". Moses did ascend "Mount Sinai" to God to speak.

Exodus 32:31 Moses did say "Oh, this people have sinned a great sin, and have made them gods of gold." to God.

Exodus 32:32 Moses did say "Yet now, if thou wilt forgive their sin--;" to God. Moses did say "and if not, blot me, I pray thee, out of thy book which thou hast written." to God. If God would forgive the sins of the "children of Israel" then Moses did offer to be removed from the book of God.

Exodus 32:33 God did say "Whosoever hath sinned against me, him will I blot out of my book." to Moses. God would remove the names of the sinners from the book of God.

Exodus 32:34 God did say "Therefore now go, lead the people unto the place of which I have spoken unto thee:" to Moses. God did say "behold, mine Angel shall go before thee:" to Moses. God did say "nevertheless in the day when I visit I will visit their sin upon them." to Moses. God did tell Moses to lead the "children of Israel" to the "Promised Land". An angel would travel in front of the "children of Israel". God would punish the "children of Israel" for the sin of idolatry.

Exodus 32:35 God did afflict the "children of Israel" with plague as punishment for the sin of idolatry.



Exodus 33:1 God did say "Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt," to Moses. God did say "unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:" to Moses. God did tell Moses to lead the "children of Israel" to the "Promised Land".

Exodus 33:2 God did say "And I will send an angel before thee; and I will drive out the Canaanite," to Moses. God did say "the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:" to Moses. God would send an angel to accompany the "children of Israel". The God would remove the people of Canaan from the "Promised Land". The God would remove the Amorite people from the "Promised Land". The God would remove the Hittite people from the "Promised Land". The God would remove the Perizzite people from the "Promised Land". The God would remove the Hivite people from the "Promised Land". The God would remove the Jebusite people from the "Promised Land".

Exodus 33:3 God did say "Unto a land flowing with milk and honey: for I will not go up in the midst of thee;" to Moses. God did say "for thou art a stiffnecked people: lest I consume thee in the way." to Moses. God would not travel with the "children of Israel". The "children of Israel" were obstinate. If God did travel amongst the "children of Israel" then God would consume the "children of Israel" out of wrath.

Exodus 33:4 The "children of Israel" were afraid of the words of God. The "children of Israel" did mourn. The "children of Israel" did stop wearing jewelry.

Exodus 33:5 God did say "Say unto the children of Israel, Ye are a stiffnecked people:" to Moses. God did say "I will come up into the midst of thee in a moment, and consume thee:" to Moses. God did say "therefore now put off thy ornaments from thee, that I may know what to do unto thee." to Moses. God did tell Moses to warn the "children of Israel" of the displeasure of God with the "children of Israel". God did tell Moses to instruct the "children of Israel" to remove any jewelry.

Exodus 33:6 The "children of Israel" did remove the jewelry by "Mount Horeb".

Exodus 33:7 Moses did pitch the "Tabernacle of the congregation" outside of the camp of the "children of Israel". The "Tabernacle of the Congregation" was visited by the people that did have faith in God.

Exodus 33:8 The "children of Israel" did watch Moses leave to go into the "Tabernacle of the congregation".

Exodus 33:9 A "pillar of cloud" did descend from the sky to rest at the door of the "Tabernacle of the congregation". Moses did speak to God through the "pillar of cloud".

Exodus 33:10 The "children of Israel" did see the "pillar of cloud" at the door. The "children of Israel" did worship God.

Exodus 33:11 God did speak to Moses as a friend did speak to Moses. Joshua was the son of Nun. Joshua was inside of the "Tabernacle of the congregation". Moses did leave the "Tabernacle of the congregation". Moses did reenter the camp of the "children of Israel". Joshua did remain in the "Tabernacle of the congregation".

Exodus 33:12 Moses did say "See, thou sayest unto me, Bring up this people:" to God. Moses did say "and thou hast not let me know whom thou wilt send with me." to God. Moses did say "Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." to God.

Exodus 33:13 Moses did say "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way," to God. Moses did say "that I may know thee, that I may find grace in thy sight:" to God. Moses did say "and consider that this nation is thy people." to God. Moses did ask God for the guidance to lead the "children of Israel".

Exodus 33:14 God did say "My presence shall go with thee, and I will give thee rest." to Moses.

Exodus 33:15 Moses did say "If thy presence go not with me, carry us not up hence." to God. Moses did want God to accompany the "children of Israel" on the journey.

Exodus 33:16 Moses did say "For wherein shall it be known here that I and thy people have found grace in thy sight?" to God. Moses did say "is it not in that thou goest with us?" to God. Moses did say "so shall we be separated, I and thy people, from all the people that are upon the face of the earth." to God. Moses did argue with God to get God to accompany the "children of Israel".

Exodus 33:17 God did say "I will do this thing also that thou hast spoken:" to Moses. God did say "for thou hast found grace in my sight, and I know thee by name." to Moses. God did agree to accompany Moses and the "children of Israel".

Exodus 33:18 Moses did say "I beseech thee, shew me thy glory." to God. Moses did want God to reveal the glory of God to Moses.

Exodus 33:19 God did say "I will make all my goodness pass before thee;". God did say "and I will proclaim the name of the LORD before thee;". God did say "and will be gracious to whom I will be gracious;". God did say "and will shew mercy on whom I will shew mercy.". God would show the glory of God in the presence of Moses. God would be gracious according to the will of God. God would show mercy according to the will of God.

Exodus 33:20 God did say "Thou canst not see my face: for there shall no man see me, and live." to Moses. If a person did see the face of God then the person would die.

Exodus 33:21 God did say "Behold, there is a place by me, and thou shalt stand upon a rock:" to Moses. God did want Moses to stand on a rock to view the glory of God.

Exodus 33:22 God did say "And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock," to Moses. God did say "and will cover thee with my hand while I pass by:" to Moses. God would put Moses in a cleft in the rock. God would cover the eyes of Moses with the hand of God as God did pass by Moses.

Exodus 33:23 God did say "And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." to Moses. Moses would see the back of God. Moses would not see the face of God.



Exodus 34:1 God did say "Hew thee two tables of stone like unto the first:" to Moses. God did say "and I will write upon these tables the words that were in the first tables, which thou brakest." to Moses. God did want Moses to create 2 stone tablets to replace the broken tablets on Mount Sinai. God would write the covenant on the 2 stone tablets.

Exodus 34:2 God did say "And be ready in the morning, and come up in the morning unto mount Sinai," to Moses. God did say "and present thyself there to me in the top of the mount." to Moses. God did want Moses to return to the top of "Mount Sinai" in the morning.

Exodus 34:3 God did say "And no man shall come up with thee, neither let any man be seen throughout all the mount;" to Moses. God did say "neither let the flocks nor herds feed before that mount." to Moses. God did not want anyone to approach the "Mount Sinai" except Moses. God did not want anything to approach the "Mount Sinai" except Moses.

Exodus 34:4 Moses did create 2 tablets of stone. Moses did ascend "Mount Sinai" in the morning with the 2 tablets of stone.

Exodus 34:5 God did descend in a cloud to Moses. God did proclaim the name of God to Moses.

Exodus 34:6 God did pass before Moses. God did say "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth," to Moses.

Exodus 34:7 God did say "Keeping mercy for thousands, forgiving iniquity and transgression and sin," to Moses. God did say "and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children," to Moses. God did say "and upon the children's children, unto the third and to the fourth generation." to Moses.

Exodus 34:8 Moses did bow to God. Moses did worship God.

Exodus 34:9 Moses did say "If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us;" to God. Moses did say "for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance." to God. Moses did plead for God to be among the "children of Israel".

Exodus 34:10 God did say "Behold, I make a covenant: before all thy people I will do marvels," to Moses. God did say "such as have not been done in all the earth, nor in any nation:" to Moses. God did say "and all the people among which thou art shall see the work of the

LORD:" to Moses. God did say "for it is a terrible thing that I will do with thee." to Moses. God did repeat the covenant to Moses.

Exodus 34:11 God did say "Observe thou that which I command thee this day:" to Moses. God did say "behold, I drive out before thee the Amorite, and the Canaanite," to Moses. God did say "and the Hittite, and the Perizzite, and the Hivite, and the Jebusite." to Moses.

Exodus 34:12 God did say "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest," to Moses. God did say "lest it be for a snare in the midst of thee:" to Moses.

Exodus 34:13 God did say "But ye shall destroy their altars, break their images, and cut down their groves:" to Moses.

Exodus 34:14 God did say "For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:" to Moses.

Exodus 34:15 God did say "Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods," to Moses. God did say "and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;" to Moses.

Exodus 34:16 God did say "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods," to Moses. God did say "and make thy sons go a whoring after their gods." to Moses.

Exodus 34:17 God did say "Thou shalt make thee no molten gods." to Moses.

Exodus 34:18 God did say "The feast of unleavened bread shalt thou keep." to Moses. God did say "Seven days thou shalt eat unleavened bread, as I commanded thee," to Moses. God did say "in the time of the month Abib: for in the month Abib thou camest out from Egypt." to Moses.

Exodus 34:19 God did say "All that openeth the matrix is mine;" to Moses. God did say "and every firstling among thy cattle, whether ox or sheep, that is male." to Moses.

Exodus 34:20 God did say "But the firstling of an ass thou shalt redeem with a lamb:" to Moses. God did say "and if thou redeem him not, then shalt thou break his neck." to Moses. God did say "All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty." to Moses.

Exodus 34:21 God did say "Six days thou shalt work, but on the seventh day thou shalt rest:" to Moses. God did say "in earing time and in harvest thou shalt rest." to Moses.

Exodus 34:22 God did say "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest," to Moses. God did say "and the feast of ingathering at the year's end." to Moses.

Exodus 34:23 God did say "Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel." to Moses.

Exodus 34:24 God did say "For I will cast out the nations before thee, and enlarge thy borders:" to Moses. God did say "neither shall any man desire thy land," to Moses. God did say "when thou shalt go up to appear before the LORD thy God thrice in the year." to Moses.

Exodus 34:25 God did say "Thou shalt not offer the blood of my sacrifice with leaven;" to Moses. God did say "neither shall the sacrifice of the feast of the passover be left unto the morning." to Moses.

Exodus 34:26 God did say "The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God." to Moses. God did say "Thou shalt not seethe a kid in his mother's milk." to Moses.

Exodus 34:27 God did say "Write thou these words:" to Moses. God did say "for after the tenor of these words I have made a covenant with thee and with Israel." to Moses. God did command Moses to write the covenant on the 2 tablets of stones.

Exodus 34:28 Moses did consult with God for 40 days and for 40 nights. Moses did not eat or drink for 40 days and for 40 nights. God did write the "10 Commandments" on the tablets. "10 Commandments" were commandments from God.

Exodus 34:29 Moses did descend from "Mount Sinai" with the tablets. Moses did have a radiant face after speaking with God.

Exodus 34:30 Aaron did fear to approach Moses with the radiant face. The "children of Israel" did fear to approach Moses with the radiant face.

Exodus 34:31 Moses did call to the rulers of the congregation. Moses did talk with the rulers of the congregation.

Exodus 34:32 The "children of Israel" did approach Moses. Moses did recite the "10 commandments" to the "children of Israel".

Exodus 34:33 Moses did cover his face with a veil after Moses did speak to the "children of Israel".

Exodus 34:34 Moses did remove the veil to speak to God. Moses did speak the instructions from God to the "children of Israel".

Exodus 34:35 Moses did cover his face with a veil when Moses was in the presence of the "children of Israel".



Exodus 35:1 Moses did say "These are the words which the LORD hath commanded, that ye should do them." to the "children of Israel". Moses did tell the "children of Israel" to obey the words of God.

Exodus 35:2 Moses did say "Six days shall work be done, but on the seventh day there shall be to you an holy day," to the "children of Israel". Moses did say "a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death." to the "children of Israel". Moses did tell the "children of Israel" to rest on the Sabbath.

Exodus 35:3 Moses did say "Ye shall kindle no fire throughout your habitations upon the sabbath day." to the "children of Israel". Moses did tell the "children of Israel" to extinguish fires on the Sabbath.

Exodus 35:4 Moses did say "This is the thing which the LORD commanded, saying," to the "children of Israel".

Exodus 35:5 Moses did say "Take ye from among you an offering unto the LORD:" to the "children of Israel". Moses did say "whosoever is of a willing heart, let him bring it, an offering of the LORD;" to the "children of Israel". Moses did say "gold, and silver, and brass," to the "children of Israel".

Exodus 35:6 Moses did say "And blue, and purple, and scarlet, and fine linen, and goats' hair," to the "children of Israel".

Exodus 35:7 Moses did say "And rams' skins dyed red, and badgers' skins, and shittim wood," to the "children of Israel".

Exodus 35:8 Moses did say "and oil for the light, and spices for anointing oil, and for the sweet incense," to the "children of Israel".

Exodus 35:9 Moses did say "And onyx stones, and stones to be set for the ephod, and for the breastplate." to the "children of Israel". Moses did tell the "children of Israel" to donate offerings for the settings of the ephod and of the breastplate.

Exodus 35:10 Moses did say "And every wise hearted among you shall come, and make all that the LORD hath commanded;" to the "children of Israel".

Exodus 35:11 Moses did say "The tabernacle, his tent, and his covering, his taches," to the "children of Israel". Moses did say "and his boards, his bars, his pillars, and his sockets," to the "children of Israel". Moses did tell the "children of Israel" to build the tabernacle.

Exodus 35:12 Moses did say "The ark, and the staves thereof, with the mercy seat, and the vail of the covering," to the "children of Israel". Moses did tell the "children of Israel" to build the "Ark of the Covenant".

Exodus 35:13 Moses did say "The table, and his staves, and all his vessels, and the shewbread," to the "children of Israel". Moses did tell the "children of Israel" to build the table.

Exodus 35:14 Moses did say "The candlestick also for the light, and his furniture, and his lamps, with the oil for the light," to the "children of Israel". Moses did tell the "children of Israel" to build the candlestick.

Exodus 35:15 Moses did say "And the incense altar, and his staves, and the anointing oil," to the "children of Israel". Moses did say "and the sweet incense, and the hanging for the door at the entering in of the tabernacle," to the "children of Israel". Moses did tell the "children of Israel" to create the incense. Moses did tell the "children of Israel" to create the oil. Moses did tell the "children of Israel" to build the altars.

Exodus 35:16 Moses did say "The altar of burnt offering, with his brasen grate, his staves," to the "children of Israel". Moses did say "and all his vessels, the laver and his foot," to the "children of Israel". Moses did tell the "children of Israel" to build the laver.

Exodus 35:17 Moses did say "The hangings of the court, his pillars, and their sockets," to the "children of Israel". Moses did say "and the hanging for the door of the court," to the "children of Israel". Moses did tell the "children of Israel" to create the draperies.

Exodus 35:18 Moses did say "The pins of the tabernacle, and the pins of the court, and their cords," to the "children of Israel".

Exodus 35:19 Moses did say "The cloths of service, to do service in the holy place, the holy garments for Aaron the priest," to the "children of Israel". Moses did say "and the garments of his sons, to minister in the priest's office," to the "children of Israel". Moses did tell the "children of Israel" to create the clothing of ministry.

Exodus 35:20 The "children of Israel" did depart from the presence of Moses.

Exodus 35:21 If the "children of Israel" were willing in spirit to donate an offering then the offerings were donated from the "children of Israel" for the designs of God.

Exodus 35:22 The "children of Israel" did donate bracelets and earrings and rings and tablets as offerings. If a man was willing to donate an offering then the offering was in gold.

Exodus 35:23 The men did donate offerings of the red skins of rams. The men did donate offerings of the skins of badgers. The men did donate offerings of the hair of goats. The men did donate offerings of linen in blue and in purple and in scarlet. The men did donate offerings of fine linen.

Exodus 35:24 If the "children of Israel" were willing to offer silver and brass then the offering was in silver and brass. If the "children of Israel" were willing to offer wood then the offering was in shittim wood.

Exodus 35:25 The women did bring linens that were spun in blue and in purple and in scarlet and of fine linen.

Exodus 35:26 If the women were willing to work for God then the women did spin hair of goats into linen for offering.

Exodus 35:27 The rulers did bring stones of onyx for the ephod and for the breastplate.

Exodus 35:28 The rulers did bring oil for the light. The rulers did bring spice for the incense. The rulers did bring spice for the oil.

Exodus 35:29 The "children of Israel" did bring offerings for the designs of God to be made.

Exodus 35:30 Moses did say "See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;" to the "children of Israel".

Exodus 35:31 Moses did say "And he hath filled him with the spirit of God, in wisdom, in understanding," to the "children of Israel". Moses did say "and in knowledge, and in all manner of workmanship;" to the "children of Israel".

Exodus 35:32 Moses did say "And to devise curious works, to work in gold, and in silver, and in brass," to the "children of Israel".

Exodus 35:33 Moses did say "And in the cutting of stones, to set them, and in carving of wood," to the "children of Israel". Moses did say "to make any manner of cunning work." to the "children of Israel".

Exodus 35:34 Moses did say "And he hath put in his heart that he may teach," to the "children of Israel". Moses did say "both he, and Aholiab, the son of Ahisamach, of the tribe of Dan." to the "children of Israel".

Exodus 35:35 Moses did say "Them hath he filled with wisdom of heart, to work all manner of work, of the engraver," to the "children of Israel". Moses did say "and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet," to the "children of Israel". Moses did say "and in fine linen, and of the weaver, even of them that do any work," to the "children of Israel". Moses did say "and of those that devise cunning work." to the "children of Israel". Moses did tell the "children of Israel" that God did appoint Bezaleel and Aholiab to lead the creations of the designs from God.



Exodus 36:1 Bezaleel would perform the work with the assistance of other men as directed by God. Aholiab would perform the work with the assistance of other men as directed by God.

Exodus 36:2 Moses did call for the workers.

Exodus 36:3 The workers did receive the items of the offering to work with. The workers did receive free items every morning.

Exodus 36:4 The workers did leave to work on the sanctuary.

Exodus 36:5 The workers did say "The people bring much more than enough for the service of the work," to Moses. The workers did say "which the LORD commanded to make." to Moses. The workers did have surplus materials.

Exodus 36:6 Moses did tell the "children of Israel" to stop the offerings.

Exodus 36:7 The workers did have surplus materials.

Exodus 36:8 The workers did create 10 curtains for the tabernacle.

Exodus 36:9 The curtain did measure 28 cubits in length. The curtain did measure 4 cubits in width.

Exodus 36:10 The curtains were attached into 2 groups of 5 curtains.

Exodus 36:11 The curtains did have blue loops on the outside edge of the curtain groups.

Exodus 36:12 The curtains did have 50 loops for attaching the groups of curtains.

Exodus 36:13 The curtains were coupled with 50 taches of gold to form the tabernacle.

Exodus 36:14 A "goat hair curtain" was made of hair of goat. The tabernacle did receive 11 "goat hair curtains".

Exodus 36:15 The "goat hair curtain" was 30 cubits in length. The "goat hair curtain" was 4 cubits in width.

Exodus 36:16 The "goat hair curtains" were coupled into 1 group of 5 "goat hair curtains". The "goat hair curtains" were coupled into 1 group of 6 "goat hair curtains".

Exodus 36:17 The "goat hair curtains" were attached with 50 loops on the edge of the "goat hair curtains".

Exodus 36:18 The "goat hair curtains" were attached with 50 taches of brass.

Exodus 36:19 The tabernacle did receive a covering of red skins of rams. The tabernacle did receive a covering of skins of badgers above the skins of rams.

Exodus 36:20 The tabernacle did receive boards of shittim wood.

Exodus 36:21 The board was 10 cubits in length. The board was 1.5 cubits in width.

Exodus 36:22 The boards did have 2 tenons evenly spaced.

Exodus 36:23 The tabernacle did have 20 boards on the south side.

Exodus 36:24 The boards were attached with 40 sockets of silver under the boards with 2 sockets for each board.

Exodus 36:25 The tabernacle did have 20 boards on the north side.

Exodus 36:26 The boards were attached with 40 sockets of silver under the boards with 2 sockets for each board.

Exodus 36:27 And for the sides of the tabernacle westward he made six boards. The tabernacle did have 6 boards on the west side.

Exodus 36:28 The tabernacle did have 2 boards for the corners of the tabernacle in the 2 sides.

Exodus 36:29 The corners were attached beneath and above with 1 ring.

Exodus 36:30 The boards were attached with 16 sockets of silver under the boards with 2 sockets for each board.

Exodus 36:31 The tabernacle did receive 5 bars of shittim wood on the north side of the tabernacle.

Exodus 36:32 The tabernacle did receive 5 bars of shittim wood on the south side of the tabernacle. The tabernacle did receive 5 bars of shittim wood on the west side of the tabernacle.

Exodus 36:33 The tabernacle did receive 1 bar of shittim wood in the middle through the boards on the north side of the tabernacle. The tabernacle did receive 1 bar of shittim wood in the middle through the boards on the south side of the tabernacle. The tabernacle did receive 1 bar of shittim wood in the middle through the boards on the west side of the tabernacle.

Exodus 36:34 The boards were covered in gold. The bars were held to the boards with rings of gold. The bars were covered in gold.

Exodus 36:35 The tabernacle did receive a veil of blue and of purple and of scarlet and of fine linen with cherubims.

Exodus 36:36 The tabernacle did receive 4 pillars of shittim wood with 4 sockets of silver. The pillars were covered in gold.

Exodus 36:37 The tabernacle did receive a hanging door of blue and of purple and of scarlet and of fine linen.

Exodus 36:38 The veil was hung on 5 pillars in gold with bases of brass.



Exodus 37:1 Bezaleel did make the "Ark of the Covenant" of shittim wood. The "Ark of the Covenant" did measure 2.5 cubits in length. The "Ark of the Covenant" did measure 1.5 cubits in height.

Exodus 37:2 Bezaleel did cover the "Ark of the Covenant" in pure gold. Bezaleel did make a crown of gold for the "Ark of the Covenant".

Exodus 37:3 Bezaleel did make 4 rings of gold for the corners of the "Ark of the Covenant".

Exodus 37:4 Bezaleel did make staves of shittim wood. Bezaleel did cover staves in gold.

Exodus 37:5 Bezaleel did place the staves in the rings of the "Ark of the Covenant".

Exodus 37:6 Bezaleel did make the "Mercy Seat".

Exodus 37:7 Bezaleel did craft the cherubims for the "Mercy Seat".

Exodus 37:8 Bezaleel did place the cherubims on each end of the "Mercy Seat".

Exodus 37:9 The "Mercy Seat" was covered by the wings of the cherubims.

Exodus 37:10 Bezaleel did make the table of shittim wood.

Exodus 37:11 Bezaleel did cover the table in gold. Bezaleel did create a crown of gold for the table.

Exodus 37:12 Bezaleel did make a border for the table. Bezaleel did make a crown of gold for the border of the table.

Exodus 37:13 Bezaleel did cast 4 rings of gold for the 4 corners of the feet of the table.

Exodus 37:14 Bezaleel did place the rings near the border of the table for the staves to carry the table.

Exodus 37:15 Bezaleel did create staves of shittim wood to carry the table. Bezaleel did cover the staves in gold.

Exodus 37:16 Bezaleel did make the vessels of the table. Bezaleel did use gold to make the spoons and the dishes and the bowls.

Exodus 37:17 Bezaleel did use gold to make all of the candlestick.

Exodus 37:18 Bezaleel did use gold to make the branches of the candlestick.

Exodus 37:19 Bezaleel did use gold to make the bowls and the flowers and the knops on each branch of the candlestick.

Exodus 37:20 The candlestick did have 4 bowls that did look similar to blossoms of almonds.

Exodus 37:21 The candlestick did connect 2 branches with a knop. The candlestick did have 6 branches.

Exodus 37:22 The branches were even on the candlestick. The candlestick was crafted from a single block of gold.

Exodus 37:23 Bezaleel did make 7 candles for the candlestick with snuffers and with snuffdishes in gold.

Exodus 37:24 Bezaleel did use 1 talent of gold to make the candlestick and the vessels.

Exodus 37:25 Bezaleel did make the "altar of incense".

Exodus 37:26 Bezaleel did cover the "altar of incense" with gold.

Exodus 37:27 Bezaleel did make 2 rings of gold for the "altar of incense".

Exodus 37:28 Bezaleel did make 2 staves for the "altar of incense".

Exodus 37:29 Bezaleel did make the "holy anointing oil". Bezaleel did make the sweet incense.



Exodus 38:1 Bezaleel did make the "altar of burnt offering".

Exodus 38:2 Bezaleel did make the horns for the "altar of burnt offering".

Exodus 38:3 Bezaleel did make the vessels of brass for the "altar of burnt offering".

Exodus 38:4 Bezaleel did make a grate of network in brass under the compass for the "altar of burnt offering".

Exodus 38:5 Bezaleel did cast 4 rings for staves at the ends of the grate to carry the "altar of burnt offering".

Exodus 38:6 Bezaleel did make staves of shittim wood for the grate. Bezaleel did cover the staves in brass.

Exodus 38:7 Bezaleel did insert the staves into the rings to carry the "altar of burnt offering".

Exodus 38:8 Bezaleel did make a laver in brass. Bezaleel did make the foot of the laver in brass. The women did donate the brass of their mirrors to make the foot of the laver.

Exodus 38:9 Bezaleel did make the court of the "tabernacle of the covenant".

Exodus 38:10 Bezaleel did make 20 pillars. Bezaleel did make 20 sockets in brass. Bezaleel did make the hooks for pillars in silver. Bezaleel did make the fillets for the pillars in silver.

Exodus 38:11 Bezaleel did make the curtains on the north side.

Exodus 38:12 Bezaleel did make the curtains on the west side.

Exodus 38:13 Bezaleel did make the curtains on the east side.

Exodus 38:14 Bezaleel did make the curtains on one side of the gate.

Exodus 38:15 Bezaleel did make the curtains on the other side of the gate.

Exodus 38:16 Bezaleel did make the curtains of the court in fine twined linen.

Exodus 38:17 Bezaleel did make the sockets for the pillars in brass. Bezaleel did make the fillets for the pillars in silver.

Exodus 38:18 Bezaleel did make the door of blue and of purple and of scarlet and of fine linen.

Exodus 38:19 Bezaleel did make 4 pillars with sockets of brass and with hooks of silver.

Exodus 38:20 Bezaleel did make the pins in brass for the "tabernacle of the covenant". Bezaleel did make the pins in brass for the court.

Exodus 38:21 The "Tabernacle of the covenant" did include everything that Bezaleel did create according to the commandment of Moses.

Exodus 38:22 Bezaleel did create everything that God did command of Moses.

Exodus 38:23 Aholiab did work with Bezaleel.

Exodus 38:24 The "tabernacle of the covenant" did utilize 29 talents of gold and 730 shekels of gold.

Exodus 38:25 The "tabernacle of the covenant" did utilize 100 talents of silver and 1775 shekels of silver.

Exodus 38:26 The "children of Israel" did offer 1 bekah for each person for the "Tabernacle of the covenant".

Exodus 38:27 The sockets did utilize 100 talents of silver. A socket did utilize 1 talent of silver.

Exodus 38:28 The hooks did utilize 1775 shekels of silver.

Exodus 38:29 The "tabernacle of the covenant" did utilize 70 talents of brass and 2400 shekels of brass.

Exodus 38:30 The brass was used for the door and for the altar and for the grate and for the vessels of the altar.

Exodus 38:31 The brass was used for the sockets and for the gate and for the pins.



Exodus 39:1 The clothing was made in blue and in purple and in scarlet for Aaron.

Exodus 39:2 Bezaleel did make the ephod of gold and of blue and of purple and of scarlet and of fine twined linen.

Exodus 39:3 Bezaleel did beat the gold into thin plates with Aholiab. Bezaleel did cut the plates of gold into wires with Aholiab. The wire was sewn into the linen.

Exodus 39:4 The shoulderpieces were made by Bezaleel and by Aholiab. The shoulderpieces were connected at the edges.

Exodus 39:5 The girdle was made for the ephod as commanded by God.

Exodus 39:6 The "onyx stones" were enclosed in gold by Bezaleel and by Aholiab. The "onyx stones" were engraved with the names of the "children of Israel" by Bezaleel and by Aholiab.

Exodus 39:7 The "onyx stones" were placed on the shoulders of the ephod as commanded by God.

Exodus 39:8 The breastplate was made similar to the ephod by Bezaleel and by Aholiab.

Exodus 39:9 The breastplate was squared and doubled.

Exodus 39:10 The breastplate did hold 4 rows of stones. The breastplate did have a sardius and a topaz and a carbuncle in the first row of stones.

Exodus 39:11 The breastplate did have a emerald and a sapphire and a diamond in the second row of stones.

Exodus 39:12 The breastplate did have a ligure and a agate and a amethyst in the third row of stones.

Exodus 39:13 The breastplate did have a beryl and a onyx and a jasper in the fourth row of stones. The stones were set in gold.

Exodus 39:14 The stones were engraved with the names of the "children of Israel" by tribe.

Exodus 39:15 The breastplate did support chains of gold at the ends.

Exodus 39:16 The breastplate did hold 2 ouches of gold with 2 rings of gold on the ends.

Exodus 39:17 The rings were inserted with the chains of gold.

Exodus 39:18 The chains were attached to the shoulderpieces of the ephod.

Exodus 39:19 The breastplate did receive 2 rings of gold on the border on the ends beside the inside of the ephod.

Exodus 39:20 The breastplate did receive 2 rings of gold on the 2 sides under the ephod above the girdle.

Exodus 39:21 The breastplate was bound to the ephod by a lace of blue in the rings of gold above the girdle as commanded by God.

Exodus 39:22 The robe was made in blue by Bezaleel.

Exodus 39:23 The robe did have a strengthened hole in the middle of the robe.

Exodus 39:24 The robe did have pomegranates of blue and of purple and of scarlet in twined linen.

Exodus 39:25 The hem did have bells of pure gold between the pomegranates in the hem of the robe.

Exodus 39:26 The robe did have alternating bells and pomegranates as commanded by God.

Exodus 39:27 The coats were made for Aaron and the sons of Aaron by Bezaleel and by Aholiab.

Exodus 39:28 The mitres were made of fine linen for Aaron and the sons of Aaron by Bezaleel and by Aholiab. The bonnets were made of fine linen for Aaron and the sons of Aaron by Bezaleel and by Aholiab. The breeches were made of fine linen for Aaron and the sons of Aaron by Bezaleel and by Aholiab.

Exodus 39:29 The girdles were made of fine twined linen in blue and in purple and in scarlet as commanded by God.

Exodus 39:30 A plate was made of the "holy crown" in pure gold. "HOLY TO THE LORD" was engraved in the plate.

Exodus 39:31 The plate was tied to the mitre with a lace of blue as commanded by God.

Exodus 39:32 The "children of Israel" did finish the work of the tabernacle as commanded by God.

Exodus 39:33 The "children of Israel" did bring the tabernacle and the tent and the furniture and the equipment of the tabernacle to Moses.

Exodus 39:34 The "children of Israel" did bring the skins and the veil to Moses.

Exodus 39:35 The "children of Israel" did bring the "Ark of the Covenant" to Moses. The "children of Israel" did bring the "Mercy Seat" to Moses.

Exodus 39:36 The "children of Israel" did bring the table and the vessels and the shewbread to Moses.

Exodus 39:37 The "children of Israel" did bring the candlestick and the vessels and the oil for the lamps to Moses.

Exodus 39:38 The "children of Israel" did bring the golden altar and the anointing oil to Moses. The "children of Israel" did bring the sweet incense and the hanging for the door of the tabernacle to Moses.

Exodus 39:39 The "children of Israel" did bring the brass altar and the grate and the vessels to Moses. The "children of Israel" did bring the laver and the foot to Moses.

Exodus 39:40 The "children of Israel" did bring the curtains and the pillars and the cords and the pins and the vessels of the tabernacle to Moses.

Exodus 39:41 The "children of Israel" did bring the clothes of service to God and the holy garments for Aaron to Moses.

Exodus 39:42 The "children of Israel" did create everything as commanded by God.

Exodus 39:43 Moses did look upon the work of the "children of Israel". Moses did bless the "children of Israel".



Exodus 40:1 God did speak to Moses.

Exodus 40:2 God did say "On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation." to Moses. God did want Moses to install the tabernacle of the tent of the congregation on the first day of the first month.

Exodus 40:3 God did say "And thou shalt put therein the ark of the testimony, and cover the ark with the vail." to Moses. God did want Moses to put the ark in the tent with the veil.

Exodus 40:4 God did say "And thou shalt bring in the table, and set in order the things that are to be set in order upon it;" to Moses. God did say "and thou shalt bring in the candlestick, and light the lamps thereof." to Moses. God did want Moses to put the table with the settings of the table in the tent. God did want Moses to ignite the lamps of the candlestick in the tent.

Exodus 40:5 God did say "And thou shalt set the altar of gold for the incense before the ark of the testimony," to Moses. God did say "and put the hanging of the door to the tabernacle." to Moses. God did want Moses to put the altar of incense before the ark in the tent. God did want Moses to install the hanging door in the tabernacle.

Exodus 40:6 God did say "And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation." to Moses. God did want Moses to put the altar of burnt offering before the door of the tabernacle in the tent.

Exodus 40:7 God did say "And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein." to Moses. God did want Moses to set the laver between the tent of the congregation and the altar. God did want Moses to put water in the laver.

Exodus 40:8 God did say "And thou shalt set up the court round about, and hang up the hanging at the court gate." to Moses. God did want Moses to setup the court.

Exodus 40:9 God did say "And thou shalt take the anointing oil, and anoint the tabernacle," to Moses. God did say "and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy." to Moses. God did want Moses to anoint the tabernacle with the oil to make the tabernacle holy.

Exodus 40:10 God did say "And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar:" to Moses. God did say "and it shall be an altar most holy." to Moses. God did want Moses to anoint the altar of burnt offering. God did want Moses to sanctify the altar.

Exodus 40:11 God did say "And thou shalt anoint the laver and his foot, and sanctify it." to Moses. God did want Moses to sanctify the laver.

Exodus 40:12 God did say "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation," to Moses. God did say "and wash them with water." to Moses. God did want Moses to wash Aaron and the sons of Aaron with water at the door of the tabernacle of the congregation.

Exodus 40:13 God did say "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him;" to Moses. God did say "that he may minister unto me in the priest's office." to Moses. God did want Moses to dress Aaron in the holy garments. God did want Moses to sanctify Aaron.

Exodus 40:14 God did say "And thou shalt bring his sons, and clothe them with coats:" to Moses. God did want Moses to dress the sons of Aaron in coats.

Exodus 40:15 God did say "And thou shalt anoint them, as thou didst anoint their father," to Moses. God did say "that they may minister unto me in the priest's office:" to Moses. God did say "for their anointing shall surely be an everlasting priesthood throughout their generations." to Moses. God did want Moses to sanctify the sons of Aaron.

Exodus 40:16 Moses did do as commanded by God.

Exodus 40:17 The tabernacle was setup in the first day of the first month in the second year.

Exodus 40:18 Moses did setup the sockets and the boards and the bars and the pillars.

Exodus 40:19 Moses did cover the tent as commanded by God.

Exodus 40:20 Moses did put the "Mercy Seat" on the "Ark of the Covenant". Moses did put the staves on the "Ark of the Covenant".

Exodus 40:21 Moses did place the "Ark of the Covenant" in the tabernacle. Moses did cover the "Ark of the Covenant" with the veil as commanded by God.

Exodus 40:22 Moses did place the table on the north side of the tent of the congregation.

Exodus 40:23 Moses did set bread on the table as commanded by God.

Exodus 40:24 Moses did place the candlestick against the table on the south side of the tabernacle in the tent of the congregation.

Exodus 40:25 Moses did light the lamps of the candlestick as commanded by God.

Exodus 40:26 Moses did put the altar in the tent of the congregation before the veil.

Exodus 40:27 Moses did burn the sweet incense on the altar as commanded by God.

Exodus 40:28 Moses did setup the hanging at the door of the tabernacle.

Exodus 40:29 Moses did put the altar of burnt offering by the door of the tabernacle of the tent of the congregation. Moses did place a "burnt offering" and the "meat offering" on the altar of burnt offering as commanded by God.

Exodus 40:30 Moses did set the laver between the tent of the congregation and the altar. Moses did put water in the laver.

Exodus 40:31 Moses did wash his feet in the laver. Aaron did wash his feet in the laver. "Sons of Aaron" did wash their feet in the laver.

Exodus 40:32 If Moses did approach the altar then Moses did wash. If Aaron did approach the altar then Aaron did wash. If "sons of Aaron" did approach the altar then "sons of Aaron" did wash.

Exodus 40:33 Moses did setup the court of the tabernacle and of the altar. Moses did setup the hanging of the court gate. Moses did finish the setup of the tabernacle.

Exodus 40:34 A cloud did cover the tent of the congregation to fill the tabernacle with the glory of God.

Exodus 40:35 Moses could not enter the tent with the glory of God.

Exodus 40:36 If the cloud did rise from the tabernacle then the "children of Israel" could travel.

Exodus 40:37 If the cloud did hover on top of the tabernacle then the "children of Israel" could not travel.

Exodus 40:38 The cloud was on the tabernacle during the day during the journeys of the "children of Israel". A fire was on the tabernacle during the night during the journeys of the "children of Israel".



Leviticus



Leviticus 1:1 God did call to Moses out of the tabernacle of the congregation.

Leviticus 1:2 God did speak to Moses. God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "If any man of you bring an offering unto the LORD," to Moses. God did say "ye shall bring your offering of the cattle, even of the herd, and of the flock." to Moses. God did command Moses to tell the "children of Israel" of the rules of offerings to God. If a man does bring an offering to God then Moses should bring the offering of cattle or of the herd or of the flock.

Leviticus 1:3 A "burnt offering" is an offering to God. A "burnt sacrifice" is a sacrifice to God. God did say "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish:" to Moses. God did say "he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD." to Moses. If a man does offer a "burnt sacrifice" of the herd then the offering should consist of a male without blemish. If a man does offer a "burnt sacrifice" of the herd then the offering should be made at the door of the tabernacle of the congregation to God.

Leviticus 1:4 God did say "And he shall put his hand upon the head of the burnt offering;" to Moses. God did say "and it shall be accepted for him to make atonement for him." to Moses. If the man does place his hand on the head of the burnt offering then atonement is given for the sins of the man.

Leviticus 1:5 God did say "And he shall kill the bullock before the LORD:" to Moses. God did say "and the priests, Aaron's sons, shall bring the blood," to Moses. God did say "and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." to Moses. The "sons of Aaron" were the priests. The man should kill the bullock in front of God. The priests should sprinkle the blood of the bullock on the altar by the door of the tabernacle of the congregation.

Leviticus 1:6 God did say "And he shall flay the burnt offering, and cut it into his pieces." to Moses. The man should flay the burnt offering into pieces.

Leviticus 1:7 God did say "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:" to Moses. The priests should start a fire on the altar with wood.

Leviticus 1:8 God did say "And the priests, Aaron's sons, shall lay the parts, the head, and the fat," to Moses. God did say "in order upon the wood that is on the fire which is upon the altar:" to Moses. The priests should place the parts and the head and the fat in order onto the fire.

Leviticus 1:9 God did say "But his inwards and his legs shall he wash in water:" to Moses. God did say "and the priest shall burn all on the altar, to be a burnt sacrifice," to Moses. God did say "an offering made by fire, of a sweet savour unto the LORD." to Moses. The priests should wash the innards and the legs of the burnt offering in water. The priests should burn all of the offering as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 1:10 God did say "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice;" to Moses. God did say "he shall bring it a male without blemish." to Moses. If a man does offer a "burnt sacrifice" of sheep then the offering should consist of a male without blemish. If a man does offer a "burnt sacrifice" of goat then the offering should consist of a male without blemish.

Leviticus 1:11 God did say "And he shall kill it on the side of the altar northward before the LORD:" to Moses. God did say "and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar." to Moses. The man should kill the sheep on the north side of the altar in front of God. The priests should sprinkle the blood of the sheep on the altar by the door of the tabernacle of the congregation. The man should kill the goat on the north side of the altar in front of God. The priests should sprinkle the blood of the goat on the altar by the door of the tabernacle of the congregation.

Leviticus 1:12 God did say "And he shall cut it into his pieces, with his head and his fat:" to Moses. God did say "and the priest shall lay them in order on the wood that is on the fire which is upon the altar:" to Moses. The man should flay the burnt offering into pieces. The priests should place the parts and the head and the fat in order onto the fire.

Leviticus 1:13 God did say "But he shall wash the inwards and the legs with water:" to Moses. God did say "and the priest shall bring it all, and burn it upon the altar:" to Moses. God did say "it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD." to Moses. The priests should wash the innards and the legs of the burnt offering with water. The priests should burn all of the offering as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 1:14 God did say "And if the burnt sacrifice for his offering to the LORD be of fowls," to Moses. God did say "then he shall bring his offering of turtledoves, or of young pigeons." to Moses. If a man does offer a "burnt sacrifice" of fowls then the offering should consist of turtledoves or of pigeons.

Leviticus 1:15 God did say "And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar;" to Moses. God did say "and the blood thereof shall be wrung out at the side of the altar:" to Moses. The priest should sever the head of the fowl. The priest should burn the fowl on the altar. The priest should drain the blood of the fowl beside the altar.

Leviticus 1:16 God did say "And he shall pluck away his crop with his feathers," to Moses. God did say "and cast it beside the altar on the east part, by the place of the ashes:" to Moses. The priest should remove the feathers of the fowl. The priest should place the feathers on the east side of the altar with the ashes.

Leviticus 1:17 God did say "And he shall cleave it with the wings thereof, but shall not divide it asunder:" to Moses. God did say "and the priest shall burn it upon the altar, upon the wood that is upon the fire:" to Moses. God did say "it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD." to Moses. The priests should remove the wings of the fowl. The priests should not flay the fowl as a burnt offering to God. The priests should burn all of the offering as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.



Leviticus 2:1 A "meat offering" is an offering to God. God did say "And when any will offer a meat offering unto the LORD, his offering shall be of fine flour;" to Moses. God did say "and he shall pour oil upon it, and put frankincense thereon:" to Moses. If someone does offer a "meat offering" to God then the offering should consist of the meat and the flour and the oil and the frankincense.

Leviticus 2:2 God did say "And he shall bring it to Aaron's sons the priests:" to Moses. God did say "and he shall take thereout his handful of the flour thereof," to Moses. God did say "and of the oil thereof, with all the frankincense thereof;" to Moses. God did say "and the priest shall burn the memorial of it upon the altar," to Moses. God did say "to be an offering made by fire, of a sweet savour unto the LORD:" to Moses. The priests should burn a portion of the meat offering with flour and with oil and with frankincense as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 2:3 God did say "And the remnant of the meat offering shall be Aaron's and his sons':" to Moses. God did say "it is a thing most holy of the offerings of the LORD made by fire." to Moses. The priests should receive the remnants of the meat offering. The remnants are the most holy of the offerings.

Leviticus 2:4 God did say "And if thou bring an oblation of a meat offering baked in the oven," to Moses. God did say "it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." to Moses. If someone does offer a "meat offering" to God from an oven of baking then the offering should consist of unleavened cakes with oil. If someone does offer a "meat offering" to God from an oven of baking then the offering should consist of unleavened wafers with oil.

Leviticus 2:5 God did say "And if thy oblation be a meat offering baked in a pan," to Moses. God did say "it shall be of fine flour unleavened, mingled with oil." to Moses. If someone does offer a "meat offering" to God from a pan of baking then the offering should consist of unleavened flour with oil.

Leviticus 2:6 God did say "Thou shalt part it in pieces, and pour oil thereon: it is a meat offering." to Moses. The offering should be separated. The oil should be poured on the offering.

Leviticus 2:7 God did say "And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil." to Moses. If someone does offer a "meat offering" to God from a fryingpan of baking then the offering should consist of fine flour with oil.

Leviticus 2:8 God did say "And thou shalt bring the meat offering that is made of these things unto the LORD:" to Moses. God did say "and when it is presented unto the priest, he shall bring it unto the altar." to Moses. The meat offering should be presented to the priests to God. The priests should bring the meat offering to the altar in front of God.

Leviticus 2:9 God did say "And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar:" to Moses. God did say "it is an offering made by fire, of a sweet savour unto the LORD." to Moses. The priests should burn a portion of the meat offering on the altar as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 2:10 God did say "And that which is left of the meat offering shall be Aaron's and his sons':" to Moses. God did say "it is a thing most holy of the offerings of the LORD made by fire." to Moses. The priests should receive the remnants of the meat offering. The remnants are the most holy of the offerings.

Leviticus 2:11 God did say "No meat offering, which ye shall bring unto the LORD, shall be made with leaven:" to Moses. God did say "for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire." to Moses. The meat offering should not contain leavened flour. A burnt offering should not contain leaven or honey.

Leviticus 2:12 God did say "As for the oblation of the firstfruits, ye shall offer them unto the LORD:" to Moses. God did say "but they shall not be burnt on the altar for a sweet savour." to Moses. The firstfruits should not be burned on the altar.

Leviticus 2:13 God did say "And every oblation of thy meat offering shalt thou season with salt;" to Moses. God did say "neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering:" to Moses. God did say "with all thine offerings thou shalt offer salt." to Moses. The "meat offering" should be seasoned with salt.

Leviticus 2:14 God did say "And if thou offer a meat offering of thy firstfruits unto the LORD," to Moses. God did say "thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire," to Moses. God did say "even corn beaten out of full ears." to Moses. The firstfruits should be offered with green ears of corn as dried by fire.

Leviticus 2:15 God did say "And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering." to Moses. The oil should be applied to the green ears of corn as offering.

Leviticus 2:16 God did say "And the priest shall burn the memorial of it, part of the beaten corn thereof," to Moses. God did say "and part of the oil thereof, with all the frankincense thereof:" to

Moses. God did say "it is an offering made by fire unto the LORD." to Moses. The priests should burn a portion of the offering of the corn with oil and with frankincense as a burnt sacrifice to God. The offering is made by fire to God.



Leviticus 3:1 A "peace offering" is an offering. God did say "And if his oblation be a sacrifice of peace offering, if he offer it of the herd;" to Moses. God did say "whether it be a male or female, he shall offer it without blemish before the LORD." to Moses. If a man does offer a "peace offering" of the herd then the offering should consist of a male or of a female without blemish.

Leviticus 3:2 God did say "And he shall lay his hand upon the head of his offering," to Moses. God did say "and kill it at the door of the tabernacle of the congregation:" to Moses. God did say "and Aaron's sons the priests shall sprinkle the blood upon the altar round about." to Moses. The man should kill the bullock of the "peace offering" at the door of the tabernacle of the congregation to God. The priests should sprinkle the blood of the "peace offering" on the altar by the door of the tabernacle of the congregation.

Leviticus 3:3 God did say "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD;" to Moses. God did say "the fat that covereth the inwards, and all the fat that is upon the inwards," to Moses. The "peace offering" should burn the fat of the innards in a burnt sacrifice.

Leviticus 3:4 God did say "And the two kidneys, and the fat that is on them, which is by the flanks," to Moses. God did say "and the caul above the liver, with the kidneys, it shall he take away." to Moses. The "peace offering" should not burn the caul or the kidneys or the fat of the kidneys.

Leviticus 3:5 God did say "And Aaron's sons shall burn it on the altar upon the burnt sacrifice," to Moses. God did say "which is upon the wood that is on the fire:" to Moses. God did say "it is an offering made by fire, of a sweet savour unto the LORD." to Moses. The priests should burn the "peace offering" as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 3:6 God did say "And if his offering for a sacrifice of peace offering unto the LORD be of the flock;" to Moses. God did say "male or female, he shall offer it without blemish." to Moses. If a man does offer a "peace offering" of the flock then the offering should consist of a male or of a female without blemish.

Leviticus 3:7 God did say "If he offer a lamb for his offering, then shall he offer it before the LORD." to Moses. If a man does sacrifice a lamb for the offering then the lamb should be brought before God.

Leviticus 3:8 God did say "And he shall lay his hand upon the head of his offering," to Moses. God did say "and kill it before the tabernacle of the congregation:" to Moses. God did say "and Aaron's sons shall sprinkle the blood thereof round about upon the altar." to Moses. The man should kill the lamb of the "peace offering" at the door of the tabernacle of the congregation to God. The priests should sprinkle the blood of the "peace offering" on the altar by the door of the tabernacle of the congregation.

Leviticus 3:9 God did say "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD;" to Moses. God did say "the fat thereof, and the whole rump, it shall he take off hard by the backbone;" to Moses. God did say "and the fat that covereth the inwards, and all the fat that is upon the inwards," to Moses. The "peace offering" should include the fat and the whole rump and the fat of the innards.

Leviticus 3:10 God did say "And the two kidneys, and the fat that is upon them, which is by the flanks," to Moses. God did say "and the caul above the liver, with the kidneys, it shall he take away." to Moses. The "peace offering" should not burn the caul or the kidneys or the fat of the kidneys.

Leviticus 3:11 God did say "And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD." to Moses. The priests should burn the "peace offering" as a burnt sacrifice to God.

Leviticus 3:12 God did say "And if his offering be a goat, then he shall offer it before the LORD." to Moses. If a man does sacrifice a goat for the offering then the goat should be brought before God.

Leviticus 3:13 God did say "And he shall lay his hand upon the head of it," to Moses. God did say "and kill it before the tabernacle of the congregation:" to Moses. God did say "and the sons of Aaron shall sprinkle the blood thereof upon the altar round about." to Moses. The man should kill the goat of the "peace offering" at the door of the tabernacle of the congregation to God. The priests should sprinkle the blood of the "peace offering" on the altar by the door of the tabernacle of the congregation.

Leviticus 3:14 God did say "And he shall offer thereof his offering, even an offering made by fire unto the LORD;" to Moses. God did say "the fat that covereth the inwards, and all the fat that is upon the inwards," to Moses. The "peace offering" should burn the fat of the innards in a burnt sacrifice.

Leviticus 3:15 God did say "And the two kidneys, and the fat that is upon them, which is by the flanks," to Moses. God did say "and the caul above the liver, with the kidneys, it shall he take away." to Moses. The "peace offering" should not burn the caul or the kidneys or the fat of the kidneys.

Leviticus 3:16 God did say "And the priest shall burn them upon the altar:" to Moses. God did say "it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's." to

Moses. The priests should burn the "peace offering" as a burnt sacrifice to God. God is pleased by the aroma of the burnt offering.

Leviticus 3:17 God did say "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." to Moses. The "children of Israel" should not consume fat. The "children of Israel" should not consume blood.



Leviticus 4:1 God did speak to Moses.

Leviticus 4:2 God did say "Speak unto the children of Israel, saying," to Moses. God did say "If a soul shall sin through ignorance against any of the commandments of the LORD" to Moses. God did say "concerning things which ought not to be done, and shall do against any of them:" to Moses. God did command Moses to inform the "children of Israel" of the penalty for sin.

Leviticus 4:3 A "sin offering" is an offering to God. God did say "If the priest that is anointed do sin according to the sin of the people;" to Moses. God did say "then let him bring for his sin, which he hath sinned," to Moses. God did say "a young bullock without blemish unto the LORD for a sin offering." to Moses. If a priest does commit a sin then the priest must offer a young bullock without blemish as a "sin offering" to God for forgiveness.

Leviticus 4:4 God did say "And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD;" to Moses. God did say "and shall lay his hand upon the bullock's head, and kill the bullock before the LORD." to Moses. The "sin offering" must be killed by the priest at the door of the tabernacle of the congregation in front of God.

Leviticus 4:5 God did say "And the priest that is anointed shall take of the bullock's blood," to Moses. God did say "and bring it to the tabernacle of the congregation:" to Moses.

Leviticus 4:6 God did say "And the priest shall dip his finger in the blood," to Moses. God did say "and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary." to Moses. The priest must dip a finger in the blood of the "sin offering". The priest must sprinkle blood 7 times in front of God in the veil of the sanctuary.

Leviticus 4:7 God did say "And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD," to Moses. God did say "which is in the tabernacle of the congregation;" to Moses. God did say "and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering," to Moses. God did say "which is at the door of the tabernacle of the congregation." to Moses. The priest must place blood of the "sin offering" on the horns of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 4:8 God did say "And he shall take off from it all the fat of the bullock for the sin offering;" to Moses. God did say "the fat that covereth the inwards, and all the fat that is upon the inwards," to Moses.

Leviticus 4:9 God did say "And the two kidneys, and the fat that is upon them, which is by the flanks," to Moses. God did say "and the caul above the liver, with the kidneys, it shall he take away," to Moses.

Leviticus 4:10 God did say "As it was taken off from the bullock of the sacrifice of peace offerings:" to Moses. God did say "and the priest shall burn them upon the altar of the burnt offering." to Moses. The priest must burn the fat of the innards of the "sin offering" upon the altar of burnt offering.

Leviticus 4:11 God did say "And the skin of the bullock, and all his flesh, with his head," to Moses. God did say "and with his legs, and his inwards, and his dung," to Moses.

Leviticus 4:12 God did say "Even the whole bullock shall he carry forth without the camp unto a clean place," to Moses. God did say "where the ashes are poured out, and burn him on the wood with fire:" to Moses. God did say "where the ashes are poured out shall he be burnt." to Moses. The priest should burn the remainder of the "sin offering" on the wood of the fire of discarded ashes.

Leviticus 4:13 God did say "And if the whole congregation of Israel sin through ignorance," to Moses. God did say "and the thing be hid from the eyes of the assembly," to Moses. God did say "and they have done somewhat against any of the commandments of the LORD" to Moses. God did say "concerning things which should not be done, and are guilty;" to Moses.

Leviticus 4:14 God did say "When the sin, which they have sinned against it, is known," to Moses. God did say "then the congregation shall offer a young bullock for the sin," to Moses. God did say "and bring him before the tabernacle of the congregation." to Moses. If the "children of Israel" does commit a sin then the "children of Israel" must offer a young bullock as a "sin offering" to God for forgiveness.

Leviticus 4:15 God did say "And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD:" to Moses. God did say "and the bullock shall be killed before the LORD." to Moses. The "sin offering" must be killed by the elders of the "children of Israel" at the door of the tabernacle of the congregation in front of God.

Leviticus 4:16 God did say "And the priest that is anointed shall bring of the bullock's blood" to Moses. God did say "to the tabernacle of the congregation:" to Moses.

Leviticus 4:17 God did say "And the priest shall dip his finger in some of the blood," to Moses. God did say "and sprinkle it seven times before the LORD, even before the vail." to Moses. The priest must dip a finger in the blood of the "sin offering". The priest must sprinkle blood 7 times in front of God in the veil of the sanctuary.

Leviticus 4:18 God did say "And he shall put some of the blood upon the horns of the altar which is before the LORD," to Moses. God did say "that is in the tabernacle of the congregation," to Moses. God did say "and shall pour out all the blood at the bottom of the altar of the burnt offering," to Moses. God did say "which is at the door of the tabernacle of the congregation." to Moses. The priest must place blood of the "sin offering" on the horns of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 4:19 God did say "And he shall take all his fat from him, and burn it upon the altar." to Moses. The priest must burn all of the fat of the "sin offering" upon the altar of burnt offering.

Leviticus 4:20 God did say "And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this:" to Moses. God did say "and the priest shall make an atonement for them, and it shall be forgiven them." to Moses.

Leviticus 4:21 God did say "And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock:" to Moses. God did say "it is a sin offering for the congregation." to Moses. The priest should burn the remainder of the "sin offering" on the wood of the fire of discarded ashes.

Leviticus 4:22 God did say "When a ruler hath sinned, and done somewhat through ignorance" to Moses. God did say "against any of the commandments of the LORD his God" to Moses. God did say "concerning things which should not be done, and is guilty;" to Moses.

Leviticus 4:23 God did say "Or if his sin, wherein he hath sinned, come to his knowledge;" to Moses. God did say "he shall bring his offering, a kid of the goats, a male without blemish:" to Moses. If a ruler does commit a sin then the ruler must offer a male kid goat without blemish as a "sin offering" to God for forgiveness.

Leviticus 4:24 God did say "And he shall lay his hand upon the head of the goat," to Moses. God did say "and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering." to Moses. The "sin offering" must be killed by the ruler at the door of the tabernacle of the congregation in front of God.

Leviticus 4:25 God did say "And the priest shall take of the blood of the sin offering with his finger," to Moses. God did say "and put it upon the horns of the altar of burnt offering," to Moses. God did say "and shall pour out his blood at the bottom of the altar of burnt offering." to Moses. The priest must dip a finger in the blood of the "sin offering". The priest must place blood of the "sin offering" on the horns of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 4:26 God did say "And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings:" to Moses. God did say "and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him." to Moses. The priest must burn all of the fat of the "sin offering" upon the altar of burnt offering.

Leviticus 4:27 God did say "And if any one of the common people sin through ignorance," to Moses. God did say "while he doeth somewhat against any of the commandments of the LORD" to Moses. God did say "concerning things which ought not to be done, and be guilty;" to Moses.

Leviticus 4:28 God did say "Or if his sin, which he hath sinned, come to his knowledge:" to Moses. God did say "then he shall bring his offering, a kid of the goats," to Moses. God did say "a female without blemish, for his sin which he hath sinned." to Moses. If a commoner does commit a sin then the commoner can offer a female kid goat without blemish as a "sin offering" to God for forgiveness.

Leviticus 4:29 God did say "And he shall lay his hand upon the head of the sin offering," to Moses. God did say "and slay the sin offering in the place of the burnt offering." to Moses. The "sin offering" must be killed by the commoner at the door of the tabernacle of the congregation in front of God.

Leviticus 4:30 God did say "And the priest shall take of the blood thereof with his finger," to Moses. God did say "and put it upon the horns of the altar of burnt offering," to Moses. God did say "and shall pour out all the blood thereof at the bottom of the altar." to Moses. The priest must dip a finger in the blood of the "sin offering". The priest must place blood of the "sin offering" on the horns of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 4:31 God did say "And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings;" to Moses. God did say "and the priest shall burn it upon the altar for a sweet savour unto the LORD;" to Moses. God did say "and the priest shall make an atonement for him, and it shall be forgiven him." to Moses. The priest must burn all of the fat of the "sin offering" upon the altar of burnt offering.

Leviticus 4:32 God did say "And if he bring a lamb for a sin offering, he shall bring it a female without blemish." to Moses. If a commoner does commit a sin then the commoner can offer a female lamb without blemish as a "sin offering" to God for forgiveness.

Leviticus 4:33 God did say "And he shall lay his hand upon the head of the sin offering," to Moses. God did say "and slay it for a sin offering in the place where they kill the burnt offering." to Moses. The "sin offering" must be killed by the commoner at the door of the tabernacle of the congregation in front of God.

Leviticus 4:34 God did say "And the priest shall take of the blood of the sin offering with his finger," to Moses. God did say "and put it upon the horns of the altar of burnt offering," to Moses. God did say "and shall pour out all the blood thereof at the bottom of the altar:" to Moses. The priest must dip a finger in the blood of the "sin offering". The priest must place blood of the "sin offering" on the horns of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 4:35 God did say "And he shall take away all the fat thereof," to Moses. God did say "as the fat of the lamb is taken away from the sacrifice of the peace offerings;" to Moses. God

did say "and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD:" to Moses. God did say "and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him." to Moses. The priest must burn all of the fat of the "sin offering" upon the altar of burnt offering.



Leviticus 5:1 God did say "And if a soul sin, and hear the voice of swearing, and is a witness," to Moses. God did say "whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." to Moses. If a person does refuse to testify as a witness to a trespass then the person does commit a sin.

Leviticus 5:2 God did say "Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast," to Moses. God did say "or a carcase of unclean cattle, or the carcase of unclean creeping things," to Moses. God did say "and if it be hidden from him; he also shall be unclean, and guilty." to Moses. If a person does touch an unclean thing then the person does commit a sin.

Leviticus 5:3 God did say "Or if he touch the uncleanness of man," to Moses. God did say "whatsoever uncleanness it be that a man shall be defiled withal," to Moses. God did say "and it be hid from him; when he knoweth of it, then he shall be guilty." to Moses. If a person does touch the uncleanness of a man then the person does commit a sin.

Leviticus 5:4 God did say "Or if a soul swear, pronouncing with his lips to do evil, or to do good," to Moses. God did say "whatsoever it be that a man shall pronounce with an oath, and it be hid from him;" to Moses. God did say "when he knoweth of it, then he shall be guilty in one of these." to Moses. If a person does swear a foolish oath then the person does commit sin.

Leviticus 5:5 God did say "And it shall be, when he shall be guilty in one of these things," to Moses. God did say "that he shall confess that he hath sinned in that thing:" to Moses. If a person does realize the action of sin then the person must confess the sin.

Leviticus 5:6 A "trespass offering" is an offering to God. God did say "And he shall bring his trespass offering unto the LORD for his sin which he hath sinned," to Moses. God did say "a female from the flock, a lamb or a kid of the goats, for a sin offering;" to Moses. God did say "and the priest shall make an atonement for him concerning his sin." to Moses. If a person does commit a trespass then the person can offer a female lamb as a "sin offering" to God for forgiveness. If a person does commit a trespass then the person can offer a female kid goat as a "sin offering" to God for forgiveness.

Leviticus 5:7 God did say "And if he be not able to bring a lamb, then he shall bring for his trespass," to Moses. God did say "which he hath committed, two turtledoves, or two young pigeons," to Moses. God did say "unto the LORD; one for a sin offering, and the other for a burnt offering." to Moses. If a person does commit a trespass then the person can offer 2

turtledoves as a "sin offering" to God for forgiveness. If a person does commit a trespass then the person can offer 2 young pigeons as a "sin offering" to God for forgiveness.

Leviticus 5:8 God did say "And he shall bring them unto the priest, who shall offer that which is for the sin offering first," to Moses. God did say "and wring off his head from his neck, but shall not divide it asunder:" to Moses. The priest should decapitate the first fowl for a "sin offering". The priest should not butcher the first fowl for a "sin offering".

Leviticus 5:9 God did say "And he shall sprinkle of the blood of the sin offering upon the side of the altar;" to Moses. God did say "and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering." to Moses. The priest must sprinkle blood of the first fowl in a "sin offering" on the side of the altar of incense. The priest must pour the remaining blood of the "sin offering" at the bottom of the altar of burnt offering.

Leviticus 5:10 God did say "And he shall offer the second for a burnt offering, according to the manner:" to Moses. God did say "and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him." to Moses. The priest should sacrifice the second fowl in a burnt offering.

Leviticus 5:11 God did say "But if he be not able to bring two turtledoves, or two young pigeons," to Moses. God did say "then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering;" to Moses. God did say "he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering." to Moses. If a person does commit a trespass then the person can offer a tenth of an ephah of fine flour as a "sin offering" to God for forgiveness. The person should not add oil or frankincense to the flour in a "sin offering".

Leviticus 5:12 God did say "Then shall he bring it to the priest, and the priest shall take his handful of it," to Moses. God did say "even a memorial thereof, and burn it on the altar," to Moses. God did say "according to the offerings made by fire unto the LORD: it is a sin offering." to Moses. The priest should burn a portion of the flour on the altar.

Leviticus 5:13 God did say "And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these," to Moses. God did say "and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering." to Moses. The priest should receive the remnant as a meat offering.

Leviticus 5:14 God did continue to speak to Moses.

Leviticus 5:15 A "trespass offering" is an offering to God. God did say "If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD;" to Moses. God did say "then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks," to Moses. God did say "with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering." to Moses. If a person does commit a sin of the Covenant by mistake then the person must offer a ram without blemish as a "trespass offering" to God for forgiveness.

Leviticus 5:16 God did say "And he shall make amends for the harm that he hath done in the holy thing," to Moses. God did say "and shall add the fifth part thereto, and give it unto the priest:" to Moses. God did say "and the priest shall make an atonement for him with the ram of the trespass offering," to Moses. God did say "and it shall be forgiven him." to Moses. A person must make amends for the trespass and the person must pay 20 percent in addition.

Leviticus 5:17 God did say "And if a soul sin, and commit any of these things which are forbidden" to Moses. God did say "to be done by the commandments of the LORD;" to Moses. God did say "though he wist it not, yet is he guilty, and shall bear his iniquity." to Moses. If a person does break a commandment of God out of ignorance then the person does commit sin. If a person does break a commandment of God out of ignorance then the person will be punished for the sin.

Leviticus 5:18 God did say "And he shall bring a ram without blemish out of the flock," to Moses. God did say "with thy estimation, for a trespass offering, unto the priest:" to Moses. God did say "and the priest shall make an atonement for him concerning his ignorance" to Moses. God did say "wherein he erred and wist it not, and it shall be forgiven him." to Moses. If a person does break a commandment of God out of ignorance then the person can offer a ram without blemish as a "trespass offering" to God for forgiveness.

Leviticus 5:19 God did say "It is a trespass offering: he hath certainly trespassed against the LORD." to Moses.



Leviticus 6:1 God did speak to Moses.

Leviticus 6:2 God did say "If a soul sin and commit a trespass against the LORD and lie unto his neighbour" to Moses. God did say "in that which was delivered him to keep or in fellowship" to Moses. God did say "or in a thing taken away by violence or hath deceived his neighbour;" to Moses. If a person does lie about the actions of a neighbor then the person does commit sin. If a person does deceive a neighbor then the person does commit sin.

Leviticus 6:3 God did say "Or have found that which was lost and lieth concerning it and sweareth falsely;" to Moses. God did say "in any of all these that a man doeth sinning therein:" to Moses. If a person does bear false witness against a neighbor then the person does commit sin. If a person does steal from a neighbor then the person does commit sin.

Leviticus 6:4 God did say "Then it shall be because he hath sinned and is guilty" to Moses. God did say "that he shall restore that which he took violently away or the thing which he hath deceitfully gotten" to Moses. God did say "or that which was delivered him to keep or the lost thing which he found" to Moses. If a person does commit sin against a neighbor then the person must make amends to the neighbor.

Leviticus 6:5 God did say "Or all that about which he hath sworn falsely; he shall even restore it in the principal" to Moses. God did say "and shall add the fifth part more thereto" to Moses. God did say "and give it unto him to whom it appertaineth in the day of his trespass offering." to Moses. If a person does commit sin against a neighbor then the person must make amends to the neighbor with an added 20 percent.

Leviticus 6:6 God did say "And he shall bring his trespass offering unto the LORD a ram without blemish out of the flock" to Moses. God did say "with thy estimation for a trespass offering unto the priest:" to Moses. If a person does commit a trespass against a neighbor then the person can offer a ram without a blemish as a "trespass offering" to God for forgiveness.

Leviticus 6:7 God did say "And the priest shall make an atonement for him before the LORD:" to Moses. God did say "and it shall be forgiven him for any thing of all that he hath done in trespassing therein" to Moses. The priest will make an atonement to God for the "trespass offering" for forgiveness.

Leviticus 6:8 God did continue to speak to Moses.

Leviticus 6:9 God did say "Command Aaron and his sons, saying, This is the law of the burnt offering:" to Moses. God did say "It is the burnt offering, because of the burning upon the altar all night unto the morning," to Moses. God did say "and the fire of the altar shall be burning in it." to Moses. The "burnt offering" should burn during the night into the morning. God did command Moses to instruct Aaron and the sons of Aaron in the rules of the "burnt offering".

Leviticus 6:10 God did say "And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh," to Moses. God did say "and take up the ashes which the fire hath consumed with the burnt offering on the altar," to Moses. God did say "and he shall put them beside the altar." to Moses. The priest should dress in the holy garments to clean the altar. The priest should put the ashes from the "burnt offering" beside the altar.

Leviticus 6:11 God did say "And he shall put off his garments, and put on other garments," to Moses. God did say "and carry forth the ashes without the camp unto a clean place." to Moses. The priest should remove the holy garments to leave the tabernacle to remove the ashes.

Leviticus 6:12 A "peace offering" is an offering to God. God did say "And the fire upon the altar shall be burning in it; it shall not be put out:" to Moses. God did say "and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it;" to Moses. God did say "and he shall burn thereon the fat of the peace offerings." to Moses. The fire should endure on the altar always.

Leviticus 6:13 God did say "The fire shall ever be burning upon the altar; it shall never go out." to Moses. The altar should contain a fire always.

Leviticus 6:14 God did say "And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar." to Moses. God did command Moses to instruct Aaron

and the sons of Aaron in the rules of the "meat offering". The "meat offering" does consist of laws.

Leviticus 6:15 God did say "And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof," to Moses. God did say "and all the frankincense which is upon the meat offering," to Moses. God did say "and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD." to Moses. The priests should observe the rituals of the "meat offering".

Leviticus 6:16 God did say "And the remainder thereof shall Aaron and his sons eat:" to Moses. God did say "with unleavened bread shall it be eaten in the holy place;" to Moses. God did say "in the court of the tabernacle of the congregation they shall eat it." to Moses. The priests should obey the laws of the "meat offering".

Leviticus 6:17 God did say "It shall not be baked with leaven." to Moses. God did say "I have given it unto them for their portion of my offerings made by fire;" to Moses. God did say "it is most holy, as is the sin offering, and as the trespass offering." to Moses. The priests should follow the rules of the "meat offering".

Leviticus 6:18 God did say "All the males among the children of Aaron shall eat of it." to Moses. God did say "It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire:" to Moses. God did say "every one that toucheth them shall be holy." to Moses.

Leviticus 6:19 God did continue to speak to Moses.

Leviticus 6:20 God did say "This is the offering of Aaron and of his sons, which they shall offer unto the LORD" to Moses. God did say "in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual," to Moses. God did say "half of it in the morning, and half thereof at night." to Moses.

Leviticus 6:21 God did say "In a pan it shall be made with oil; and when it is baked, thou shalt bring it in:" to Moses. God did say "and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD." to Moses.

Leviticus 6:22 God did say "And the priest of his sons that is anointed in his stead shall offer it:" to Moses. God did say "it is a statute for ever unto the LORD; it shall be wholly burnt." to Moses.

Leviticus 6:23 God did say "For every meat offering for the priest shall be wholly burnt: it shall not be eaten." to Moses. If a "meat offering" is for the priest then the priest shall not eat the "meat offering".

Leviticus 6:24 God did continue to speak to Moses.

Leviticus 6:25 God did say "Speak unto Aaron and to his sons, saying, This is the law of the sin offering:" to Moses. God did say "In the place where the burnt offering is killed shall the sin offering be killed before the LORD:" to Moses. God did say "it is most holy." to Moses. God did command Moses to instruct Aaron and the sons of Aaron in the rules of the "sin offering".

Leviticus 6:26 God did say "The priest that offereth it for sin shall eat it: in the holy place shall it be eaten," to Moses. God did say "in the court of the tabernacle of the congregation." to Moses. The priest must eat the "sin offering" in the court of the tabernacle of the congregation.

Leviticus 6:27 God did say "Whatsoever shall touch the flesh thereof shall be holy:" to Moses. God did say "and when there is sprinkled of the blood thereof upon any garment," to Moses. God did say "thou shalt wash that whereon it was sprinkled in the holy place." to Moses. The blood must be washed from the holy garments.

Leviticus 6:28 God did say "But the earthen vessel wherein it is sodden shall be broken:" to Moses. God did say "and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water." to Moses. If a vessel was earthen and the vessel did contain blood then the vessel must be broken. If a vessel was made of brass and the vessel did contain blood then the vessel must be washed.

Leviticus 6:29 God did say "All the males among the priests shall eat thereof: it is most holy." to Moses.

Leviticus 6:30 God did say "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation" to Moses. God did say "to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." to Moses. If a "sin offering" did require the blood to be taken into the tabernacle of the congregation then the "sin offering" can not be eaten by the priests. If a "sin offering" did require the blood to be taken into the tabernacle of the congregation then the "sin offering" must be burned.



Leviticus 7:1 God did say "Likewise this is the law of the trespass offering: it is most holy." to Moses. God did command Moses to instruct Aaron and the sons of Aaron in the rules of the "trespass offering".

Leviticus 7:2 God did say "In the place where they kill the burnt offering shall they kill the trespass offering:" to Moses. God did say "and the blood thereof shall he sprinkle round about upon the altar." to Moses.

Leviticus 7:3 God did say "And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards," to Moses.

Leviticus 7:4 God did say "And the two kidneys, and the fat that is on them, which is by the flanks," to Moses. God did say "and the caul that is above the liver, with the kidneys, it shall he take away:" to Moses.

Leviticus 7:5 God did say "And the priest shall burn them upon the altar for an offering made by fire unto the LORD:" to Moses. God did say "it is a trespass offering." to Moses.

Leviticus 7:6 God did say "Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy." to Moses.

Leviticus 7:7 God did say "As the sin offering is, so is the trespass offering: there is one law for them:" to Moses. God did say "the priest that maketh atonement therewith shall have it." to Moses.

Leviticus 7:8 God did say "And the priest that offereth any man's burnt offering," to Moses. God did say "even the priest shall have to himself the skin of the burnt offering which he hath offered." to Moses.

Leviticus 7:9 God did say "And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan," to Moses. God did say "and in the pan, shall be the priest's that offereth it." to Moses.

Leviticus 7:10 God did say "And every meat offering, mingled with oil, and dry," to Moses. God did say "shall all the sons of Aaron have, one as much as another." to Moses.

Leviticus 7:11 God did say "And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD." to Moses. God did command Moses to instruct Aaron and the sons of Aaron in the rules of the sacrifice of the "peace offering".

Leviticus 7:12 God did say "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes" to Moses. God did say "mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." to Moses. If the "peace offering" is an expression of thanksgiving then the "peace offering" must include unleavened cakes with oil. If the "peace offering" is an expression of thanksgiving then the "peace offering" must include unleavened wafers with oil. If the "peace offering" is an expression of thanksgiving then the "peace offering" must include fried cakes of fine flour with oil.

Leviticus 7:13 God did say "Besides the cakes, he shall offer for his offering leavened bread" to Moses. God did say "with the sacrifice of thanksgiving of his peace offerings." to Moses. If the "peace offering" is an expression of thanksgiving then the "peace offering" must include leavened bread.

Leviticus 7:14 God did say "And of it he shall offer one out of the whole oblation for an heave offering unto the LORD," to Moses. God did say "and it shall be the priest's that sprinkleth the

blood of the peace offerings." to Moses. The thanksgiving should include 1 of each offering. The offering should be presented to the priest that does sprinkle the blood.

Leviticus 7:15 God did say "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered;" to Moses. God did say "he shall not leave any of it until the morning." to Moses. The priest must eat the "peace offering" of thanksgiving immediately. The priest must not eat the leftovers of the "peace offering" on the next day.

Leviticus 7:16 God did say "But if the sacrifice of his offering be a vow, or a voluntary offering," to Moses. God did say "it shall be eaten the same day that he offereth his sacrifice:" to Moses. God did say "and on the morrow also the remainder of it shall be eaten:" to Moses. If the offering was voluntary then the priest may eat the leftovers of the offering on other the next day.

Leviticus 7:17 God did say "But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire." to Moses. The leftovers must be burned on the third day.

Leviticus 7:18 God did say "And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day," to Moses. God did say "it shall not be accepted, neither shall it be imputed unto him that offereth it:" to Moses. God did say "it shall be an abomination, and the soul that eateth of it shall bear his iniquity." to Moses. If the "peace offering" is eaten on the third day then the "peace offering" is invalid.

Leviticus 7:19 God did say "And the flesh that toucheth any unclean thing shall not be eaten;" to Moses. God did say "it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof." to Moses. If a meat does touch an unclean thing then the meat is unclean. If a meat is unclean then the meat must be burned. If the meat is clean then the meat can be eaten by clean people.

Leviticus 7:20 God did say "But the soul that eateth of the flesh of the sacrifice of peace offerings," to Moses. God did say "that pertain unto the LORD, having his uncleanness upon him," to Moses. God did say "even that soul shall be cut off from his people." to Moses. If a person is unclean and a person does eat the "peace offering" then the person will be removed from the "children of Israel".

Leviticus 7:21 God did say "Moreover the soul that shall touch any unclean thing, as the uncleanness of man," to Moses. God did say "or any unclean beast, or any abominable unclean thing," to Moses. God did say "and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD," to Moses. God did say "even that soul shall be cut off from his people." to Moses.

Leviticus 7:22 God did speak to Moses.

Leviticus 7:23 God did say "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat." to Moses. The "children of Israel" should not eat fat.

Leviticus 7:24 God did say "And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts," to Moses. God did say "may be used in any other use: but ye shall in no wise eat of it." to Moses.

Leviticus 7:25 God did say "For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD," to Moses. God did say "even the soul that eateth it shall be cut off from his people." to Moses.

Leviticus 7:26 God did say "Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings." to Moses. The "children of Israel" should not eat blood.

Leviticus 7:27 God did say "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." to Moses.

Leviticus 7:28 God did speak to Moses.

Leviticus 7:29 God did say "Speak unto the children of Israel, saying," to Moses. God did say "He that offereth the sacrifice of his peace offerings unto the LORD" to Moses. God did say "shall bring his oblation unto the LORD of the sacrifice of his peace offerings." to Moses.

Leviticus 7:30 God did say "His own hands shall bring the offerings of the LORD made by fire," to Moses. God did say "the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD." to Moses. A person should bring the "peace offering" as fat and as meat.

Leviticus 7:31 God did say "And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'." to Moses. The priest will burn the fat on the altar. The priests will eat the meat.

Leviticus 7:32 God did say "And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings." to Moses. A person should give the right thigh of the offering as a gift to the priests as a "heave offering".

Leviticus 7:33 God did say "He among the sons of Aaron, that offereth the blood of the peace offerings," to Moses. God did say "and the fat, shall have the right shoulder for his part." to Moses.

Leviticus 7:34 God did say "For the wave breast and the heave shoulder have I taken of the children of Israel" to Moses. God did say "from off the sacrifices of their peace offerings," to Moses. God did say "and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel." to Moses.

Leviticus 7:35 The priests do receive a share of the offering as allowed by God.

Leviticus 7:36 The priests should receive the right thigh of an offering from the "children of Israel".

Leviticus 7:37 God did tell Moses about the laws of the offerings.

Leviticus 7:38 God did give the command to Moses to observe the rituals of the offerings. God did command Moses to instruct the "children of Israel" to observe the rituals of the offerings.



Leviticus 8:1 God did speak to Moses.

Leviticus 8:2 God did say "Take Aaron and his sons with him, and the garments, and the anointing oil," to Moses. God did say "and a bullock for the sin offering, and two rams, and a basket of unleavened bread;" to Moses. Moses did prepare a bullock and 2 rams and a basket of unleavened bread for a "sin offering".

Leviticus 8:3 God did say "And gather thou all the congregation together unto the door of the tabernacle of the congregation." to Moses. God did want Moses and Aaron and the sons of Aaron and the "children of Israel" to gather a "sin offering". God did want the "sin offering" at the door of the tabernacle of the congregation.

Leviticus 8:4 The people were gathered at the door of the tabernacle of the congregation as commanded by God.

Leviticus 8:5 Moses did say "This is the thing which the LORD commanded to be done." to the "children of Israel".

Leviticus 8:6 Moses did wash Aaron and the sons of Aaron with water.

Leviticus 8:7 Moses did dress Aaron and the sons of Aaron in the holy garments.

Leviticus 8:8 Moses did place the Urim in the breastplate. Moses did place the Thummim in the breastplate. Moses did place the breastplate upon Aaron.

Leviticus 8:9 Moses did place the plate of gold on the mitre. Moses did place the mitre upon the head of Aaron.

Leviticus 8:10 Moses did anoint the tabernacle with the oil. Moses did sanctify the tabernacle.

Leviticus 8:11 Moses did sprinkle the oil on the altar 7 times. Moses did sanctify the altar and the laver and the vessels and the foot of the laver.

Leviticus 8:12 Moses did pour the anointing oil over the head of Aaron to sanctify Aaron.

Leviticus 8:13 Moses did place the holy garments on the sons of Aaron.

Leviticus 8:14 Moses did bring the bullock to the priests. The priests did set their hands on the head of the bullock for the "sin offering".

Leviticus 8:15 Moses did kill the bullock. Moses did place the blood of the bullock on the horns of the altar using a finger of Moses to purify the altar. Moses did pour the blood at the bottom of the altar to sanctify the altar.

Leviticus 8:16 Moses did burn the fat of the "sin offering" on the altar.

Leviticus 8:17 Moses did burn the flesh and the hide and the dung of the bullock outside of the camp.

Leviticus 8:18 Moses did bring the ram to the priests. The priests did set their hands on the head of the ram for the offering.

Leviticus 8:19 Moses did kill the ram. Moses did sprinkle the blood of the ram upon the altar.

Leviticus 8:20 Moses did dismember the ram. Moses did burn the head and the fat on the altar.

Leviticus 8:21 Moses did wash the innards of the ram with water. Moses did wash the legs of the ram with water. Moses did burn the ram on the altar as a burnt sacrifice.

Leviticus 8:22 Moses did bring the ram of consecration to the priests. The priests did set their hands on the head of the ram for the offering.

Leviticus 8:23 Moses did kill the ram of consecration. Moses did put the blood of the ram of consecration on the tip of the right ear of Aaron. Moses did put the blood of the ram of consecration on the thumb of the right hand of Aaron. Moses did put the blood of the ram of consecration on the big toe of the right foot of Aaron.

Leviticus 8:24 Moses did put the blood of the ram of consecration on the tip of the right ear of the priests. Moses did put the blood of the ram of consecration on the thumb of the right hand of the priests. Moses did put the blood of the ram of consecration on the big toe of the right feet of the priests.

Leviticus 8:25 Moses did gather the fat and the rump and the fat of the innards and the caul and the kidneys and the right shoulder of the ram of consecration.

Leviticus 8:26 Moses did place one unleavened cake and a cake of oiled bread and one wafer on the fat and on the right shoulder.

Leviticus 8:27 Moses did place the offering upon the hands of the priests as a "wave offering" to God.

Leviticus 8:28 Moses did burn the "wave offering" on the altar as a offering to God.

Leviticus 8:29 Moses did wave the breast of the ram as a wave offering to God.

Leviticus 8:30 Moses did sprinkle anointing oil and the blood of the altar upon the priests to sanctify the priests.

Leviticus 8:31 Moses did say "Boil the flesh at the door of the tabernacle of the congregation:" to the priests. Moses did say "and there eat it with the bread that is in the basket of consecrations, as I commanded, saying," to the priests. Moses did say "Aaron and his sons shall eat it." to the priests. Moses did tell the priests to boil the flesh at the door of the tabernacle of the congregation. Moses did tell the priests to eat the flesh with the bread at the door of the tabernacle of the congregation.

Leviticus 8:32 Moses did say "And that which remaineth of the flesh and of the bread shall ye burn with fire." to the priests. Moses did tell the priests to burn the remainders.

Leviticus 8:33 Moses did say "And ye shall not go out of the door of the tabernacle of the congregation in seven days," to the priests. Moses did say "until the days of your consecration be at an end: for seven days shall he consecrate you." to the priests. Moses did tell the priests to remain in the door of the tabernacle of the congregation for consecration for 7 days.

Leviticus 8:34 Moses did say "As he hath done this day, so the LORD hath commanded to do, to make an atonement for you." to the priests.

Leviticus 8:35 Moses did say "Therefore shall ye abide at the door of the tabernacle of the congregation" to the priests. Moses did say "day and night seven days, and keep the charge of the LORD, that ye die not:" to the priests. Moses did say "for so I am commanded." to the priests. The priests must obey the commands of God at the door of the tabernacle of the congregation for 7 days.

Leviticus 8:36 The priests did obey the commands of God.



Leviticus 9:1 Moses did call to the priests and the elders of Israel after 8 days.

Leviticus 9:2 Moses did say "Take thee a young calf for a sin offering, and a ram for a burnt offering," to Aaron. Moses did say "without blemish, and offer them before the LORD." to Aaron. Moses did tell Aaron to offer a young calf as a "sin offering" to God. Moses did tell Aaron to offer a ram as a "burnt offering" to God.

Leviticus 9:3 Moses did say "And unto the children of Israel thou shalt speak, saying," to Aaron. Moses did say "Take ye a kid of the goats for a sin offering; and a calf and a lamb," to Aaron. Moses did say "both of the first year, without blemish, for a burnt offering;" to Aaron. Aaron should tell the "children of Israel" to offer a kid of the goats as a "sin offering" to God.

Aaron should tell the "children of Israel" to offer a newborn calf as a "burnt offering" to God.
Aaron should tell the "children of Israel" to offer a newborn lamb as a "burnt offering" to God.

Leviticus 9:4 Moses did say "Also a bullock and a ram for peace offerings, to sacrifice before the LORD;" to Aaron. Moses did say "and a meat offering mingled with oil: for to day the LORD will appear unto you." to Aaron. Aaron should tell the "children of Israel" to offer a bullock as a "peace offering" to God. Aaron should tell the "children of Israel" to offer a ram as a "burnt offering" to God. Aaron should tell the "children of Israel" to offer a a "meat offering" with oil to God.

Leviticus 9:5 The "children of Israel" did bring the offerings to Moses before the tabernacle of the congregation. The "children of Israel" did gather before the tabernacle of the congregation before God.

Leviticus 9:6 Moses did say "This is the thing which the LORD commanded that ye should do:". Moses did say "and the glory of the LORD shall appear unto you.".

Leviticus 9:7 Moses did say "Go unto the altar, and offer thy sin offering, and thy burnt offering," to Aaron. Moses did say "and make an atonement for thyself, and for the people:" to Aaron. Moses did say "and offer the offering of the people, and make an atonement for them; as the LORD commanded." to Aaron. Aaron should perform the "sin offering" and the "burnt offering" for atonement. Aaron should perform the offering for the "children of Israel" for atonement.

Leviticus 9:8 Aaron did kill the calf of the "sin offering".

Leviticus 9:9 Aaron did put the blood of the "sin offering" on the horns of the altar. Aaron did pour the blood at the bottom of the altar.

Leviticus 9:10 Aaron did burn the fat and the kidneys and the caul of the "sin offering" on the altar.

Leviticus 9:11 Aaron did burn the flesh and the hide of the "sin offering" outside of the camp.

Leviticus 9:12 Aaron did kill the "burnt offering". The priests did present the blood of the "burnt offering" to Aaron. Aaron did sprinkle the blood of the "burnt offering" upon the altar.

Leviticus 9:13 The priests did dismember the "burnt offering". Aaron did burn the "burnt offering" on the altar.

Leviticus 9:14 Aaron did wash the innards and the legs for burning on the altar.

Leviticus 9:15 Aaron did kill the goat.

Leviticus 9:16 Aaron did offer the goat as a "burnt offering".

Leviticus 9:17 Aaron did burn a handful of the "meat offering" on the altar beside the burnt sacrifice of the morning.

Leviticus 9:18 Aaron did kill the bullock and the ram for a "peace offering". Aaron did sprinkle the blood of the "peace offering" upon the altar.

Leviticus 9:19 Aaron did take the fat of the bullock and of the ram. Aaron did take the fat of the innards and of the kidneys and of the caul.

Leviticus 9:20 Aaron did place the fat upon the breasts to burn on the altar.

Leviticus 9:21 Aaron did offer the breasts and the right shoulder as a "wave offering".

Leviticus 9:22 Aaron did bless the "children of Israel" with a raised hand after the offerings.

Leviticus 9:23 Moses did go in and out of the tabernacle of the congregation. Aaron did go in and out of the tabernacle of the congregation. The "children of Israel" were blessed by Moses and by Aaron. The "children of Israel" did see the glory of God.

Leviticus 9:24 God did emit a fire to consume the offerings on the altar. The "children of Israel" did bow to the glory of God at the sight of the fire from God.



Leviticus 10:1 A fire was burned by Nadab and by Abihu with incense against the commandment of God.

Leviticus 10:2 God did kill Nadab and Abihu by fire.

Leviticus 10:3 Moses did say "This is it that the LORD spake, saying, I will be sanctified in them that come nigh me," to Aaron. Moses did say "and before all the people I will be glorified." to Aaron. God did tell Moses that God would be glorified before all people. Aaron did remain silent.

Leviticus 10:4 Uzziel was the uncle of Aaron. Elzaphan was the son of Uzziel. Mishael was the son of Uzziel. Moses did call for Mishael and for Elzaphan. Moses did say "Come near, carry your brethren from before the sanctuary out of the camp." to Mishael and to Elzaphan. Moses did want Mishael and Elzaphan to carry the corpses of Nadab and of Abihu out of the camp.

Leviticus 10:5 The corpses were removed from the camp.

Leviticus 10:6 Moses did speak to Aaron and to Eleazar and to Ithamar. Moses did say "Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people:" to the priests. Moses did say "but let your brethren, the whole house of Israel, bewail the

burning which the LORD hath kindled." to the priests. Moses did not want the priests to cease the service of God. The "children of Israel" would mourn the death of Nadab and of Abihu.

Leviticus 10:7 Moses did say "And ye shall not go out from the door of the tabernacle of the congregation," to the priests. Moses did say "lest ye die: for the anointing oil of the LORD is upon you." to the priests. Moses did tell the priests to remain in the door of the tabernacle of the congregation to remain alive. The priests did remain in the door of the tabernacle of the congregation.

Leviticus 10:8 God did speak to Aaron.

Leviticus 10:9 God did say "Do not drink wine nor strong drink, thou, nor thy sons with thee," to Aaron. God did say "when ye go into the tabernacle of the congregation, lest ye die:" to Aaron. God did say "it shall be a statute for ever throughout your generations:" to Aaron. Noone should drink alcohol in the tabernacle of the congregation. If a person does drink alcohol in the tabernacle of the congregation then the person will die.

Leviticus 10:10 God did say "And that ye may put difference between holy and unholy, and between unclean and clean;" to Aaron. God did want the priests to separate the clean from the unclean. God did want the priests to separate the holy from the unholy.

Leviticus 10:11 God did say "And that ye may teach the children of Israel all the statutes" to Aaron. God did say "which the LORD hath spoken unto them by the hand of Moses." to Aaron. God did want the priests to teach the statutes of God to the "children of Israel".

Leviticus 10:12 Moses did speak to Aaron and to Eleazar and to Ithamar. Moses did say "Take the meat offering that remaineth of the offerings of the LORD made by fire," to the priests. Moses did say "and eat it without leaven beside the altar: for it is most holy:" to the priests. Moses did instruct the priests to eat the remains of the meat offering.

Leviticus 10:13 Moses did say "And ye shall eat it in the holy place because it is thy due" to the priests. Moses did say "and thy sons' due of the sacrifices of the LORD made by fire: for so I am commanded." to the priests. The priests could eat the meat offering as compensation for services in the way of God.

Leviticus 10:14 Moses did say "And the wave breast and heave shoulder shall ye eat in a clean place;" to the priests. Moses did say "thou, and thy sons, and thy daughters with thee:" to the priests. Moses did say "for they be thy due, and thy sons' due," to the priests. Moses did say "which are given out of the sacrifices of peace offerings of the children of Israel." to the priests. The priests could eat the wave offering as compensation for services in the way of God.

Leviticus 10:15 Moses did say "The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat," to the priests. Moses did say "to wave it for a wave offering before the LORD;" to the priests. Moses did say "and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded." to the priests. The priests could eat the wave offering as compensation for services in the way of God.

Leviticus 10:16 Moses was angry with Eleazar and with Ithamar after the burning of the goat of the "sin offering".

Leviticus 10:17 Moses did say "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy," to Eleazar and to Ithamar. Moses did say "and God hath given it you to bear the iniquity of the congregation," to Eleazar and to Ithamar. Moses did say "to make atonement for them before the LORD?" to Eleazar and to Ithamar. Moses did ask about the consumption of the "sin offering".

Leviticus 10:18 Moses did say "Behold, the blood of it was not brought in within the holy place:" to Eleazar and to Ithamar. Moses did say "ye should indeed have eaten it in the holy place, as I commanded." to Eleazar and to Ithamar. The blood of the "sin offering" was not brought into the holy place. The priests should have eaten the offering in the holy place.

Leviticus 10:19 Aaron did say "Behold, this day have they offered their sin offering and their burnt offering before the LORD;" to Moses. Aaron did say "and such things have befallen me: and if I had eaten the sin offering to day," to Moses. Aaron did say "should it have been accepted in the sight of the LORD?" to Moses. The priests did offer burnt "sin offering" before God. Aaron did not eat the "sin offering" on a tragic day.

Leviticus 10:20 Moses was content with the reason of Aaron.



Leviticus 11:1 God did speak to Moses and Aaron.

Leviticus 11:2 God did say "Speak unto the children of Israel, saying," to Moses and to Aaron. God did say "These are the beasts which ye shall eat among all the beasts that are on the earth." to Moses and to Aaron.

Leviticus 11:3 God did say "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat." to Moses and to Aaron. If an animal does chew the cud and does have a split hoof then the animal can be eaten. If an animal does chew the cud and does have a split hoof then the animal is clean. If an animal is clean then the animal can be eaten. If an animal is unclean then the animal can not be eaten.

Leviticus 11:4 God did say "Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof:" to Moses and to Aaron. God did say "as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." to Moses and to Aaron. The camel is unclean.

Leviticus 11:5 God did say "And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." to Moses and to Aaron. The coney is unclean.

Leviticus 11:6 God did say "And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." to Moses and to Aaron. A rabbit is unclean.

Leviticus 11:7 God did say "And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you." to Moses and to Aaron. A swine is unclean.

Leviticus 11:8 God did say "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you." to Moses and to Aaron. A pig is unclean.

Leviticus 11:9 God did say "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters," to Moses and to Aaron. God did say "in the seas, and in the rivers, them shall ye eat.". If an animal does live in the water with fins and with scales then the animal is clean. If a fish does have fins and scales then the fish is clean.

Leviticus 11:10 God did say "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters," to Moses and to Aaron. God did say "and of any living thing which is in the waters, they shall be an abomination unto you:" to Moses and to Aaron. If an animal does live in the water without fins and without scales then the animal is unclean.

Leviticus 11:11 God did say "They shall be even an abomination unto you; ye shall not eat of their flesh," to Moses and to Aaron. God did say "but ye shall have their carcasses in abomination." to Moses and to Aaron.

Leviticus 11:12 God did say "Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you." to Moses and to Aaron.

Leviticus 11:13 God did say "And these are they which ye shall have in abomination among the fowls;" to Moses and to Aaron. God did say "they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray," to Moses and to Aaron. The eagle is unclean. The ossifrage is unclean. The osprey is unclean.

Leviticus 11:14 God did say "And the vulture, and the kite after his kind;" to Moses and to Aaron. The vulture is unclean. The kite is unclean.

Leviticus 11:15 God did say "Every raven after his kind;" to Moses and to Aaron. The raven is unclean.

Leviticus 11:16 God did say "And the owl, and the night hawk, and the cuckow, and the hawk after his kind," to Moses and to Aaron. The owl is unclean. The "night hawk" is unclean. The cuckoo is unclean. The hawk is unclean.

Leviticus 11:17 God did say "And the little owl, and the cormorant, and the great owl," to Moses and to Aaron. The owl is unclean. The cormorant is unclean. The owl is unclean.

Leviticus 11:18 God did say "And the swan, and the pelican, and the gier eagle," to Moses and to Aaron. The swan is unclean. The pelican is unclean. The eagle is unclean.

Leviticus 11:19 God did say "And the stork, the heron after her kind, and the lapwing, and the bat." to Moses and to Aaron. The stork is unclean. The heron is unclean. The lapwing is unclean. The bat is unclean.

Leviticus 11:20 God did say "All fowls that creep, going upon all four, shall be an abomination unto you." to Moses and to Aaron.

Leviticus 11:21 God did say "Yet these may ye eat of every flying creeping thing that goeth upon all four," to Moses and to Aaron. God did say "which have legs above their feet, to leap withal upon the earth;" to Moses and to Aaron.

Leviticus 11:22 God did say "Even these of them ye may eat; the locust after his kind, and the bald locust after his kind," to Moses and to Aaron. God did say "and the beetle after his kind, and the grasshopper after his kind." to Moses and to Aaron. The locust is clean.

Leviticus 11:23 God did say "But all other flying creeping things, which have four feet, shall be an abomination unto you." to Moses and to Aaron.

Leviticus 11:24 God did say "And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even." to Moses and to Aaron. If a person does touch the carcass of an unclean animal then the person will be unclean until the evening.

Leviticus 11:25 God did say "And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even." to Moses and to Aaron. If a person does touch the carcass of an unclean animal then the person should wash their clothing.

Leviticus 11:26 God did say "The carcasses of every beast which divideth the hoof, and is not clovenfooted," to Moses and to Aaron. God did say "nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean." to Moses and to Aaron.

Leviticus 11:27 God did say "And whatsoever goeth upon his paws, among all manner of beasts that go on all four," to Moses and to Aaron. God did say "those are unclean unto you: whoso toucheth their carcass shall be unclean until the even." to Moses and to Aaron. If an animal does have paws then the animal is unclean. If a person does touch the carcass of an animal with paws then the person will be unclean until the evening.

Leviticus 11:28 God did say "And he that beareth the carcass of them shall wash his clothes," to Moses and to Aaron. God did say "and be unclean until the even: they are unclean unto you." to Moses and to Aaron.

Leviticus 11:29 God did say "These also shall be unclean unto you among the creeping things that creep upon the earth;" to Moses and to Aaron. God did say "the weasel, and the mouse, and the tortoise after his kind," to Moses and to Aaron. The weasel is unclean. The mouse is unclean. The turtle is unclean. The tortoise is unclean.

Leviticus 11:30 God did say "And the ferret, and the chameleon, and the lizard, and the snail, and the mole." to Moses and to Aaron. The ferret is unclean. The chameleon is unclean. The lizard is unclean. The snail is unclean. The mole is unclean.

Leviticus 11:31 God did say "These are unclean to you among all that creep:" to Moses and to Aaron. God did say "whosoever doth touch them, when they be dead, shall be unclean until the even." to Moses and to Aaron. If a person does touch a dead animal then the person is unclean until the evening.

Leviticus 11:32 God did say "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean;" to Moses and to Aaron. God did say "whether it be any vessel of wood, or raiment, or skin, or sack," to Moses and to Aaron. God did say "whatsoever vessel it be, wherein any work is done, it must be put into water," to Moses and to Aaron. God did say "and it shall be unclean until the even; so it shall be cleansed." to Moses and to Aaron. If a thing does touch a dead animal then the thing must be cleaned or destroyed.

Leviticus 11:33 God did say "And every earthen vessel, whereinto any of them falleth," to Moses and to Aaron. God did say "whatsoever is in it shall be unclean; and ye shall break it." to Moses and to Aaron. If a vessel is earthen and does touch a dead animal then the vessel should be broken.

Leviticus 11:34 God did say "Of all meat which may be eaten, that on which such water cometh shall be unclean:" to Moses and to Aaron. God did say "and all drink that may be drunk in every such vessel shall be unclean." to Moses and to Aaron. If a vessel does touch a dead animal then the vessel is unclean. If a vessel does touch a dead animal then the vessel must be cleaned.

Leviticus 11:35 God did say "And every thing whereupon any part of their carcase falleth shall be unclean;" to Moses and to Aaron. God did say "whether it be oven, or ranges for pots, they shall be broken down:" to Moses and to Aaron. God did say "for they are unclean and shall be unclean unto you." to Moses and to Aaron.

Leviticus 11:36 God did say "Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean:" to Moses and to Aaron. God did say "but that which toucheth their carcase shall be unclean." to Moses and to Aaron.

Leviticus 11:37 God did say "And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean." to Moses and to Aaron. If seeds do touch a dead animal then the seeds do remain clean.

Leviticus 11:38 God did say "But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you." to Moses and to Aaron. If seeds do touch a dead animal and the seeds have been watered then the seeds are unclean.

Leviticus 11:39 God did say "And if any beast, of which ye may eat, die;" to Moses and to Aaron. God did say "he that toucheth the carcase thereof shall be unclean until the even." to Moses and to Aaron.

Leviticus 11:40 God did say "And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even:" to Moses and to Aaron. God did say "he also that beareth the carcase of it shall wash his clothes, and be unclean until the even." to Moses and to Aaron.

Leviticus 11:41 God did say "And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten." to Moses and to Aaron. If an animal does not have arms and legs then the animal is an abomination. If an animal does slither to move then the animal is an abomination. If an animal does not have arms and legs then the animal is unclean. If an animal does slither to move then the animal is unclean. A snake is unclean. A worm is unclean. An eel is unclean. A snake is an abomination. A worm is an abomination. An eel is an abomination.

Leviticus 11:42 God did say "Whatsoever goeth upon the belly, and whatsoever goeth upon all four," to Moses and to Aaron. God did say "or whatsoever hath more feet among all creeping things that creep upon the earth," to Moses and to Aaron. God did say "them ye shall not eat; for they are an abomination." to Moses and to Aaron. If an animal does crawl upon the ground to move then the animal is unclean. If an animal does have many legs then the animal is unclean. A millipede is unclean. A centipede is unclean. A lizard is unclean. An amphibian is unclean.

Leviticus 11:43 God did say "Ye shall not make yourselves abominable with any creeping thing that creepeth," to Moses and to Aaron. God did say "neither shall ye make yourselves unclean with them, that ye should be defiled thereby." to Moses and to Aaron. Mankind should not become unclean.

Leviticus 11:44 God did say "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy;" to Moses and to Aaron. God did say "for I am holy: neither shall ye defile yourselves" to Moses and to Aaron. God did say "with any manner of creeping thing that creepeth upon the earth." to Moses and to Aaron. Mankind should become sanctified. Mankind should not become defiled.

Leviticus 11:45 God did say "For I am the LORD that bringeth you up out of the land of Egypt," to Moses and to Aaron. God did say "to be your God: ye shall therefore be holy, for I am holy." to Moses and to Aaron.

Leviticus 11:46 God did say "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters," to Moses and to Aaron. God did say "and of every creature that creepeth upon the earth:" to Moses and to Aaron.

Leviticus 11:47 God did say "To make a difference between the unclean and the clean," to Moses and to Aaron. God did say "and between the beast that may be eaten and the beast that may not be eaten." to Moses and to Aaron.



Leviticus 12:1 God did speak to Moses.

Leviticus 12:2 God did say "Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child:" to Moses. God did say "then she shall be unclean seven days; according to the days of the separation" to Moses. God did say "for her infirmity shall she be unclean." to Moses. A woman is unclean for 7 days after the birth of a boy.

Leviticus 12:3 God did say "And in the eighth day the flesh of his foreskin shall be circumcised." to Moses. A circumcision should occur 8 days after the birth of a boy.

Leviticus 12:4 God did say "And she shall then continue in the blood of her purifying three and thirty days;" to Moses. God did say "she shall touch no hallowed thing, nor come into the sanctuary," to Moses. God did say "until the days of her purifying be fulfilled." to Moses. The woman will endure purification for 33 days after the birth of a boy. A woman can not enter a sanctuary during purification.

Leviticus 12:5 God did say "But if she bear a maid child, then she shall be unclean two weeks, as in her separation:" to Moses. God did say "and she shall continue in the blood of her purifying threescore and six days." to Moses. A woman is unclean for 14 days after the birth of a girl. The woman will endure purification for 66 days after the birth of a girl.

Leviticus 12:6 God did say "And when the days of her purifying are fulfilled, for a son, or for a daughter," to Moses. God did say "she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove," to Moses. God did say "for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:" to Moses. A woman must offer a lamb as a "burnt offering" at the door of the tabernacle of the congregation after purification. A woman must offer a pigeon or a turtledove as a "sin offering" at the door of the tabernacle of the congregation after purification.

Leviticus 12:7 God did say "Who shall offer it before the LORD, and make an atonement for her;" to Moses. God did say "and she shall be cleansed from the issue of her blood." to Moses. God did say "This is the law for her that hath born a male or a female." to Moses. The woman will receive atonement with the offerings.

Leviticus 12:8 God did say "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons;" to Moses. God did say "the one for the burnt offering, and the other for a sin offering:" to Moses. God did say "and the priest shall make an atonement for her, and she shall be clean." to Moses. The woman can offer 2 turtledoves and two pigeons instead of the lamb.



Leviticus 13:1 God did speak to Moses and Aaron.

Leviticus 13:2 God did say "When a man shall have in the skin of his flesh a rising, a scab, or bright spot," to Moses and to Aaron. God did say "and it be in the skin of his flesh like the

plague of leprosy;" to Moses and to Aaron. God did say "then he shall be brought unto Aaron the priest, or unto one of his sons the priests:" to Moses and to Aaron. If a person does have the lesions of leprosy then the person must be taken to the priests.

Leviticus 13:3 God did say "And the priest shall look on the plague in the skin of the flesh:" to Moses and to Aaron. God did say "and when the hair in the plague is turned white," to Moses and to Aaron. God did say "and the plague in sight be deeper than the skin of his flesh," to Moses and to Aaron. God did say "it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean." to Moses and to Aaron. If a person does have leprosy then the person is unclean.

Leviticus 13:4 God did say "If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin," to Moses and to Aaron. God did say "and the hair thereof be not turned white;" to Moses and to Aaron. God did say "then the priest shall shut up him that hath the plague seven days:" to Moses and to Aaron. If the priest does suspect someone to have leprosy then the priest will place the person in isolation for 7 days.

Leviticus 13:5 God did say "And the priest shall look on him the seventh day:" to Moses and to Aaron. God did say "and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin;" to Moses and to Aaron. God did say "then the priest shall shut him up seven days more:" to Moses and to Aaron. If a person does not show the spread of leprosy during isolation for 7 days then the priest will place the person in isolation for 7 more days.

Leviticus 13:6 God did say "And the priest shall look on him again the seventh day:" to Moses and to Aaron. God did say "and, behold, if the plague be somewhat dark, and the plague spread not in the skin," to Moses and to Aaron. God did say "the priest shall pronounce him clean:" to Moses and to Aaron. God did say "it is but a scab: and he shall wash his clothes, and be clean." to Moses and to Aaron. If the lesion does become a scab on a person during isolation then the person is clean.

Leviticus 13:7 God did say "But if the scab spread much abroad in the skin," to Moses and to Aaron. God did say "after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again." to Moses and to Aaron. If a scab does spread on a person after isolation then the person must be taken to the priest again.

Leviticus 13:8 God did say "And if the priest see that, behold, the scab spreadeth in the skin," to Moses and to Aaron. God did say "then the priest shall pronounce him unclean: it is a leprosy." to Moses and to Aaron. If the scab did spread into the skin on a person then the person does have the lesions of leprosy.

Leviticus 13:9 God did say "When the plague of leprosy is in a man, then he shall be brought unto the priest;" to Moses and to Aaron.

Leviticus 13:10 God did say "And the priest shall see him: and, behold, if the rising be white in the skin," to Moses and to Aaron. God did say "and it have turned the hair white, and there be quick raw flesh in the rising;" to Moses and to Aaron.

Leviticus 13:11 God did say "It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean," to Moses and to Aaron. God did say "and shall not shut him up: for he is unclean." to Moses and to Aaron. If a person does have the lesions of leprosy then the person is unclean. If a person does have the lesions of leprosy then the person is removed from the camp.

Leviticus 13:12 God did say "And if a leprosy break out abroad in the skin," to Moses and to Aaron. God did say "and the leprosy cover all the skin of him that hath the plague from his head even to his foot," to Moses and to Aaron. God did say "wheresoever the priest looketh;" to Moses and to Aaron.

Leviticus 13:13 God did say "Then the priest shall consider: and, behold, if the leprosy have covered all his flesh," to Moses and to Aaron. God did say "he shall pronounce him clean that hath the plague: it is all turned white: he is clean." to Moses and to Aaron. If leprosy does cover the body of a person then the person is clean.

Leviticus 13:14 God did say "But when raw flesh appeareth in him, he shall be unclean." to Moses and to Aaron. If a person does exhibit the lesions of leprosy then the person is unclean.

Leviticus 13:15 God did say "And the priest shall see the raw flesh, and pronounce him to be unclean:" to Moses and to Aaron. God did say "for the raw flesh is unclean: it is a leprosy." to Moses and to Aaron.

Leviticus 13:16 God did say "Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;" to Moses and to Aaron.

Leviticus 13:17 God did say "And the priest shall see him: and, behold, if the plague be turned into white;" to Moses and to Aaron. God did say "then the priest shall pronounce him clean that hath the plague: he is clean." to Moses and to Aaron. If a person does heal from the leprosy then the person is clean.

Leviticus 13:18 God did say "The flesh also, in which, even in the skin thereof, was a boil, and is healed," to Moses and to Aaron.

Leviticus 13:19 God did say "And in the place of the boil there be a white rising," to Moses and to Aaron. God did say "or a bright spot, white, and somewhat reddish, and it be shewed to the priest;" to Moses and to Aaron. If a person does exhibit a reddish blemish on a boil then the person must be taken to the priest.

Leviticus 13:20 God did say "And if, when the priest seeth it, behold, it be in sight lower than the skin," to Moses and to Aaron. God did say "and the hair thereof be turned white;" to Moses and to Aaron. God did say "the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil." to Moses and to Aaron. If a person does exhibit the lesions of leprosy out of a boil then the person is unclean.

Leviticus 13:21 God did say "But if the priest look on it, and, behold, there be no white hairs therein," to Moses and to Aaron. God did say "and if it be not lower than the skin, but be somewhat dark;" to Moses and to Aaron. God did say "then the priest shall shut him up seven days:" to Moses and to Aaron.

Leviticus 13:22 God did say "And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague." to Moses and to Aaron.

Leviticus 13:23 God did say "But if the bright spot stay in his place, and spread not, it is a burning boil;" to Moses and to Aaron. God did say "and the priest shall pronounce him clean." to Moses and to Aaron.

Leviticus 13:24 God did say "Or if there be any flesh, in the skin whereof there is a hot burning," to Moses and to Aaron. God did say "and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;" to Moses and to Aaron.

Leviticus 13:25 God did say "Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white," to Moses and to Aaron. God did say "and it be in sight deeper than the skin; it is a leprosy broken out of the burning:" to Moses and to Aaron. God did say "wherefore the priest shall pronounce him unclean: it is the plague of leprosy." to Moses and to Aaron.

Leviticus 13:26 God did say "But if the priest look on it, and, behold, there be no white hair in the bright spot," to Moses and to Aaron. God did say "and it be no lower than the other skin, but be somewhat dark;" to Moses and to Aaron. God did say "then the priest shall shut him up seven days:" to Moses and to Aaron.

Leviticus 13:27 God did say "And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin," to Moses and to Aaron. God did say "then the priest shall pronounce him unclean: it is the plague of leprosy." to Moses and to Aaron. If a person does exhibit the lesions of leprosy then the person is unclean.

Leviticus 13:28 God did say "And if the bright spot stay in his place, and spread not in the skin," to Moses and to Aaron. God did say "but it be somewhat dark; it is a rising of the burning," to Moses and to Aaron. God did say "and the priest shall pronounce him clean: for it is an inflammation of the burning." to Moses and to Aaron.

Leviticus 13:29 God did say "If a man or woman have a plague upon the head or the beard;" to Moses and to Aaron.

Leviticus 13:30 God did say "Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin;" to Moses and to Aaron. God did say "and there be in it a yellow thin hair; then the priest shall pronounce him unclean:" to Moses and to Aaron. God did say "it is a dry scall, even a leprosy upon the head or beard." to Moses and to Aaron.

Leviticus 13:31 God did say "And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin," to Moses and to Aaron. God did say "and that there is no black hair in it;" to Moses and to Aaron. God did say "then the priest shall shut up him that hath the plague of the scall seven days:" to Moses and to Aaron.

Leviticus 13:32 God did say "And in the seventh day the priest shall look on the plague:" to Moses and to Aaron. God did say "and, behold, if the scall spread not," to Moses and to Aaron. God did say "and there be in it no yellow hair, and the scall be not in sight deeper than the skin;" to Moses and to Aaron.

Leviticus 13:33 God did say "He shall be shaven, but the scall shall he not shave;" to Moses and to Aaron. God did say "and the priest shall shut up him that hath the scall seven days more:" to Moses and to Aaron.

Leviticus 13:34 God did say "And in the seventh day the priest shall look on the scall:" to Moses and to Aaron. God did say "and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin;" to Moses and to Aaron. God did say "then the priest shall pronounce him clean: and he shall wash his clothes, and be clean." to Moses and to Aaron.

Leviticus 13:35 God did say "But if the scall spread much in the skin after his cleansing;" to Moses and to Aaron.

Leviticus 13:36 God did say "Then the priest shall look on him: and, behold, if the scall be spread in the skin," to Moses and to Aaron. God did say "the priest shall not seek for yellow hair; he is unclean." to Moses and to Aaron.

Leviticus 13:37 God did say "But if the scall be in his sight at a stay, and that there is black hair grown up therein;" to Moses and to Aaron. God did say "the scall is healed, he is clean: and the priest shall pronounce him clean." to Moses and to Aaron.

Leviticus 13:38 God did say "If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;" to Moses and to Aaron.

Leviticus 13:39 God did say "Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white;" to Moses and to Aaron. God did say "it is a freckled spot that groweth in the skin; he is clean." to Moses and to Aaron.

Leviticus 13:40 God did say "And the man whose hair is fallen off his head, he is bald; yet is he clean." to Moses and to Aaron.

Leviticus 13:41 God did say "And he that hath his hair fallen off from the part of his head" to Moses and to Aaron. God did say "toward his face, he is forehead bald: yet is he clean." to Moses and to Aaron.

Leviticus 13:42 God did say "And if there be in the bald head, or bald forehead, a white reddish sore;" to Moses and to Aaron. God did say "it is a leprosy sprung up in his bald head, or his bald forehead." to Moses and to Aaron.

Leviticus 13:43 God did say "Then the priest shall look upon it:" to Moses and to Aaron. God did say "and, behold, if the rising of the sore be white reddish in his bald head," to Moses and to Aaron. God did say "or in his bald forehead, as the leprosy appeareth in the skin of the flesh;" to Moses and to Aaron.

Leviticus 13:44 God did say "He is a leprous man, he is unclean:" to Moses and to Aaron. God did say "the priest shall pronounce him utterly unclean; his plague is in his head." to Moses and to Aaron.

Leviticus 13:45 God did say "And the leper in whom the plague is, his clothes shall be rent, and his head bare," to Moses and to Aaron. God did say "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." to Moses and to Aaron. If a person does have leprosy then the person must wear torn clothing. If a person does have leprosy then the person must keep unkempt hair. If a person does have leprosy then the person must cover their mouth. If a person does have leprosy then the person should say "unclean, unclean".

Leviticus 13:46 God did say "All the days wherein the plague shall be in him he shall be defiled; he is unclean:" to Moses and to Aaron. God did say "he shall dwell alone; without the camp shall his habitation be." to Moses and to Aaron. A person is unclean during their time with leprosy.

Leviticus 13:47 God did say "The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;" to Moses and to Aaron.

Leviticus 13:48 God did say "Whether it be in the warp, or woof; of linen, or of woollen;" to Moses and to Aaron. God did say "whether in a skin, or in any thing made of skin;" to Moses and to Aaron.

Leviticus 13:49 God did say "And if the plague be greenish or reddish in the garment, or in the skin," to Moses and to Aaron. God did say "either in the warp, or in the woof, or in any thing of skin;" to Moses and to Aaron. God did say "it is a plague of leprosy, and shall be shewed unto the priest:" to Moses and to Aaron.

Leviticus 13:50 God did say "And the priest shall look upon the plague, and shut up it that hath the plague seven days:" to Moses and to Aaron.

Leviticus 13:51 God did say "And he shall look on the plague on the seventh day:" to Moses and to Aaron. God did say "if the plague be spread in the garment, either in the warp, or in the woof," to Moses and to Aaron. God did say "or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean." to Moses and to Aaron.

Leviticus 13:52 God did say "He shall therefore burn that garment, whether warp or woof," to Moses and to Aaron. God did say "in woollen or in linen, or any thing of skin, wherein the plague is:" to Moses and to Aaron. God did say "for it is a fretting leprosy; it shall be burnt in the fire." to Moses and to Aaron. If leprosy did spread into a garment then the garment should be destroyed by fire.

Leviticus 13:53 God did say "And if the priest shall look, and, behold, the plague be not spread in the garment," to Moses and to Aaron. God did say "either in the warp, or in the woof, or in any thing of skin;" to Moses and to Aaron.

Leviticus 13:54 God did say "Then the priest shall command that they wash the thing wherein the plague is," to Moses and to Aaron. God did say "and he shall shut it up seven days more:" to Moses and to Aaron. If leprosy did not spread to a garment then the garment should be washed. A priest should place the garment in isolation for 7 days to identify the plague.

Leviticus 13:55 God did say "And the priest shall look on the plague, after that it is washed:" to Moses and to Aaron. God did say "and, behold, if the plague have not changed his colour, and the plague be not spread;" to Moses and to Aaron. God did say "it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without." to Moses and to Aaron. If the plague is identified in a garment after 7 days of isolation then the garment should be destroyed by fire.

Leviticus 13:56 God did say "And if the priest look, and, behold, the plague be somewhat dark after the washing of it;" to Moses and to Aaron. God did say "then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:" to Moses and to Aaron.

Leviticus 13:57 God did say "And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin;" to Moses and to Aaron. God did say "it is a spreading plague: thou shalt burn that wherein the plague is with fire." to Moses and to Aaron.

Leviticus 13:58 God did say "And the garment, either warp, or woof, or whatsoever thing of skin it be," to Moses and to Aaron. God did say "which thou shalt wash, if the plague be departed from them," to Moses and to Aaron. God did say "then it shall be washed the second time, and shall be clean." to Moses and to Aaron. The garment should be washed twice to become clean.

Leviticus 13:59 God did say "This is the law of the plague of leprosy in a garment of woollen or linen," to Moses and to Aaron. God did say "either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean." to Moses and to Aaron.



Leviticus 14:1 God did speak to Moses.

Leviticus 14:2 God did say "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:" to Moses.

Leviticus 14:3 God did say "And the priest shall go forth out of the camp;" to Moses. God did say "and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;" to Moses. The priest will check a person for leprosy.

Leviticus 14:4 God did say "Then shall the priest command to take for him that is to be cleansed two birds alive and clean," to Moses. God did say "and cedar wood, and scarlet, and hyssop:" to Moses. A priest does require 2 clean birds and cedar wood and scarlet and hyssop to clean a person of leprosy.

Leviticus 14:5 God did say "And the priest shall command that one of the birds be killed in an earthen vessel over running water:" to Moses. The priest will kill 1 bird in a stone vessel over running water.

Leviticus 14:6 God did say "As for the living bird, he shall take it, and the cedar wood," to Moses. God did say "and the scarlet, and the hyssop," to Moses. God did say "and shall dip them and the living bird in the blood of the bird that was killed over the running water:" to Moses. The priest will dip the other bird and the scarlet and the hyssop and the wood in the blood of the dead bird.

Leviticus 14:7 God did say "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times," to Moses. God did say "and shall pronounce him clean, and shall let the living bird loose into the open field." to Moses. The priest will sprinkle the blood on the person for cleansing from leprosy. The priest will release the other bird.

Leviticus 14:8 God did say "And he that is to be cleansed shall wash his clothes, and shave off all his hair," to Moses. God did say "and wash himself in water, that he may be clean:" to Moses. God did say "and after that he shall come into the camp, and shall tarry abroad out of his tent seven days." to Moses. The person should wash their clothes after leprosy. The person should shave and remove all hair after leprosy. The person should wash their body after leprosy. The person can return to the camp after leprosy. The person must not enter their tent for 7 days after leprosy.

Leviticus 14:9 God did say "But it shall be on the seventh day, that he shall shave all his hair off his head" to Moses. God did say "and his beard and his eyebrows, even all his hair he shall shave off:" to Moses. God did say "and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean." to Moses. The person should shave remove all hair on the seventh day after leprosy. The person should wash their body on the seventh day after leprosy.

Leviticus 14:10 God did say "And on the eighth day he shall take two he lambs without blemish," to Moses. God did say "and one ewe lamb of the first year without blemish," to Moses. God did say "and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil." to Moses.

Leviticus 14:11 God did say "And the priest that maketh him clean shall present the man that is to be made clean," to Moses. God did say "and those things, before the LORD, at the door of the tabernacle of the congregation:" to Moses. The person should present 2 male lambs and 1 female lamb to God at the door of the tabernacle of the congregation. The person should present a third of a portion with oil and a log of oil to God at the door of the tabernacle of the congregation.

Leviticus 14:12 God did say "And the priest shall take one he lamb, and offer him for a trespass offering," to Moses. God did say "and the log of oil, and wave them for a wave offering before the LORD:" to Moses. The priest will take 1 male lamb for a trespass offering. The priest will take the log of oil for a wave offering.

Leviticus 14:13 God did say "And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering," to Moses. God did say "in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:" to Moses. The priest will kill the lamb in the holy place.

Leviticus 14:14 God did say "And the priest shall take some of the blood of the trespass offering," to Moses. God did say "and the priest shall put it upon the tip of the right ear of him that is to be cleansed," to Moses. God did say "and upon the thumb of his right hand, and upon the great toe of his right foot:" to Moses. The priest will place blood of the trespass offering on the tip of the right ear of the person after leprosy. The priest will place blood of the trespass offering on the thumb of the right hand of the person after leprosy. The priest will place blood of the trespass offering on the big toe of the right foot of the person after leprosy.

Leviticus 14:15 God did say "And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:" to Moses. The priest will pour oil from the log in the left hand of the priest.

Leviticus 14:16 God did say "And the priest shall dip his right finger in the oil that is in his left hand," to Moses. God did say "and shall sprinkle of the oil with his finger seven times before the LORD:" to Moses. The priest will sprinkle the oil with a finger for 7 times before God.

Leviticus 14:17 God did say "And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear" to Moses. God did say "of him that is to be cleansed, and upon the thumb of his right hand," to Moses. God did say "and upon the great toe of his right foot, upon the blood of the trespass offering:" to Moses. The priest will place the remaining oil on the person on the ear and on the thumb and on the big toe.

Leviticus 14:18 God did say "And the remnant of the oil that is in the priest's hand" to Moses. God did say "he shall pour upon the head of him that is to be cleansed:" to Moses. God did say "and the priest shall make an atonement for him before the LORD." to Moses. The priest will pour the remaining oil over the head of the person.

Leviticus 14:19 God did say "And the priest shall offer the sin offering, and make an atonement" to Moses. God did say "for him that is to be cleansed from his uncleanness; and

afterward he shall kill the burnt offering:" to Moses. The priest will offer a sin offering for the person. The priest will kill the burnt offering.

Leviticus 14:20 God did say "And the priest shall offer the burnt offering and the meat offering upon the altar:" to Moses. God did say "and the priest shall make an atonement for him, and he shall be clean." to Moses. The priest will offer the burnt offering and the meat offering on the altar to cleanse the person after leprosy.

Leviticus 14:21 God did say "And if he be poor, and cannot get so much;" to Moses. God did say "then he shall take one lamb for a trespass offering to be waved, to make an atonement for him," to Moses. God did say "and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;" to Moses. If the person is poor then the person can offer 1 lamb for the trespass offering.

Leviticus 14:22 God did say "And two turtledoves, or two young pigeons, such as he is able to get;" to Moses. God did say "and the one shall be a sin offering, and the other a burnt offering." to Moses. If the person is poor then the person can offer 2 turtledoves and 2 pigeons as offerings.

Leviticus 14:23 God did say "And he shall bring them on the eighth day for his cleansing unto the priest," to Moses. God did say "unto the door of the tabernacle of the congregation, before the LORD." to Moses. The person should bring the offerings to the priest on the eighth day after the leprosy.

Leviticus 14:24 God did say "And the priest shall take the lamb of the trespass offering, and the log of oil," to Moses. God did say "and the priest shall wave them for a wave offering before the LORD:" to Moses.

Leviticus 14:25 God did say "And he shall kill the lamb of the trespass offering," to Moses. God did say "and the priest shall take some of the blood of the trespass offering," to Moses. God did say "and put it upon the tip of the right ear of him that is to be cleansed," to Moses. God did say "and upon the thumb of his right hand, and upon the great toe of his right foot:" to Moses.

Leviticus 14:26 God did say "And the priest shall pour of the oil into the palm of his own left hand:" to Moses.

Leviticus 14:27 God did say "And the priest shall sprinkle with his right finger some of the oil" to Moses. God did say "that is in his left hand seven times before the LORD:" to Moses.

Leviticus 14:28 God did say "And the priest shall put of the oil that is in his hand upon the tip of the right ear" to Moses. God did say "of him that is to be cleansed, and upon the thumb of his right hand," to Moses. God did say "and upon the great toe of his right foot, upon the place of the blood of the trespass offering:" to Moses.

Leviticus 14:29 God did say "And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed," to Moses. God did say "to make an atonement for him before the LORD." to Moses.

Leviticus 14:30 God did say "And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;" to Moses.

Leviticus 14:31 God did say "Even such as he is able to get, the one for a sin offering, and the other for a burnt offering," to Moses. God did say "with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD." to Moses.

Leviticus 14:32 God did say "This is the law of him in whom is the plague of leprosy," to Moses. God did say "whose hand is not able to get that which pertaineth to his cleansing." to Moses.

Leviticus 14:33 God did speak to Moses and to Aaron.

Leviticus 14:34 God did say "When ye be come into the land of Canaan, which I give to you for a possession," to Moses and to Aaron. God did say "and I put the plague of leprosy in a house of the land of your possession;" to Moses and to Aaron. God might allow for a house in the land of Canaan to contain the plague of leprosy.

Leviticus 14:35 God did say "And he that owneth the house shall come and tell the priest, saying," to Moses and to Aaron. God did say "It seemeth to me there is as it were a plague in the house:" to Moses and to Aaron. The house would have an owner. The owner should inform the priest of the possibility of leprosy in the house.

Leviticus 14:36 God did say "Then the priest shall command that they empty the house," to Moses and to Aaron. God did say "before the priest go into it to see the plague, that all that is in the house be not made unclean:" to Moses and to Aaron. God did say "and afterward the priest shall go in to see the house:" to Moses and to Aaron. The priest will inspect the house for leprosy.

Leviticus 14:37 God did say "And he shall look on the plague," to Moses and to Aaron. God did say "and, behold, if the plague be in the walls of the house with hollow strakes," to Moses and to Aaron. God did say "greenish or reddish, which in sight are lower than the wall;" to Moses and to Aaron.

Leviticus 14:38 God did say "Then the priest shall go out of the house to the door of the house," to Moses and to Aaron. God did say "and shut up the house seven days:" to Moses and to Aaron. If the priest did find the plague of leprosy in a house then the priest should shut the house for 7 days.

Leviticus 14:39 God did say "And the priest shall come again the seventh day, and shall look:" to Moses and to Aaron. God did say "and, behold, if the plague be spread in the walls of the house;" to Moses and to Aaron.

Leviticus 14:40 God did say "Then the priest shall command that they take away the stones in which the plague is," to Moses and to Aaron. God did say "and they shall cast them into an unclean place without the city:" to Moses and to Aaron. If the priest did find the plague of

leprosy in a portion of the stones of a house then the priest should relocate the diseased stones to an unclean place outside of the city.

Leviticus 14:41 God did say "And he shall cause the house to be scraped within round about," to Moses and to Aaron. God did say "and they shall pour out the dust that they scrape off without the city into an unclean place:" to Moses and to Aaron.

Leviticus 14:42 God did say "And they shall take other stones, and put them in the place of those stones;" to Moses and to Aaron. God did say "and he shall take other mortar, and shall plaister the house." to Moses and to Aaron. If the priest did find the plague of leprosy in a portion of the mortar of a house then the priest should replace the diseased portion of the house with clean mortar.

Leviticus 14:43 God did say "And if the plague come again, and break out in the house, after that he hath taken away the stones," to Moses and to Aaron. God did say "and after he hath scraped the house, and after it is plastered;" to Moses and to Aaron.

Leviticus 14:44 God did say "Then the priest shall come and look, and, behold, if the plague be spread in the house," to Moses and to Aaron. God did say "it is a fretting leprosy in the house; it is unclean." to Moses and to Aaron.

Leviticus 14:45 God did say "And he shall break down the house, the stones of it, and the timber thereof," to Moses and to Aaron. God did say "and all the mortar of the house; and he shall carry them forth out of the city into an unclean place." to Moses and to Aaron. If the priest did find the plague of leprosy does remain in a house after cleansing then the priest should destroy the house by relocating the diseased pieces to an unclean place.

Leviticus 14:46 God did say "Moreover he that goeth into the house all the while that it is shut up" to Moses and to Aaron. God did say "shall be unclean until the even." to Moses and to Aaron. If a person does enter a house that has been shut for leprosy then the person is unclean until the evening.

Leviticus 14:47 God did say "And he that lieth in the house shall wash his clothes;" to Moses and to Aaron. God did say "and he that eateth in the house shall wash his clothes." to Moses and to Aaron. If a person does enter a house that has been shut for leprosy then the person should wash their clothes.

Leviticus 14:48 God did say "And if the priest shall come in, and look upon it," to Moses and to Aaron. God did say "and, behold, the plague hath not spread in the house, after the house was plastered:" to Moses and to Aaron. God did say "then the priest shall pronounce the house clean, because the plague is healed." to Moses and to Aaron.

Leviticus 14:49 God did say "And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:" to Moses and to Aaron. A priest does require 2 clean birds and cedar wood and scarlet and hyssop to clean a house of leprosy.

Leviticus 14:50 God did say "And he shall kill the one of the birds in an earthen vessel over running water:" to Moses and to Aaron. The priest will kill 1 bird in a stone vessel over running water.

Leviticus 14:51 God did say "And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird," to Moses and to Aaron. God did say "and dip them in the blood of the slain bird, and in the running water," to Moses and to Aaron. God did say "and sprinkle the house seven times:" to Moses and to Aaron. The priest will dip the other bird and the scarlet and the hyssop and the wood in the blood of the dead bird. The priest will sprinkle the house for 7 times.

Leviticus 14:52 God did say "And he shall cleanse the house with the blood of the bird, and with the running water," to Moses and to Aaron. God did say "and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:" to Moses and to Aaron.

Leviticus 14:53 God did say "But he shall let go the living bird out of the city into the open fields," to Moses and to Aaron. God did say "and make an atonement for the house: and it shall be clean." to Moses and to Aaron. The priest will sprinkle the blood on the house for cleansing from leprosy. The priest will release the other bird.

Leviticus 14:54 God did say "This is the law for all manner of plague of leprosy, and scall," to Moses and to Aaron.

Leviticus 14:55 God did say "And for the leprosy of a garment, and of a house," to Moses and to Aaron.

Leviticus 14:56 God did say "And for a rising, and for a scab, and for a bright spot:" to Moses and to Aaron.

Leviticus 14:57 God did say "To teach when it is unclean, and when it is clean: this is the law of leprosy." to Moses and to Aaron.



Leviticus 15:1 God did speak to Moses and Aaron.

Leviticus 15:2 God did say "Speak unto the children of Israel, and say unto them," to Moses and to Aaron. God did say "When any man hath a running issue out of his flesh, because of his issue he is unclean." to Moses and to Aaron. If a man does have a "sexually transmitted disease" then the man is unclean.

Leviticus 15:3 God did say "And this shall be his uncleanness in his issue:" to Moses and to Aaron. God did say "whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness." to Moses and to Aaron.

Leviticus 15:4 God did say "Every bed, whereon he lieth that hath the issue, is unclean:" to Moses and to Aaron. God did say "and every thing, whereon he sitteth, shall be unclean." to Moses and to Aaron. If a man does have a "sexually transmitted disease" then everything is unclean that the man does touch.

Leviticus 15:5 God did say "And whosoever toucheth his bed shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron. If a person does touch an unclean thing then the person should bathe. If a person does touch an unclean thing then the person will be unclean until the evening.

Leviticus 15:6 God did say "And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:7 God did say "And he that toucheth the flesh of him that hath the issue shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:8 God did say "And if he that hath the issue spit upon him that is clean;" to Moses and to Aaron. God did say "then he shall wash his clothes, and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:9 God did say "And what saddle soever he rideth upon that hath the issue shall be unclean." to Moses and to Aaron.

Leviticus 15:10 God did say "And whosoever toucheth any thing that was under him shall be unclean until the even:" to Moses and to Aaron. God did say "and he that beareth any of those things shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:11 God did say "And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water," to Moses and to Aaron. God did say "he shall wash his clothes, and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:12 God did say "And the vessel of earth, that he toucheth which hath the issue, shall be broken:" to Moses and to Aaron. God did say "and every vessel of wood shall be rinsed in water." to Moses and to Aaron.

Leviticus 15:13 God did say "And when he that hath an issue is cleansed of his issue;" to Moses and to Aaron. God did say "then he shall number to himself seven days for his cleansing, and wash his clothes," to Moses and to Aaron. God did say "and bathe his flesh in running water, and shall be clean." to Moses and to Aaron. A person is clean after 7 days of the clearing of the "sexually transmitted disease".

Leviticus 15:14 God did say "And on the eighth day he shall take to him two turtledoves, or two young pigeons," to Moses and to Aaron. God did say "and come before the LORD unto the

door of the tabernacle of the congregation," to Moses and to Aaron. God did say "and give them unto the priest:" to Moses and to Aaron. The man should take 2 turtledoves on the eighth day to the priest at the door of the tabernacle of the congregation. The man should take 2 pigeons on the eighth day to the priest at the door of the tabernacle of the congregation.

Leviticus 15:15 God did say "And the priest shall offer them, the one for a sin offering, and the other for a burnt offering;" to Moses and to Aaron. God did say "and the priest shall make an atonement for him before the LORD for his issue." to Moses and to Aaron. The priest will offer one for a sin offering. The priest will offer one for a burnt offering.

Leviticus 15:16 God did say "And if any man's seed of copulation go out from him," to Moses and to Aaron. God did say "then he shall wash all his flesh in water, and be unclean until the even." to Moses and to Aaron. If a man does ejaculate then the man should bath in water. If a man does ejaculate then the man will be unclean until the evening.

Leviticus 15:17 God did say "And every garment, and every skin, whereon is the seed of copulation," to Moses and to Aaron. God did say "shall be washed with water, and be unclean until the even." to Moses and to Aaron. If a man does ejaculate then everything should be washed that the man did touch.

Leviticus 15:18 God did say "The woman also with whom man shall lie with seed of copulation," to Moses and to Aaron. God did say "they shall both bathe themselves in water, and be unclean until the even." to Moses and to Aaron. If a man does ejaculate then everyone should be washed that the man did touch.

Leviticus 15:19 God did say "And if a woman have an issue, and her issue in her flesh be blood," to Moses and to Aaron. God did say "she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even." to Moses and to Aaron. If a woman does menstruate then everyone will be unclean until the evening that did touch the woman. If a woman does menstruate then everyone should wash that did touch the woman. If a woman does menstruate then the woman would be impure for 7 days.

Leviticus 15:20 God did say "And every thing that she lieth upon in her separation shall be unclean:" to Moses and to Aaron. God did say "every thing also that she sitteth upon shall be unclean." to Moses and to Aaron. If a woman does menstruate then everything is unclean that the woman did touch.

Leviticus 15:21 God did say "And whosoever toucheth her bed shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:22 God did say "And whosoever toucheth any thing that she sat upon shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:23 God did say "And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it," to Moses and to Aaron. God did say "he shall be unclean until the even." to Moses and to Aaron.

Leviticus 15:24 God did say "And if any man lie with her at all, and her flowers be upon him," to Moses and to Aaron. God did say "he shall be unclean seven days; and all the bed whereon he lieth shall be unclean." to Moses and to Aaron. If a man does copulate with a woman during her menstruation then the man will be unclean for 7 days.

Leviticus 15:25 God did say "And if a woman have an issue of her blood many days out of the time of her separation," to Moses and to Aaron. God did say "or if it run beyond the time of her separation;" to Moses and to Aaron. God did say "all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean." to Moses and to Aaron.

Leviticus 15:26 God did say "Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation:" to Moses and to Aaron. God did say "and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation." to Moses and to Aaron. A woman will be unclean during menstruation.

Leviticus 15:27 God did say "And whosoever toucheth those things shall be unclean, and shall wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and be unclean until the even." to Moses and to Aaron.

Leviticus 15:28 God did say "But if she be cleansed of her issue, then she shall number to herself seven days," to Moses and to Aaron. God did say "and after that she shall be clean." to Moses and to Aaron. A woman will become clean after 7 days beyond the end of menstruation.

Leviticus 15:29 God did say "And on the eighth day she shall take unto her two turtles, or two young pigeons," to Moses and to Aaron. God did say "and bring them unto the priest, to the door of the tabernacle of the congregation." to Moses and to Aaron. The woman should take 2 turtledoves on the eighth day to the priest at the door of the tabernacle of the congregation. The woman should take 2 pigeons on the eighth day to the priest at the door of the tabernacle of the congregation.

Leviticus 15:30 God did say "And the priest shall offer the one for a sin offering, and the other for a burnt offering;" to Moses and to Aaron. God did say "and the priest shall make an atonement for her before the LORD for the issue of her uncleanness." to Moses and to Aaron. The priest will offer one for a sin offering. The priest will offer one for a burnt offering.

Leviticus 15:31 God did say "Thus shall ye separate the children of Israel from their uncleanness;" to Moses and to Aaron. God did say "that they die not in their uncleanness, when they defile my tabernacle that is among them." to Moses and to Aaron. The "children of Israel" should be separated from the unclean.

Leviticus 15:32 God did say "This is the law of him that hath an issue," to Moses and to Aaron. God did say "and of him whose seed goeth from him, and is defiled therewith;" to Moses and to Aaron.

Leviticus 15:33 God did say "And of her that is sick of her flowers, and of him that hath an issue, of the man," to Moses and to Aaron. God did say "and of the woman, and of him that lieth with her that is unclean." to Moses and to Aaron.



Leviticus 16:1 God did speak to Moses after the death of the sons of Aaron.

Leviticus 16:2 God did say "Speak unto Aaron thy brother," to Moses. God did say "that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark;" to Moses. God did say "that he die not: for I will appear in the cloud upon the mercy seat." to Moses. If Aaron does go to the "holy place" within the veil before the "Mercy Seat" then Aaron will die.

Leviticus 16:3 God did say "Thus shall Aaron come into the holy place:" to Moses. God did say "with a young bullock for a sin offering, and a ram for a burnt offering." to Moses. Aaron should enter the "holy place" with a bullock for a sin offering. Aaron should enter the "holy place" with a ram for a burnt offering.

Leviticus 16:4 God did say "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh," to Moses. God did say "and shall be girded with a linen girdle, and with the linen mitre shall he be attired:" to Moses. God did say "these are holy garments; therefore shall he wash his flesh in water, and so put them on." to Moses. Aaron should wash with water. Aaron should wear the holy garments.

Leviticus 16:5 God did say "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering," to Moses. God did say "and one ram for a burnt offering." to Moses. Aaron should bring 2 kids of goats for a sin offering from the "children of Israel". Aaron should bring 1 ram for a burnt offering from the "children of Israel".

Leviticus 16:6 God did say "And Aaron shall offer his bullock of the sin offering," to Moses. God did say "which is for himself, and make an atonement for himself, and for his house." to Moses. Aaron will offer the bullock as a sin offering for atonement for Aaron and the house of Aaron.

Leviticus 16:7 God did say "And he shall take the two goats," to Moses. God did say "and present them before the LORD at the door of the tabernacle of the congregation." to Moses. Aaron should present the 2 goats before God at the door of the tabernacle of the congregation.

Leviticus 16:8 God did say "And Aaron shall cast lots upon the two goats;" to Moses. God did say "one lot for the LORD, and the other lot for the scapegoat." to Moses. Aaron should cast lots upon the 2 goats. Aaron should cast 1 lot on the goat for God. Aaron should cast 1 lot on the goat for Azazel as a scapegoat.

Leviticus 16:9 God did say "And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering." to Moses. Aaron should offer the goat of the lot for God as a sin offering.

Leviticus 16:10 God did say "But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD," to Moses. God did say "to make an atonement with him, and to let him go for a scapegoat into the wilderness." to Moses. Aaron should present the scapegoat to God alive to make atonement. Aaron should release the scapegoat in the wilderness.

Leviticus 16:11 God did say "And Aaron shall bring the bullock of the sin offering, which is for himself," to Moses. God did say "and shall make an atonement for himself, and for his house," to Moses. God did say "and shall kill the bullock of the sin offering which is for himself:" to Moses. Aaron should make atonement with the bullock of the sin offering. Aaron should kill the bullock.

Leviticus 16:12 God did say "And he shall take a censer full of burning coals of fire from off the altar before the LORD," to Moses. God did say "and his hands full of sweet incense beaten small, and bring it within the vail:" to Moses. Aaron should gather a censer of coals from the altar. Aaron should gather 2 handfuls of incense. Aaron should take the coals and the incense within the veil.

Leviticus 16:13 God did say "And he shall put the incense upon the fire before the LORD," to Moses. God did say "that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:" to Moses. Aaron should burn the incense on the coals to create smoke to cover the "Mercy Seat".

Leviticus 16:14 God did say "And he shall take of the blood of the bullock," to Moses. God did say "and sprinkle it with his finger upon the mercy seat eastward;" to Moses. God did say "and before the mercy seat shall he sprinkle of the blood with his finger seven times." to Moses. Aaron should sprinkle the blood of the bullock by finger on the east of the "Mercy Seat". Aaron should sprinkle the blood of the bullock before the "Mercy Seat" by finger for 7 times.

Leviticus 16:15 God did say "Then shall he kill the goat of the sin offering, that is for the people," to Moses. God did say "and bring his blood within the vail, and do with that blood as he did with the blood of the bullock," to Moses. God did say "and sprinkle it upon the mercy seat, and before the mercy seat:" to Moses. Aaron should kill the goat of the sin offering for the "children of Israel". Aaron should sprinkle the blood of the goat by finger on the east of the "Mercy Seat". Aaron should sprinkle the blood of the goat before the "Mercy Seat" by finger for 7 times.

Leviticus 16:16 God did say "And he shall make an atonement for the holy place," to Moses. God did say "because of the uncleanness of the children of Israel," to Moses. God did say "and because of their transgressions in all their sins:" to Moses. God did say "and so shall he do for the tabernacle of the congregation," to Moses. God did say "that remaineth among them in the midst of their uncleanness." to Moses. Aaron should make an atonement for the "holy place". Aaron should make an atonement for the "tabernacle of the congregation".

Leviticus 16:17 God did say "And there shall be no man in the tabernacle of the congregation" to Moses. God did say "when he goeth in to make an atonement in the holy place, until he come out," to Moses. God did say "and have made an atonement for himself, and for his household, and for all the congregation of Israel." to Moses. Aaron should be alone in the "tabernacle of the congregation" during the atonements.

Leviticus 16:18 God did say "And he shall go out unto the altar that is before the LORD, and make an atonement for it;" to Moses. God did say "and shall take of the blood of the bullock, and of the blood of the goat," to Moses. God did say "and put it upon the horns of the altar round about." to Moses. Aaron should make an atonement for the altar. Aaron should sprinkle blood of the bullock on the horns of the altar. Aaron should sprinkle blood of the goat on the horns of the altar.

Leviticus 16:19 God did say "And he shall sprinkle of the blood upon it with his finger seven times," to Moses. God did say "and cleanse it, and hallow it from the uncleanness of the children of Israel." to Moses. Aaron should sprinkle the blood of the goat and of the bullock upon the altar by finger for 7 times.

Leviticus 16:20 God did say "And when he hath made an end of reconciling the holy place," to Moses. God did say "and the tabernacle of the congregation, and the altar, he shall bring the live goat:" to Moses. Aaron should present the scapegoat after the atonements.

Leviticus 16:21 God did say "And Aaron shall lay both his hands upon the head of the live goat," to Moses. God did say "and confess over him all the iniquities of the children of Israel," to Moses. God did say "and all their transgressions in all their sins, putting them upon the head of the goat," to Moses. God did say "and shall send him away by the hand of a fit man into the wilderness:" to Moses. Aaron should confess the sins of the "children of Israel" with the hands of Aaron on the head of the scapegoat. Aaron should send the scapegoat into the wilderness in the hands of an appointed man.

Leviticus 16:22 God did say "And the goat shall bear upon him all their iniquities unto a land not inhabited:" to Moses. God did say "and he shall let go the goat in the wilderness." to Moses. The scapegoat will bear the iniquities of the "children of Israel" into a uninhabited land of the wilderness.

Leviticus 16:23 God did say "And Aaron shall come into the tabernacle of the congregation," to Moses. God did say "and shall put off the linen garments," to Moses. God did say "which he put on when he went into the holy place, and shall leave them there:" to Moses.

Leviticus 16:24 God did say "And he shall wash his flesh with water in the holy place, and put on his garments," to Moses. God did say "and come forth, and offer his burnt offering, and the burnt offering of the people," to Moses. God did say "and make an atonement for himself, and for the people." to Moses.

Leviticus 16:25 God did say "And the fat of the sin offering shall he burn upon the altar." to Moses. Aaron should burn the fat of the sin offering on the altar.

Leviticus 16:26 God did say "And he that let go the goat for the scapegoat shall wash his clothes," to Moses. God did say "and bathe his flesh in water, and afterward come into the camp." to Moses. If a person did release the scapegoat into the wilderness then the person should clean their body and clothes in water.

Leviticus 16:27 God did say "And the bullock for the sin offering, and the goat for the sin offering," to Moses. God did say "whose blood was brought in to make atonement in the holy place," to Moses. God did say "shall one carry forth without the camp;" to Moses. God did say "and they shall burn in the fire their skins, and their flesh, and their dung." to Moses. The "sin offering" will have remains of skin and of flesh and of dung. The remains should be burned outside of the camp.

Leviticus 16:28 God did say "And he that burneth them shall wash his clothes, and bathe his flesh in water," to Moses. God did say "and afterward he shall come into the camp." to Moses. If a person did burn the remains then the person should clean their body and clothes in water.

Leviticus 16:29 God did say "And this shall be a statute for ever unto you: that in the seventh month," to Moses. God did say "on the tenth day of the month, ye shall afflict your souls, and do no work at all," to Moses. God did say "whether it be one of your own country, or a stranger that sojourneth among you:" to Moses. A person should not work at all on the tenth day of the seventh month.

Leviticus 16:30 God did say "For on that day shall the priest make an atonement for you," to Moses. God did say "to cleanse you, that ye may be clean from all your sins before the LORD." to Moses. A priest will make atonement for people on the tenth day of the seventh month.

Leviticus 16:31 God did say "It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." to Moses.

Leviticus 16:32 God did say "And the priest, whom he shall anoint," to Moses. God did say "and whom he shall consecrate to minister in the priest's office in his father's stead," to Moses. God did say "shall make the atonement, and shall put on the linen clothes, even the holy garments:" to Moses. The priest should dress in the holy garments.

Leviticus 16:33 God did say "And he shall make an atonement for the holy sanctuary," to Moses. God did say "and he shall make an atonement for the tabernacle of the congregation, and for the altar," to Moses. God did say "and he shall make an atonement for the priests, and for all the people of the congregation." to Moses. The priest should atone for the holy sanctuary. The

priest should atone for the tabernacle of the congregation. The priest should atone for the altar. The priest should atone for the priests. The priest should atone for the congregation.

Leviticus 16:34 God did say "And this shall be an everlasting statute unto you," to Moses. God did say "to make an atonement for the children of Israel for all their sins once a year." to Moses. Aaron did obey the commandments from God.



Leviticus 17:1 God did speak to Moses.

Leviticus 17:2 God did say "Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them;" to Moses. God did say "This is the thing which the LORD hath commanded, saying," to Moses.

Leviticus 17:3 God did say "What man soever there be of the house of Israel, that killeth an ox," to Moses. God did say "or lamb, or goat, in the camp, or that killeth it out of the camp," to Moses.

Leviticus 17:4 God did say "And bringeth it not unto the door of the tabernacle of the congregation," to Moses. God did say "to offer an offering unto the LORD before the tabernacle of the LORD;" to Moses. God did say "blood shall be imputed unto that man; he hath shed blood;" to Moses. God did say "and that man shall be cut off from among his people:" to Moses. If a person does kill an animal in sacrifice away from the door of the tabernacle of the congregation then the person shall be removed from the people.

Leviticus 17:5 God did say "To the end that the children of Israel may bring their sacrifices," to Moses. God did say "which they offer in the open field, even that they may bring them unto the LORD," to Moses. God did say "unto the door of the tabernacle of the congregation, unto the priest," to Moses. God did say "and offer them for peace offerings unto the LORD." to Moses. The "children of Israel" must bring the sacrifices to the priest before the door of the tabernacle of the congregation.

Leviticus 17:6 God did say "And the priest shall sprinkle the blood" to Moses. God did say "upon the altar of the LORD at the door of the tabernacle of the congregation," to Moses. God did say "and burn the fat for a sweet savour unto the LORD." to Moses. The priest should sprinkle the blood of the sacrifice upon the altar at the door of the tabernacle of the congregation. The priest should burn the fat of the sacrifice on the altar.

Leviticus 17:7 God did say "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." to Moses. God did say "This shall be a statute for ever unto them throughout their generations." to Moses. The "children of Israel" should not offer a sacrifice to devils.

Leviticus 17:8 God did say "And thou shalt say unto them, Whatsoever man there be of the house of Israel," to Moses. God did say "or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice," to Moses.

Leviticus 17:9 God did say "And bringeth it not unto the door of the tabernacle of the congregation," to Moses. God did say "to offer it unto the LORD; even that man shall be cut off from among his people." to Moses.

Leviticus 17:10 God did say "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you," to Moses. God did say "that eateth any manner of blood;" to Moses. God did say "I will even set my face against that soul that eateth blood, and will cut him off from among his people." to Moses. If a person does eat blood then the person shall be removed from the people.

Leviticus 17:11 God did say "For the life of the flesh is in the blood:" to Moses. God did say "and I have given it to you upon the altar to make an atonement for your souls:" to Moses. God did say "for it is the blood that maketh an atonement for the soul." to Moses. The blood does hold the life of the flesh. The blood does make an atonement by reason of the life.

Leviticus 17:12 God did say "Therefore I said unto the children of Israel, No soul of you shall eat blood," to Moses. God did say "neither shall any stranger that sojourneth among you eat blood." to Moses.

Leviticus 17:13 God did say "And whatsoever man there be of the children of Israel," to Moses. God did say "or of the strangers that sojourn among you," to Moses. God did say "which hunteth and catcheth any beast or fowl that may be eaten;" to Moses. God did say "he shall even pour out the blood thereof, and cover it with dust." to Moses. A hunter must drain the blood of an animal before eating the animal. The blood must be buried.

Leviticus 17:14 God did say "For it is the life of all flesh; the blood of it is for the life thereof:" to Moses. God did say "therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh:" to Moses. God did say "for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." to Moses.

Leviticus 17:15 God did say "And every soul that eateth that which died of itself, or that which was torn with beasts," to Moses. God did say "whether it be one of your own country, or a stranger," to Moses. God did say "he shall both wash his clothes, and bathe himself in water, and be unclean until the even:" to Moses. God did say "then shall he be clean." to Moses. If a person does eat a dead animal then the person shall be unclean until the evening. If a person does eat a dead animal then the person should wash their clothing. If a person does eat a dead animal then the person should bathe in water.

Leviticus 17:16 God did say "But if he wash them not, nor bathe his flesh; then he shall bear his iniquity." to Moses. If a person does not wash after eating dead flesh then the person will be guilty of sin.



Leviticus 18:1 God did speak to Moses.

Leviticus 18:2 God did say "Speak unto the children of Israel, and say unto them, I am the LORD your God." to Moses.

Leviticus 18:3 God did say "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do:" to Moses. God did say "and after the doings of the land of Canaan, whither I bring you, shall ye not do:" to Moses. God did say "neither shall ye walk in their ordinances." to Moses. The "children of Israel" should not follow the laws of the Egyptians in the land of Canaan.

Leviticus 18:4 God did say "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God." to Moses.

Leviticus 18:5 God did say "Ye shall therefore keep my statutes, and my judgments:" to Moses. God did say "which if a man do, he shall live in them: I am the LORD." to Moses. The "children of Israel" should obey the statutes of God.

Leviticus 18:6 God did say "None of you shall approach to any that is near of kin to him, to uncover their nakedness:" to Moses. God did say "I am the LORD." to Moses. A person should not have sexual relations with a relative.

Leviticus 18:7 God did say "The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover:" to Moses. God did say "she is thy mother; thou shalt not uncover her nakedness." to Moses. A person should not have sexual relations with their parent.

Leviticus 18:8 God did say "The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." to Moses.

Leviticus 18:9 God did say "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother," to Moses. God did say "whether she be born at home, or born abroad, even their nakedness thou shalt not uncover." to Moses. A person should not have sexual relations with their sibling.

Leviticus 18:10 God did say "The nakedness of thy son's daughter, or of thy daughter's daughter," to Moses. God did say "even their nakedness thou shalt not uncover: for theirs is thine own nakedness." to Moses.

Leviticus 18:11 God did say "The nakedness of thy father's wife's daughter, begotten of thy father," to Moses. God did say "she is thy sister, thou shalt not uncover her nakedness." to Moses.

Leviticus 18:12 God did say "Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman." to Moses. A person should not have sexual relations with their aunt.

Leviticus 18:13 God did say "Thou shalt not uncover the nakedness of thy mother's sister:" to Moses. God did say "for she is thy mother's near kinswoman." to Moses.

Leviticus 18:14 God did say "Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife:" to Moses. God did say "she is thine aunt." to Moses. A person should not have sexual relations with their uncle. A person should not have sexual relations with the wife of their uncle.

Leviticus 18:15 God did say "Thou shalt not uncover the nakedness of thy daughter in law:" to Moses. God did say "she is thy son's wife; thou shalt not uncover her nakedness." to Moses. A person should not have sexual relations with their daughter-n-law.

Leviticus 18:16 God did say "Thou shalt not uncover the nakedness of thy brother's wife:" to Moses. God did say "it is thy brother's nakedness." to Moses. A person should not have sexual relations with the spouse of their sibling.

Leviticus 18:17 God did say "Thou shalt not uncover the nakedness of a woman and her daughter," to Moses. God did say "neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness;" to Moses. God did say "for they are her near kinswomen: it is wickedness." to Moses. A person should not have sexual relations with a woman and the daughter of the woman concurrently.

Leviticus 18:18 God did say "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness," to Moses. God did say "beside the other in her life time." to Moses. A man should not have sexual relations with the sister of his wife while the wife does live.

Leviticus 18:19 God did say "Also thou shalt not approach unto a woman to uncover her nakedness," to Moses. God did say "as long as she is put apart for her uncleanness." to Moses. A person should not have sexual relations with a woman during menstruation.

Leviticus 18:20 God did say "Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her." to Moses. A person should not have sexual relations with the spouse of a neighbor.

Leviticus 18:21 God did say "And thou shalt not let any of thy seed pass through the fire to Molech," to Moses. God did say "neither shalt thou profane the name of thy God:" to Moses. God did say "I am the LORD." to Moses. A person should not sacrifice their children by fire to Molech. A person should not profane the name of God.

Leviticus 18:22 God did say "Thou shalt not lie with mankind, as with womankind: it is abomination." to Moses. A person should not have sexual relations with the same sex. If a man

does have sex with a man then the man does commit an abomination. If a woman does have sex with a woman then the woman does commit an abomination.

Leviticus 18:23 God did say "Neither shalt thou lie with any beast to defile thyself therewith:" to Moses. God did say "neither shall any woman stand before a beast to lie down thereto:" to Moses. God did say "it is confusion." to Moses. A person should not have sexual relations with an animal.

Leviticus 18:24 God did say "Defile not ye yourselves in any of these things:" to Moses. God did say "for in all these the nations are defiled which I cast out before you:" to Moses. The nations did become defiled by having inappropriate sexual relations.

Leviticus 18:25 God did say "And the land is defiled:" to Moses. God did say "therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." to Moses. God would remove the immoral people from the land for the "children of Israel".

Leviticus 18:26 God did say "Ye shall therefore keep my statutes and my judgments," to Moses. God did say "and shall not commit any of these abominations;" to Moses. God did say "neither any of your own nation, nor any stranger that sojourneth among you:" to Moses. The "children of Israel" should not commit the abominations of deviant sexual behavior.

Leviticus 18:27 God did say "For all these abominations have the men of the land done, which were before you, and the land is defiled;" to Moses.

Leviticus 18:28 God did say "That the land spue not you out also, when ye defile it, as it spued out the nations that were before you." to Moses. If the "children of Israel" did commit the abominations of deviant sexual behavior then God would expel the "children of Israel" from the land.

Leviticus 18:29 God did say "For whosoever shall commit any of these abominations," to Moses. God did say "even the souls that commit them shall be cut off from among their people." to Moses. If a person did commit the abominations then the person would be exiled from the "children of Israel".

Leviticus 18:30 God did say "Therefore shall ye keep mine ordinance," to Moses. God did say "that ye commit not any one of these abominable customs," to Moses. God did say "which were committed before you, and that ye defile not yourselves therein:" to Moses. God did say "I am the LORD your God." to Moses. The "children of Israel" should not commit abominable customs in order to keep the ordinance of God.



Leviticus 19:1 God did speak to Moses.

Leviticus 19:2 God did say "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy:" to Moses. God did say "for I the LORD your God am holy." to Moses.

Leviticus 19:3 God did say "Ye shall fear every man his mother, and his father, and keep my sabbaths:" to Moses. God did say "I am the LORD your God." to Moses. A person should honor their parents. A person should honor the sabbath.

Leviticus 19:4 God did say "Turn ye not unto idols, nor make to yourselves molten gods:" to Moses. God did say "I am the LORD your God." to Moses. A person should not worship idols. A person should not cast idols for worship.

Leviticus 19:5 God did say "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will." to Moses. A person should offer a peace offering to God willingly.

Leviticus 19:6 God did say "It shall be eaten the same day ye offer it, and on the morrow:" to Moses. God did say "and if ought remain until the third day, it shall be burnt in the fire." to Moses. The "peace offering" should be eaten on the day of the offering. The "peace offering" can be eaten on the day after the offering. The "peace offering" must be burned on the third day after the offering.

Leviticus 19:7 God did say "And if it be eaten at all on the third day, it is abominable; it shall not be accepted." to Moses.

Leviticus 19:8 God did say "Therefore every one that eateth it shall bear his iniquity," to Moses. God did say "because he hath profaned the hallowed thing of the LORD:" to Moses. God did say "and that soul shall be cut off from among his people." to Moses.

Leviticus 19:9 God did say "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field," to Moses. God did say "neither shalt thou gather the gleanings of thy harvest." to Moses. A person should not harvest the land fully.

Leviticus 19:10 God did say "And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard;" to Moses. God did say "thou shalt leave them for the poor and stranger:" to Moses. God did say "I am the LORD your God." to Moses. A person should not harvest the the vineyard completely. A person should leave remnants of the harvest for the poor.

Leviticus 19:11 God did say "Ye shall not steal, neither deal falsely, neither lie one to another." to Moses. A person should not steal. A person should not lie. A person should not bear false witness.

Leviticus 19:12 God did say "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God:" to Moses. God did say "I am the LORD." to Moses. A person should not dishonor the name of God by swearing for the purpose of deception.

Leviticus 19:13 God did say "Thou shalt not defraud thy neighbour, neither rob him:" to Moses. God did say "the wages of him that is hired shall not abide with thee all night until the morning." to Moses. A person should not steal from a neighbor. A person should not hold the wages of a worker all night until the morning.

Leviticus 19:14 God did say "Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God:" to Moses. God did say "I am the LORD." to Moses. A person should not hamper the disabled. A person should not take advantage of the disabled.

Leviticus 19:15 God did say "Ye shall do no unrighteousness in judgment:" to Moses. God did say "thou shalt not respect the person of the poor, nor honor the person of the mighty:" to Moses. God did say "but in righteousness shalt thou judge thy neighbour." to Moses. A person should refrain from bias. A person should provide for justice fairly.

Leviticus 19:16 God did say "Thou shalt not go up and down as a talebearer among thy people:" to Moses. God did say "neither shalt thou stand against the blood of thy neighbour;" to Moses. God did say "I am the LORD." to Moses. A person should not pander to gossip. A person should not endanger the life of a neighbor.

Leviticus 19:17 God did say "Thou shalt not hate thy brother in thine heart:" to Moses. God did say "thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." to Moses. A person should not harbor a hatred for their relatives. A person should confront injustice.

Leviticus 19:18 God did say "Thou shalt not avenge, nor bear any grudge against the children of thy people," to Moses. God did say "but thou shalt love thy neighbour as thyself:" to Moses. God did say "I am the LORD." to Moses. A person should not seek revenge. A person should treat everyone with mutual respect.

Leviticus 19:19 God did say "Ye shall keep my statutes." to Moses. God did say "Thou shalt not let thy cattle gender with a diverse kind:" to Moses. God did say "thou shalt not sow thy field with mingled seed:" to Moses. God did say "neither shall a garment mingled of linen and woollen come upon thee." to Moses. The cattle should be pure of breed. The crops should be pure of seed. The garments should be of a single material.

Leviticus 19:20 God did say "And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband," to Moses. God did say "and not at all redeemed, nor freedom given her;" to Moses. God did say "she shall be scourged; they shall not be put to death, because she was not free." to Moses. If a man does have sexual relations with a slave woman and the woman is betrothed then the woman is not killed. If a man does have sexual relations with a slave woman and the woman is betrothed the the woman is punished.

Leviticus 19:21 God did say "And he shall bring his trespass offering unto the LORD," to Moses. God did say "unto the door of the tabernacle of the congregation, even a ram for a trespass offering." to Moses. The man should offer a ram as a "trespass offering" at the door of the tabernacle of the congregation.

Leviticus 19:22 God did say "And the priest shall make an atonement for him with the ram of the trespass offering before the LORD" to Moses. God did say "for his sin which he hath done: and the sin which he hath done shall be forgiven him." to Moses. The priest should make atonement for the transgression with the ram.

Leviticus 19:23 God did say "And when ye shall come into the land, and shall have planted all manner of trees for food," to Moses. God did say "then ye shall count the fruit thereof as uncircumcised:" to Moses. God did say "three years shall it be as uncircumcised unto you: it shall not be eaten of." to Moses. The "children of Israel" should plant fruit trees in the "Promised Land". The "children of Israel" should not eat fruit from the trees in the "Promised Land" for 3 years.

Leviticus 19:24 God did say "But in the fourth year all the fruit thereof shall be holy to praise the LORD withal." to Moses. The fruit shall be holy in the fourth year.

Leviticus 19:25 God did say "And in the fifth year shall ye eat of the fruit thereof," to Moses. God did say "that it may yield unto you the increase thereof:" to Moses. God did say "I am the LORD your God." to Moses. The "children of Israel" should eat fruit from the trees in the fifth year.

Leviticus 19:26 God did say "Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times." to Moses. A person should not eat blood. A person should not drink blood. A person should not practice witchcraft. A person should not practice sorcery.

Leviticus 19:27 God did say "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." to Moses. A man should not trim their beard. A men should not shave his sideburns.

Leviticus 19:28 God did say "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you:" to Moses. God did say "I am the LORD." to Moses. A person should not cut their body for the dead. A person should not adorn their body with a tattoo.

Leviticus 19:29 God did say "Do not prostitute thy daughter, to cause her to be a whore;" to Moses. God did say "lest the land fall to whoredom, and the land become full of wickedness." to Moses. A father should not prostitute his daughter.

Leviticus 19:30 God did say "Ye shall keep my sabbaths, and reverence my sanctuary:" to Moses. God did say "I am the LORD." to Moses. A person should remember the sabbath. A person should revere the sanctuary of God.

Leviticus 19:31 God did say "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them:" to Moses. God did say "I am the LORD your God." to Moses. A person should not seek mystics. A person should not seek wizards. A person can become defiled by mystics and wizards and witches.

Leviticus 19:32 God did say "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God:" to Moses. God did say "I am the LORD." to Moses. A person should stand before the elderly. A person should respect the wisdom of the elderly. A person should fear God.

Leviticus 19:33 God did say "And if a stranger sojourn with thee in your land, ye shall not vex him." to Moses. A person should not harass strangers. A person should not harass foreigners.

Leviticus 19:34 God did say "But the stranger that dwelleth with you shall be unto you as one born among you," to Moses. God did say "and thou shalt love him as thyself; for ye were strangers in the land of Egypt:" to Moses. God did say "I am the LORD your God." to Moses. A person should welcome strangers in kindness and in respect.

Leviticus 19:35 God did say "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." to Moses. If a person is practicing in weights and in measures then the person should use fair judgments.

Leviticus 19:36 God did say "Just balances, just weights, a just ephah, and a just hin, shall ye have:" to Moses. God did say "I am the LORD your God, which brought you out of the land of Egypt." to Moses.

Leviticus 19:37 God did say "Therefore shall ye observe all my statutes, and all my judgments, and do them:" to Moses. God did say "I am the LORD." to Moses. A person should obey the statutes of God. A person should observe the statutes of God.



Leviticus 20:1 God did speak to Moses.

Leviticus 20:2 God did say "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel," to Moses. God did say "or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech;" to Moses. God did say "he shall surely be put to death: the people of the land shall stone him with stones." to Moses. If a person does sacrifice their children to Molech then the person will be stoned to death.

Leviticus 20:3 God did say "And I will set my face against that man, and will cut him off from among his people;" to Moses. God did say "because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name." to Moses.

Leviticus 20:4 God did say "And if the people of the land do any ways hide their eyes from the man," to Moses. God did say "when he giveth of his seed unto Molech, and kill him not:" to Moses. If the people do choose to ignore a person's sacrifice of a child to Molech then God will expel the person and the family of the person from the "children of Israel".

Leviticus 20:5 God did say "Then I will set my face against that man, and against his family, and will cut him off," to Moses. God did say "and all that go a whoring after him, to commit whoredom with Molech, from among their people." to Moses.

Leviticus 20:6 God did say "And the soul that turneth after such as have familiar spirits, and after wizards," to Moses. God did say "to go a whoring after them, I will even set my face against that soul," to Moses. God did say "and will cut him off from among his people." to Moses. If a person does participate in witchcraft then God will expel the person from the "children of Israel".

Leviticus 20:7 God did say "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God." to Moses.

Leviticus 20:8 God did say "And ye shall keep my statutes, and do them: I am the LORD which sanctify you." to Moses.

Leviticus 20:9 God did say "For every one that curseth his father or his mother shall be surely put to death:" to Moses. God did say "he hath cursed his father or his mother; his blood shall be upon him." to Moses. If a person does curse their parents then the person must be put to death.

Leviticus 20:10 God did say "And the man that committeth adultery with another man's wife," to Moses. God did say "even he that committeth adultery with his neighbour's wife," to Moses. God did say "the adulterer and the adulteress shall surely be put to death." to Moses. If a man does commit adultery with the wife of another man then the man must be put to death. If a man does commit adultery with the wife of another man then the woman must be put to death.

Leviticus 20:11 God did say "And the man that lieth with his father's wife hath uncovered his father's nakedness:" to Moses. God did say "both of them shall surely be put to death; their blood shall be upon them." to Moses.

Leviticus 20:12 God did say "And if a man lie with his daughter in law, both of them shall surely be put to death:" to Moses. God did say "they have wrought confusion; their blood shall be upon them." to Moses.

Leviticus 20:13 God did say "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination:" to Moses. God did say "they shall surely be put to death; their blood shall be upon them." to Moses. If a man does have sex with a man then the men did commit an abomination. If a man does have sex with a man then the men must be put to death.

Leviticus 20:14 God did say "And if a man take a wife and her mother, it is wickedness:" to Moses. God did say "they shall be burnt with fire, both he and they; that there be no wickedness among you." to Moses. If a man does marry a woman and the mother of the woman then the man must be put to death by fire. If a man does marry a woman and the mother of the woman then the women must be put to death by fire.

Leviticus 20:15 God did say "And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast." to Moses. If a man does have sex with an animal then the man must be put to death. If a man does have sex with an animal then the animal must be put to death.

Leviticus 20:16 God did say "And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast:" to Moses. God did say "they shall surely be put to death; their blood shall be upon them." to Moses. If a woman does have sex with an animal then the woman must be put to death. If a woman does have sex with an animal then the animal must be put to death.

Leviticus 20:17 God did say "And if a man shall take his sister, his father's daughter," to Moses. God did say "or his mother's daughter, and see her nakedness, and she see his nakedness;" to Moses. God did say "it is a wicked thing; and they shall be cut off in the sight of their people:" to Moses. God did say "he hath uncovered his sister's nakedness; he shall bear his iniquity." to Moses. If a man does have sex with his sister then God will expel the man from the "children of Israel". If a man does have sex with his sister then God will expel the sister from the "children of Israel".

Leviticus 20:18 God did say "And if a man shall lie with a woman having her sickness, and shall uncover her nakedness;" to Moses. God did say "he hath discovered her fountain, and she hath uncovered the fountain of her blood:" to Moses. God did say "and both of them shall be cut off from among their people." to Moses. If a man does have sex with a woman during menstruation then God will expel the man from the "children of Israel". If a man does have sex with a woman during menstruation then God will expel the woman from the "children of Israel".

Leviticus 20:19 God did say "And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister:" to Moses. God did say "for he uncovereth his near kin: they shall bear their iniquity." to Moses. A person should not have sex with an aunt or with an uncle.

Leviticus 20:20 God did say "And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness:" to Moses. God did say "they shall bear their sin; they shall die childless." to Moses. If a man does have sex with the wife of his uncle then the man will die without children. If a man does have sex with the wife of his uncle then the woman will die without children.

Leviticus 20:21 God did say "And if a man shall take his brother's wife, it is an unclean thing:" to Moses. God did say "he hath uncovered his brother's nakedness; they shall be childless." to Moses. If a man does have sex with the wife of his brother then the man will die without children. If a man does have sex with the wife of his brother then the woman will die without children.

Leviticus 20:22 God did say "Ye shall therefore keep all my statutes, and all my judgments, and do them:" to Moses. God did say "that the land, whither I bring you to dwell therein, spue you not out." to Moses. The "children of Israel" should keep the statutes of God.

Leviticus 20:23 God did say "And ye shall not walk in the manners of the nation, which I cast out before you:" to Moses. God did say "for they committed all these things, and therefore I

abhorred them." to Moses. The "children of Israel" should not follow the statutes of the people of the land.

Leviticus 20:24 God did say "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it," to Moses. God did say "a land that floweth with milk and honey:" to Moses. God did say "I am the LORD your God, which have separated you from other people." to Moses. God would provide the "children of Israel" with the "Promised Land" of milk and of honey.

Leviticus 20:25 God did say "Ye shall therefore put difference between clean beasts and unclean," to Moses. God did say "and between unclean fowls and clean: and ye shall not make your souls abominable by beast," to Moses. God did say "or by fowl, or by any manner of living thing that creepeth on the ground," to Moses. God did say "which I have separated from you as unclean." to Moses. The "children of Israel" should obey the statutes that do concern clean and unclean animals.

Leviticus 20:26 God did say "And ye shall be holy unto me: for I the LORD am holy," to Moses. God did say "and have severed you from other people, that ye should be mine." to Moses.

Leviticus 20:27 God did say "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death:" to Moses. God did say "they shall stone them with stones: their blood shall be upon them." to Moses. If a man is a medium then the man must be put to death by stones. If a woman is a medium then the woman must be put to death by stones.



Leviticus 21:1 God did say "Speak unto the priests the sons of Aaron, and say unto them," to Moses. God did say "There shall none be defiled for the dead among his people:" to Moses. A priest should not touch the body of the dead. If a priest does touch the body of the dead then the priest does become defiled.

Leviticus 21:2 God did say "But for his kin, that is near unto him, that is, for his mother," to Moses. God did say "and for his father, and for his son, and for his daughter, and for his brother." to Moses. A priest may touch the dead body of a parent of the priest. A priest may touch the dead body of a child of the priest. A priest may touch the dead body of a brother of the priest.

Leviticus 21:3 God did say "And for his sister a virgin, that is nigh unto him, which hath had no husband;" to Moses. God did say "for her may he be defiled." to Moses. A priest may touch the dead body of a unmarried sister.

Leviticus 21:4 God did say "But he shall not defile himself, being a chief man among his people, to profane himself." to Moses.

Leviticus 21:5 God did say "They shall not make baldness upon their head," to Moses. God did say "neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." to Moses. A priest should not shave the head of the priest. A priest should not shave the beard of the priest. A priest should not carve the body of the priest.

Leviticus 21:6 God did say "They shall be holy unto their God, and not profane the name of their God;" to Moses. God did say "for the offerings of the LORD made by fire, and the bread of their God, they do offer:" to Moses. God did say "therefore they shall be holy." to Moses. The priest must be holy to God. The priest is required to make offerings to God.

Leviticus 21:7 God did say "They shall not take a wife that is a whore, or profane;" to Moses. God did say "neither shall they take a woman put away from her husband: for he is holy unto his God." to Moses. A priest must marry a virgin woman. A priest must not marry a divorced woman.

Leviticus 21:8 God did say "Thou shalt sanctify him therefore; for he offereth the bread of thy God:" to Moses. God did say "he shall be holy unto thee: for I the LORD, which sanctify you, am holy." to Moses. The priest is holy.

Leviticus 21:9 God did say "And the daughter of any priest, if she profane herself by playing the whore," to Moses. God did say "she profaneth her father: she shall be burnt with fire." to Moses. "Daughter of a priest" is a daughter of a priest. If the "daughter of a priest" does prostitute herself then the priest does become profane. If the "daughter of a priest" does prostitute herself then the "daughter of a priest" must be put to death by fire.

Leviticus 21:10 God did say "And he that is the high priest among his brethren, upon whose head the anointing oil was poured," to Moses. God did say "and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;" to Moses. The "high priest" is a priest. The "high priest" does get the "anointing oil" upon his head. The "high priest" must not uncover his head. The "high priest" must not tear his garments.

Leviticus 21:11 God did say "Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;" to Moses. The "high priest" must not touch the body of the dead.

Leviticus 21:12 God did say "Neither shall he go out of the sanctuary, nor profane the sanctuary of his God;" to Moses. God did say "for the crown of the anointing oil of his God is upon him: I am the LORD." to Moses. The "high priest" must not leave the sanctuary. The "high priest" must not desecrate the sanctuary.

Leviticus 21:13 God did say "And he shall take a wife in her virginity." to Moses. The "high priest" should marry a virgin.

Leviticus 21:14 God did say "A widow, or a divorced woman, or profane, or an harlot, these shall he not take:" to Moses. God did say "but he shall take a virgin of his own people to wife." to Moses. The "high priest" should not marry a harlot. The "high priest" should not marry a widow. The "high priest" should not marry a divorcee. The "high priest" should marry a virgin.

Leviticus 21:15 God did say "Neither shall he profane his seed among his people: for I the LORD do sanctify him." to Moses. The "high priest" should not dishonor his children.

Leviticus 21:16 God did speak to Moses.

Leviticus 21:17 God did say "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish," to Moses. God did say "let him not approach to offer the bread of his God." to Moses. If a person does have a bodily defect then the person should not bring offerings to sacrifice to God.

Leviticus 21:18 God did say "For whatsoever man he be that hath a blemish, he shall not approach:" to Moses. God did say "a blind man, or a lame, or he that hath a flat nose, or any thing superfluous," to Moses. If a person is blind then the person should not bring offerings to sacrifice to God. If a person is lame then the person should not bring offerings to sacrifice to God. If a person does have a blemish then the person should not bring offerings to sacrifice to God.

Leviticus 21:19 God did say "Or a man that is brokenfooted, or brokenhanded," to Moses. If a person does have a broken bone then the person should not bring offerings to sacrifice to God.

Leviticus 21:20 God did say "Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy," to Moses. God did say "or scabbed, or hath his stones broken;" to Moses. If a person is hunchbacked then the person should not bring offerings to sacrifice to God. If a person is a dwarf then the person should not bring offerings to sacrifice to God. If a person is diseased then the person should not bring offerings to sacrifice to God.

Leviticus 21:21 God did say "No man that hath a blemish of the seed of Aaron the priest shall come nigh" to Moses. God did say "to offer the offerings of the LORD made by fire: he hath a blemish;" to Moses. God did say "he shall not come nigh to offer the bread of his God." to Moses.

Leviticus 21:22 God did say "He shall eat the bread of his God, both of the most holy, and of the holy." to Moses. If a person does have a bodily blemish then the person can eat of the holy food.

Leviticus 21:23 God did say "Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish;" to Moses. God did say "that he profane not my sanctuaries: for I the LORD do sanctify them." to Moses. If a person does have a bodily blemish then the person can not enter the veil. If a person does have a bodily blemish then the person can not approach the altar.

Leviticus 21:24 Moses did give the statutes from God to Aaron. Moses did give the statutes from God to the sons of Aaron. Moses did give the statutes from God to the "children of Israel".



Leviticus 22:1 God did speak to Moses.

Leviticus 22:2 God did say "Speak unto Aaron and to his sons, that they separate themselves" to Moses. God did say "from the holy things of the children of Israel," to Moses. God did say "and that they profane not my holy name in those things which they hallow unto me:" to Moses. God did say "I am the LORD." to Moses. "Child of a priest" is a child of a priest. If a "child of a priest" is unclean then the "child of a priest" can not enter the holy place.

Leviticus 22:3 God did say "Say unto them, Whosoever he be of all your seed among your generations," to Moses. God did say "that goeth unto the holy things, which the children of Israel hallow unto the LORD," to Moses. God did say "having his uncleanness upon him, that soul shall be cut off from my presence:" to Moses. God did say "I am the LORD." to Moses. If a "child of a priest" is unclean then the "child of a priest" must be removed from the holy place.

Leviticus 22:4 God did say "What man soever of the seed of Aaron is a leper, or hath a running issue;" to Moses. God did say "he shall not eat of the holy things, until he be clean." to Moses. God did say "And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;" to Moses.

Leviticus 22:5 God did say "Or whosoever toucheth any creeping thing, whereby he may be made unclean," to Moses. God did say "or a man of whom he may take uncleanness, whatsoever uncleanness he hath;" to Moses.

Leviticus 22:6 God did say "The soul which hath touched any such shall be unclean until even," to Moses. God did say "and shall not eat of the holy things, unless he wash his flesh with water." to Moses. If a "child of a priest" is unclean then the "child of a priest" can not eat the holy things.

Leviticus 22:7 God did say "And when the sun is down, he shall be clean, and shall afterward eat of the holy things;" to Moses. God did say "because it is his food." to Moses. If a "child of a priest" is clean then the "child of a priest" can eat the holy things.

Leviticus 22:8 God did say "That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith;" to Moses. God did say "I am the LORD." to Moses.

Leviticus 22:9 God did say "They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it:" to Moses. God did say "I the LORD do sanctify them." to Moses.

Leviticus 22:10 God did say "There shall no stranger eat of the holy thing:" to Moses. God did say "a sojourner of the priest, or an hired servant, shall not eat of the holy thing." to Moses. A stranger can not eat the holy things. A guest can not eat the holy things. A servant can not eat the holy things.

Leviticus 22:11 God did say "But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house:" to Moses. God did say "they shall eat of his meat." to Moses. If a priest does own a slave then the slave can eat the holy things.

Leviticus 22:12 God did say "If the priest's daughter also be married unto a stranger," to Moses. God did say "she may not eat of an offering of the holy things." to Moses. If a "daughter of a priest" is married to a stranger then the "daughter of a priest" can not eat the holy things.

Leviticus 22:13 God did say "But if the priest's daughter be a widow, or divorced, and have no child," to Moses. God did say "and is returned unto her father's house, as in her youth, she shall eat of her father's meat:" to Moses. God did say "but there shall be no stranger eat thereof." to Moses. If a "daughter of a priest" is divorced without a child and does live in the house of the priest then the "daughter of a priest" can eat the holy things. If a "daughter of a priest" is a widow and does live in the house of the priest then the "daughter of a priest" can eat the holy things.

Leviticus 22:14 God did say "And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it," to Moses. God did say "and shall give it unto the priest with the holy thing." to Moses. If a person does eat of the holy things by mistake then the person must compensate the priest for the consumption. If a person does eat of the holy things by mistake then the person must compensate the priest with an additional 0.20 parts in addition for the consumption.

Leviticus 22:15 God did say "And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;" to Moses. The priests should not profane the sacrifices from the "children of Israel".

Leviticus 22:16 God did say "Or suffer them to bear the iniquity of trespass, when they eat their holy things:" to Moses. God did say "for I the LORD do sanctify them." to Moses. The priests do profane the sacrifices from the "children of Israel" then the priests will bear the sins of trespass.

Leviticus 22:17 God did continue to speak to Moses.

Leviticus 22:18 God did say "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them," to Moses. God did say "Whatsoever he be of the house of Israel, or of the strangers in Israel," to Moses. God did say "that will offer his oblation for all his vows, and for all his freewill offerings," to Moses. God did say "which they will offer unto the LORD for a burnt offering;" to Moses.

Leviticus 22:19 God did say "Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats." to Moses. A sacrifice can be a male goat. A sacrifice can be a bullock. A sacrifice can be a male sheep. A sacrifice can be a male lamb. If an sacrifice is offered to God then the sacrifice must not have a blemish. If an sacrifice is offered to God then the sacrifice must not be deformed.

Leviticus 22:20 God did say "But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you." to Moses. If a sacrifice does have a blemish then the sacrifice can not be offered to God. If a sacrifice is deformed then the sacrifice can not be offered to God.

Leviticus 22:21 God did say "And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow," to Moses. God did say "or a freewill offering in beeves or sheep, it shall be perfect to be accepted;" to Moses. God did say "there shall be no blemish therein." to Moses.

Leviticus 22:22 God did say "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed," to Moses. God did say "ye shall not offer these unto the LORD," to Moses. God did say "nor make an offering by fire of them upon the altar unto the LORD." to Moses.

Leviticus 22:23 God did say "Either a bullock or a lamb that hath any thing superfluous or lacking in his parts," to Moses. God did say "that mayest thou offer for a freewill offering; but for a vow it shall not be accepted." to Moses. If a person does bring a lamb with a blemish for sacrifice and the offering is not for a vow but for a freewill then the sacrifice shall be accepted.

Leviticus 22:24 God did say "Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut;" to Moses. God did say "neither shall ye make any offering thereof in your land." to Moses.

Leviticus 22:25 God did say "Neither from a stranger's hand shall ye offer the bread of your God of any of these;" to Moses. God did say "because their corruption is in them, and blemishes be in them: they shall not be accepted for you." to Moses.

Leviticus 22:26 God did continue to speak to Moses.

Leviticus 22:27 God did say "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam;" to Moses. God did say "and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD." to Moses. A sacrifice can be offered from the eighth day after the birth of the animal.

Leviticus 22:28 God did say "And whether it be cow, or ewe, ye shall not kill it and her young both in one day." to Moses. A sacrifice can not be made of a cow and of the calf of the cow on the same day.

Leviticus 22:29 God did say "And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will." to Moses. "Sacrifice of thanksgiving" is a sacrifice. "Sacrifice of thanksgiving" can be offered to God. A person must present a "sacrifice of thanksgiving" to God properly.

Leviticus 22:30 God did say "On the same day it shall be eaten up; ye shall leave none of it until the morrow:" to Moses. God did say "I am the LORD." to Moses. The "sacrifice of thanksgiving" must be eaten immediately.

Leviticus 22:31 God did say "Therefore shall ye keep my commandments, and do them:" to Moses. God did say "I am the LORD." to Moses. The "children of Israel" should obey the commandments of God.

Leviticus 22:32 God did say "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel:" to Moses. God did say "I am the LORD which hallow you," to Moses. The "children of Israel" should not profane the name of God.

Leviticus 22:33 God did say "That brought you out of the land of Egypt, to be your God:" to Moses. God did say "I am the LORD." to Moses.



Leviticus 23:1 God did continue to speak to Moses.

Leviticus 23:2 God did say "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD," to Moses. God did say "which ye shall proclaim to be holy convocations, even these are my feasts." to Moses.

Leviticus 23:3 God did say "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation;" to Moses. God did say "ye shall do no work therein: it is the sabbath of the LORD in all your dwellings." to Moses.

Leviticus 23:4 God did say "These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons." to Moses.

Leviticus 23:5 God did say "In the fourteenth day of the first month at even is the LORD's passover." to Moses. The Passover is a feast of remembrance of God. The Passover does occur on the fourteenth day of the first month in the evening.

Leviticus 23:6 God did say "And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD:" to Moses. God did say "seven days ye must eat unleavened bread." to Moses. Passover does have a feast of unleavened bread on the fifteenth day of the first month. "Unleavened bread" must be eaten for 7 days.

Leviticus 23:7 God did say "In the first day ye shall have an holy convocation: ye shall do no servile work therein." to Moses. Passover will have a holy convocation without work on the first day.

Leviticus 23:8 God did say "But ye shall offer an offering made by fire unto the LORD seven days:" to Moses. God did say "in the seventh day is an holy convocation: ye shall do no servile work therein." to Moses. Passover should include 7 days of burnt offering. Passover will have a holy convocation without work on the seventh day.

Leviticus 23:9 God did continue to speak to Moses.

Leviticus 23:10 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "When ye be come into the land which I give unto you, and shall reap the harvest thereof," to Moses. God did say "then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:" to Moses. The "children of Israel" must reap the harvest of the "Promised Land". The "children of Israel" must bring the firstfruits of the harvest to the priest.

Leviticus 23:11 God did say "And he shall wave the sheaf before the LORD, to be accepted for you:" to Moses. God did say "on the morrow after the sabbath the priest shall wave it." to Moses. The priest will wave a sheaf for the "children of Israel" on the day after the sabbath.

Leviticus 23:12 God did say "And ye shall offer that day when ye wave the sheaf an he lamb" to Moses. God did say "without blemish of the first year for a burnt offering unto the LORD." to Moses. The "children of Israel" should offer a male yearling lamb without blemish as a burnt offering to God.

Leviticus 23:13 God did say "And the meat offering thereof shall be two tenth deals of fine flour mingled with oil," to Moses. God did say "an offering made by fire unto the LORD for a sweet savour:" to Moses. God did say "and the drink offering thereof shall be of wine, the fourth part of an hin." to Moses. A "meat offering" should be made of 0.2 parts of flour with oil. A "drink offering" is an offering to God. A "drink offering" should consist of wine and 0.25 parts of a hin.

Leviticus 23:14 God did say "And ye shall eat neither bread, nor parched corn, nor green ears," to Moses. God did say "until the selfsame day that ye have brought an offering unto your God:" to Moses. God did say "it shall be a statute for ever throughout your generations in all your dwellings." to Moses. The "children of Israel" shall not eat bread or new grain until the offering.

Leviticus 23:15 God did say "And ye shall count unto you from the morrow after the sabbath," to Moses. God did say "from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:" to Moses.

Leviticus 23:16 God did say "Even unto the morrow after the seventh sabbath shall ye number fifty days;" to Moses. God did say "and ye shall offer a new meat offering unto the LORD." to Moses. The "children of Israel" should offer a new "meat offering" to God after 50 days.

Leviticus 23:17 God did say "Ye shall bring out of your habitations two wave loaves of two tenth deals;" to Moses. God did say "they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD." to Moses. The "children of Israel" should bring 2 loaves of leaven bread from 0.2 parts of an ephah of flour.

Leviticus 23:18 God did say "And ye shall offer with the bread seven lambs without blemish of the first year," to Moses. God did say "and one young bullock, and two rams: they shall be for a burnt offering unto the LORD," to Moses. God did say "with their meat offering, and their drink offerings," to Moses. God did say "even an offering made by fire, of sweet savour unto the

LORD." to Moses. The "children of Israel" should offer 7 yearling lambs without blemish as a burnt offering. The "children of Israel" should offer 1 bullock as a burnt offering. The "children of Israel" should offer 2 rams as a burnt offering.

Leviticus 23:19 God did say "Then ye shall sacrifice one kid of the goats for a sin offering," to Moses. God did say "and two lambs of the first year for a sacrifice of peace offerings." to Moses. The "children of Israel" should offer 1 male kid of the goats as a sin offering. The "children of Israel" should offer 2 male yearling lambs as a peace offering.

Leviticus 23:20 God did say "And the priest shall wave them with the bread of the firstfruits for a wave offering" to Moses. God did say "before the LORD, with the two lambs: they shall be holy to the LORD for the priest." to Moses. The priests will wave the lambs and the bread as a wave offering to God.

Leviticus 23:21 God did say "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you:" to Moses. God did say "ye shall do no servile work therein:" to Moses. God did say "it shall be a statute for ever in all your dwellings throughout your generations." to Moses. The "children of Israel" must not work on the day of the "wave offering".

Leviticus 23:22 God did say "And when ye reap the harvest of your land," to Moses. God did say "thou shalt not make clean riddance of the corners of thy field when thou reapest," to Moses. God did say "neither shalt thou gather any gleanings of thy harvest:" to Moses. God did say "thou shalt leave them unto the poor, and to the stranger:" to Moses. God did say "I am the LORD your God." to Moses. The "children of Israel" should leave remnants of the harvest to the poor and to the strangers.

Leviticus 23:23 God did continue to speak to Moses.

Leviticus 23:24 God did say "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month," to Moses. God did say "shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." to Moses. The "children of Israel" should have a sabbath on the first day of the seventh month. The sabbath should be a memorial with blowing trumpets.

Leviticus 23:25 God did say "Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD." to Moses. The "children of Israel" should not work on the sabbath. The "children of Israel" should make a burnt offering to God on the sabbath.

Leviticus 23:26 God did continue to speak to Moses.

Leviticus 23:27 God did say "Also on the tenth day of this seventh month there shall be a day of atonement:" to Moses. God did say "it shall be an holy convocation unto you;" to Moses. God did say "and ye shall afflict your souls, and offer an offering made by fire unto the LORD." to Moses. "Day of atonement" is a memorial. The "children of Israel" should have a "day of atonement" on the tenth day of the seventh month. The "children of Israel" should make a burnt offering to God.

Leviticus 23:28 God did say "And ye shall do no work in that same day:" to Moses. God did say "for it is a day of atonement, to make an atonement for you before the LORD your God." to Moses. The "children of Israel" should not work on the day of atonement.

Leviticus 23:29 God did say "For whatsoever soul it be that shall not be afflicted in that same day," to Moses. God did say "he shall be cut off from among his people." to Moses. If a person does not honor the day of atonement then the person will be exiled from the "children of Israel".

Leviticus 23:30 God did say "And whatsoever soul it be that doeth any work in that same day," to Moses. God did say "the same soul will I destroy from among his people." to Moses. If a person does work on the day of atonement then the person will be destroyed.

Leviticus 23:31 God did say "Ye shall do no manner of work:" to Moses. God did say "it shall be a statute for ever throughout your generations in all your dwellings." to Moses.

Leviticus 23:32 God did say "It shall be unto you a sabbath of rest, and ye shall afflict your souls:" to Moses. God did say "in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." to Moses. The "day of atonement" should be observed on the ninth day of the seventh month from evening to evening.

Leviticus 23:33 God did continue to speak to Moses.

Leviticus 23:34 God did say "Speak unto the children of Israel, saying," to Moses. God did say "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD." to Moses. "Feast of tabernacles" was a feast for God. The "children of Israel" should observe the "feast of tabernacles" on the fifteenth day of the seventh month for 7 days.

Leviticus 23:35 God did say "On the first day shall be an holy convocation: ye shall do no servile work therein." to Moses. The "feast of tabernacles" should include a holy convocation on the first day. A person should not work on the first day of the "feast of tabernacles".

Leviticus 23:36 God did say "Seven days ye shall offer an offering made by fire unto the LORD:" to Moses. God did say "on the eighth day shall be an holy convocation unto you;" to Moses. God did say "and ye shall offer an offering made by fire unto the LORD:" to Moses. God did say "it is a solemn assembly; and ye shall do no servile work therein." to Moses. The "feast of tabernacles" must include 7 days of burnt offering. The "feast of tabernacles" should include a solemn assembly on the eighth day. A person should not work on the eighth day of the "feast of tabernacles".

Leviticus 23:37 God did say "These are the feasts of the LORD, which ye shall proclaim to be holy convocations," to Moses. God did say "to offer an offering made by fire unto the LORD," to Moses. God did say "a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:" to Moses.

Leviticus 23:38 God did say "Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows," to Moses. God did say "and beside all your freewill offerings, which ye give unto the LORD." to Moses.

Leviticus 23:39 God did say "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land," to Moses. God did say "ye shall keep a feast unto the LORD seven days:" to Moses. God did say "on the first day shall be a sabbath, and on the eighth day shall be a sabbath." to Moses. The "children of Israel" must observe a feast on the fifteenth day of the seventh month for 7 days after the firstfruits of the harvest. The "children of Israel" will observe a sabbath on the first day of the feast. The "children of Israel" will observe a sabbath on the eighth day of the feast.

Leviticus 23:40 God did say "And ye shall take you on the first day the boughs of goodly trees," to Moses. God did say "branches of palm trees, and the boughs of thick trees, and willows of the brook;" to Moses. God did say "and ye shall rejoice before the LORD your God seven days." to Moses. The "children of Israel" should take fruits from the trees. The "children of Israel" should take boughs from the trees. The "children of Israel" should take willows from the brook. The "children of Israel" should rejoice with the boughs and with the willows.

Leviticus 23:41 God did say "And ye shall keep it a feast unto the LORD seven days in the year." to Moses. God did say "It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month." to Moses.

Leviticus 23:42 God did say "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:" to Moses. The the "children of Israel" should dwell in booths for 7 days during the feast.

Leviticus 23:43 God did say "That your generations may know that I made the children of Israel to dwell in booths," to Moses. God did say "when I brought them out of the land of Egypt:" to Moses. God did say "I am the LORD your God." to Moses.

Leviticus 23:44 Moses did declare the feasts of God to the "children of Israel".



Leviticus 24:1 God did speak to Moses.

Leviticus 24:2 God did say "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light," to Moses. God did say "to cause the lamps to burn continually." to Moses. The "children of Israel" should bring pure "olive oil" for the candles to burn always.

Leviticus 24:3 God did say "Without the vail of the testimony, in the tabernacle of the congregation," to Moses. God did say "shall Aaron order it from the evening unto the morning before the LORD continually:" to Moses. God did say "it shall be a statute for ever in your

generations." to Moses. Aaron should tend the candles outside of the veil of the testimony in the tabernacle of the congregation. Aaron should tend the candles from evening until the morning.

Leviticus 24:4 God did say "He shall order the lamps upon the pure candlestick before the LORD continually." to Moses. The lamps must be tended on the candlestick always.

Leviticus 24:5 God did say "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake." to Moses. A cake should have 0.2 parts of fine flour. The priests should bake 12 cakes.

Leviticus 24:6 God did say "And thou shalt set them in two rows, six on a row, upon the pure table before the LORD." to Moses. The cakes should be placed on the table in 2 rows of 6 cakes.

Leviticus 24:7 God did say "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial," to Moses. God did say "even an offering made by fire unto the LORD." to Moses. The priests should place pure frankincense on each row of cakes. The cakes should be a offering by fire to God.

Leviticus 24:8 God did say "Every sabbath he shall set it in order before the LORD continually," to Moses. God did say "being taken from the children of Israel by an everlasting covenant." to Moses. The cakes should be set on the table every sabbath.

Leviticus 24:9 God did say "And it shall be Aaron's and his sons'; and they shall eat it in the holy place:" to Moses. God did say "for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute." to Moses. The priests shall eat the cakes in the holy place.

Leviticus 24:10 The "son of the Israelitish woman" was the son of an Israeli woman. The "son of Shelomith" was the son of Shelomith. Shelomith was a woman of Israel. Shelomith was the daughter of Dibri of the tribe of Dan. The "son of Shelomith" was the son of an Egyptian man. The "son of Shelomith" did fight an Israeli man in the camp.

Leviticus 24:11 The "son of Shelomith" did blaspheme the name of God with a curse. The "son of Shelomith" was brought to Moses for judgment.

Leviticus 24:12 The "son of Shelomith" was held in custody until the will of God was known.

Leviticus 24:13 God did speak to Moses.

Leviticus 24:14 God did say "Bring forth him that hath cursed without the camp;" to Moses. God did say "and let all that heard him lay their hands upon his head, and let all the congregation stone him." to Moses. God did call for the "son of Shelomith" for judgment. If a person did hear the curse from the "son of Shelomith" then the person should lay their hands on the head of the "son of Shelomith". God did order the congregation to stone the "son of Shelomith" to death.

Leviticus 24:15 God did say "And thou shalt speak unto the children of Israel, saying," to Moses. God did say "Whosoever curseth his God shall bear his sin." to Moses. If a person does curse God then the person will be punished.

Leviticus 24:16 God did say "And he that blasphemeth the name of the LORD, he shall surely be put to death," to Moses. God did say "and all the congregation shall certainly stone him: as well the stranger," to Moses. God did say "as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." to Moses. If a person does blaspheme the name of God then the person will be killed by stone by the congregation.

Leviticus 24:17 God did say "And he that killeth any man shall surely be put to death." to Moses. If a person does kill another then the person shall be put to death.

Leviticus 24:18 God did say "And he that killeth a beast shall make it good; beast for beast." to Moses. If a person does kill an animal then the person must compensate for the death of the animal with another animal.

Leviticus 24:19 God did say "And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;" to Moses. If a person does inflict harm to a neighbor then the person will be inflicted with the same harm.

Leviticus 24:20 God did say "Breach for breach, eye for eye, tooth for tooth:" to Moses. God did say "as he hath caused a blemish in a man, so shall it be done to him again." to Moses. A person can suffer an eye for an eye. A person can suffer a tooth for a tooth. A person can suffer an injury for an injury.

Leviticus 24:21 God did say "And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death." to Moses.

Leviticus 24:22 God did say "Ye shall have one manner of law, as well for the stranger, as for one of your own country:" to Moses. God did say "for I am the LORD your God." to Moses. God did decree that the law of retribution is consistent for everyone.

Leviticus 24:23 Moses did convey the judgment of "son of Shelomith" to the "children of Israel". "Son of Shelomith" was put to death by the "children of Israel".



Leviticus 25:1 God did speak to Moses on "mount Sinai".

Leviticus 25:2 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD." to Moses.

Leviticus 25:3 God did say "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard," to Moses. God did say "and gather in the fruit thereof;" to Moses. The "children of Israel" should sow the fields of the "Promised Land" for 6 years. The "children of Israel" should prune the vineyards of the "Promised Land" for 6 years. The "children of Israel" should harvest the "Promised Land" for 6 years.

Leviticus 25:4 God did say "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD:" to Moses. God did say "thou shalt neither sow thy field, nor prune thy vineyard." to Moses. The "children of Israel" should not harvest the "Promised Land" in the seventh year.

Leviticus 25:5 God did say "That which groweth of its own accord of thy harvest thou shalt not reap," to Moses. God did say "neither gather the grapes of thy vine undressed: for it is a year of rest unto the land." to Moses. The "Promised Land" does have a sabbath in the seventh year.

Leviticus 25:6 God did say "And the sabbath of the land shall be meat for you;" to Moses. God did say "for thee, and for thy servant, and for thy maid, and for thy hired servant," to Moses. God did say "and for thy stranger that sojourneth with thee." to Moses. If the "Promised Land" does produce a food automatically in the seventh year then the food can be eaten.

Leviticus 25:7 God did say "And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat." to Moses.

Leviticus 25:8 God did say "And thou shalt number seven sabbaths of years unto thee, seven times seven years;" to Moses. God did say "and the space of the seven sabbaths of years shall be unto thee forty and nine years." to Moses. The "children of Israel" should count 49 years.

Leviticus 25:9 God did say "Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month," to Moses. God did say "in the day of atonement shall ye make the trumpet sound throughout all your land." to Moses. The "children of Israel" should sound the trumpets over the land on the tenth day of the seventh month in the day of atonement.

Leviticus 25:10 God did say "And ye shall hallow the fiftieth year," to Moses. God did say "and proclaim liberty throughout all the land unto all the inhabitants thereof:" to Moses. God did say "it shall be a jubile unto you; and ye shall return every man unto his possession," to Moses. God did say "and ye shall return every man unto his family." to Moses. The "children of Israel" should hallow the fiftieth year as a jubilee. The "children of Israel" should proclaim liberty in the jubilee. Everyone should return to their clan during jubilee. Everyone should return to their land during jubilee. Everyone should return to their family during jubilee.

Leviticus 25:11 God did say "A jubile shall that fiftieth year be unto you:" to Moses. God did say "ye shall not sow, neither reap that which groweth of itself in it," to Moses. God did say "nor gather the grapes in it of thy vine undressed." to Moses. The jubilee should occur for the "children of Israel" after 50 years. The "children of Israel" should not sow the fields during the jubilee. The "children of Israel" should not harvest the fields during the jubilee.

Leviticus 25:12 God did say "For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field." to Moses. The jubilee is holy. The "children of Israel" can eat the food from the fields only.

Leviticus 25:13 God did say "In the year of this jubile ye shall return every man unto his possession." to Moses.

Leviticus 25:14 God did say "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand," to Moses. God did say "ye shall not oppress one another:" to Moses. The "children of Israel" should enforce fair trade during jubilee.

Leviticus 25:15 God did say "According to the number of years after the jubile thou shalt buy of thy neighbour," to Moses. God did say "and according unto the number of years of the fruits he shall sell unto thee:" to Moses.

Leviticus 25:16 God did say "According to the multitude of years thou shalt increase the price thereof," to Moses. God did say "and according to the fewness of years thou shalt diminish the price of it:" to Moses. God did say "for according to the number of the years of the fruits doth he sell unto thee." to Moses. A buyer should pay a seller according to the number of years since jubilee. A seller should charge a buyer according to the number of years until jubilee.

Leviticus 25:17 God did say "Ye shall not therefore oppress one another; but thou shalt fear thy God:" to Moses. God did say "for I am the LORD your God." to Moses. The "children of Israel" should not oppress each other.

Leviticus 25:18 God did say "Wherefore ye shall do my statutes, and keep my judgments, and do them;" to Moses. God did say "and ye shall dwell in the land in safety." to Moses. The "children of Israel" should keep the judgments of God. The "children of Israel" should obey the statutes of God.

Leviticus 25:19 God did say "And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." to Moses. If the "children of Israel" do obey the statutes of God then the "Promised Land" will sustain and shelter the "children of Israel".

Leviticus 25:20 God did say "And if ye shall say, What shall we eat the seventh year?" to Moses. God did say "behold, we shall not sow, nor gather in our increase:" to Moses.

Leviticus 25:21 God did say "Then I will command my blessing upon you in the sixth year," to Moses. God did say "and it shall bring forth fruit for three years." to Moses. God will bless the crops in the sixth year to furnish food for 3 years.

Leviticus 25:22 God did say "And ye shall sow the eighth year, and eat yet of old fruit until the ninth year;" to Moses. God did say "until her fruits come in ye shall eat of the old store." to Moses. God will provide a enough food for the "children of Israel".

Leviticus 25:23 God did say "The land shall not be sold for ever: for the land is mine," to Moses. God did say "for ye are strangers and sojourners with me." to Moses. The "children of Israel" must not sell the land of the "Promised Land". God does own the "Promised Land". The "children of Israel" are the stewards of lands of the "Promised Land".

Leviticus 25:24 God did say "And in all the land of your possession ye shall grant a redemption for the land." to Moses. The "children of Israel" must allow for a redemption of land in possession.

Leviticus 25:25 God did say "If thy brother be waxen poor, and hath sold away some of his possession," to Moses. God did say "and if any of his kin come to redeem it, then shall he redeem that which his brother sold." to Moses. If a brother is poor and does sell of his possession then a kin should be able to redeem the possession.

Leviticus 25:26 God did say "And if the man have none to redeem it, and himself be able to redeem it;" to Moses.

Leviticus 25:27 God did say "Then let him count the years of the sale thereof," to Moses. God did say "and restore the overplus unto the man to whom he sold it;" to Moses. God did say "that he may return unto his possession." to Moses. If a brother can redeem the possession eventually then the brother should be able to reclaim the possession after fair compensation for the balance.

Leviticus 25:28 God did say "But if he be not able to restore it to him," to Moses. God did say "then that which is sold shall remain in the hand of him that hath bought it until the year of jubile:" to Moses. God did say "and in the jubile it shall go out, and he shall return unto his possession." to Moses. If the brother can not reclaim the possession then the buyer shall keep the possession until the next jubilee. The brother will reclaim the possession at the next jubilee.

Leviticus 25:29 God did say "And if a man sell a dwelling house in a walled city," to Moses. God did say "then he may redeem it within a whole year after it is sold; within a full year may he redeem it." to Moses. If a person does sell a home in a walled city then the person can redeem the home within 1 year.

Leviticus 25:30 God did say "And if it be not redeemed within the space of a full year," to Moses. God did say "then the house that is in the walled city shall be established for ever to him that bought it throughout his generations:" to Moses. God did say "it shall not go out in the jubile." to Moses. If the home is not redeemed in 1 year then the buyer shall keep the home.

Leviticus 25:31 God did say "But the houses of the villages which have no wall round about them" to Moses. God did say "shall be counted as the fields of the country:" to Moses. God did say "they may be redeemed, and they shall go out in the jubile." to Moses. If a home does exist outside of a walled city then the home may be redeemed in the next jubilee.

Leviticus 25:32 God did say "Notwithstanding the cities of the Levites," to Moses. God did say "and the houses of the cities of their possession, may the Levites redeem at any time." to Moses. The levites are the descendents of the sons of Levi. The levites may redeem anytime.

Leviticus 25:33 God did say "And if a man purchase of the Levites," to Moses. God did say "then the house that was sold, and the city of his possession, shall go out in the year of jubile:" to Moses. God did say "for the houses of the cities of the Levites are their possession among the children of Israel." to Moses. If a possession is sold of the levites then the possession are released in the next jubilee.

Leviticus 25:34 God did say "But the field of the suburbs of their cities may not be sold; for it is their perpetual possession." to Moses. The levites did own pastures. The pastures could not be sold.

Leviticus 25:35 God did say "And if thy brother be waxen poor, and fallen in decay with thee;" to Moses. God did say "then thou shalt relieve him: yea, though he be a stranger, or a sojourner;" to Moses. God did say "that he may live with thee." to Moses. If a countryman does become poor then the countryman should be helped by others.

Leviticus 25:36 God did say "Take thou no usury of him, or increase:" to Moses. God did say "but fear thy God; that thy brother may live with thee." to Moses. The "children of Israel" should not take payments of interest from the poor.

Leviticus 25:37 God did say "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." to Moses. The "children of Israel" should not loan money to the poor at interest. The "children of Israel" should not seel food to the poor for profit.

Leviticus 25:38 God did say "I am the LORD your God, which brought you forth out of the land of Egypt," to Moses. God did say "to give you the land of Canaan, and to be your God." to Moses.

Leviticus 25:39 God did say "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee;" to Moses. God did say "thou shalt not compel him to serve as a bondservant:" to Moses. If the poor do sell themselves to others then the poor should not be compelled by others to become slaves.

Leviticus 25:40 God did say "But as an hired servant, and as a sojourner, he shall be with thee," to Moses. God did say "and shall serve thee unto the year of jubile." to Moses. The poor may serve others as servants for hire until the next year of jubilee.

Leviticus 25:41 God did say "And then shall he depart from thee, both he and his children with him," to Moses. God did say "and shall return unto his own family, and unto the possession of his fathers shall he return." to Moses. The poor shall return with their children to their family in the year of jubilee.

Leviticus 25:42 God did say "For they are my servants, which I brought forth out of the land of Egypt:" to Moses. God did say "they shall not be sold as bondmen." to Moses. The "children of Israel" should not be sold as slaves.

Leviticus 25:43 God did say "Thou shalt not rule over him with rigour; but shalt fear thy God." to Moses. The "children of Israel" should not be treated as slaves.

Leviticus 25:44 God did say "Both thy bondmen, and thy bondmaids, which thou shalt have," to Moses. God did say "shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids." to Moses. The "children of Israel" should take slaves of the heathen of the land.

Leviticus 25:45 God did say "Moreover of the children of the strangers that do sojourn among you, of them shall ye buy," to Moses. God did say "and of their families that are with you, which they begat in your land:" to Moses. God did say "and they shall be your possession." to Moses. The "children of Israel" should take slaves of the foreigners that do live among the "children of Israel".

Leviticus 25:46 God did say "And ye shall take them as an inheritance for your children after you, to inherit them for a possession;" to Moses. God did say "they shall be your bondmen for ever:" to Moses. God did say "but over your brethren the children of Israel, ye shall not rule one over another with rigour." to Moses. The "children of Israel" should take keep the slaves to pass as inheritance.

Leviticus 25:47 God did say "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor," to Moses. God did say "and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:" to Moses.

Leviticus 25:48 God did say "After that he is sold he may be redeemed again; one of his brethren may redeem him:" to Moses.

Leviticus 25:49 God did say "Either his uncle, or his uncle's son, may redeem him," to Moses. God did say "or any that is nigh of kin unto him of his family may redeem him;" to Moses. God did say "or if he be able, he may redeem himself." to Moses. If an Israeli is sold as a bondsman to a foreigner then the Israeli can be redeemed by the family of the Israeli.

Leviticus 25:50 God did say "And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile:" to Moses. God did say "and the price of his sale shall be according unto the number of years," to Moses. God did say "according to the time of an hired servant shall it be with him." to Moses. The Israeli shall be purchased according to the number of years from the sell to the year of jubilee.

Leviticus 25:51 God did say "If there be yet many years behind," to Moses. God did say "according unto them he shall give again the price of his redemption out of the money that he was bought for." to Moses. If the years are many until jubilee then the price for the israeli will be charged according to the time remaining.

Leviticus 25:52 God did say "And if there remain but few years unto the year of jubile," to Moses. God did say "then he shall count with him," to Moses. God did say "and according unto

his years shall he give him again the price of his redemption." to Moses. If the years are few until jubilee then the price for the israeli will be according to the time remaining.

Leviticus 25:53 God did say "And as a yearly hired servant shall he be with him:" to Moses. God did say "and the other shall not rule with rigour over him in thy sight." to Moses.

Leviticus 25:54 God did say "And if he be not redeemed in these years," to Moses. God did say "then he shall go out in the year of jubile, both he, and his children with him." to Moses.

Leviticus 25:55 God did say "For unto me the children of Israel are servants;" to Moses. God did say "they are my servants whom I brought forth out of the land of Egypt:" to Moses. God did say "I am the LORD your God." to Moses.



Leviticus 26:1 God did say "Ye shall make you no idols nor graven image, neither rear you up a standing image," to Moses. God did say "neither shall ye set up any image of stone in your land, to bow down unto it:" to Moses. God did say "for I am the LORD your God." to Moses. The "children of Israel" should not create idols of worship.

Leviticus 26:2 God did say "Ye shall keep my sabbaths, and reverence my sanctuary:" to Moses. God did say "I am the LORD." to Moses. The "children of Israel" should keep the sabbaths. The "children of Israel" should revere the sanctuary of God.

Leviticus 26:3 God did say "If ye walk in my statutes, and keep my commandments, and do them;" to Moses. The "children of Israel" should keep the statutes of God.

Leviticus 26:4 God did say "Then I will give you rain in due season, and the land shall yield her increase," to Moses. God did say "and the trees of the field shall yield their fruit." to Moses. If the "children of Israel" should obey the statutes of God then God would increase the crops of the "children of Israel".

Leviticus 26:5 God did say "And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time:" to Moses. God did say "and ye shall eat your bread to the full, and dwell in your land safely." to Moses.

Leviticus 26:6 God did say "And I will give peace in the land, and ye shall lie down, and none shall make you afraid:" to Moses. God did say "and I will rid evil beasts out of the land, neither shall the sword go through your land." to Moses. If the "children of Israel" should obey the statutes of God then God would bring peace to the "children of Israel".

Leviticus 26:7 God did say "And ye shall chase your enemies, and they shall fall before you by the sword." to Moses. If the "children of Israel" should obey the statutes of God then God would weaken the enemies of the "children of Israel".

Leviticus 26:8 God did say "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight:" to Moses. God did say "and your enemies shall fall before you by the sword." to Moses.

Leviticus 26:9 God did say "For I will have respect unto you, and make you fruitful," to Moses. God did say "and multiply you, and establish my covenant with you." to Moses. If the "children of Israel" should obey the statutes of God then God would increase the legacy of the "children of Israel".

Leviticus 26:10 God did say "And ye shall eat old store, and bring forth the old because of the new." to Moses.

Leviticus 26:11 God did say "And I set my tabernacle among you: and my soul shall not abhor you." to Moses. If the "children of Israel" should obey the statutes of God then God would not abandon the "children of Israel".

Leviticus 26:12 God did say "And I will walk among you, and will be your God, and ye shall be my people." to Moses.

Leviticus 26:13 God did say "I am the LORD your God, which brought you forth out of the land of Egypt," to Moses. God did say "that ye should not be their bondmen;" to Moses. God did say "and I have broken the bands of your yoke, and made you go upright." to Moses. God did deliver the "children of Israel".

Leviticus 26:14 God did say "But if ye will not hearken unto me, and will not do all these commandments;" to Moses.

Leviticus 26:15 God did say "And if ye shall despise my statutes, or if your soul abhor my judgments," to Moses. God did say "so that ye will not do all my commandments, but that ye break my covenant:" to Moses.

Leviticus 26:16 God did say "I also will do this unto you; I will even appoint over you terror, consumption," to Moses. God did say "and the burning ague, that shall consume the eyes, and cause sorrow of heart:" to Moses. God did say "and ye shall sow your seed in vain, for your enemies shall eat it." to Moses. If the "children of Israel" do not obey the statutes of God then God would strengthen the enemies of the "children of Israel". If the "children of Israel" do not obey the statutes of God then God would inhibit the crops of the "children of Israel".

Leviticus 26:17 God did say "And I will set my face against you, and ye shall be slain before your enemies:" to Moses. God did say "they that hate you shall reign over you; and ye shall flee when none pursueth you." to Moses. If the "children of Israel" do not obey the statutes of God then God would not protect the "children of Israel".

Leviticus 26:18 God did say "And if ye will not yet for all this hearken unto me," to Moses. God did say "then I will punish you seven times more for your sins." to Moses. If the "children

of Israel" do not obey the statutes of God then God would punish the "children of Israel" sevenfold.

Leviticus 26:19 God did say "And I will break the pride of your power;" to Moses. God did say "and I will make your heaven as iron, and your earth as brass:" to Moses. If the "children of Israel" do not obey the statutes of God then God would not allow crops to grow.

Leviticus 26:20 God did say "And your strength shall be spent in vain: for your land shall not yield her increase," to Moses. God did say "neither shall the trees of the land yield their fruits." to Moses.

Leviticus 26:21 God did say "And if ye walk contrary unto me, and will not hearken unto me;" to Moses. God did say "I will bring seven times more plagues upon you according to your sins." to Moses. If the "children of Israel" do not obey the statutes of God then God would bring 7 plagues to the "children of Israel".

Leviticus 26:22 God did say "I will also send wild beasts among you, which shall rob you of your children," to Moses. God did say "and destroy your cattle, and make you few in number; and your high ways shall be desolate." to Moses. If the "children of Israel" do not obey the statutes of God then God would send wild beasts to attack and terrorize the "children of Israel". If the "children of Israel" do not obey the statutes of God then God would allow the flocks to die.

Leviticus 26:23 God did say "And if ye will not be reformed by me by these things, but will walk contrary unto me;" to Moses.

Leviticus 26:24 God did say "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." to Moses.

Leviticus 26:25 God did say "And I will bring a sword upon you, that shall avenge the quarrel of my covenant:" to Moses. God did say "and when ye are gathered together within your cities," to Moses. God did say "I will send the pestilence among you; and ye shall be delivered into the hand of the enemy." to Moses. If the "children of Israel" do not obey the statutes of God then God would deliver the "children of Israel" into the hands of enemies.

Leviticus 26:26 God did say "And when I have broken the staff of your bread, ten women shall bake your bread in one oven," to Moses. God did say "and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied." to Moses. If the "children of Israel" do not obey the statutes of God then God would bring famine to the "children of Israel".

Leviticus 26:27 God did say "And if ye will not for all this hearken unto me, but walk contrary unto me;" to Moses.

Leviticus 26:28 God did say "Then I will walk contrary unto you also in fury;" to Moses. God did say "and I, even I, will chastise you seven times for your sins." to Moses.

Leviticus 26:29 God did say "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." to Moses. If the "children of Israel" do not obey the statutes of God then God would force the "children of Israel" into cannibalism.

Leviticus 26:30 God did say "And I will destroy your high places, and cut down your images," to Moses. God did say "and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." to Moses. If the "children of Israel" do not obey the statutes of God then God would destroy the possessions of the "children of Israel".

Leviticus 26:31 God did say "And I will make your cities waste, and bring your sanctuaries unto desolation," to Moses. God did say "and I will not smell the savour of your sweet odours." to Moses. If the "children of Israel" do not obey the statutes of God then God would destroy the cities of the "children of Israel".

Leviticus 26:32 God did say "And I will bring the land into desolation:" to Moses. God did say "and your enemies which dwell therein shall be astonished at it." to Moses.

Leviticus 26:33 God did say "And I will scatter you among the heathen, and will draw out a sword after you:" to Moses. God did say "and your land shall be desolate, and your cities waste." to Moses. If the "children of Israel" do not obey the statutes of God then God would scatter the "children of Israel" among the heathen.

Leviticus 26:34 God did say "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land;" to Moses. God did say "even then shall the land rest, and enjoy her sabbaths." to Moses. If the "children of Israel" do not obey the statutes of God then the "Promised Land" would become desolate.

Leviticus 26:35 God did say "As long as it lieth desolate it shall rest;" to Moses. God did say "because it did not rest in your sabbaths, when ye dwelt upon it." to Moses.

Leviticus 26:36 God did say "And upon them that are left alive of you" to Moses. God did say "I will send a faintness into their hearts in the lands of their enemies;" to Moses. God did say "and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword;" to Moses. God did say "and they shall fall when none pursueth." to Moses. If the "children of Israel" do not obey the statutes of God then God would bring fear into the hearts of the "children of Israel".

Leviticus 26:37 God did say "And they shall fall one upon another, as it were before a sword, when none pursueth:" to Moses. God did say "and ye shall have no power to stand before your enemies." to Moses.

Leviticus 26:38 God did say "And ye shall perish among the heathen, and the land of your enemies shall eat you up." to Moses. If the "children of Israel" do not obey the statutes of God then God would allow the "children of Israel" to perish at the hands of the heathen.

Leviticus 26:39 God did say "And they that are left of you shall pine away in their iniquity in your enemies' lands;" to Moses. God did say "and also in the iniquities of their fathers shall they pine away with them." to Moses.

Leviticus 26:40 God did say "If they shall confess their iniquity, and the iniquity of their fathers," to Moses. God did say "with their trespass which they trespassed against me," to Moses. God did say "and that also they have walked contrary unto me;" to Moses.

Leviticus 26:41 God did say "And that I also have walked contrary unto them, and have brought them into the land of their enemies;" to Moses. God did say "if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:" to Moses.

Leviticus 26:42 God did say "Then will I remember my covenant with Jacob, and also my covenant with Isaac," to Moses. God did say "and also my covenant with Abraham will I remember; and I will remember the land." to Moses. If the "children of Israel" do confess to the sin of trespass against God then God would show mercy the "children of Israel". If the "children of Israel" do confess to the sin of trespass against God then God would honor the covenant with the "children of Israel".

Leviticus 26:43 God did say "The land also shall be left of them, and shall enjoy her sabbaths," to Moses. God did say "while she lieth desolate without them: and they shall accept of the punishment of their iniquity:" to Moses. God did say "because, even because they despised my judgments, and because their soul abhorred my statutes." to Moses.

Leviticus 26:44 God did say "And yet for all that, when they be in the land of their enemies," to Moses. God did say "I will not cast them away, neither will I abhor them, to destroy them utterly," to Moses. God did say "and to break my covenant with them: for I am the LORD their God." to Moses. If the "children of Israel" are cast into the lands of the heathen then God would not destroy the "children of Israel".

Leviticus 26:45 God did say "But I will for their sakes remember the covenant of their ancestors," to Moses. God did say "whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God:" to Moses. God did say "I am the LORD." to Moses. God would remember the covenant with Abraham and with Isaac and with Jacob.

Leviticus 26:46 God did establish the statutes and the judgment and the laws with the "children of Israel".



Leviticus 27:1 God did speak to Moses.

Leviticus 27:2 God did say "Speak unto the children of Israel, and say unto them, When a man shall make a singular vow," to Moses. God did say "the persons shall be for the LORD by thy estimation." to Moses.

Leviticus 27:3 God did say "And thy estimation shall be of the male from twenty years old even unto sixty years old," to Moses. God did say "even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary." to Moses. If a male is aged between 20 years and 60 years then the male does have a value of 50 shekels of silver in a vow to God.

Leviticus 27:4 God did say "And if it be a female, then thy estimation shall be thirty shekels." to Moses. If a female is aged between 20 years and 60 years then the female does have a value of 30 shekels of silver in a vow to God.

Leviticus 27:5 God did say "And if it be from five years old even unto twenty years old," to Moses. God did say "then thy estimation shall be of the male twenty shekels, and for the female ten shekels." to Moses. If a male is aged between 5 years and 20 years then the male does have a value of 20 shekels of silver in a vow to God. If a female is aged between 5 years and 20 years then the female does have a value of 10 shekels of silver in a vow to God.

Leviticus 27:6 God did say "And if it be from a month old even unto five years old," to Moses. God did say "then thy estimation shall be of the male five shekels of silver," to Moses. God did say "and for the female thy estimation shall be three shekels of silver." to Moses. If a male is aged between 1 month and 5 years then the male does have a value of 5 shekels of silver in a vow to God. If a female is aged between 1 month and 5 years then the female does have a value of 3 shekels of silver in a vow to God.

Leviticus 27:7 God did say "And if it be from sixty years old and above;" to Moses. God did say "if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels." to Moses. If a male is aged over 60 years then the male does have a value of 15 shekels of silver in a vow to God. If a female is aged over 60 years then the female does have a value of 10 shekels of silver in a vow to God.

Leviticus 27:8 God did say "But if he be poorer than thy estimation, then he shall present himself before the priest," to Moses. God did say "and the priest shall value him; according to his ability that vowed shall the priest value him." to Moses. If the worth is beneath the value of a male then the priest will value the male. If the worth is beneath the value of a female then the priest will value the female.

Leviticus 27:9 God did say "And if it be a beast, whereof men bring an offering unto the LORD," to Moses. God did say "all that any man giveth of such unto the LORD shall be holy." to Moses. If a animal is offered to God then the animal does become holy.

Leviticus 27:10 God did say "He shall not alter it, nor change it, a good for a bad, or a bad for a good:" to Moses. God did say "and if he shall at all change beast for beast, then it and the exchange thereof shall be holy." to Moses. If an animal is holy then the animal should not be

substituted. If an animal is holy and the animal is replaced by a substitution with another then the substitution does become holy.

Leviticus 27:11 God did say "And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD," to Moses. God did say "then he shall present the beast before the priest:" to Moses. If a beast is unclean and the beast is offered to God then the beast must be presented to the priest.

Leviticus 27:12 God did say "And the priest shall value it, whether it be good or bad: as thou valuest it," to Moses. God did say "who art the priest, so shall it be." to Moses. The priest shall value an unclean beast.

Leviticus 27:13 God did say "But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation." to Moses. If person does desire to purchase the beast then the beast will have a value as assessed by the priest. If person does desire to purchase the beast then the beast will have a value with 0.05 parts in addition.

Leviticus 27:14 God did say "And when a man shall sanctify his house to be holy unto the LORD," to Moses. God did say "then the priest shall estimate it, whether it be good or bad:" to Moses. God did say "as the priest shall estimate it, so shall it stand." to Moses. A "holy house" is a house that is sanctified to God. The priest shall estimate the value of a "holy house".

Leviticus 27:15 God did say "And if he that sanctified it will redeem his house," to Moses. God did say "then he shall add the fifth part of the money of thy estimation unto it, and it shall be his." to Moses. If person does desire to purchase the "holy house" then the "holy house" will have a value as assessed by the priest. If person does desire to purchase the "holy house" then the "holy house" will have a value with 0.05 parts in addition.

Leviticus 27:16 God did say "And if a man shall sanctify unto the LORD some part of a field of his possession," to Moses. God did say "then thy estimation shall be according to the seed thereof:" to Moses. God did say "an homer of barley seed shall be valued at fifty shekels of silver." to Moses. A "holy land" is the land that is sanctified to God. The priest shall estimate the value of a "holy land" according to the seed that does grow in the land.

Leviticus 27:17 God did say "If he sanctify his field from the year of jubile, according to thy estimation it shall stand." to Moses. If a land is sanctified during jubilee then the land will have the full value.

Leviticus 27:18 God did say "But if he sanctify his field after the jubile," to Moses. God did say "then the priest shall reckon unto him the money according to the years that remain," to Moses. God did say "even unto the year of the jubile, and it shall be abated from thy estimation." to Moses. If a land is sanctified after jubilee then the land is valued according to the years until jubilee.

Leviticus 27:19 God did say "And if he that sanctified the field will in any wise redeem it," to Moses. God did say "then he shall add the fifth part of the money of thy estimation unto it," to

Moses. God did say "and it shall be assured to him." to Moses. If person does desire to purchase the land then the land will have a value as assessed by the priest. If person does desire to purchase the land then the land will have a value with 0.05 parts in addition.

Leviticus 27:20 God did say "And if he will not redeem the field, or if he have sold the field to another man," to Moses. God did say "it shall not be redeemed any more." to Moses. If a person does not redeem the land then the land must not be redeemed. If a person does sell the land to another then the land must not be redeemed.

Leviticus 27:21 God did say "But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted;" to Moses. God did say "the possession thereof shall be the priest's." to Moses. If a land is released during the jubilee then the land does become a "holy land" to God. If a land is released during the jubilee then the land does belong to the priest.

Leviticus 27:22 God did say "And if a man sanctify unto the LORD a field which he hath bought," to Moses. God did say "which is not of the fields of his possession;" to Moses.

Leviticus 27:23 God did say "Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile:" to Moses. God did say "and he shall give thine estimation in that day, as a holy thing unto the LORD." to Moses. If a man does sanctify a land to God and the man does not own the land then the priest will assess the value of the land until Jubilee. If a man does sanctify a land to God and the man does not own the land then the man must pay as a sacred value of God.

Leviticus 27:24 God did say "In the year of the jubile the field shall return unto him of whom it was bought," to Moses. God did say "even to him to whom the possession of the land did belong." to Moses. The land will return to the owner during Jubilee.

Leviticus 27:25 God did say "And all thy estimations shall be according to the shekel of the sanctuary:" to Moses. God did say "twenty gerahs shall be the shekel." to Moses. A shekel does contain 20 gerahs.

Leviticus 27:26 God did say "Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it;" to Moses. God did say "whether it be ox, or sheep: it is the LORD's." to Moses. A firstling does belong to God. A firstling must not be sanctified by a man.

Leviticus 27:27 God did say "And if it be of an unclean beast, then he shall redeem it according to thine estimation," to Moses. God did say "and shall add a fifth part of it thereto: or if it be not redeemed," to Moses. God did say "then it shall be sold according to thy estimation." to Moses.

Leviticus 27:28 God did say "Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath," to Moses. God did say "both of man and beast, and of the field of his possession, shall be sold or redeemed:" to Moses. God did say "every devoted thing is most holy unto the LORD." to Moses. If a thing is sanctified to God then the thing can not be sold or redeemed.

Leviticus 27:29 God did say "None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." to Moses. If a person is scheduled to die then the person can not be redeemed.

Leviticus 27:30 God did say "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's:" to Moses. God did say "it is holy unto the LORD." to Moses. A tithe can be assessed from the land. The tithe does belong to God. The tithe is holy.

Leviticus 27:31 God did say "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." to Moses. If a man does redeem a tithe of the land then the man must add 0.05 parts to the value of the tithe.

Leviticus 27:32 God did say "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod," to Moses. God did say "the tenth shall be holy unto the LORD." to Moses. If a man does redeem a tithe of the livestock then the tithe is valued at 0.10 parts of the value of the livestock.

Leviticus 27:33 God did say "He shall not search whether it be good or bad, neither shall he change it:" to Moses. God did say "and if he change it at all, then both it and the change thereof shall be holy;" to Moses. God did say "it shall not be redeemed." to Moses.

Leviticus 27:34 God did establish the commandments to Moses for the "children of Isreal" on "mount Sinai".



Numbers



Numbers 1:1 God did speak to Moses in the wilderness of Sinai in the tabernacle of the congregation. God did speak to Moses on the first day of the second month in the second year after leaving the land of Egypt.

Numbers 1:2 God did say "Take ye the sum of all the congregation of the children of Israel, after their families," to Moses. God did say "by the house of their fathers, with the number of their names, every male by their polls;" to Moses.

Numbers 1:3 God did say "From twenty years old and upward, all that are able to go forth to war in Israel:" to Moses. God did say "thou and Aaron shall number them by their armies." to Moses. If a man does reach the age of 20 then the man can go to war for Israel.

Numbers 1:4 God did say "And with you there shall be a man of every tribe; every one head of the house of his fathers." to Moses. A man would represent each tribe in Israel.

Numbers 1:5 God did say "And these are the names of the men that shall stand with you: of the tribe of Reuben;" to Moses. God did say "Elizur the son of Shedeur." to Moses. Elizur did represent the tribe of Reuben.

Numbers 1:6 God did say "Of Simeon; Shelumiel the son of Zurishaddai." to Moses. Shelumiel did represent the tribe of Simeon.

Numbers 1:7 God did say "Of Judah; Nahshon the son of Amminadab." to Moses. Nahshon did represent the tribe of Judah.

Numbers 1:8 God did say "Of Issachar; Nethaneel the son of Zuar." to Moses. Nathaneel did represent the tribe of Issachar.

Numbers 1:9 God did say "Of Zebulun; Eliab the son of Helon." to Moses. Eliab did represent the tribe of Zebulun.

Numbers 1:10 God did say "Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh;" to Moses. God did say "Gamaliel the son of Pedahzur." to Moses. Elishama did represent the tribe of Ephraim. Gamaliel did represent the tribe of Manasseh.

Numbers 1:11 God did say "Of Benjamin; Abidan the son of Gideoni." to Moses. Abidan did represent the tribe of Benjamin.

Numbers 1:12 God did say "Of Dan; Ahiezer the son of Ammishaddai." to Moses. Ahiezer did represent the tribe of Dan.

Numbers 1:13 God did say "Of Asher; Pagiel the son of Ocran." to Moses. Pagiel did represent the tribe of Asher.

Numbers 1:14 God did say "Of Gad; Eliasaph the son of Deuel." to Moses. Eliasaph did represent the tribe of Gad.

Numbers 1:15 God did say "Of Naphtali; Ahira the son of Enan." to Moses. Ahira did represent the tribe of Nephtali.

Numbers 1:16 The tribes were led by the head of the tribes. The princes were the heads of the tribes.

Numbers 1:17 Moses did recognize the men.

Numbers 1:18 Moses did assemble the congregation on the first day of the second month. The people did identify themselves by name of family. If a man was aged beyond 20 years then the man was listed by name.

Numbers 1:19 Moses did count the congregation in the wilderness of Sinai. Moses did list the men over 20 years of age in the wilderness of Sinai.

Numbers 1:20 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:21 The men did number 46500 from the tribe of Reuben.

Numbers 1:22 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:23 The men did number 59300 from the tribe of Simeon.

Numbers 1:24 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:25 The men did number 45650 from the tribe of Gad.

Numbers 1:26 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:27 The men did number 74600 from the tribe of Judah.

Numbers 1:28 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:29 The men did number 54400 from the tribe of Issachar.

Numbers 1:30 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:31 The men did number 57400 from the tribe of Zebulun.

Numbers 1:32 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:33 The men did number 40500 from the tribe of Ephraim.

Numbers 1:34 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:35 The men did number 32200 from the tribe of Manasseh.

Numbers 1:36 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:37 The men did number 35400 from the tribe of Benjamin.

Numbers 1:38 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:39 The men did number 62700 from the tribe of Dan.

Numbers 1:40 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:41 The men did number 41500 from the tribe of Asher.

Numbers 1:42 If a man was 20 years of age or older then the man was listed as able to serve in the army.

Numbers 1:43 The men did number 53400 from the tribe of Naphtali.

Numbers 1:44 The "princes of Israel" were the leaders of the tribes of Israel. The "princes of Israel" did consist of 12 men.

Numbers 1:45 The men were counted.

Numbers 1:46 The "children of Israel" did have 603550 men for war.

Numbers 1:47 The men were not counted from the Levites. The Levites were not included in the count of the men of war within the "children of Israel".

Numbers 1:48 God did speak to Moses.

Numbers 1:49 God did say "Only thou shalt not number the tribe of Levi," to Moses. God did say "neither take the sum of them among the children of Israel:" to Moses. The Levites should not be counted.

Numbers 1:50 God did say "But thou shalt appoint the Levites over the tabernacle of testimony," to Moses. God did say "and over all the vessels thereof, and over all things that belong to it:" to Moses. God did say "they shall bear the tabernacle, and all the vessels thereof;" to Moses. God did say "and they shall minister unto it, and shall encamp round about the tabernacle." to Moses. The Levites should administer the "tabernacle of testimony". The Levites should transport the "tabernacle of testimony".

Numbers 1:51 God did say "And when the tabernacle setteth forward, the Levites shall take it down:" to Moses. God did say "and when the tabernacle is to be pitched, the Levites shall set it up:" to Moses. God did say "and the stranger that cometh nigh shall be put to death." to Moses. The levites should assemble the "tabernacle of testimony". The Levites should disassemble the "tabernacle of testimony". The Levites should guard the "tabernacle of testimony". If a person does approach the "tabernacle of testimony" then the person shall be put to death.

Numbers 1:52 God did say "And the children of Israel shall pitch their tents, every man by his own camp," to Moses. God did say "and every man by his own standard, throughout their hosts." to Moses. The "children of Israel" should pitch tents in groups by family.

Numbers 1:53 God did say "But the Levites shall pitch round about the tabernacle of testimony," to Moses. God did say "that there be no wrath upon the congregation of the children of Israel:" to Moses. God did say "and the Levites shall keep the charge of the tabernacle of testimony." to Moses. The Levites should pitch tents around the "tabernacle of testimony". The Levites should guard the "tabernacle of testimony".

Numbers 1:54 The "children of Israel" did obey the commandments of God.



Numbers 2:1 God did speak to Moses and to Aaron.

Numbers 2:2 God did say "Every man of the children of Israel shall pitch by his own standard," to Moses and to Aaron. God did say "with the ensign of their father's house:" to Moses and to Aaron. God did say "far off about the tabernacle of the congregation shall they pitch." to Moses and to Aaron. The "children of Israel" should pitch tents in groups by family. The tents should face the "tabernacle of the congregation".

Numbers 2:3 God did say "And on the east side toward the rising of the sun" to Moses and to Aaron. God did say "shall they of the standard of the camp of Judah pitch throughout their armies" to Moses and to Aaron. God did say "and Nahshon the son of Amminadab shall be captain of the children of Judah." to Moses and to Aaron. The "camp of Judah" did contain 3 tribes. "Tribe of Judah" was a tribe of the "children of Israel". "Tribe of Issachar" was a tribe of the "children of Israel". "Tribe of Zebulun" was a tribe of the "children of Israel". The "camp of Judah" was composed of "tribe of Judah". The "camp of Judah" was composed of "tribe of Issachar". The "camp of Judah" was composed of "tribe of Zebulun". Nahshon was the son of Amminadab. Nahshon was the captain of the "tribe of Judah". The "camp of Judah" was positioned on the east side toward the rising of the sun.

Numbers 2:4 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were threescore and fourteen thousand and six hundred." to Moses and to Aaron.

Numbers 2:5 God did say "And those that do pitch next unto him shall be the tribe of Issachar:" to Moses and to Aaron. God did say "and Nethaneel the son of Zuar shall be captain of the children of Issachar." to Moses and to Aaron. Nethaneel was the son of Zuar. Nethaneel was the captain of the "tribe of Issachar". The "tribe of Issachar" did camp next to the "tribe of Judah".

Numbers 2:6 God did say "And his host, and those that were numbered thereof," to Moses and to Aaron. God did say "were fifty and four thousand and four hundred." to Moses and to Aaron.

Numbers 2:7 God did say "Then the tribe of Zebulun:" to Moses and to Aaron. God did say "and Eliab the son of Helon shall be captain of the children of Zebulun." to Moses and to Aaron. Eliab was the son of Helon. Eliab was the captain of the "tribe of Zebulun". The "tribe of Zebulun" did camp next to the "tribe of Issachar".

Numbers 2:8 God did say "And his host, and those that were numbered thereof," to Moses and to Aaron. God did say "were fifty and seven thousand and four hundred." to Moses and to Aaron.

Numbers 2:9 God did say "All that were numbered in the camp of Judah" to Moses and to Aaron. God did say "were an hundred thousand and fourscore thousand and six thousand and four hundred," to Moses and to Aaron. God did say "throughout their armies. These shall first set forth." to Moses and to Aaron. The "camp of Judah" did number 186400 men. The "camp of Judah" would lead the armies of the "children of Israel".

Numbers 2:10 God did say "On the south side shall be the standard of the camp of Reuben according to their armies:" to Moses and to Aaron. God did say "and the captain of the children of Reuben shall be Elizur the son of Shedeur." to Moses and to Aaron. The "camp of Reuben" did contain 3 tribes. "Tribe of Reuben" was a tribe of the "children of Israel". "Tribe of Simeon" was a tribe of the "children of Israel". "Tribe of Gad" was a tribe of the "children of Israel". The "camp of Reuben" was composed of "tribe of Reuben". The "camp of Reuben" was composed of "tribe of Simeon". The "camp of Reuben" was composed of "tribe of Gad". Elizur was the son of Shedeur. Elizur was the captain of the "tribe of Reuben". The "camp of Reuben" was positioned on the south side.

Numbers 2:11 God did say "And his host, and those that were numbered thereof," to Moses and to Aaron. God did say "were forty and six thousand and five hundred." to Moses and to Aaron.

Numbers 2:12 God did say "And those which pitch by him shall be the tribe of Simeon:" to Moses and to Aaron. God did say "and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai." to Moses and to Aaron. Shelumiel was the son of Zurishaddai. Shelumiel was the captain of the "tribe of Simeon". The "tribe of Simeon" did camp next to the "tribe of Reuben".

Numbers 2:13 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were fifty and nine thousand and three hundred." to Moses and to Aaron.

Numbers 2:14 God did say "Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel." to Moses and to Aaron. Eliasaph was the son of Reuel. Eliasaph was the captain of the "tribe of Gad". The "tribe of Gad" did camp next to the "tribe of Simeon".

Numbers 2:15 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were forty and five thousand and six hundred and fifty." to Moses and to Aaron.

Numbers 2:16 God did say "All that were numbered in the camp of Reuben" to Moses and to Aaron. God did say "were an hundred thousand and fifty and one thousand and four hundred and fifty," to Moses and to Aaron. God did say "throughout their armies. And they shall set forth in the second rank." to Moses and to Aaron. The "camp of Reuben" did number 151450 men. The "camp of Reuben" would follow the "camp of Judah".

Numbers 2:17 God did say "Then the tabernacle of the congregation shall set forward" to Moses and to Aaron. God did say "with the camp of the Levites in the midst of the camp:" to Moses and to Aaron. God did say "as they encamp, so shall they set forward, every man in his place by their standards." to Moses and to Aaron. The "camp of the Levites" was positioned in the middle of the camps.

Numbers 2:18 God did say "On the west side shall be the standard of the camp of Ephraim according to their armies:" to Moses and to Aaron. God did say "and the captain of the sons of Ephraim shall be Elishama the son of Ammihud." to Moses and to Aaron. The "camp of Ephraim" did contain 3 tribes. "Tribe of Ephraim" was a tribe of the "children of Israel". "Tribe of Manasseh" was a tribe of the "children of Israel". "Tribe of Benjamin" was a tribe of the "children of Israel". The "camp of Ephraim" was composed of "tribe of Ephraim". The "camp of Ephraim" was composed of "tribe of Manasseh". The "camp of Ephraim" was composed of "tribe of Benjamin". Elishama was the son of Ammihud. Elishama was the captain of the "tribe of Ephraim". The "camp of Ephraim" was positioned on the west side.

Numbers 2:19 God did say "And his host, and those that were numbered of them, were forty thousand and five hundred." to Moses and to Aaron.

Numbers 2:20 God did say "And by him shall be the tribe of Manasseh:" to Moses and to Aaron. God did say "and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur." to Moses and to Aaron. Gamaliel was the son of Pedahzur. Gamaliel was the captain of the "tribe of Manasseh". The "tribe of Manasseh" did camp next to the "tribe of Ephraim".

Numbers 2:21 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were thirty and two thousand and two hundred." to Moses and to Aaron.

Numbers 2:22 God did say "Then the tribe of Benjamin:" to Moses and to Aaron. God did say "and the captain of the sons of Benjamin shall be Abidan the son of Gideoni." to Moses and to Aaron. Abidan was the son of Gideoni. Abidan was the captain of the "tribe of Benjamin". The "tribe of Benjamin" did camp next to the "tribe of Manasseh".

Numbers 2:23 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were thirty and five thousand and four hundred." to Moses and to Aaron.

Numbers 2:24 God did say "All that were numbered of the camp of Ephraim" to Moses and to Aaron. God did say "were an hundred thousand and eight thousand and an hundred, throughout their armies." to Moses and to Aaron. God did say "And they shall go forward in the third rank." to Moses and to Aaron. The "camp of Ephraim" did number 108100 men. The "camp of Ephraim" would follow the "camp of Reuben".

Numbers 2:25 God did say "The standard of the camp of Dan shall be on the north side by their armies:" to Moses and to Aaron. God did say "and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai." to Moses and to Aaron. The "camp of Dan" did contain 3 tribes. "Tribe of Dan" was a tribe of the "children of Israel". "Tribe of Naphtali" was a tribe of the "children of Israel". "Tribe of Asher" was a tribe of the "children of Israel". The "camp of Dan" was composed of "tribe of Dan". The "camp of Dan" was composed of "tribe of Naphtali". The "camp of Dan" was composed of "tribe of Asher". Ahiezer was the son of Ammishaddai. Ahiezer was the captain of the "tribe of Dan". The "camp of Dan" was positioned on the north side.

Numbers 2:26 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were threescore and two thousand and seven hundred." to Moses and to Aaron.

Numbers 2:27 God did say "And those that encamp by him shall be the tribe of Asher:" to Moses and to Aaron. God did say "and the captain of the children of Asher shall be Pagiel the son of Ocran." to Moses and to Aaron. Pagiel was the son of Ocran. Pagiel was the captain of the "tribe of Asher". The "tribe of Asher" did camp next to the "tribe of Dan".

Numbers 2:28 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were forty and one thousand and five hundred." to Moses and to Aaron.

Numbers 2:29 God did say "Then the tribe of Naphtali:" to Moses and to Aaron. God did say "and the captain of the children of Naphtali shall be Ahira the son of Enan." to Moses and to Aaron. Ahira was the son of Enan. Ahira was the captain of the "tribe of Naphtali". The "tribe of Naphtali" did camp next to the "tribe of Asher".

Numbers 2:30 God did say "And his host, and those that were numbered of them," to Moses and to Aaron. God did say "were fifty and three thousand and four hundred." to Moses and to Aaron.

Numbers 2:31 God did say "All they that were numbered in the camp of Dan" to Moses and to Aaron. God did say "were an hundred thousand and fifty and seven thousand and six hundred." to Moses and to Aaron. God did say "They shall go hindmost with their standards." to Moses and to Aaron. The "camp of Dan" did number 157600 men. The "camp of Dan" would follow the "camp of Ephraim".

Numbers 2:32 The armies were counted. The "children of Israel" did have 603550 men of the age 20 years or older.

Numbers 2:33 The Levites were not counted within the number of men of war.

Numbers 2:34 The "children of Israel" did obey the commandments of God. The "children of Israel" did organize by tribes. The "children of Israel" did travel by tribe by camp.



Numbers 3:1 God did speak to Aaron and Moses on "mount Sinai".

Numbers 3:2 Nadab was a son of Aaron. Abihu was a son of Aaron. Eleazar was a son of Aaron. Ithamar was a son of Aaron.

Numbers 3:3 The "sons of Aaron" were priests.

Numbers 3:4 Nadab did die without children. Abihu did die without children. Eleazar did minister in the office of the priests in the sight of Aaron. Ithamar did minister in the office of the priests in the sight of Aaron.

Numbers 3:5 God did speak to Moses.

Numbers 3:6 God did say "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him." to Moses. God did tell Moses to bring the tribe of Levi to the tabernacle.

Numbers 3:7 God did say "And they shall keep his charge, and the charge of the whole congregation" to Moses. God did say "before the tabernacle of the congregation, to do the service of the tabernacle." to Moses.

Numbers 3:8 God did say "And they shall keep all the instruments of the tabernacle of the congregation," to Moses. God did say "and the charge of the children of Israel, to do the service of the tabernacle." to Moses. The "tribe of Levi" should service the tabernacle.

Numbers 3:9 God did say "And thou shalt give the Levites unto Aaron and to his sons:" to Moses. God did say "they are wholly given unto him out of the children of Israel." to Moses. The levites were given to the priests.

Numbers 3:10 God did say "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office:" to Moses. God did say "and the stranger that cometh nigh shall be put to death." to Moses.

Numbers 3:11 God did speak to Moses.

Numbers 3:12 God did say "And I, behold, I have taken the Levites from among the children of Israel" to Moses. God did say "instead of all the firstborn that openeth the matrix among the children of Israel:" to Moses. God did say "therefore the Levites shall be mine;" to Moses. God did select the Levites instead of the firstborn of the "children of Israel". The Levites did belong to God.

Numbers 3:13 God did say "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt" to Moses. God did say "I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be:" to Moses. God did say "I am the LORD." to Moses.

Numbers 3:14 God did speak to Moses in the wilderness of Sinai.

Numbers 3:15 God did say "Number the children of Levi after the house of their fathers, by their families:" to Moses. God did say "every male from a month old and upward shalt thou number them." to Moses. God did instruct Moses to count the males of the "tribe of Levi" from 1 month old.

Numbers 3:16 Moses did count the Levites as commanded by God.

Numbers 3:17 Gershon was a son of Levi. Kohath was a son of Levi. Merari was a son of Levi. Gershon was a Levite. Kohath was a Levite. Merari was a Levite.

Numbers 3:18 Libni was a son of Gershon. Shimei was a son of Gershon. Libni was a Levite. Shimei was a Levite.

Numbers 3:19 Amram was a son of Kohath. LibIzeharni was a son of Kohath. Hebron was a son of Kohath. Uzziel was a son of Kohath. Amram was a Levite. Izehar was a Levite. Hebron was a Levite. Uzziel was a Levite.

Numbers 3:20 Mahli was a son of Merari. Mushi was a son of Merari. Mahli was a Levite. Mushi was a Levite.

Numbers 3:21 "Libnite family" was a family of the Levites. "Shimite family" was a family of the Levites. "Gershonite family" was a family of the Levites. The "Gershonite family" was composed of the "Libnite family". The "Gershonite family" was composed of the "Shimite family".

Numbers 3:22 The "Gershonite family" did number 7500 males.

Numbers 3:23 The "Gershonite family" did pitch tents on the west side behind the tabernacle.

Numbers 3:24 Eliasaph was the son of Lael. Eliasaph was a Levite. Eliasaph was the chief of the house of the "Gershonite family".

Numbers 3:25 The "Gershonite family" was responsible for the tent of the tabernacle of the congregation. The "Gershonite family" was responsible for the "hanging door" of the tabernacle of the congregation. The "Gershonite family" was responsible for the covering of the tabernacle of the congregation.

Numbers 3:26 The "Gershonite family" was responsible for the hangings of the court of the tabernacle of the congregation. The "Gershonite family" was responsible for the curtain of the door of the tabernacle of the congregation.

Numbers 3:27 "Amramites family" was a family of the Levites. "Izeharites family" was a family of the Levites. "Hebronites family" was a family of the Levites. "Uzzielites family" was a family of the Levites. The "Kohathites family" was composed of the "Amramites family". The "Kohathites family" was composed of the "Izeharites family". The "Kohathites family" was composed of the "Hebronites family". The "Kohathites family" was composed of the "Uzzielites family".

Numbers 3:28 The "Kohathites family" did number 8600 males.

Numbers 3:29 The "Kohathites family" did pitch tents on the south side of the tabernacle.

Numbers 3:30 Elizaphan was the son of Uzziel. Elizaphan was a Levite. Elizaphan was the chief of the house of the "Kohathites family".

Numbers 3:31 The "Kohathites family" was responsible for the "Ark of the Covenant". The "Kohathites family" was responsible for the candlestick. The "Kohathites family" was responsible for the table. The "Kohathites family" was responsible for the altars. The "Kohathites family" was responsible for the vessels.

Numbers 3:32 Eleazar was the chief over the chiefs of the Levites. Eleazar did have oversight over the chief of the houses.

Numbers 3:33 "Mahlites family" was a family of the Levites. "Mushites family" was a family of the Levites. The "Merari family" was composed of the "Mahlites family". The "Merari family" was composed of the "Mushites family".

Numbers 3:34 The "Merari family" did number 6200 males.

Numbers 3:35 Zuriel was the chief of the house of the "Merari family". Zuriel was the son of Abihail. The "Merari family" did pitch tents on the north side of the tabernacle.

Numbers 3:36 The "Merari family" was responsible for the boards of the tabernacle of the congregation. The "Merari family" was responsible for the bars of the tabernacle of the congregation. The "Merari family" was responsible for the pillars of the tabernacle of the congregation. The "Merari family" was responsible for the sockets of the tabernacle of the congregation.

Numbers 3:37 The "Merari family" was responsible for the pillars of the court of the tabernacle of the congregation. The "Merari family" was responsible for the sockets of the court of the tabernacle of the congregation. The "Merari family" was responsible for the pins of the court of the tabernacle of the congregation. The "Merari family" was responsible for the cords of the court of the tabernacle of the congregation.

Numbers 3:38 Moses did encamp on the east in front of the tabernacle of the congregation. The priests did encamp on the east in front of the tabernacle of the congregation.

Numbers 3:39 The Levites did number 22000 males.

Numbers 3:40 God did say "Number all the firstborn of the males of the children of Israel from a month old and upward," to Moses. God did say "and take the number of their names." to Moses. God did tell Moses to count the firstborn males of the "children of Israel" from 1 month old.

Numbers 3:41 God did say "And thou shalt take the Levites for me" to Moses. God did say "I am the LORD" to Moses. God did say "instead of all the firstborn among the children of Israel;" to Moses. God did say "and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel." to Moses. God did tell Moses to take the Levites instead of the firstborn of the "children of Israel". God did tell Moses to take the cattle of the Levites instead of the firstling of the cattle of the "children of Israel".

Numbers 3:42 Moses did obey the commandment from God.

Numbers 3:43 Moses did count 22273 firstborn males in the "children of Israel".

Numbers 3:44 God did speak to Moses.

Numbers 3:45 God did say "Take the Levites instead of all the firstborn among the children of Israel," to Moses. God did say "and the cattle of the Levites instead of their cattle; and the Levites shall be mine:" to Moses. God did say "I am the LORD." to Moses.

Numbers 3:46 God did say "And for those that are to be redeemed of the two hundred and threescore and thirteen" to Moses. God did say "of the firstborn of the children of Israel, which are more than the Levites;" to Moses. The Levites were exceeded by the firstborn of the "children of Israel" by 273 males.

Numbers 3:47 God did say "Thou shalt even take five shekels apiece by the poll," to Moses. God did say "after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)" to Moses. God did tell Moses to redeem the excess of the firstborn with 5 shekels for each firstborn.

Numbers 3:48 God did say "And thou shalt give the money, wherewith the odd number of them is to be redeemed," to Moses. God did say "unto Aaron and to his sons." to Moses. God did tell Moses to give money of redemption to the priests.

Numbers 3:49 Moses did collect the money of redemption.

Numbers 3:50 Moses did collect 1365 shekels.

Numbers 3:51 Moses did give the money of redemption to Aaron and the sons of Aaron.



Numbers 4:1 God did speak to Moses and to Aaron.

Numbers 4:2 God did say "Take the sum of the sons of Kohath from among the sons of Levi, after their families," to Moses and to Aaron. God did say "by the house of their fathers," to Moses and to Aaron. God did tell Moses to count the sons of Kohath.

Numbers 4:3 God did say "From thirty years old and upward even until fifty years old, all that enter into the host," to Moses and to Aaron. God did say "to do the work in the tabernacle of the congregation." to Moses and to Aaron. God did tell Moses to count the "sons of Kohath" from 30 years old until 50 years old. The "sons of Kohath" did perform work in the tabernacle of the congregation.

Numbers 4:4 God did say "This shall be the service of the sons of Kohath in the tabernacle of the congregation," to Moses and to Aaron. God did say "about the most holy things:" to Moses and to Aaron. The "sons of Kohath" would administer the holy things in the tabernacle of the congregation.

Numbers 4:5 God did say "And when the camp setteth forward, Aaron shall come, and his sons," to Moses and to Aaron. God did say "and they shall take down the covering vail, and cover the ark of testimony with it:" to Moses and to Aaron. The "sons of Kohath" would cover the "Ark of the Covenant" with the veil.

Numbers 4:6 God did say "And shall put thereon the covering of badgers' skins," to Moses and to Aaron. God did say "and shall spread over it a cloth wholly of blue, and shall put in the staves thereof." to Moses and to Aaron. The "sons of Kohath" would cover the veil with the skins of badgers. The "sons of Kohath" would cover the skins with the cloth of blue. The "sons of Kohath" would insert the staves into the ark.

Numbers 4:7 God did say "And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes," to Moses and to Aaron. God did say "and the spoons, and the bowls, and covers to cover withal:" to Moses and to Aaron. God did say "and the continual bread shall be thereon:" to Moses and to Aaron. The "sons of Kohath" would dress the table of shewbread in a cloth of blue. The "sons of Kohath" would set the table of shewbread with the dishes. The "sons of Kohath" would set the table of shewbread with the utensils.

Numbers 4:8 God did say "And they shall spread upon them a cloth of scarlet," to Moses and to Aaron. God did say "and cover the same with a covering of badgers' skins, and shall put in the staves thereof." to Moses and to Aaron. The "sons of Kohath" would cover the table of shewbread with a cloth of scarlet. The "sons of Kohath" would cover the cloth of scarlet with skins of badgers. The "sons of Kohath" would insert the staves into the table.

Numbers 4:9 God did say "And they shall take a cloth of blue, and cover the candlestick of the light," to Moses and to Aaron. God did say "and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof," to Moses and to Aaron. God did say "wherewith they minister unto it:" to Moses and to Aaron. The "sons of Kohath" would cover the candlestick in a cloth of blue. The "sons of Kohath" would cover the vessels of the candlestick in a cloth of blue.

Numbers 4:10 God did say "And they shall put it and all the vessels thereof within a covering of badgers' skins," to Moses and to Aaron. God did say "and shall put it upon a bar." to Moses and to Aaron. The "sons of Kohath" should wrap the candlestick and the vessels of the candlestick in the skins of a badger on a bar.

Numbers 4:11 God did say "And upon the golden altar they shall spread a cloth of blue," to Moses and to Aaron. God did say "and cover it with a covering of badgers' skins, and shall put to the staves thereof:" to Moses and to Aaron. The "sons of Kohath" would cover the altar with a cloth of blue. The "sons of Kohath" would cover the cloth with the skins of badgers. The "sons of Kohath" would place staves in the altar.

Numbers 4:12 God did say "And they shall take all the instruments of ministry, wherewith they minister in the sanctuary," to Moses and to Aaron. God did say "and put them in a cloth of blue, and cover them with a covering of badgers' skins" to Moses and to Aaron. God did say ", and shall put them on a bar:" to Moses and to Aaron. The "sons of Kohath" would place the instruments of ministry in a cloth of blue with a covering of skins of badgers on a bar.

Numbers 4:13 God did say "And they shall take away the ashes from the altar, and spread a purple cloth thereon:" to Moses and to Aaron. The "sons of Kohath" would remove the ashes from the altar. The "sons of Kohath" would spread a cloth of purple on the altar.

Numbers 4:14 God did say "And they shall put upon it all the vessels thereof, wherewith they minister about it," to Moses and to Aaron. God did say "even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar;" to Moses and to Aaron. God did say "and they shall spread upon it a covering of badgers' skins, and put to the staves of it." to Moses and to Aaron. The "sons of Kohath" would place the vessels on the altar with a covering of skins of badgers. The "sons of Kohath" would place staves in the altar.

Numbers 4:15 God did say "And when Aaron and his sons have made an end of covering the sanctuary," to Moses and to Aaron. God did say "and all the vessels of the sanctuary, as the camp is to set forward; after that," to Moses and to Aaron. God did say "the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die." to Moses and to Aaron. God did say "These things are the burden of the sons of Kohath in the tabernacle of the congregation." to Moses and to Aaron. The "sons of Kohath" would carry the covered vessels of the sanctuary. The "sons of Kohath" should not touch any holy thing.

Numbers 4:16 God did say "And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light," to Moses and to Aaron. God did say "and the sweet incense, and the daily meat offering, and the anointing oil," to Moses and to Aaron. God did say "and the oversight of all the tabernacle, and of all that therein is," to Moses and to Aaron. God did say "in the sanctuary, and in the vessels thereof." to Moses and to Aaron. The "holy anointing oil" is administered by the office of Eleazar. The oil is administered by the office of Eleazar. The incense is administered by the office of Eleazar.

Numbers 4:17 God did speak to Moses.

Numbers 4:18 God did say "Cut ye not off the tribe of the families of the Kohathites from among the Levites:" to Moses. The Kohathites should not be expelled from the Levites.

Numbers 4:19 God did say "But thus do unto them, that they may live, and not die," to Moses. God did say "when they approach unto the most holy things:" to Moses. God did say "Aaron and his sons shall go in, and appoint them every one to his service and to his burden:" to Moses. The priests should appoint the Kohathites because the Kohathites do approach the most holy things.

Numbers 4:20 God did say "But they shall not go in to see when the holy things are covered, lest they die." to Moses. If a Kohathite does look at the holy things then the Kohathite will die.

Numbers 4:21 God did speak to Moses.

Numbers 4:22 God did say "Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;" to Moses.

Numbers 4:23 God did say "From thirty years old and upward until fifty years old shalt thou number them;" to Moses. God did say "all that enter in to perform the service, to do the work in the tabernacle of the congregation." to Moses. God did tell Moses to count the "sons of Gershon" from 30 years old until 50 years old. The "sons of Gershon" did perform work in the tabernacle of the congregation.

Numbers 4:24 God did say "This is the service of the families of the Gershonites, to serve, and for burdens:" to Moses.

Numbers 4:25 God did say "And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation," to Moses. God did say "his covering, and the covering of the badgers' skins that is above upon it," to Moses. God did say "and the hanging for the door of the tabernacle of the congregation," to Moses. The "sons of Gershon" should administer the curtains of the tabernacle of the congregation.

Numbers 4:26 God did say "And the hangings of the court, and the hanging for the door of the gate of the court," to Moses. God did say "which is by the tabernacle and by the altar round about, and their cords," to Moses. God did say "and all the instruments of their service, and all that is made for them: so shall they serve." to Moses. The "sons of Gershon" should carry the hangings of the court of the tabernacle of the congregation. The "sons of Gershon" should carry the curtains of the tabernacle of the congregation. The "sons of Gershon" should carry the cords of the tabernacle of the congregation. The "sons of Gershon" should carry the hanging for the door of the tabernacle of the congregation.

Numbers 4:27 God did say "At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites," to Moses. God did say "in all their burdens, and in all their service:" to Moses. God did say "and ye shall appoint unto them in charge all their burdens." to Moses. The "sons of Gershon" should be in the service to the priests.

Numbers 4:28 God did say "This is the service of the families of the sons of Gershon in the tabernacle of the congregation:" to Moses. God did say "and their charge shall be under the hand of Ithamar the son of Aaron the priest." to Moses. Ithamar should administer the "the sons of Gershon".

Numbers 4:29 God did say "As for the sons of Merari, thou shalt number them after their families," to Moses. God did say "by the house of their fathers;" to Moses.

Numbers 4:30 God did say "From thirty years old and upward even unto fifty years old shalt thou number them," to Moses. God did say "every one that entereth into the service, to do the work of the tabernacle of the congregation." to Moses. God did tell Moses to count the "sons of Merari" from 30 years old until 50 years old. The "sons of Merari" did perform work in the tabernacle of the congregation.

Numbers 4:31 God did say "And this is the charge of their burden," to Moses. God did say "according to all their service in the tabernacle of the congregation;" to Moses. God did say "the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof," to

Moses. The "sons of Merari" should administer the boards of the tabernacle of the congregation. The "sons of Merari" should administer the bars of the tabernacle of the congregation. The "sons of Merari" should administer the pillars of the tabernacle of the congregation. The "sons of Merari" should administer the sockets of the tabernacle of the congregation.

Numbers 4:32 God did say "And the pillars of the court round about, and their sockets, and their pins," to Moses. God did say "and their cords, with all their instruments, and with all their service:" to Moses. God did say "and by name ye shall reckon the instruments of the charge of their burden." to Moses. The "sons of Merari" should administer the pillars of the court of the tabernacle of the congregation. The "sons of Merari" should administer the sockets of the court of the tabernacle of the congregation. The "sons of Merari" should administer the pins of the court of the tabernacle of the congregation.

Numbers 4:33 God did say "This is the service of the families of the sons of Merari, according to all their service," to Moses. God did say "in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest." to Moses. Ithamar should administer the "sons of Merari".

Numbers 4:34 Moses did count the males in service in the Kohathites.

Numbers 4:35 Moses did count the males of the Kohathites from 30 years old to 50 years old.

Numbers 4:36 Moses did count a number of 2750 males of the Kohathites in service to the tabernacle.

Numbers 4:37 The Kohathites did obey the commandments of God.

Numbers 4:38 Moses did count the Gershonites.

Numbers 4:39 Moses did count the males of the Gershonites from 30 years old to 50 years old.

Numbers 4:40 Moses did count 2630 males of the Gershonites in the service of the tabernacle.

Numbers 4:41 The Gershonites did service the tabernacle of the congregation.

Numbers 4:42 Moses did count the males of the Merari.

Numbers 4:43 Moses did count the males of the Merari from 30 years old to 50 years old.

Numbers 4:44 Moses did count 3200 males of the Merari in service to the tabernacle.

Numbers 4:45 The Merari did work in the service of the tabernacle.

Numbers 4:46 Moses did count the Levites.

Numbers 4:47 Moses did count the males in the service of the ministry from 30 years old to 50 years old.

Numbers 4:48 The Levites did number 8580 in the service of the ministry.

Numbers 4:49 Moses did number the tribes as commanded by God.



Numbers 5:1 God did speak to Moses.

Numbers 5:2 God did say "Command the children of Israel, that they put out of the camp every leper," to Moses. God did say "and every one that hath an issue, and whosoever is defiled by the dead:" to Moses. God did tell Moses to expel everyone in the camp with a disease. God did tell Moses to expel everyone in the camp that was defiled by the dead.

Numbers 5:3 God did say "Both male and female shall ye put out, without the camp shall ye put them;" to Moses. God did say "that they defile not their camps, in the midst whereof I dwell." to Moses. God did not want the unclean to defile the camp.

Numbers 5:4 The "children of Israel" did expel the unclean.

Numbers 5:5 God did speak to Moses.

Numbers 5:6 God did say "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit," to Moses. God did say "to do a trespass against the LORD, and that person be guilty;" to Moses. If a person does trespass against God then the person is guilty.

Numbers 5:7 God did say "Then they shall confess their sin which they have done:" to Moses. God did say "and he shall recompense his trespass with the principal thereof," to Moses. God did say "and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." to Moses. If a person is guilty of a trespass then the person should confess their sin. If a person is guilty of a trespass then the person should make restitution to the victim for their sin. If a person is guilty of a trespass then the person should add 0.20 parts of restitution to the victim for their sin.

Numbers 5:8 God did say "But if the man have no kinsman to recompense the trespass unto," to Moses. God did say "let the trespass be recompensed unto the LORD, even to the priest;" to Moses. God did say "beside the ram of the atonement, whereby an atonement shall be made for him." to Moses. If a person is guilty of a trespass and the person does not have kin nearby then the person should make restitution to God with the ram of atonement.

Numbers 5:9 God did say "And every offering of all the holy things of the children of Israel," to Moses. God did say "which they bring unto the priest, shall be his." to Moses. The priest does keep the offerings of holy things from the "children of Israel".

Numbers 5:10 God did say "And every man's hallowed things shall be his:" to Moses. God did say "whatsoever any man giveth the priest, it shall be his." to Moses.

Numbers 5:11 God did speak to Moses.

Numbers 5:12 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "If any man's wife go aside, and commit a trespass against him," to Moses.

Numbers 5:13 God did say "And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close," to Moses. God did say "and she be defiled, and there be no witness against her, neither she be taken with the manner;" to Moses.

Numbers 5:14 God did say "And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled:" to Moses. God did say "or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:" to Moses.

Numbers 5:15 God did say "Then shall the man bring his wife unto the priest, and he shall bring her offering for her," to Moses. God did say "the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon;" to Moses. God did say "for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance." to Moses. A "jealousy offering" is an offering to God. If a husband does suspect his wife of infidelity then the husband must bring his wife to the priest with 0.10 parts of an ephah of barley meal as a "jealousy offering".

Numbers 5:16 God did say "And the priest shall bring her near, and set her before the LORD:" to Moses. The priest should place the wife before God.

Numbers 5:17 God did say "And the priest shall take holy water in an earthen vessel;" to Moses. God did say "and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:" to Moses. "Bitter water" is water and dust from the floor of the tabernacle. "Bitter water" is composed of water. "Bitter water" is composed of dust from the floor of the tabernacle. The priest will mix "bitter water" in a earthen vessel to make a "bitter water".

Numbers 5:18 God did say "And the priest shall set the woman before the LORD, and uncover the woman's head," to Moses. God did say "and put the offering of memorial in her hands, which is the jealousy offering:" to Moses. God did say "and the priest shall have in his hand the bitter water that causeth the curse:" to Moses. "Bitter water" can cause a curse in a woman. The priest will hold the vessel of "bitter water". The priest will uncover the head of the wife. The wife will hold the "jealousy offering".

Numbers 5:19 God did say "And the priest shall charge her by an oath, and say unto the woman," to Moses. God did say "If no man have lain with thee, and if thou hast not gone aside to

uncleanness" to Moses. God did say "with another instead of thy husband, be thou free from this bitter water that causeth the curse:" to Moses. If the wife is innocent of infidelity then the wife is free from the curse of the "bitter water".

Numbers 5:20 God did say "But if thou hast gone aside to another instead of thy husband, and if thou be defiled," to Moses. God did say "and some man have lain with thee beside thine husband:" to Moses.

Numbers 5:21 God did say "Then the priest shall charge the woman with an oath of cursing," to Moses. God did say "and the priest shall say unto the woman," to Moses. God did say "The LORD make thee a curse and an oath among thy people," to Moses. God did say "when the LORD doth make thy thigh to rot, and thy belly to swell;" to Moses.

Numbers 5:22 God did say "And this water that causeth the curse shall go into thy bowels," to Moses. God did say "to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen." to Moses. If the wife is guilty of infidelity then the woman will suffer the curse of the "bitter water". The "bitter water" can cause an abdomen to swell as a curse. The "bitter water" can cause an a thigh to rot as a curse.

Numbers 5:23 God did say "And the priest shall write these curses in a book, and he shall blot them out with the bitter water:" to Moses. The priest will record the curses in a book. The priest will wash the curses from the book with the "bitter water".

Numbers 5:24 God did say "And he shall cause the woman to drink the bitter water that causeth the curse:" to Moses. God did say "and the water that causeth the curse shall enter into her, and become bitter." to Moses. The wife will drink the "bitter water".

Numbers 5:25 God did say "Then the priest shall take the jealousy offering out of the woman's hand," to Moses. God did say "and shall wave the offering before the LORD, and offer it upon the altar:" to Moses. The priest will take the "jealousy offering" from the wife. The priest will wave the offering before God.

Numbers 5:26 God did say "And the priest shall take an handful of the offering, even the memorial thereof," to Moses. God did say "and burn it upon the altar, and afterward shall cause the woman to drink the water." to Moses. The priest will burn a portion of the "jealousy offering" on the altar.

Numbers 5:27 God did say "And when he hath made her to drink the water, then it shall come to pass," to Moses. God did say "that, if she be defiled, and have done trespass against her husband," to Moses. God did say "that the water that causeth the curse shall enter into her, and become bitter," to Moses. God did say "and her belly shall swell, and her thigh shall rot:" to Moses. God did say "and the woman shall be a curse among her people." to Moses. If the wife is guilty of infidelity then the woman will suffer the curse of the "bitter water". If the wife is guilty of infidelity then the woman will be cursed among the "children of Israel".

Numbers 5:28 God did say "And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed." to Moses. If the wife is not guilty of infidelity then the woman will be free to conceive.

Numbers 5:29 God did say "This is the law of jealousies," to Moses. God did say "when a wife goeth aside to another instead of her husband, and is defiled;" to Moses.

Numbers 5:30 God did say "Or when the spirit of jealousy cometh upon him, and he be jealous over his wife," to Moses. God did say "and shall set the woman before the LORD, and the priest shall execute upon her all this law." to Moses.

Numbers 5:31 God did say "Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity." to Moses. If the husband does bring the wife to the priest on suspicion of infidelity the husband will be free of guilt.



Numbers 6:1 God did speak to Moses.

Numbers 6:2 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "When either man or woman shall separate themselves to vow a vow of a Nazarite," to Moses. God did say "to separate themselves unto the LORD:" to Moses. A "vow of a Nazarite" is a vow to God. A "vow of a Nazarite" will consecrate a person to God. A Nazarite is a person that is consecrated to God.

Numbers 6:3 God did say "He shall separate himself from wine and strong drink," to Moses. God did say "and shall drink no vinegar of wine, or vinegar of strong drink," to Moses. God did say "neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." to Moses. If a person does invoke a "vow of a Nazarite" then the person must not drink alcohol during the consecration.

Numbers 6:4 God did say "All the days of his separation shall he eat nothing that is made of the vine tree," to Moses. God did say "from the kernels even to the husk." to Moses.

Numbers 6:5 God did say "All the days of the vow of his separation there shall no razor come upon his head:" to Moses. God did say "until the days be fulfilled, in the which he separateth himself unto the LORD," to Moses. God did say "he shall be holy, and shall let the locks of the hair of his head grow." to Moses. If a person does invoke a "vow of a Nazarite" then the person must not shave their hair during the consecration.

Numbers 6:6 God did say "All the days that he separateth himself unto the LORD he shall come at no dead body." to Moses. If a person does invoke a "vow of a Nazarite" then the person must not approach a dead body during the consecration.

Numbers 6:7 God did say "He shall not make himself unclean for his father, or for his mother, for his brother," to Moses. God did say "or for his sister, when they die: because the consecration of his God is upon his head." to Moses.

Numbers 6:8 God did say "All the days of his separation he is holy unto the LORD." to Moses.

Numbers 6:9 God did say "And if any man die very suddenly by him, and he hath defiled the head of his consecration;" to Moses. God did say "then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it." to Moses. If a death does defile the hair during the consecration then the Nazarite must shave their hair after 7 days.

Numbers 6:10 God did say "And on the eighth day he shall bring two turtles, or two young pigeons, to the priest," to Moses. God did say "to the door of the tabernacle of the congregation:" to Moses. The Nazarite should bring 2 turtles and 2 pigeons to the priest at the door of the tabernacle of the congregation.

Numbers 6:11 God did say "And the priest shall offer the one for a sin offering, and the other for a burnt offering," to Moses. God did say "and make an atonement for him, for that he sinned by the dead," to Moses. God did say "and shall hallow his head that same day." to Moses. The priest will make a sin offering with the fowl. The priest will make a burnt offering with the fowl as atonement to hallow the head of the Nazarite.

Numbers 6:12 God did say "And he shall consecrate unto the LORD the days of his separation," to Moses. God did say "and shall bring a lamb of the first year for a trespass offering:" to Moses. God did say "but the days that were before shall be lost, because his separation was defiled." to Moses. If a Nazarite does become defiled then the Nazarite can not count the previous days of the consecration.

Numbers 6:13 God did say "And this is the law of the Nazarite, when the days of his separation are fulfilled:" to Moses. God did say "he shall be brought unto the door of the tabernacle of the congregation:" to Moses. The Nazarite must approach the door of the tabernacle of the congregation at the end of the consecration.

Numbers 6:14 God did say "And he shall offer his offering unto the LORD," to Moses. God did say "one he lamb of the first year without blemish for a burnt offering," to Moses. God did say "and one ewe lamb of the first year without blemish for a sin offering," to Moses. God did say "and one ram without blemish for peace offerings," to Moses. The Nazarite must offer a male yearling lamb without blemish for a burnt offering. The Nazarite must offer a ewe yearling lamb without blemish for a sin offering. The Nazarite must offer a ram without blemish for a peace offering.

Numbers 6:15 God did say "And a basket of unleavened bread, cakes of fine flour mingled with oil," to Moses. God did say "and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings." to Moses. The Nazarite must offer a basket of unleavened bread for a meat offering. The Nazarite must offer a cakes of fine flour with oil for a meat offering. The Nazarite must offer wafers of unleavened bread with oil for a meat offering.

Numbers 6:16 God did say "And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:" to Moses. The priest will offer the sin offering. The priest will offer the burnt offering.

Numbers 6:17 God did say "And he shall offer the ram for a sacrifice of peace offerings unto the LORD," to Moses. God did say "with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering." to Moses. The priest will offer the meat offering. The priest will offer the drink offering.

Numbers 6:18 God did say "And the Nazarite shall shave the head of his separation" to Moses. God did say "at the door of the tabernacle of the congregation," to Moses. God did say "and shall take the hair of the head of his separation," to Moses. God did say "and put it in the fire which is under the sacrifice of the peace offerings." to Moses. The Nazarite must shave the hair from their head. The Nazarite must burn the hair in the fire of the peace offering.

Numbers 6:19 God did say "And the priest shall take the sodden shoulder of the ram," to Moses. God did say "and one unleavened cake out of the basket, and one unleavened wafer," to Moses. God did say "and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:" to Moses. The Nazarite will take a shoulder of the ram in hand after shaving. The Nazarite will take an unleavened cake out of the basket in hand after shaving. The Nazarite will take an unleavened wafer in hand after shaving.

Numbers 6:20 God did say "And the priest shall wave them for a wave offering before the LORD:" to Moses. God did say "this is holy for the priest, with the wave breast and heave shoulder:" to Moses. God did say "and after that the Nazarite may drink wine." to Moses. The priest will offer a wave offering. The Nazarite may drink wine after the wave offering.

Numbers 6:21 God did say "This is the law of the Nazarite who hath vowed," to Moses. God did say "and of his offering unto the LORD for his separation, beside that that his hand shall get:" to Moses. God did say "according to the vow which he vowed, so he must do after the law of his separation." to Moses.

Numbers 6:22 God did speak to Moses.

Numbers 6:23 God did say "Speak unto Aaron and unto his sons, saying," to Moses. God did say "On this wise ye shall bless the children of Israel, saying unto them," to Moses.

Numbers 6:24 God did say "The LORD bless thee, and keep thee:" to Moses.

Numbers 6:25 God did say "The LORD make his face shine upon thee, and be gracious unto thee:" to Moses.

Numbers 6:26 God did say "The LORD lift up his countenance upon thee, and give thee peace." to Moses.

Numbers 6:27 God did say "And they shall put my name upon the children of Israel, and I will bless them." to Moses.



Numbers 7:1 Moses did setup the tabernacle. Moses did anoint the tabernacle. Moses did sanctify all of the holy things.

Numbers 7:2 An offering was brought by the princes of Israel.

Numbers 7:3 The offering did include 6 covered wagons and 12 oxen. The offering did include 1 wagon for 2 princes and 1 ox for each prince. The offering was brought to the tabernacle.

Numbers 7:4 God did speak to Moses.

Numbers 7:5 God did say "Take it of them, that they may be to do the service of the tabernacle of the congregation;" to Moses. God did say "and thou shalt give them unto the Levites, to every man according to his service." to Moses. God did tell Moses to give the offering to the Levites.

Numbers 7:6 Moses gave the offering to the Levites.

Numbers 7:7 Moses did give 2 wagons and 4 oxen to the sons of Gershon to assist in service to the tabernacle.

Numbers 7:8 Moses did give 4 wagons and 4 oxen to the sons of Merari to assist in service to the tabernacle.

Numbers 7:9 Moses did not give any of the offering to the sons of Kohath. The tabernacle was borne on the shoulders of the sons of Kohath.

Numbers 7:10 The princes did bring offerings for the dedication of the altar.

Numbers 7:11 God did say "They shall offer their offering, each prince on his day, for the dedicating of the altar." to Moses. God did allow the princes to present their offerings with 1 prince each day.

Numbers 7:12 Nahshon did present his offering from the tribe of Judah on the first day.

Numbers 7:13 Nahshon did offer 1 silver charger with a weight of 130 shekels. Nahshon did offer 1 silver bowl with a weight of 70 shekels. Nahshon did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:14 Nahshon did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:15 Nahshon did offer 1 young bullock for a burnt offering. Nahshon did offer 1 ram for a burnt offering. Nahshon did offer 1 yearling lamb for a burnt offering.

Numbers 7:16 Nahshon did offer 1 kid of the goats for a sin offering.

Numbers 7:17 Nahshon did offer 2 oxen for a peace offering. Nahshon did offer 5 rams for a peace offering. Nahshon did offer 5 male goats for a peace offering. Nahshon did offer 5 yearling lambs for a peace offering.

Numbers 7:18 Nethaneel did present his offering from the tribe of Issachar on the second day.

Numbers 7:19 Nethaneel did offer 1 silver charger with a weight of 130 shekels. Nethaneel did offer 1 silver bowl with a weight of 70 shekels. Nethaneel did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:20 Nethaneel did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:21 Nethaneel did offer 1 young bullock for a burnt offering. Nethaneel did offer 1 ram for a burnt offering. Nethaneel did offer 1 yearling lamb for a burnt offering.

Numbers 7:22 Nethaneel did offer 1 kid of the goats for a sin offering.

Numbers 7:23 Nethaneel did offer 2 oxen for a peace offering. Nethaneel did offer 5 rams for a peace offering. Nethaneel did offer 5 male goats for a peace offering. Nethaneel did offer 5 yearling lambs for a peace offering.

Numbers 7:24 Eliab did present his offering from the tribe of Zebulun on the third day.

Numbers 7:25 Eliab did offer 1 silver charger with a weight of 130 shekels. Eliab did offer 1 silver bowl with a weight of 70 shekels. Eliab did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:26 Eliab did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:27 Eliab did offer 1 young bullock for a burnt offering. Eliab did offer 1 ram for a burnt offering. Eliab did offer 1 yearling lamb for a burnt offering.

Numbers 7:28 Eliab did offer 1 kid of the goats for a sin offering.

Numbers 7:29 Eliab did offer 2 oxen for a peace offering. Eliab did offer 5 rams for a peace offering. Eliab did offer 5 male goats for a peace offering. Eliab did offer 5 yearling lambs for a peace offering.

Numbers 7:30 Elizur did present his offering from the tribe of Reuben on the fourth day.

Numbers 7:31 Elizur did offer 1 silver charger with a weight of 130 shekels. Elizur did offer 1 silver bowl with a weight of 70 shekels. Elizur did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:32 Elizur did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:33 Elizur did offer 1 young bullock for a burnt offering. Elizur did offer 1 ram for a burnt offering. Elizur did offer 1 yearling lamb for a burnt offering.

Numbers 7:34 Elizur did offer 1 kid of the goats for a sin offering.

Numbers 7:35 Elizur did offer 2 oxen for a peace offering. Elizur did offer 5 rams for a peace offering. Elizur did offer 5 male goats for a peace offering. Elizur did offer 5 yearling lambs for a peace offering.

Numbers 7:36 Shelumiel did present his offering from the tribe of Simeon on the fifth day.

Numbers 7:37 Shelumiel did offer 1 silver charger with a weight of 130 shekels. Shelumiel did offer 1 silver bowl with a weight of 70 shekels. Shelumiel did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:38 Shelumiel did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:39 Shelumiel did offer 1 young bullock for a burnt offering. Shelumiel did offer 1 ram for a burnt offering. Shelumiel did offer 1 yearling lamb for a burnt offering.

Numbers 7:40 Shelumiel did offer 1 kid of the goats for a sin offering.

Numbers 7:41 Shelumiel did offer 2 oxen for a peace offering. Shelumiel did offer 5 rams for a peace offering. Shelumiel did offer 5 male goats for a peace offering. Shelumiel did offer 5 yearling lambs for a peace offering.

Numbers 7:42 Eliasaph did present his offering from the tribe of Gad on the sixth day.

Numbers 7:43 Eliasaph did offer 1 silver charger with a weight of 130 shekels. Eliasaph did offer 1 silver bowl with a weight of 70 shekels. Eliasaph did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:44 Eliasaph did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:45 Eliasaph did offer 1 young bullock for a burnt offering. Eliasaph did offer 1 ram for a burnt offering. Eliasaph did offer 1 yearling lamb for a burnt offering.

Numbers 7:46 Eliasaph did offer 1 kid of the goats for a sin offering.

Numbers 7:47 Eliasaph did offer 2 oxen for a peace offering. Eliasaph did offer 5 rams for a peace offering. Eliasaph did offer 5 male goats for a peace offering. Eliasaph did offer 5 yearling lambs for a peace offering.

Numbers 7:48 Elishama did present his offering from the tribe of Ephraim on the seventh day.

Numbers 7:49 Elishama did offer 1 silver charger with a weight of 130 shekels. Elishama did offer 1 silver bowl with a weight of 70 shekels. Elishama did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:50 Elishama did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:51 Elishama did offer 1 young bullock for a burnt offering. Elishama did offer 1 ram for a burnt offering. Elishama did offer 1 yearling lamb for a burnt offering.

Numbers 7:52 Elishama did offer 1 kid of the goats for a sin offering.

Numbers 7:53 Elishama did offer 2 oxen for a peace offering. Elishama did offer 5 rams for a peace offering. Elishama did offer 5 male goats for a peace offering. Elishama did offer 5 yearling lambs for a peace offering.

Numbers 7:54 Gamaliel did present his offering from the tribe of Manasseh on the eighth day.

Numbers 7:55 Gamaliel did offer 1 silver charger with a weight of 130 shekels. Gamaliel did offer 1 silver bowl with a weight of 70 shekels. Gamaliel did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:56 Gamaliel did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:57 Gamaliel did offer 1 young bullock for a burnt offering. Gamaliel did offer 1 ram for a burnt offering. Gamaliel did offer 1 yearling lamb for a burnt offering.

Numbers 7:58 Gamaliel did offer 1 kid of the goats for a sin offering.

Numbers 7:59 Gamaliel did offer 2 oxen for a peace offering. Gamaliel did offer 5 rams for a peace offering. Gamaliel did offer 5 male goats for a peace offering. Gamaliel did offer 5 yearling lambs for a peace offering.

Numbers 7:60 Abidan did present his offering from the tribe of Benjamin on the ninth day.

Numbers 7:61 Abidan did offer 1 silver charger with a weight of 130 shekels. Abidan did offer 1 silver bowl with a weight of 70 shekels. Abidan did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:62 Abidan did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:63 Abidan did offer 1 young bullock for a burnt offering. Abidan did offer 1 ram for a burnt offering. Abidan did offer 1 yearling lamb for a burnt offering.

Numbers 7:64 Abidan did offer 1 kid of the goats for a sin offering.

Numbers 7:65 Abidan did offer 2 oxen for a peace offering. Abidan did offer 5 rams for a peace offering. Abidan did offer 5 male goats for a peace offering. Abidan did offer 5 yearling lambs for a peace offering.

Numbers 7:66 Ahiezer did present his offering from the tribe of Dan on the tenth day.

Numbers 7:67 Ahiezer did offer 1 silver charger with a weight of 130 shekels. Ahiezer did offer 1 silver bowl with a weight of 70 shekels. Ahiezer did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:68 Ahiezer did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:69 Ahiezer did offer 1 young bullock for a burnt offering. Ahiezer did offer 1 ram for a burnt offering. Ahiezer did offer 1 yearling lamb for a burnt offering.

Numbers 7:70 Ahiezer did offer 1 kid of the goats for a sin offering.

Numbers 7:71 Ahiezer did offer 2 oxen for a peace offering. Ahiezer did offer 5 rams for a peace offering. Ahiezer did offer 5 male goats for a peace offering. Ahiezer did offer 5 yearling lambs for a peace offering.

Numbers 7:72 Pagiel did present his offering from the tribe of Asher on the eleventh day.

Numbers 7:73 Pagiel did offer 1 silver charger with a weight of 130 shekels. Pagiel did offer 1 silver bowl with a weight of 70 shekels. Pagiel did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:74 Pagiel did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:75 Pagiel did offer 1 young bullock for a burnt offering. Pagiel did offer 1 ram for a burnt offering. Pagiel did offer 1 yearling lamb for a burnt offering.

Numbers 7:76 Pagiel did offer 1 kid of the goats for a sin offering.

Numbers 7:77 Pagiel did offer 2 oxen for a peace offering. Pagiel did offer 5 rams for a peace offering. Pagiel did offer 5 male goats for a peace offering. Pagiel did offer 5 yearling lambs for a peace offering.

Numbers 7:78 Ahira did present his offering from the tribe of Naphtali on the twelfth day.

Numbers 7:79 Ahira did offer 1 silver charger with a weight of 130 shekels. Ahira did offer 1 silver bowl with a weight of 70 shekels. Ahira did fill the charger and the bowl with fine flour with oil for a meat offering.

Numbers 7:80 Ahira did offer 1 gold spoon with incense with a weight of 10 shekels.

Numbers 7:81 Ahira did offer 1 young bullock for a burnt offering. Ahira did offer 1 ram for a burnt offering. Ahira did offer 1 yearling lamb for a burnt offering.

Numbers 7:82 Ahira did offer 1 kid of the goats for a sin offering.

Numbers 7:83 Ahira did offer 2 oxen for a peace offering. Ahira did offer 5 rams for a peace offering. Ahira did offer 5 male goats for a peace offering. Ahira did offer 5 yearling lambs for a peace offering.

Numbers 7:84 The altar was dedicated with 12 chargers of silver and 12 bowl of silver and 12 spoons of gold.

Numbers 7:85 The silver did weigh 2400 shekels.

Numbers 7:86 The gold did weigh 120 shekels.

Numbers 7:87 The offering did include 12 bullocks and 12 rams and 12 yearling lambs. The offering did include 12 yearling lambs and 12 kids of goats.

Numbers 7:88 The offering did include 24 bullocks. The offering did include 60 rams and 60 male goats. The offering did include 60 yearling lambs.

Numbers 7:89 Moses did enter the tabernacle of the congregation. Moses did speak with the voice from the Mercy Seat.



Numbers 8:1 God did speak to Moses.

Numbers 8:2 God did say "Speak unto Aaron and say unto him, When thou lightest the lamps," to Moses. God did say "the seven lamps shall give light over against the candlestick." to Moses.

Numbers 8:3 Aaron did light the lamps of the candlestick.

Numbers 8:4 The candlestick was of beaten gold with flowers and with a shaft.

Numbers 8:5 God did speak to Moses.

Numbers 8:6 God did say "Take the Levites from among the children of Israel, and cleanse them." to Moses. The Levites should be cleaned.

Numbers 8:7 God did say "And thus shalt thou do unto them, to cleanse them:" to Moses. God did say "Sprinkle water of purifying upon them, and let them shave all their flesh," to Moses. God did say "and let them wash their clothes, and so make themselves clean." to Moses. The levites should use water to become cleansed. The Levites should shave to become cleansed. The Levites should wash their clothes to become cleansed.

Numbers 8:8 God did say "Then let them take a young bullock with his meat offering, even fine flour mingled with oil," to Moses. God did say "and another young bullock shalt thou take for a sin offering." to Moses. The Levites should offer a young bullock with fine flour with oil as a meat offering. The Levites should offer a young bullock as a sin offering.

Numbers 8:9 God did say "And thou shalt bring the Levites before the tabernacle of the congregation:" to Moses. God did say "and thou shalt gather the whole assembly of the children of Israel together:" to Moses. The Levites should be brought before the tabernacle of the congregation. The "children of Israel" should be gathered.

Numbers 8:10 God did say "And thou shalt bring the Levites before the LORD:" to Moses. God did say "and the children of Israel shall put their hands upon the Levites:" to Moses. The "children of Israel" should touch the Levites.

Numbers 8:11 God did say "And Aaron shall offer the Levites before the LORD for an offering of the children of Israel," to Moses. God did say "that they may execute the service of the LORD." to Moses. Aaron should offer the Levites as an offering from the "children of Israel" for service of God.

Numbers 8:12 God did say "And the Levites shall lay their hands upon the heads of the bullocks:" to Moses. God did say "and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD," to Moses. God did say "to make an atonement for the Levites." to Moses. The Levites should touch the heads of the bullocks. The bullocks should be offered to make an atonement for the Levites.

Numbers 8:13 God did say "And thou shalt set the Levites before Aaron, and before his sons," to Moses. God did say "and offer them for an offering unto the LORD." to Moses.

Numbers 8:14 God did say "Thus shalt thou separate the Levites from among the children of Israel:" to Moses. God did say "and the Levites shall be mine." to Moses. The Levites should be separated from the "children of Israel".

Numbers 8:15 God did say "And after that shall the Levites go in to do the service of the tabernacle of the congregation:" to Moses. God did say "and thou shalt cleanse them, and offer them for an offering." to Moses. The Levites will enter the service of God to administer the tabernacle of the congregation.

Numbers 8:16 God did say "For they are wholly given unto me from among the children of Israel;" to Moses. God did say "instead of such as open every womb, even instead of the firstborn of all the children of Israel," to Moses. God did say "have I taken them unto me." to Moses. God did take the Levites as an offering in lieu of the firstborn of the "children of Israel".

Numbers 8:17 God did say "For all the firstborn of the children of Israel are mine, both man and beast:" to Moses. God did say "on the day that I smote every firstborn in the land of Egypt I sanctified them for myself." to Moses.

Numbers 8:18 God did say "And I have taken the Levites for all the firstborn of the children of Israel." to Moses.

Numbers 8:19 God did say "And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel," to Moses. God did say "to do the service of the children of Israel in the tabernacle of the congregation," to Moses. God did say "and to make an atonement for the children of Israel:" to Moses. God did say "that there be no plague among the children of Israel," to Moses. God did say "when the children of Israel come nigh unto the sanctuary." to Moses. The Levites were offered as an atonement for the "children of Israel" to keep plague at bay.

Numbers 8:20 The Levites were separated from the "children of Israel" as commanded by God.

Numbers 8:21 The Levites were cleansed and offered as commanded by God.

Numbers 8:22 The Levites did enter in service to God in the tabernacle of the congregation.

Numbers 8:23 God did speak to Moses.

Numbers 8:24 God did say "This is it that belongeth unto the Levites:" to Moses. God did say "from twenty and five years old and upward they shall go in to wait" to Moses. God did say "upon the service of the tabernacle of the congregation:" to Moses. If a Levite does reach the age of 25 then the Levite must perform the services of God in the tabernacle.

Numbers 8:25 God did say "And from the age of fifty years they shall cease waiting upon the service thereof," to Moses. God did say "and shall serve no more:" to Moses. If a Levite does reach the age of 50 then the Levite will stop performing the services of God in the tabernacle of the congregation.

Numbers 8:26 God did say "But shall minister with their brethren in the tabernacle of the congregation," to Moses. God did say "to keep the charge, and shall do no service." to Moses. God did say "Thus shalt thou do unto the Levites touching their charge." to Moses. If a Levite does reach the age of 50 then the Levite will minister with the brethren in the tabernacle of the congregation.



Numbers 9:1 God did speak to Moses in the wilderness of Sinai in the first month of the second year after leaving the land of Egypt.

Numbers 9:2 God did say "Let the children of Israel also keep the passover at his appointed season." to Moses. The "children of Israel" should keep the observance of the Passover.

Numbers 9:3 God did say "In the fourteenth day of this month, at even, ye shall keep it in his appointed season:" to Moses. God did say "according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it." to Moses. The "children of Israel" should keep the Passover on the fourteenth day of the first month.

Numbers 9:4 Moses did instruct the "children of Israel" to keep the Passover.

Numbers 9:5 The "children of Israel" did observe the Passover on the fourteenth day of the first month at the evening in the wilderness of Sinai.

Numbers 9:6 Men did become defiled by a dead body on the day of Passover. The men could not observe Passover because the men were unclean. The men did approach Moses and Aaron for guidance.

Numbers 9:7 The men did say "We are defiled by the dead body of a man: wherefore are we kept back," to Moses and to Aaron. The men did say "that we may not offer an offering of the LORD" to Moses and to Aaron. The men did say "in his appointed season among the children of Israel?" to Moses and to Aaron.

Numbers 9:8 Moses did say "Stand still, and I will hear what the LORD will command concerning you." to the men. Moses did confer with God about the men.

Numbers 9:9 God did speak to Moses.

Numbers 9:10 God did say "Speak unto the children of Israel, saying," to Moses. God did say "If any man of you or of your posterity shall be unclean by reason of a dead body," to Moses. God did say "or be in a journey afar off, yet he shall keep the passover unto the LORD." to Moses. If a person is on a journey then the person must observe the Passover still. If a person does become defiled by a dead body then the person must observe the Passover still.

Numbers 9:11 God did say "The fourteenth day of the second month at even they shall keep it," to Moses. God did say "and eat it with unleavened bread and bitter herbs." to Moses. If a person is on a journey then the person must observe the Passover on the following month. If a person does become defiled by a dead body then the person must observe the Passover on the following month.

Numbers 9:12 God did say "They shall leave none of it unto the morning, nor break any bone of it:" to Moses. God did say "according to all the ordinances of the passover they shall keep it." to Moses. The leftovers should not remain until the morning after Passover.

Numbers 9:13 God did say "But the man that is clean, and is not in a journey, and forbearth to keep the passover," to Moses. God did say "even the same soul shall be cut off from among his people:" to Moses. God did say "because he brought not the offering of the LORD in his appointed season," to Moses. God did say "that man shall bear his sin." to Moses. If a man does not observe the Passover then the man shall be expelled from the "children of Israel".

Numbers 9:14 God did say "And if a stranger shall sojourn among you, and will keep the passover unto the LORD;" to Moses. God did say "according to the ordinance of the passover, and according to the manner thereof," to Moses. God did say "so shall he do: ye shall have one ordinance, both for the stranger," to Moses. God did say "and for him that was born in the land." to Moses. If a foreigner is among the "children of Israel" during Passover then the foreigner must follow the ordinances of the Passover.

Numbers 9:15 A cloud did cover the top of the tabernacle of the congregation during the day. A fire did cover the top of the tabernacle of the congregation at night.

Numbers 9:16 A cloud did cover the top of the tabernacle of the congregation during the day. A fire did cover the top of the tabernacle of the congregation during the night.

Numbers 9:17 If the cloud did rise from the top of the tabernacle of the congregation then the "children of Israel" could journey. If the cloud did descend upon the top of the tabernacle of the congregation then the "children of Israel" did pitch tents.

Numbers 9:18 God did use the cloud to control the journeys of the "children of Israel".

Numbers 9:19 If the cloud did descend upon the top of the tabernacle of the congregation for many days then the "children of Israel" did not travel.

Numbers 9:20 If the cloud did rise from the top of the tabernacle of the congregation then the "children of Israel" could journey. If the cloud did descend upon the top of the tabernacle of the congregation then the "children of Israel" did pitch tents.

Numbers 9:21 If the cloud did rise from the top of the tabernacle of the congregation then the "children of Israel" could journey. If the cloud did descend upon the top of the tabernacle of the congregation then the "children of Israel" did pitch tents.

Numbers 9:22 If the cloud did rise from the top of the tabernacle of the congregation then the "children of Israel" could journey. If the cloud did descend upon the top of the tabernacle of the congregation then the "children of Israel" did remain encamped.

Numbers 9:23 God did use the cloud to control the journeys of the "children of Israel".



Numbers 10:1 God did speak to Moses.

Numbers 10:2 God did say "Make thee two trumpets of silver; of a whole piece shalt thou make them:" to Moses. God did say "that thou mayest use them for the calling of the assembly, and for the journeying of the camps." to Moses. God did instruct Moses to create 2 trumpets of silver. The trumpets would be used to call the assembly. The trumpets would be used during the journeys of the camps.

Numbers 10:3 God did say "And when they shall blow with them, all the assembly shall assemble themselves" to Moses. God did say "to thee at the door of the tabernacle of the congregation." to Moses. If the trumpet is blown with 2 trumpets then the "children of Israel" should assemble at the door of the tabernacle of the congregation.

Numbers 10:4 God did say "And if they blow but with one trumpet, then the princes," to Moses. God did say "which are heads of the thousands of Israel, shall gather themselves unto thee." to Moses. If the trumpet is blown with 1 trumpet then the princes should assemble at the door of the tabernacle of the congregation.

Numbers 10:5 God did say "When ye blow an alarm, then the camps that lie on the east parts shall go forward." to Moses. If the trumpet is blown as an alarm then the camps should go forward on the east.

Numbers 10:6 God did say "When ye blow an alarm the second time," to Moses. God did say "then the camps that lie on the south side shall take their journey:" to Moses. God did say "they shall blow an alarm for their journeys." to Moses. If the trumpet is blown twice as an alarm then the camps should go forward on the south.

Numbers 10:7 God did say "But when the congregation is to be gathered together, ye shall blow," to Moses. God did say "but ye shall not sound an alarm." to Moses. An alarm should not be blown with the trumpets to gather the congregation.

Numbers 10:8 God did say "And the sons of Aaron, the priests, shall blow with the trumpets;" to Moses. God did say "and they shall be to you for an ordinance for ever throughout your generations." to Moses. The priests should blow the trumpets.

Numbers 10:9 God did say "And if ye go to war in your land against the enemy that oppresseth you," to Moses. God did say "then ye shall blow an alarm with the trumpets;" to Moses. God did say "and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies." to Moses. If the "children of Israel" do go to war with an enemy then the trumpets should be blown as an alarm.

Numbers 10:10 God did say "Also in the day of your gladness, and in your solemn days," to Moses. God did say "and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings," to Moses. God did say "and over the sacrifices of your peace offerings;" to Moses. God did say "that they may be to you for a memorial before your God:" to Moses. God did say "I am the LORD your God." to Moses. The trumpets should be blown over the burnt offerings. The trumpets should be blown over the peace offerings. The trumpets should be blown on memorials to God. The trumpets should be blown in the beginning of the months.

Numbers 10:11 The cloud did rise from atop of the tabernacle of the testimony on the twentieth day of the second month in the second year.

Numbers 10:12 The "children of Israel" did leave the wilderness of Sinai. The cloud did return on top of the tabernacle of the testimony in the wilderness of Paran.

Numbers 10:13 The "children of Israel" did travel for the first time according to the commandment of God.

Numbers 10:14 Nahshon did lead the "tribe of Judah" in the journey. Nahshon was the son of Amminadab.

Numbers 10:15 Nethaneel did lead the "tribe of Issachar" in the journey. Nethaneel was the son of Zuar.

Numbers 10:16 Eliab did lead the "tribe of Zebulun" in the journey. Eliab was the son of Helon.

Numbers 10:17 The tabernacle was disassembled. The tabernacle was carried by the "tribe of Gershon" and by the "tribe of Merari".

Numbers 10:18 Elizur did lead the "tribe of Reuben" on the journey. Elizur was the son of Shedeur.

Numbers 10:19 Shelumiel did lead the "tribe of Simeon" on the journey. Shelumiel was the son of Zurishaddai.

Numbers 10:20 Eliasaph did lead the "tribe of Gad" on the journey. Eliasaph was the son of Deuel.

Numbers 10:21 The Kohathites did begin the journey with the sanctuary. The tabernacle should be assembled before the arrival of the sanctuary in the hands of the Kohathites.

Numbers 10:22 Elishama did lead the "tribe of Ephraim" on the journey. Elishama was the son of Ammihud.

Numbers 10:23 Gamaliel did lead the "tribe of Manasseh" on the journey. Gamaliel was the son of Pedahzur.

Numbers 10:24 Abidan did lead the "tribe of Benjamin" on the journey. Abidan was the son of Gideoni.

Numbers 10:25 Ahiezer did lead the "tribe of Dan" on the journey. Ahiezer was the son of Ammishaddai.

Numbers 10:26 Pagiel did lead the "tribe of Asher" on the journey. Pagiel was the son of Ocran.

Numbers 10:27 Ahira did lead the "tribe of Naphtali" on the journey. Ahira was the son of Enan.

Numbers 10:28 The "children of Israel" did journey with the leads of the armies of the tribes.

Numbers 10:29 Moses did say "We are journeying unto the place of which the LORD said, I will give it you:" to Hobab. Moses did say "come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel." to Hobab. Hobab was the son of Reuel. Moses did want Hobab to accompany the "children of Israel".

Numbers 10:30 Hobab did say "I will not go; but I will depart to mine own land, and to my kindred." to Moses. Hobab did not want to journey with the "children of Israel". Hobab did want to return to his land to his kindred.

Numbers 10:31 Moses did say "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness," to Hobab. Moses did say "and thou mayest be to us instead of eyes." to Hobab. Moses did want Hobab to stay. Moses did want the assistance of Hobab. Moses did want Hobab to be a guide through the wilderness for the "children of Israel".

Numbers 10:32 Moses did say "And it shall be, if thou go with us, yea, it shall be," to Hobab. Moses did say "that what goodness the LORD shall do unto us, the same will we do unto thee." to Hobab. Moses would ensure that Hobab did receive the same goodness that was shown to the "children of Israel" by God.

Numbers 10:33 The "children of Israel" did begin a 3 day journey from the "mount Sinai". The "ark of the covenant" did lead the "children of Israel" on the journey of 3 days. The "ark of the covenant" did seek a place of rest for the "children of Israel".

Numbers 10:34 The cloud did hover above the "children of Israel" during the day.

Numbers 10:35 Moses did say "Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee." as the ark did move forward.

Numbers 10:36 Moses did say "Return, O LORD, unto the many thousands of Israel." as the ark did rest.



Numbers 11:1 The "children of Israel" did complain about the hardships of the journey. God was angry with the complaints from the "children of Israel". God did use fire to kill some people in the outskirts of the camp.

Numbers 11:2 The "children of Israel" did plead to Moses for mercy. Moses did pray to God to quench the flames.

Numbers 11:3 Taberah was the name of the place of fire. Moses did name the place Taberah.

Numbers 11:4 The foreigners did fall into lusting. The "children of Israel" did complain again. The "children of Israel" did say "Who shall give us flesh to eat?". The "children of Israel" did desire meat to eat.

Numbers 11:5 The "children of Israel" did say "We remember the fish, which we did eat in Egypt freely;". The "children of Israel" did say "the cucumbers, and the melons, and the leeks, and the onions, and the garlick:". The "children of Israel" did desire the foods from their days in Egypt.

Numbers 11:6 The "children of Israel" did say "But now our soul is dried away:". The "children of Israel" did say "there is nothing at all, beside this manna, before our eyes.". The "children of Israel" were not satisfied with manna.

Numbers 11:7 The manna did resemble "coriander seed". The manna was the color of bdellium.

Numbers 11:8 The "children of Israel" did gather the manna to grind in mills or to beat in a mortar. The "children of Israel" did make cakes from the meal of manna. The cakes did have the taste of fresh oil.

Numbers 11:9 The manna did fall upon the camp at night with the dew.

Numbers 11:10 Moses did hear weeping from the people throughout their families. God did become angry again. Moses was displeased also.

Numbers 11:11 Moses did say "Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight," to God. Moses did say "that thou layest the burden of all this people upon me?" to God. Moses did grow weary of the burden of the people.

Numbers 11:12 Moses did say "Have I conceived all this people? have I begotten them, that thou shouldest say unto me," to God. Moses did say "Carry them in thy bosom, as a nursing father beareth the sucking child," to God. Moses did say "unto the land which thou swarest unto their fathers?" to God.

Numbers 11:13 Moses did say "Whence should I have flesh to give unto all this people?" to God. Moses did say "for they weep unto me, saying, Give us flesh, that we may eat." to God. Moses did ask God for meat for the people.

Numbers 11:14 Moses did say "I am not able to bear all this people alone, because it is too heavy for me." to God. Moses could not bear the burden of the people.

Numbers 11:15 Moses did say "And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight;" to God. Moses did say "and let me not see my wretchedness." to God. Moses did want a release from the burden. Moses did not want to fail in the eyes of God.

Numbers 11:16 God did say "Gather unto me seventy men of the elders of Israel," to Moses. God did say "whom thou knowest to be the elders of the people, and officers over them;" to Moses. God did say "and bring them unto the tabernacle of the congregation, that they may stand there with thee." to Moses. God did want Moses to bring 70 men of the elders of Israel to the tabernacle of the congregation.

Numbers 11:17 God did say "And I will come down and talk with thee there:" to Moses. God did say "and I will take of the spirit which is upon thee, and will put it upon them;" to Moses. God did say "and they shall bear the burden of the people with thee, that thou bear it not thyself alone." to Moses. God would speak to the elders. God would spread the spirit from Moses upon the elders to share the burden with Moses.

Numbers 11:18 God did say "And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh:" to Moses. God did say "for ye have wept in the ears of the LORD, saying," to Moses. God did say "Who shall give us flesh to eat? for it was well with us in Egypt:" to Moses. God did say "therefore the LORD will give you flesh, and ye shall eat." to Moses. God did want the "children of Israel" to become sanctified for the next day. God would give meat to the "children of Israel".

Numbers 11:19 God did say "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;" to Moses. God would give meat in plenty to the "children of Israel".

Numbers 11:20 God did say "But even a whole month, until it come out at your nostrils, and it be loathsome unto you:" to Moses. God did say "because that ye have despised the LORD which is among you, and have wept before him, saying," to Moses. God did say "Why came we forth out of Egypt?" to Moses. God would provide enough meat to become loathsome to the "children of Israel". God was angered at the comments about Egypt from the "children of Israel".

Numbers 11:21 Moses did say "The people, among whom I am, are six hundred thousand footmen;" to Moses. Moses did say "and thou hast said, I will give them flesh, that they may eat a whole month." to Moses. Moses did seek clarification from God.

Numbers 11:22 Moses did say "Shall the flocks and the herds be slain for them, to suffice them?". Moses did say "or shall all the fish of the sea be gathered together for them, to suffice them?". Moses did ask God about the source of the meat.

Numbers 11:23 God did say "Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." to Moses. God did become impatient with Moses. God did tell Moses to observe the workings of God.

Numbers 11:24 Moses did tell the "children of Israel" about his conversation with God. Moses did gather 70 elders.

Numbers 11:25 God did speak to the elders from a cloud at the tabernacle. God did spread the spirit among the elders. The elders were able to prophesy temporarily.

Numbers 11:26 Eldad was an elder. Medad was an elder. Eldad did not go to the tabernacle. Medad did not go to the tabernacle. The spirit did descend upon Eldad also. The spirit did descend upon Medad also.

Numbers 11:27 Moses was told by a young Man that Eldad and Medad did prophesy in the camp.

Numbers 11:28 Joshua was the son of Nun. Joshua did say "My lord Moses, forbid them" to Moses. Joshua did want Moses to stop Eldad and Medad.

Numbers 11:29 Moses did say "Enviest thou for my sake? would God that all the LORD's people were prophets,". Moses did say "and that the LORD would put his spirit upon them!". Moses did rebuke Joshua. Moses was pleased for Eldad and Medad.

Numbers 11:30 Moses did return to the camp with the elders.

Numbers 11:31 God did cause a wind to blow to bring quails from the sea. The quails did fall in piles of 2 cubits in height for miles in all directions from the camp.

Numbers 11:32 The "children of Israel" did gather the quails for 2 days. The "children of Israel" did gather at least 10 homers of quails for each person. The quails were spread about the camp.

Numbers 11:33 The "children of Israel" did begin to eat the meat. God did smite the "children of Israel" with a plague as the meat was between the teeth of the people. The people did not have the opportunity to chew before the plague did descend.

Numbers 11:34 Kibrothhattaavah was the name of the place of the plague of gluttony. The plague did kill some people. The people did die because of the lust for the food of Egypt.

Numbers 11:35 The "children of Israel" did travel from Kibrothhattaavah to Hazeroth. The "children of Israel" did rest in Hazeroth.



Numbers 12:1 Moses did marry an Cushite woman. Moses did marry a woman from Cushite. Miriam did not like the wife of Moses. Aaron did not like the wife of Moses.

Numbers 12:2 Aaron did say "Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?" to Moses. God did hear the accusation.

Numbers 12:3 Moses was very meek.

Numbers 12:4 God did speak to Moses and to Miriam and to Aaron. God did say "Come out ye three unto the tabernacle of the congregation." to Moses and to Miriam and to Aaron. God did call them to the tabernacle of the congregation.

Numbers 12:5 God did appear in the pillar of the cloud in the door of the tabernacle. God did call Miriam and Aaron to come forward.

Numbers 12:6 God did say "Hear now my words: If there be a prophet among you," to Miriam and to Aaron. God did say "I the LORD will make myself known unto him in a vision, and will speak unto him in a dream." to Miriam and to Aaron. God does speak to prophets in visions and in dreams.

Numbers 12:7 God did say "My servant Moses is not so, who is faithful in all mine house." to Miriam and to Aaron.

Numbers 12:8 God did say "With him will I speak mouth to mouth, even apparently, and not in dark speeches;" to Miriam and to Aaron. God did say "and the similitude of the LORD shall he behold:" to Miriam and to Aaron. God did say "wherefore then were ye not afraid to speak against my servant Moses?" to Miriam and to Aaron. Moses was more than a prophet. God does speak to Moses from mouth to mouth. God does appear to Moses directly. God did question the motives of Miriam and of Aaron.

Numbers 12:9 God was angry with Miriam and with Aaron. God did depart the presence of Miriam and of Aaron.

Numbers 12:10 The cloud did leave the tabernacle. Miriam did become leprous. Aaron did see the leprosy spread in Miriam.

Numbers 12:11 Aaron did say "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly," to Moses. Aaron did say "and wherein we have sinned." to Moses. Aaron did plead with Moses for forgiveness.

Numbers 12:12 Aaron did say "Let her not be as one dead," to Moses. Aaron did say "of whom the flesh is half consumed when he cometh out of his mother's womb." to Moses. Aaron did plead to Moses for the health of Miriam.

Numbers 12:13 Moses did say "Heal her now, O God, I beseech thee." to God. Moses did ask God to heal Miriam.

Numbers 12:14 God did say "If her father had but spit in her face, should she not be ashamed seven days?". God did say "let her be shut out from the camp seven days, and after that let her be received in again.". God did instruct Moses to separate Miriam from the camp for 7 days.

Numbers 12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Miriam was separated from the camp for 7 days. The "children of Israel" did not travel during the separation of Miriam from the camp.

Numbers 12:16 Miriam did return to the camp after 7 days. The "children of Israel" did leave Hazeroth. The "children of Israel" did stop in the wilderness of Paran.



Numbers 13:1 God did speak to Moses.

Numbers 13:2 God did say "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel:" to Moses. God did say "of every tribe of their fathers shall ye send a man, every one a ruler among them." to Moses. God did want Moses to send the leaders of the tribes to search the land of Canaan.

Numbers 13:3 Moses did send the leaders of the "children of Israel" to search the land of Canaan.

Numbers 13:4 Shammua was the son of Zaccur. Shammua was the leader of the tribe of Reuben.

Numbers 13:5 Shaphat was the son of Hori. Shaphat was the leader of the tribe of Simeon.

Numbers 13:6 Caleb was the son of Jephunneh. Caleb was the leader of the tribe of Judah.

Numbers 13:7 Igal was the son of Joseph. Igal was the leader of the tribe of Issachar.

Numbers 13:8 Oshea was the son of Nun. Oshea was the leader of the tribe of Ephraim.

Numbers 13:9 Palti was the son of Raphu. Palti was the leader of the tribe of Benjamin.

Numbers 13:10 Gaddiel was the son of Sodi. Gaddiel was the leader of the tribe of Zebulun.

Numbers 13:11 Gaddi was the son of Susi. Gaddi was the leader of the tribe of Manasseh.

Numbers 13:12 Ammiel was the son of Gemalli. Ammiel was the leader of the tribe of Dan.

Numbers 13:13 Sethur was the son of Michael. Sethur was the leader of the tribe of Asher.

Numbers 13:14 Nahbi was the son of Vophsi. Nahbi was the leader of the tribe of Naphtali.

Numbers 13:15 Geuel was the son of Machi. Geuel was the leader of the tribe of Gad.

Numbers 13:16 Moses did send the men to act as spies in the land of Canaan. The spies were the leaders of the "children of Israel". Moses did rename Oshea to Joshua. Oshea is also known as Joshua. Joshua is also known as Oshea.

Numbers 13:17 Moses did say "Get you up this way southward, and go up into the mountain:" to the spies. Moses did tell the spies to go to the south into the mountain.

Numbers 13:18 Moses did say "And see the land, what it is, and the people that dwelleth therein," to the spies. Moses did say "whether they be strong or weak, few or many;" to the spies. Moses did tell the spies to observe the strength of the people of the land.

Numbers 13:19 Moses did say "And what the land is that they dwell in, whether it be good or bad;" to the spies. Moses did say "and what cities they be that they dwell in, whether in tents, or in strong holds;" to the spies. Moses did tell the spies to observe the condition of the land. Moses did tell the spies to observe the fortifications in the land.

Numbers 13:20 Moses did say "And what the land is, whether it be fat or lean, whether there be wood therein, or not." to the spies. Moses did say "And be ye of good courage, and bring of the fruit of the land." to the spies. Moses did tell the spies to observe the suitability of the land for crops and for resources. Moses did tell the spies to have courage. Moses did tell the spies to forage for samples of the crops of the land.

Numbers 13:21 The spies did scout the land from the wilderness of Zin to Rehob.

Numbers 13:22 The spies did ascend the mountain by the south. The spies did arrive at Hebron. Hebron was the home of the children of Anak. Ahiman did live in Hebron. Sheshai did live in Hebron. Talmai did live in Hebron. Hebron was built 7 years before Zoan in Egypt.

Numbers 13:23 The spies did reach the brook of Eschol. The spies did collect samples of grapes and of pomegranates and of figs.

Numbers 13:24 Eschol was the name of the place because of grapes.

Numbers 13:25 The spies did scout the land for 40 days. The spies did return after 40 days.

Numbers 13:26 The spies did bring the collection of samples of crops to the congregation of the "children of Israel". The spies did report to Moses.

Numbers 13:27 The spies did say "We came unto the land whither thou sentest us, and surely it floweth with milk and honey;" to Moses. The spies did say "and this is the fruit of it." to Moses. The spies did confirm the abundance of the "Promised Land".

Numbers 13:28 The spies did say "Nevertheless the people be strong that dwell in the land," to Moses. The spies did say "and the cities are walled, and very great: and moreover we saw the children of Anak there." to Moses. The spies did report that the people of the land were strong. The spies did report that the people of the land did live in strong cities. The spies did report the presence of the children of Anak.

Numbers 13:29 The spies did say "The Amalekites dwell in the land of the south:". The spies did say "and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains:". The spies did say "and the Canaanites dwell by the sea, and by the coast of Jordan.". The Amalekites did dwell in the land of the south. The Hittites did dwell in the mountains. The Jebusites did dwell in the mountains. The Amorites did dwell in the mountains. The Canaanites did dwell by the sea and by the coast of Jordan.

Numbers 13:30 Caleb did silence the congregation. Caleb did say "Let us go up at once, and possess it; for we are well able to overcome it.". Caleb did want to conquer the lands.

Numbers 13:31 The spies did say "We be not able to go up against the people; for they are stronger than we." to Caleb. The spies did have concerns about the strength of the people of the land.

Numbers 13:32 The spies did say "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof;". The spies did say "and all the people that we saw in it are men of a great stature.". The spies did report that the land did appear to devour the inhabitants of the land. The spies did report that the men of the land were large and tall.

Numbers 13:33 The spies did say "And there we saw the giants, the sons of Anak, which come of the giants:". The spies did say "and we were in our own sight as grasshoppers, and so we were in their sight.". The spies did see the Nephilim. The "sons of Anak" were descendents of Anak. The "sons of Anak" did descend from the Nephilim. The spies did say that the sons of Anak did resemble giants.



Numbers 14:1 The congregation did begin to weep at night.

Numbers 14:2 The "children of Israel" did murmur against Moses and against Aaron. The "children of Israel" did say "Would God that we had died in the land of Egypt!". The "children of

Israel" did say "or would God we had died in this wilderness!". The "children of Israel" did despair in the wilderness.

Numbers 14:3 The "children of Israel" did say "And wherefore hath the LORD brought us unto this land, to fall by the sword,". The "children of Israel" did say "that our wives and our children should be a prey?". The "children of Israel" did say "were it not better for us to return into Egypt?". The the "children of Israel" did fear death in the wilderness.

Numbers 14:4 The "children of Israel" did say "And they said one to another, Let us make a captain, and let us return into Egypt.". The the "children of Israel" did want to nominate someone to lead the "children of Israel" back to Egypt.

Numbers 14:5 Moses did fall on his face before the assembly of the congregation of the children of Israel. Aaron did fall on his face before the assembly of the congregation of the children of Israel.

Numbers 14:6 Joshua did tear his clothing. Caleb did tear his clothing.

Numbers 14:7 Joshua did say "The land, which we passed through to search it, is an exceeding good land." to the congregation. Joshua did reiterate that the land was abundant in resources.

Numbers 14:8 Caleb did say "If the LORD delight in us, then he will bring us into this land, and give it us;" to the congregation. Caleb did say "a land which floweth with milk and honey." to the congregation. Caled did reiterate that God did travel with the congregation.

Numbers 14:9 Joshua did say "Only rebel not ye against the LORD, neither fear ye the people of the land;" to the congregation. Joshua did say "for they are bread for us: their defence is departed from them, and the LORD is with us:" to the congregation. Joshua did say "fear them not." to the congregation. Joshua did tell the congregation to refrain from rebelling against God. Joshua did tell the congregation that God does aid the "children of Israel". Joshua did tell the congregation to fear noone of the lands.

Numbers 14:10 The congregation did want to kill Joshua and Caleb by stone. God did appear in the tabernacle of the congregation before all the "children of Israel".

Numbers 14:11 God did say "How long will this people provoke me?" to Moses. God did say "and how long will it be ere they believe me, for all the signs which I have shewed among them?" to Moses. The congregation did continue to provoke the wrath of God. The congregation did not believe in God still.

Numbers 14:12 God did say "I will smite them with the pestilence, and disinherit them," to Moses. God did say "and will make of thee a greater nation and mightier than they." to Moses. God did threaten to smite the "children of Israel" with pestilence. God did offer to make Moses into a great nation.

Numbers 14:13 Moses did say "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)" to God. Moses did reply that the Egyptians would hear of the death of the "children of Israel".

Numbers 14:14 Moses did say "And they will tell it to the inhabitants of this land:". Moses did say "for they have heard that thou LORD art among this people, that thou LORD art seen face to face,". Moses did say "and that thy cloud standeth over them, and that thou goest before them,". Moses did say "by day time in a pillar of a cloud, and in a pillar of fire by night.".

Numbers 14:15 Moses did say "Now if thou shalt kill all this people as one man,". Moses did say "then the nations which have heard the fame of thee will speak, saying,".

Numbers 14:16 Moses did say "Because the LORD was not able to bring this people into the land which he swore unto them,". Moses did say "therefore he hath slain them in the wilderness.". Moses was concerned that rumors would reach the people of the land. Moses was concerned that the people would believe God was incapable of conquering the "Promised Land".

Numbers 14:17 Moses did say "And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,".

Numbers 14:18 Moses did say "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression,". Moses did say "and by no means clearing the guilty,". Moses did say "visiting the iniquity of the fathers upon the children unto the third and fourth generation.".

Numbers 14:19 Moses did say "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy,". Moses did say "and as thou hast forgiven this people, from Egypt even until now.". Moses did beg for a pardon from God for the lack of faith of the "children of Israel".

Numbers 14:20 God did say "I have pardoned according to thy word:" to Moses. God did refrain from slaying the "children of Israel".

Numbers 14:21 God did say "But as truly as I live, all the earth shall be filled with the glory of the LORD." to Moses.

Numbers 14:22 God did say "Because all those men which have seen my glory, and my miracles," to Moses. God did say "which I did in Egypt and in the wilderness, and have tempted me now these ten times," to Moses. God did say "and have not hearkened to my voice;" to Moses.

Numbers 14:23 God did say "Surely they shall not see the land which I swear unto their fathers," to Moses. God did say "neither shall any of them that provoked me see it:" to Moses. God would not allow the people of the congregation without faith in God to inherit the "Promised Land". God would not allow the people of the congregation that did provoke the wrath of God to inherit the "Promised Land".

Numbers 14:24 God did say "But my servant Caleb, because he had another spirit with him, and hath followed me fully," to Moses. God did say "him will I bring into the land whereinto he went; and his seed shall possess it." to Moses. Caleb did have faith in God. God would allow Caleb to inherit the "Promised Land". God would allow Caleb to possess and to repopulate the "Promised Land".

Numbers 14:25 God did say "Tomorrow turn you, and get you into the wilderness by the way of the Red sea." to Moses. God did tell Moses to go into the wilderness in the direction of the "Red sea" on the following day.

Numbers 14:26 God did speak to Moses and Aaron.

Numbers 14:27 God did say "How long shall I bear with this evil congregation, which murmur against me?" to Moses and to Aaron. God did say "I have heard the murmurings of the children of Israel, which they murmur against me." to Moses and to Aaron.

Numbers 14:28 God did say "Say unto them, As truly as I live, saith the LORD," to Moses and to Aaron. God did say "as ye have spoken in mine ears, so will I do to you:" to Moses and to Aaron. God did decide to punish the "children of Israel" for their lack of faith.

Numbers 14:29 God did say "Your carcasses shall fall in this wilderness; and all that were numbered of you," to Moses and to Aaron. God did say "according to your whole number," to Moses and to Aaron. God did say "from twenty years old and upward which have murmured against me." to Moses and to Aaron. If a person was aged 20 years and older and the person did lack faith in God then God would allow the person to die in the wilderness.

Numbers 14:30 God did say "Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein," to Moses and to Aaron. God did say "save Caleb the son of Jephunneh, and Joshua the son of Nun." to Moses and to Aaron. Caleb did have faith in God. God would spare Caleb from death in the wilderness. Joshua did have faith in God. God would spare Joshua from death in the wilderness.

Numbers 14:31 God did say "But your little ones, which ye said should be a prey," to Moses and to Aaron. God did say "them will I bring in, and they shall know the land which ye have despised." to Moses and to Aaron. God would spare the children of the congregation from death.

Numbers 14:32 God did say "But as for you, your carcasses, they shall fall in this wilderness." to Moses and to Aaron.

Numbers 14:33 God did say "And your children shall wander in the wilderness forty years, and bear your whoredoms," to Moses and to Aaron. God did say "until your carcasses be wasted in the wilderness." to Moses and to Aaron. God would allow the children to wander in the wilderness for 40 years until the carcasses of the congregation did dissolve.

Numbers 14:34 God did say "After the number of the days in which ye searched the land, even forty days, each day for a year," to Moses and to Aaron. God did say "shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." to Moses and to Aaron.

Numbers 14:35 God did say "I the LORD have said, I will surely do it unto all this evil congregation," to Moses and to Aaron. God did say "that are gathered together against me: in this wilderness they shall be consumed," to Moses and to Aaron. God did say "and there they shall die." to Moses and to Aaron. God did decide to destroy the congregation in the wilderness since the congregation did rebel against God in the wilderness.

Numbers 14:36 Death did come for the princes that did survey the land.

Numbers 14:37 The princes did die by the plague.

Numbers 14:38 Joshua did not perish in the plague. Caleb did not perish in the plague.

Numbers 14:39 Moses did tell the "children of Israel" of the judgments from God. The "children of Israel" did mourn greatly.

Numbers 14:40 The "children of Israel" did say "Lo, we be here, and will go up unto the place which the LORD hath promised:". The "children of Israel" did say "for we have sinned.". The "children of Israel" did confess to the sin of rebelling against God. The "children of Israel" did proceed to go to the "Promised Land" without the permission from God.

Numbers 14:41 Moses did say "Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.". Moses did warn the "children of Israel" against going to the "Promised Land" without permission.

Numbers 14:42 Moses did say "Go not up, for the LORD is not among you; that ye be not smitten before your enemies." to the "children of Israel". Moses did warn of the threat of the enemies in the land.

Numbers 14:43 Moses did say "For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword:" to the "children of Israel". Moses did say "because ye are turned away from the LORD, therefore the LORD will not be with you." to the "children of Israel". Moses did warn the "children of Israel" that God would not protect the congregation from the Amalekites and from the Canaanites.

Numbers 14:44 The "children of Israel" did proceed into the land without the protection of God and without the "ark of the covenant".

Numbers 14:45 The "children of Israel" were defeated by the Amalekites and by the Canaanites. The "children of Israel" were pursued by the Amalekites and by the Canaanites to Hormah.



Numbers 15:1 God did speak to Moses.

Numbers 15:2 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "When ye be come into the land of your habitations, which I give unto you," to Moses. God did tell Moses to give a commandment to the remaining "children of Israel".

Numbers 15:3 God did say "And will make an offering by fire unto the LORD, a burnt offering," to Moses. God did say "or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts," to Moses. God did say "to make a sweet savour unto the LORD, of the herd or of the flock:" to Moses. When the "children of israel" do reach the "Promised Land" then the "children of Israel" should offer a burnt offering to God.

Numbers 15:4 God did say "Then shall he that offereth his offering unto the LORD bring a meat offering" to Moses. God did say "of a tenth deal of flour mingled with the fourth part of an hin of oil." to Moses. A "meat offering" should be offered with 0.10 of a deal of flour with 0.25 part of a hin of oil for a lamb.

Numbers 15:5 God did say "And the fourth part of an hin of wine for a drink offering shalt thou prepare" to Moses. God did say "with the burnt offering or sacrifice, for one lamb." to Moses. A "drink offering" should be offered with a 0.25 part of a hin of wine for a lamb in a meat offering.

Numbers 15:6 God did say "Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour" to Moses. God did say "mingled with the third part of an hin of oil." to Moses. A "meat offering" should be offered with 0.20 of a deal of flour with 0.33 part of a hin of oil for a ram.

Numbers 15:7 God did say "And for a drink offering thou shalt offer the third part of an hin of wine," to Moses. God did say "for a sweet savour unto the LORD." to Moses. A "drink offering" should be offered with a 0.33 part of a hin of wine for a ram in a meat offering.

Numbers 15:8 God did say "And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow," to Moses. God did say "or peace offerings unto the LORD:" to Moses.

Numbers 15:9 God did say "Then shall he bring with a bullock a meat offering of three tenth deals of flour" to Moses. God did say "mingled with half an hin of oil." to Moses. A "meat offering" should be offered with 0.30 of a deal of flour with 0.50 part of a hin of oil for a bullock.

Numbers 15:10 God did say "And thou shalt bring for a drink offering half an hin of wine," to Moses. God did say "for an offering made by fire, of a sweet savour unto the LORD." to Moses. A "drink offering" should be offered with a 0.50 part of a hin of wine for a bullock in a meat offering.

Numbers 15:11 God did say "Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid." to Moses. The burnt offering should offer 1 bullock or 1 ram. The burnt offering should offer 1 ram or 1 kid of goats.

Numbers 15:12 God did say "According to the number that ye shall prepare, so shall ye do to every one according to their number." to Moses. The offerings should be performed for each sacrifice.

Numbers 15:13 God did say "All that are born of the country shall do these things after this manner," to Moses. God did say "in offering an offering made by fire, of a sweet savour unto the LORD." to Moses. The offerings should be performed by each native of Israel.

Numbers 15:14 God did say "And if a stranger sojourn with you, or whosoever be among you in your generations," to Moses. God did say "and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do." to Moses. If a foreigner does offer a burnt offering then the foreigner must obey the commandments for the burnt offering.

Numbers 15:15 God did say "One ordinance shall be both for you of the congregation," to Moses. God did say "and also for the stranger that sojourneth with you, an ordinance for ever in your generations:" to Moses. God did say "as ye are, so shall the stranger be before the LORD." to Moses.

Numbers 15:16 God did say "One law and one manner shall be for you, and for the stranger that sojourneth with you." to Moses. Everyone must follow the same ordinance for the burnt offering.

Numbers 15:17 God did speak to Moses.

Numbers 15:18 God did say "Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you," to Moses.

Numbers 15:19 God did say "Then it shall be, that, when ye eat of the bread of the land," to Moses. God did say "ye shall offer up an heave offering unto the LORD." to Moses. When the "children of israel" do eat the bread of the "Promised Land" then the "children of Israel" should offer a heave offering to God.

Numbers 15:20 God did say "Ye shall offer up a cake of the first of your dough for an heave offering:" to Moses. God did say "as ye do the heave offering of the threshingfloor, so shall ye heave it." to Moses. The heave offering should include a cake of the first of the dough.

Numbers 15:21 God did say "Of the first of your dough ye shall give unto the LORD an heave offering in your generations." to Moses.

Numbers 15:22 God did say "And if ye have erred, and not observed all these commandments," to Moses. God did say "which the LORD hath spoken unto Moses," to Moses.

Numbers 15:23 God did say "Even all that the LORD hath commanded you by the hand of Moses," to Moses. God did say "from the day that the LORD commanded Moses, and henceforward among your generations;" to Moses.

Numbers 15:24 God did say "Then it shall be, if ought be committed by ignorance without the knowledge of the congregation," to Moses. God did say "that all the congregation shall offer one young bullock for a burnt offering," to Moses. God did say "for a sweet savour unto the LORD, with his meat offering, and his drink offering," to Moses. God did say "according to the manner, and one kid of the goats for a sin offering." to Moses. If a person is ignorant of the commandments of God then the congregation should offer 1 young bullock as a burnt offering. If a person is ignorant of the commandments of God then the congregation should offer a meat offering and a drink offering. If a person is ignorant of the commandments of God then the congregation should offer 1 kid of goats as a sin offering.

Numbers 15:25 God did say "And the priest shall make an atonement for all the congregation of the children of Israel," to Moses. God did say "and it shall be forgiven them; for it is ignorance: and they shall bring their offering," to Moses. God did say "a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:" to Moses. The priest shall make an atonement for the congregation of the children of Israel for forgiveness from God.

Numbers 15:26 God did say "And it shall be forgiven all the congregation of the children of Israel," to Moses. God did say "and the stranger that sojourneth among them; seeing all the people were in ignorance." to Moses.

Numbers 15:27 God did say "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." to Moses. If a person is ignorant of a sin that the person did commit then the person must offer a female yearling goat for a sin offering.

Numbers 15:28 God did say "And the priest shall make an atonement for the soul that sinneth ignorantly," to Moses. God did say "when he sinneth by ignorance before the LORD, to make an atonement for him;" to Moses. God did say "and it shall be forgiven him." to Moses. The priest will make atonement for the person for forgiveness from God.

Numbers 15:29 God did say "Ye shall have one law for him that sinneth through ignorance," to Moses. God did say "both for him that is born among the children of Israel," to Moses. God did say "and for the stranger that sojourneth among them." to Moses. Everyone must follow the same ordinance for the sin offering for the ignorance of sin.

Numbers 15:30 God did say "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger," to Moses. God did say "the same reproacheth the LORD; and that soul shall be cut off from among his people." to Moses. If a person does knowingly commit a sin then the person must be expelled from the "children of Israel".

Numbers 15:31 God did say "Because he hath despised the word of the LORD, and hath broken his commandment," to Moses. God did say "that soul shall utterly be cut off; his iniquity shall be upon him." to Moses.

Numbers 15:32 The "children of Israel" did find a man that did gather sticks in the wilderness on the Sabbath.

Numbers 15:33 The man was brought to Moses and to Aaron and to the congregation.

Numbers 15:34 The man was put into a confinement for judgment.

Numbers 15:35 God did say "The man shall be surely put to death:" to Moses. God did say "all the congregation shall stone him with stones without the camp." to Moses. God did give the judgment of death for the man.

Numbers 15:36 The congregation did kill the man by stones as commanded by God.

Numbers 15:37 God did speak to Moses.

Numbers 15:38 God did say "Speak unto the children of Israel, and bid them that they make them fringes" to Moses. God did say "in the borders of their garments throughout their generations," to Moses. God did say "and that they put upon the fringe of the borders a ribband of blue:" to Moses. The "children of Israel" should put fringes on the borders of their garments. The fringes should be secured with a ribband of blue.

Numbers 15:39 God did say "And it shall be unto you for a fringe, that ye may look upon it," to Moses. God did say "and remember all the commandments of the LORD, and do them;" to Moses. God did say "and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:" to Moses. The fringes do represent with the blue ribband the remembrance of the commandments of God.

Numbers 15:40 God did say "That ye may remember, and do all my commandments, and be holy unto your God." to Moses. The "children of Israel" should obey the commandments of God.

Numbers 15:41 God did say "I am the LORD your God, which brought you out of the land of Egypt, to be your God:" to Moses. God did say "I am the LORD your God." to Moses.



Numbers 16:1 Korah was the son of Izhar. Dathan was the son of Eliab. Abiram was the son of Eliab. Korah did conspire with Dathan and with Abiram and with "On" the son of Peleth.

Numbers 16:2 The men did gather 250 leaders of the congregation. The men did confront Moses.

Numbers 16:3 The men did say "Ye take too much upon you, seeing all the congregation are holy, every one of them," to Moses and to Aaron. The men did say "and the LORD is among them:" to Moses and to Aaron. The men did say "wherefore then lift ye up yourselves above the congregation of the LORD?" to Moses and to Aaron. The men did feel that Moses and Aaron did receive preferential treatment.

Numbers 16:4 Moses was pained when Moses did hear the accusations.

Numbers 16:5 Moses did say "Even to morrow the LORD will shew who are his, and who is holy;" to the men. Moses did say "and will cause him to come near unto him:" to the men. Moses did say "even him whom he hath chosen will he cause to come near unto him." to the men.

Numbers 16:6 Moses did say "This do; Take you censers, Korah, and all his company;" to the men.

Numbers 16:7 Moses did say "And put fire therein, and put incense in them before the LORD to morrow:" to the men. Moses did say "and it shall be that the man whom the LORD doth choose, he shall be holy:" to the men. Moses did say "ye take too much upon you, ye sons of Levi." to the men. Moses did tell the men to burn incense in front of God. Moses did tell the men that God would choose the man to represent God on the next day.

Numbers 16:8 Moses did say "Hear, I pray you, ye sons of Levi:" to Korah.

Numbers 16:9 Moses did say "Seemeth it but a small thing unto you, ". Moses did say "that the God of Israel hath separated you from the congregation of Israel, ". Moses did say "to bring you near to himself to do the service of the tabernacle of the LORD, ". Moses did say "and to stand before the congregation to minister unto them?". Moses did remind the Levites that God did bring the Levites close to God to work on the tabernacle.

Numbers 16:10 Moses did say "And he hath brought thee near to him, and all thy brethren the sons of Levi with thee:". Moses did say "and seek ye the priesthood also?". Moses did question the motives of the Levites.

Numbers 16:11 Moses did say "For which cause both thou and all thy company are gathered together against the LORD:". Moses did say "and what is Aaron, that ye murmur against him?". Moses did question the Levites over the accusations against Aaron.

Numbers 16:12 The "sons of Eliab" are the sons of Eliab. Moses did call for the "sons of Eliab". The "sons of Eliab" would not report to Moses.

Numbers 16:13 The "sons of Eliab" did say "Is it a small thing that thou hast brought us up out of a land" to Moses. The "sons of Eliab" did say "that floweth with milk and honey, to kill us in the wilderness," to Moses. The "sons of Eliab" did say "except thou make thyself altogether a prince over us?" to Moses. The "sons of Eliab" did accuse Moses of attempting to act as a lord over the congregation.

Numbers 16:14 The "sons of Eliab" did say "Moreover thou hast not brought us into a land that floweth with milk and honey," to Moses. The "sons of Eliab" did say "or given us inheritance of fields and vineyards:" to Moses. The "sons of Eliab" did say "wilt thou put out the eyes of these men? we will not come up." to Moses. The "sons of Eliab" did complain that Moses did deny the congregation access to the "Promised Land". The "sons of Eliab" did accuse Moses of attempting to misuse the position of Moses.

Numbers 16:15 Moses was very angry at the accusations. Moses did say "Respect not thou their offering:" to God. Moses did say "I have not taken one ass from them, neither have I hurt one of them." to God. Moses did make a request to God that God would deny an offering from the "sons of Eliab".

Numbers 16:16 Moses did say "Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:" to Korah and to the men. Moses did tell Korah and the men to assemble before God on the next day.

Numbers 16:17 Moses did say "And take every man his censer, and put incense in them,". Moses did say "and bring ye before the LORD every man his censer, two hundred and fifty censers;". Moses did say "thou also, and Aaron, each of you his censer.". Moses did tell the men to bring a censer with incense for each man.

Numbers 16:18 The men did gather at the door of the tabernacle of the congregation with Moses and with Aaron.

Numbers 16:19 Korah did gather the congregation against Moses and against Aaron at the door of the tabernacle of the congregation. The "glory of God" did appear unto the congregation.

Numbers 16:20 God did speak to Moses and to Aaron.

Numbers 16:21 God did say "Separate yourselves from among this congregation, that I may consume them in a moment." to Moses and to Aaron. God did tell Moses and Aaron to step to the side so that God could kill the congregation.

Numbers 16:22 Moses did bow to God. Aaron did bow to God. Moses did say "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" to God. Moses was confused. Moses did believe that God would kill the congregation for the sins of one man.

Numbers 16:23 God did speak to Moses.

Numbers 16:24 God did say "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram." to Moses. God did want the congregation to separate from Korah and from Dathan and from Abiram.

Numbers 16:25 Moses did approach Dathan and Abiram. The elders did follow Moses.

Numbers 16:26 Moses did say "And he spake unto the congregation, saying, Depart, I pray you,". Moses did say "from the tents of these wicked men, and touch nothing of their's,". Moses did say "lest ye be consumed in all their sins.". Moses did warn the congregation to separate from the tents of Dathan and of Abiram and of Korah.

Numbers 16:27 The congregation did move away from the tents. The "sons of Eliab" did stand in the door of their tents with their families.

Numbers 16:28 Moses did say "Hereby ye shall know that the LORD hath sent me to do all these works;". Moses did say "for I have not done them of mine own mind.". Moses did tell the congregation that Moses did act on the authority of God.

Numbers 16:29 Moses did say "If these men die the common death of all men, or if they be visited after the visitation of all men;" to the congregation. Moses did say "then the LORD hath not sent me." to the congregation. If the men did die from natural causes then God did not punish the men.

Numbers 16:30 Moses did say "But if the LORD make a new thing, and the earth open her mouth, and swallow them up," to the congregation. Moses did say "with all that appertain unto them, and they go down quick into the pit;" to the congregation. Moses did say "then ye shall understand that these men have provoked the LORD." to the congregation. If the earth did swallow the men alive then God did punish the men.

Numbers 16:31 The ground did begin to shake and to crumble after Moses did stop speaking.

Numbers 16:32 The earth did envelop Korah and his possessions. The earth did envelop the men with Korah and their possessions.

Numbers 16:33 The men did perish in the pit in the earth.

Numbers 16:34 The congregation did flee at the sight of the deaths. The congregation did say "Lest the earth swallow us up also". The congregation did fear death in the pit also.

Numbers 16:35 God did use fire to kill the 250 men with the censers that did offer incense.

Numbers 16:36 God did speak to Moses.

Numbers 16:37 God did say "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning,". God did say "and scatter thou the fire yonder; for they are hallowed.". Eleazar should collect the censers from the fire. The censers were holy. Eleazar should scatter the coals of the fire away from the camp.

Numbers 16:38 God did say "The censers of these sinners against their own souls,". God did say "let them make them broad plates for a covering of the altar:". God did say "for they offered them before the LORD, therefore they are hallowed:". God did say "and they shall be a sign unto

the children of Israel". The censers should be hammered by Eleazar into plates to cover the altar as a sign to the "children of Israel".

Numbers 16:39 Eleazar did make the plates for the alter from the censers of brass.

Numbers 16:40 Incense should be burned in offering only by the descendents of Aaron. If a stranger does burn an offering of incense before God then the person will suffer the punishment from God that Korah did receive.

Numbers 16:41 The congregation did gather on the following day. The congregation did say "Ye have killed the people of the LORD" to Moses and to Aaron. The congregation did accuse Moses and Aaron of killing Korah and the other people.

Numbers 16:42 The congregation did gather against Moses and Aaron. The "glory of God" did appear in the cloud over the tabernacle of the congregation.

Numbers 16:43 Moses did approach the tabernacle with Aaron.

Numbers 16:44 God did speak to Moses.

Numbers 16:45 God did say "Get you up from among this congregation, that I may consume them as in a moment" to Moses. Moses did fall facedown on the ground. Aaron did fall facedown on the ground. God did intend to destroy the congregation.

Numbers 16:46 Moses did say "Take a censer, and put fire therein from off the altar, and put on incense," to Aaron. Moses did say "and go quickly unto the congregation, and make an atonement for them:" to Aaron. Moses did say "for there is wrath gone out from the LORD; the plague is begun." to Aaron. Moses did tell Aaron to make an atonement for the congregation with a censer of incense. Moses did tell Aaron to make an atonement quickly. God did begin killing the congregation.

Numbers 16:47 Aaron did run into the middle of the congregation. Aaron did make an atonement for the congregation as God did kill the people with a plague.

Numbers 16:48 Aaron did stand between the dead and the living. Aaron did halt the spread of the plague.

Numbers 16:49 The plague did kill 14700 people of the congregation.

Numbers 16:50 Aaron did return to Moses at the door of the tabernacle of the congregation. The plague was stopped.



Numbers 17:1 God did speak to Moses.

Numbers 17:2 God did say "Speak unto the children of Israel, and take of every one of them a rod" to Moses. God did say "according to the house of their fathers, of all their princes" to Moses. God did say "according to the house of their fathers twelve rods:" to Moses. God did say "write thou every man's name upon his rod." to Moses. Moses should collect a rod from each tribe of Israel. Moses should write the name of the leader of the tribe on the rod.

Numbers 17:3 God did say "And thou shalt write Aaron's name upon the rod of Levi:" to Moses. God did say "for one rod shall be for the head of the house of their fathers." to Moses. Moses should inscribe the name of Aaron on the rod of the Levites.

Numbers 17:4 God did say "And thou shalt lay them up in the tabernacle of the congregation before the testimony," to Moses. God did say "where I will meet with you." to Moses. Moses should lay the rods in the tabernacle of the congregation before the testimony.

Numbers 17:5 God did say "And it shall come to pass, that the man's rod, whom I shall choose, shall blossom:" to Moses. God did say "and I will make to cease from me the murmurings of the children of Israel," to Moses. God did say "whereby they murmur against you." to Moses. God would choose a rod to blossom. The choice would be made by God. The murmuring would cease after God did make the choice.

Numbers 17:6 Moses did collect 12 rods by tribe from the "children of Israel".

Numbers 17:7 Moses did place the rods in the tabernacle before God.

Numbers 17:8 Moses did enter the tabernacle on the following day. God did cause the rod of the Levites to blossom.

Numbers 17:9 Moses did present the rods to the "children of Israel".

Numbers 17:10 God did say "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;" to Moses. God did say "and thou shalt quite take away their murmurings from me, that they die not." to Moses. God did call for the rod of the Levites to be placed before the testimony. The rod would serve as a remembrance for rebels. The rod should quiet the murmuring against God.

Numbers 17:11 Moses did obey the commandments from God.

Numbers 17:12 The "children of Israel" did say "Behold, we die, we perish, we all perish". The "children of Israel" did fear death.

Numbers 17:13 The "children of Israel" did say "Whosoever cometh any thing near unto the tabernacle of the LORD shall die:". The "children of Israel" did say "shall we be consumed with dying?". The "children of Israel" did fear death.



Numbers 18:1 God did speak to Aaron. God did say "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary:" to Aaron. God did say "and thou and thy sons with thee shall bear the iniquity of your priesthood." to Aaron.

Numbers 18:2 God did say "And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee," to Aaron. God did say "that they may be joined unto thee, and minister unto thee:" to Aaron. God did say "but thou and thy sons with thee shall minister before the tabernacle of witness." to Aaron.

Numbers 18:3 God did say "And they shall keep thy charge, and the charge of all the tabernacle:" to Aaron. God did say "only they shall not come nigh the vessels of the sanctuary and the altar," to Aaron. God did say "that neither they, nor ye also, die." to Aaron.

Numbers 18:4 God did say "And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation," to Aaron. God did say "for all the service of the tabernacle: and a stranger shall not come nigh unto you." to Aaron.

Numbers 18:5 God did say "And ye shall keep the charge of the sanctuary, and the charge of the altar:" to Aaron. God did say "that there be no wrath any more upon the children of Israel." to Aaron.

Numbers 18:6 God did say "And I, behold, I have taken your brethren the Levites from among the children of Israel:" to Aaron. God did say "to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation." to Aaron.

Numbers 18:7 God did say "Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar," to Aaron. God did say "and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift:" to Aaron. God did say "and the stranger that cometh nigh shall be put to death." to Aaron.

Numbers 18:8 God did say "Behold, I also have given thee the charge of mine heave offerings" to Aaron. God did say "of all the hallowed things of the children of Israel;" to Aaron. God did say "unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever." to Aaron.

Numbers 18:9 God did say "This shall be thine of the most holy things, reserved from the fire:" to Aaron. God did say "every oblation of theirs, every meat offering of theirs, and every sin offering of theirs," to Aaron. God did say "and every trespass offering of theirs which they shall render unto me," to Aaron. God did say "shall be most holy for thee and for thy sons." to Aaron.

Numbers 18:10 God did say "In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee." to Aaron.

Numbers 18:11 God did say "And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel:" to Aaron. God did say "I have given them unto thee, and to thy sons and to thy daughters with thee," to Aaron. God did say "by a statute for ever: every one that is clean in thy house shall eat of it." to Aaron.

Numbers 18:12 God did say "All the best of the oil, and all the best of the wine, and of the wheat," to Aaron. God did say "the firstfruits of them which they shall offer unto the LORD, them have I given thee." to Aaron.

Numbers 18:13 God did say "And whatsoever is first ripe in the land, which they shall bring unto the LORD," to Aaron. God did say "shall be thine; every one that is clean in thine house shall eat of it." to Aaron.

Numbers 18:14 God did say "Every thing devoted in Israel shall be thine." to Aaron.

Numbers 18:15 God did say "Every thing that openeth the matrix in all flesh, which they bring unto the LORD," to Aaron. God did say "whether it be of men or beasts, shall be thine:" to Aaron. God did say "nevertheless the firstborn of man shalt thou surely redeem," to Aaron. God did say "and the firstling of unclean beasts shalt thou redeem." to Aaron.

Numbers 18:16 God did say "And those that are to be redeemed from a month old shalt thou redeem," to Aaron. God did say "according to thine estimation, for the money of five shekels," to Aaron. God did say "after the shekel of the sanctuary, which is twenty gerahs." to Aaron.

Numbers 18:17 God did say "But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem;" to Aaron. God did say "they are holy: thou shalt sprinkle their blood upon the altar," to Aaron. God did say "and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD." to Aaron.

Numbers 18:18 God did say "And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine." to Aaron.

Numbers 18:19 God did say "All the heave offerings of the holy things, which the children of Israel offer unto the LORD," to Aaron. God did say "have I given thee, and thy sons and thy daughters with thee, by a statute for ever:" to Aaron. God did say "it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee." to Aaron.

Numbers 18:20 God did say "Thou shalt have no inheritance in their land, neither shalt thou have any part among them:" to Aaron. God did say "I am thy part and thine inheritance among the children of Israel." to Aaron.

Numbers 18:21 God did say "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance," to Aaron. God did say "for their service which they serve, even the service of the tabernacle of the congregation." to Aaron. The "children of Levi" should receive 0.10 shares as a tithe from the "children of Israel".

Numbers 18:22 God did say "Neither must the children of Israel henceforth come nigh the tabernacle of the congregation," to Aaron. God did say "lest they bear sin, and die." to Aaron.

Numbers 18:23 God did say "But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity:" to Aaron. God did say "it shall be a statute for ever throughout your generations," to Aaron. God did say "that among the children of Israel they have no inheritance." to Aaron.

Numbers 18:24 God did say "But the tithes of the children of Israel, which they offer as an heave offering unto the LORD," to Aaron. God did say "I have given to the Levites to inherit:" to Aaron. God did say "therefore I have said unto them, Among the children of Israel they shall have no inheritance." to Aaron.

Numbers 18:25 God did speak to Moses.

Numbers 18:26 God did say "Thus speak unto the Levites, and say unto them," to Moses. God did say "When ye take of the children of Israel the tithes which I have given you" to Moses. God did say "from them for your inheritance, then ye shall offer up an heave offering of it for the LORD," to Moses. God did say "even a tenth part of the tithe." to Moses. A "heave offering" should be offered of 0.10 parts of the tithes to God.

Numbers 18:27 God did say "And this your heave offering shall be reckoned unto you," to Moses. God did say "as though it were the corn of the threshingfloor, and as the fulness of the winepress." to Moses.

Numbers 18:28 God did say "Thus ye also shall offer an heave offering unto the LORD of all your tithes," to Moses. God did say "which ye receive of the children of Israel;" to Moses. God did say "and ye shall give thereof the LORD's heave offering to Aaron the priest." to Moses.

Numbers 18:29 God did say "Out of all your gifts ye shall offer every heave offering of the LORD," to Moses. God did say "of all the best thereof, even the hallowed part thereof out of it." to Moses.

Numbers 18:30 God did say "Therefore thou shalt say unto them, When ye have heaved the best thereof from it," to Moses. God did say "then it shall be counted unto the Levites as the increase of the threshingfloor," to Moses. God did say "and as the increase of the winepress." to Moses.

Numbers 18:31 God did say "And ye shall eat it in every place, ye and your households:" to Moses. God did say "for it is your reward for your service in the tabernacle of the congregation." to Moses.

Numbers 18:32 God did say "And ye shall bear no sin by reason of it, when ye have heaved from it the best of it:" to Moses. God did say "neither shall ye pollute the holy things of the children of Israel, lest ye die." to Moses.



Numbers 19:1 God did speak to Moses and to Aaron.

Numbers 19:2 God did say "This is the ordinance of the law which the LORD hath commanded," to Moses and to Aaron. God did say "saying, Speak unto the children of Israel, that they bring thee a red heifer without spot," to Moses and to Aaron. God did say "wherein is no blemish, and upon which never came yoke:" to Moses and to Aaron. The "children of Israel" should furnish a red undomesticated heifer without a spot and without blemish.

Numbers 19:3 God did say "And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp," to Moses and to Aaron. God did say "and one shall slay her before his face:" to Moses and to Aaron. Eleazar was a priest. The heifer should be given to Eleazar to be killed outside of the camp.

Numbers 19:4 God did say "And Eleazar the priest shall take of her blood with his finger," to Moses and to Aaron. God did say "and sprinkle of her blood directly before the tabernacle of the congregation seven times:" to Moses and to Aaron. Eleazar should dip his finger in the blood of the heifer. Eleazar should sprinkle the blood before the tabernacle of the congregation for 7 times.

Numbers 19:5 God did say "And one shall burn the heifer in his sight;" to Moses and to Aaron. God did say "her skin, and her flesh, and her blood, with her dung, shall he burn:" to Moses and to Aaron. The heifer should be burned in whole before Eleazar.

Numbers 19:6 God did say "And the priest shall take cedar wood, and hyssop, and scarlet," to Moses and to Aaron. God did say "and cast it into the midst of the burning of the heifer." to Moses and to Aaron. Eleazar should put cedar wood and hyssop and scarlet into the fire.

Numbers 19:7 God did say "Then the priest shall wash his clothes, and he shall bathe his flesh in water," to Moses and to Aaron. God did say "and afterward he shall come into the camp, and the priest shall be unclean until the even." to Moses and to Aaron. Eleazar should wash his clothes and his body in water. Eleazar would be unclean until the evening.

Numbers 19:8 God did say "And he that burneth her shall wash his clothes in water, and bathe his flesh in water," to Moses and to Aaron. God did say "and shall be unclean until the even." to Moses and to Aaron. The person should clean that did burn the heifer for the priest.

Numbers 19:9 God did say "And a man that is clean shall gather up the ashes of the heifer," to Moses and to Aaron. God did say "and lay them up without the camp in a clean place," to Moses and to Aaron. God did say "and it shall be kept for the congregation of the children of Israel for a water of separation:" to Moses and to Aaron. God did say "it is a purification for sin." to Moses and to Aaron. A "clean person" is a person that is clean. A "unclean person" is a person that is unclean. A "clean person" is clean. A "unclean person" is unclean. A "clean person" should

gather the ashes of the heifer. The ashes should be laid outside of the camp in a place of cleanliness. The ashes should be used as a purification for sin. The ashes should be mixed with water to create a "water of purification". A "water of purification" is a purification for sin. A "water of purification" is a mixture of water and of the ashes of a heifer.

Numbers 19:10 God did say "And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even:" to Moses and to Aaron. God did say "and it shall be unto the children of Israel," to Moses and to Aaron. God did say "and unto the stranger that sojourneth among them, for a statute for ever." to Moses and to Aaron. If a person did gather the ashes of the heifer then the person is unclean until the evening. The person should wash their clothes.

Numbers 19:11 God did say "He that toucheth the dead body of any man shall be unclean seven days." to Moses and to Aaron. If a person does touch a dead body then the person shall be unclean for 7 days.

Numbers 19:12 God did say "He shall purify himself with it on the third day, and on the seventh day he shall be clean:" to Moses and to Aaron. God did say "but if he purify not himself the third day, then the seventh day he shall not be clean." to Moses and to Aaron. A person should purify with the "water of purification" on the third day. If a person did purify with the "water of purification" on the third day then the person would be clean after 7 days. If a person did not purify with the "water of purification" on the third day then the person would not be clean after 7 days.

Numbers 19:13 God did say "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself," to Moses and to Aaron. God did say "defileth the tabernacle of the LORD; and that soul shall be cut off from Israel:" to Moses and to Aaron. God did say "because the water of separation was not sprinkled upon him, he shall be unclean;" to Moses and to Aaron. God did say "his uncleanness is yet upon him." to Moses and to Aaron. If a person did touch the dead and a person did not purify with the "water of purification" then the person does defile the tabernacle of God. If a person did touch the dead and a person did not purify with the "water of purification" then the person should be expelled from Israel.

Numbers 19:14 God did say "This is the law, when a man dieth in a tent:" to Moses and to Aaron. God did say "all that come into the tent, and all that is in the tent, shall be unclean seven days." to Moses and to Aaron. If a body is dead in a tent and a person does enter the tent then the person is unclean for 7 days.

Numbers 19:15 God did say "And every open vessel, which hath no covering bound upon it, is unclean." to Moses and to Aaron. If a body is dead in a tent then the vessels are unclean without covers in the tent.

Numbers 19:16 God did say "And whosoever toucheth one that is slain with a sword in the open fields," to Moses and to Aaron. God did say "or a dead body, or a bone of a man, or a grave, shall be unclean seven days." to Moses and to Aaron.

Numbers 19:17 God did say "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin," to Moses and to Aaron. God did say "and running water shall be put thereto in a vessel:" to Moses and to Aaron.

Numbers 19:18 God did say "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent," to Moses and to Aaron. God did say "and upon all the vessels, and upon the persons that were there," to Moses and to Aaron. God did say "and upon him that touched a bone, or one slain, or one dead, or a grave:" to Moses and to Aaron. A hyssop is used to sprinkle the "water of purification" on the unclean.

Numbers 19:19 God did say "And the clean person shall sprinkle upon the unclean on the third day," to Moses and to Aaron. God did say "and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes," to Moses and to Aaron. God did say "and bathe himself in water, and shall be clean at even." to Moses and to Aaron. A "clean person" should sprinkle the "water of purification" on the unclean on the third day. A "clean person" should sprinkle the "water of purification" on the unclean on the seventh day. The "unclean person" should bathe and wash to become clean in the evening on the seventh day.

Numbers 19:20 God did say "But the man that shall be unclean, and shall not purify himself," to Moses and to Aaron. God did say "that soul shall be cut off from among the congregation," to Moses and to Aaron. God did say "because he hath defiled the sanctuary of the LORD:" to Moses and to Aaron. God did say "the water of separation hath not been sprinkled upon him; he is unclean." to Moses and to Aaron.

Numbers 19:21 God did say "And it shall be a perpetual statute unto them," to Moses and to Aaron. God did say "that he that sprinkleth the water of separation shall wash his clothes;" to Moses and to Aaron. God did say "and he that toucheth the water of separation shall be unclean until even." to Moses and to Aaron.

Numbers 19:22 God did say "And whatsoever the unclean person toucheth shall be unclean;" to Moses and to Aaron. God did say "and the soul that toucheth it shall be unclean until even." to Moses and to Aaron.



Numbers 20:1 The "children of Israel" did enter the desert of Zin in the first month. The "children of Israel" did abide in Kadesh. Miriam did die in Kadesh. Miriam was buried in Kadesh.

Numbers 20:2 The "children of Israel" did not find water in Kadesh. The "children of Israel" did gather against Moses and against Aaron.

Numbers 20:3 The "children of Israel" were angry. The "children of Israel" did say "Would God that we had died when our brethren died before the LORD!" to Moses.

Numbers 20:4 The "children of Israel" did say "And why have ye brought up the congregation of the LORD into this wilderness,". The "children of Israel" did say "that we and our cattle should die there?".

Numbers 20:5 The "children of Israel" did say "And wherefore have ye made us to come up out of Egypt,". The "children of Israel" did say "to bring us in unto this evil place?". The "children of Israel" did say "it is no place of seed, or of figs, or of vines, or of pomegranates;". The "children of Israel" did say "neither is there any water to drink.". The "children of Israel" did not want to stay in Kadesh. The "children of Israel" did expect to be taken to the "Promised Land".

Numbers 20:6 Moses did go to the door of the tabernacle of the congregation with Aaron. Moses did fall facedown upon the ground with Aaron. The "glory of God" did appear.

Numbers 20:7 God did speak to Moses.

Numbers 20:8 God did say "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother," to Moses. God did say "and speak ye unto the rock before their eyes;" to Moses. God did say "and it shall give forth his water, and thou shalt bring forth to them water out of the rock:" to Moses. God did say "so thou shalt give the congregation and their beasts drink." to Moses. God did tell Moses to gather the assembly. God did tell Moses to take the rod. God did tell Moses to speak to the rock to draw water from the rock.

Numbers 20:9 Moses did take the rod in hand as commanded by God.

Numbers 20:10 Aaron did gather the congregation before the rock. Moses did say "Hear now, ye rebels; must we fetch you water out of this rock?" to the congregation.

Numbers 20:11 Moses did strike the rock with the rod 2 times to draw water from the rock. The "children of Israel" did drink the water. The "children of Israel" did feed the water to their herds.

Numbers 20:12 God did say "Because ye believed me not, to sanctify me in the eyes of the children of Israel,". God did say "therefore ye shall not bring this congregation into the land which I have given them.". Moses did not speak to the rock. Moses did strike the rock with the rod instead. Moses did not follow the instructions of God. Moses would not lead the congregation into the "Promised Land" because Moses did not follow the instructions of God.

Numbers 20:13 The "water of Meribah" is the place that the God was sanctified even as the "children of Israel" did quarrel with God.

Numbers 20:14 Moses did send messengers from Kadesh to the king of Edom. The "king of Edom" was a king of Edom. The messengers did say "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:" to the "king of Edom".

Numbers 20:15 The messengers did say "How our fathers went down into Egypt, and we have dwelt in Egypt a long time;" to the "king of Edom". The messengers did say "and the Egyptians vexed us, and our fathers:" to the "king of Edom".

Numbers 20:16 The messengers did say "And when we cried unto the LORD, he heard our voice, and sent an angel," to the "king of Edom". The messengers did say "and hath brought us forth out of Egypt:" to the "king of Edom". The messengers did say "and, behold, we are in Kadesh, a city in the uttermost of thy border:" to the "king of Edom". The messengers did tell the "king of Edom" of the story of Israel. The messengers did inform the "king of Edom" that the "children of Israel" did stay in Kadesh on the border of Edom.

Numbers 20:17 The messengers did say "Let us pass, I pray thee, through thy country: we will not pass through the fields," to the "king of Edom". The messengers did say "or through the vineyards, neither will we drink of the water of the wells:" to the "king of Edom". The messengers did say "we will go by the king's high way, we will not turn to the right hand nor to the left," to the "king of Edom". The messengers did say "until we have passed thy borders." to the "king of Edom". The messengers did tell the "king of Edom" the the "children of Israel" did desire to pass through Edom without affecting the lands of Edom.

Numbers 20:18 The "king of Edom" did say "Thou shalt not pass by me, lest I come out against thee with the sword." to the messengers. The "king of Edom" would not allow safe passage for the "children of Israel".

Numbers 20:19 The messengers did say "We will go by the high way: and if I and my cattle drink of thy water," to the "king of Edom". The messengers did say "then I will pay for it: I will only, without doing anything else, go through on my feet." to the "king of Edom". The messengers did promise to use the highway. The messengers did promise to compensate for any water that was consumed by the cattle of the "children of Israel".

Numbers 20:20 The "king of Edom" did say "Thou shalt not go through." to the messengers. The "king of Edom" would not allow safe passage. Edom did advance on the "children of Israel" with a strong angry army.

Numbers 20:21 Edom did refuse safe passage to the "children of Israel". The "children of Israel" did retreat from Edom.

Numbers 20:22 The "children of Israel" did journey from Kadesh to the mountain of Hor.

Numbers 20:23 "Mount Hor" was a mountain by the coast of the land of Edom. God did speak to Moses and to Aaron in "mount Hor".

Numbers 20:24 God did say "Aaron shall be gathered unto his people:" to Moses. God did say "for he shall not enter into the land which I have given unto the children of Israel," to Moses. God did say "because ye rebelled against my word at the water of Meribah." to Moses. Aaron would not enter the "Promised Land" because Aaron did not trust in God at the "water of Meribah".

Numbers 20:25 God did say "Take Aaron and Eleazar his son, and bring them up unto mount Hor:" to Moses. God did tell Moses to bring Aaron and Ealazar up "mount Hor".

Numbers 20:26 God did say "And strip Aaron of his garments, and put them upon Eleazar his son:" to Moses. God did say "and Aaron shall be gathered unto his people, and shall die there." to Moses. God did tell Moses to remove the garments from Aaron. God did tell Moses to clothe Eleazar in the garments of Aaron.

Numbers 20:27 Moses did obey the commandments of God. Moses did ascend the "mount Hor" with Aaron and with Eleazar in the sight of all the congregation.

Numbers 20:28 Moses did remove the garments from Aaron. Moses did dress Eleazar in the garments of Aaron. Aaron did die at the top of "mount Hor". Moses did descend the "mount Hor" with Eleazar.

Numbers 20:29 The "children of Israel" did mourn for the death of Aaron for 30 days.



Numbers 21:1 The "king of Arad" was the king of the Arad. The "king of Arad" was a Canaanite. The "king of Arad" did hear of the spies of Israel in the land. The "king of Arad" did attack the "children of Israel". The "king of Arad" did take prisoners of the "children of Israel".

Numbers 21:2 Israel did make a vow to God. Israel did say "If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." to God. If God would aid Israel to defeat the armies of Arad then Israel would destroy the cities of Arad.

Numbers 21:3 God did aid Israel to defeat the armies of Arad. Israel did destroy the cities of Arad. Hormah was the place of the destruction of the cities of Arad.

Numbers 21:4 Israel did leave the "mount Hor". Israel did journey around Edom by the way of the Red sea. The congregation did become discouraged on the journey.

Numbers 21:5 The congregation did say "Wherefore have ye brought us up out of Egypt to die in the wilderness?" to Moses and to God. The congregation did say "for there is no bread, neither is there any water; and our soul loatheth this light bread." to Moses and to God. The congregation did complain about the lack of bread and of water.

Numbers 21:6 God did send poisonous snakes among the congregation. The snakes did kill many people in the congregation.

Numbers 21:7 The congregation did confer with Moses. The congregation did say "We have sinned, for we have spoken against the LORD, and against thee;". The congregation did say "pray unto the LORD, that he take away the serpents from us.". The congregation did admit to sin. The congregation did plead with Moses to remove the snakes. Moses did pray for the removal of the snakes.

Numbers 21:8 God did say "Make thee a fiery serpent, and set it upon a pole:" to Moses. God did say "and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." to Moses. God did tell Moses to put a snake on a pole to serve as a symbol of redemption for victims of snakebites.

Numbers 21:9 Moses did make a snake of brass. Moses did put the snake on a pole. If a person was bitten by a snake and the person did look at the pole with the brass snake then the person would live.

Numbers 21:10 The "children of Israel" did setup camp in Oboth.

Numbers 21:11 The "children of Israel" did leave Oboth. The "children of Israel" did journey to setup camp in Ijeabarim in the wilderness before Moab.

Numbers 21:12 The "children of Israel" did leave Ijeabarim. The "children of Israel" did journey to setup camp in the valley of Zared.

Numbers 21:13 The "children of Israel" did leave the valley. Arnon is the border of Moab between Moab and the Amorites. The "children of Israel" did journey to setup camp beyond Arnon in the wilderness beside the coasts of the Amorites.

Numbers 21:14 The "Book of the Wars of the LORD" was an ancient book. The "Book of the Wars of the LORD" did reference the Red sea and the brooks of Arnon.

Numbers 21:15 The "Book of the Wars of the LORD" did reference the stream of the brooks on the border of Moab.

Numbers 21:16 The "children of Israel" did journey to Beer. Beer does contain a well of water. God did say "Gather the people together, and I will give them water" to Moses.

Numbers 21:17 "Spring up O well" was a song. The "children of Israel" did sing a song. The "children of Israel" did sing "Spring up O well".

Numbers 21:18 The princes did dig the well with their rods. The "children of Israel" did leave the wilderness. The "children of Israel" did journey to Mattanah.

Numbers 21:19 The "children of Israel" did journey from Mattanah to Nahalie. The "children of Israel" did journey from Nahaliel to Bamoth.

Numbers 21:20 Bamoth was in a valley in the country of Moab. The "children of Israel" did journey from Bamoth to Pisgah.

Numbers 21:21 Sihon was the king of the Amorites. Israel did send messengers to Sihon.

Numbers 21:22 The messengers did say "Let me pass through thy land: we will not turn into the fields, or into the vineyards;" to Sihon. The messengers did say "we will not drink of the

waters of the well:" to Sihon. The messengers did say "but we will go along by the king's high way, until we be past thy borders." to Sihon.

Numbers 21:23 Sihon would not allow safe passage for Israel. Sihon did assemble his army to attack Israel in the wilderness. Sihon did attack Israel in Jahaz.

Numbers 21:24 Israel did defeat Sihon. Israel did acquire the land of Sihon from Arnon to Jabbok until the border of Ammon. Ammon was a powerful foe.

Numbers 21:25 The "children of Israel" did dwell in the cities of the Amorites in Heshbon and in the villages.

Numbers 21:26 Heshbon was the city of Sihon. Sihon did fight and defeat the king of Moab previously.

Numbers 21:27 The proverbs did say "Come into Heshbon, let the city of Sihon be built and prepared".

Numbers 21:28 A fire did grow from Heshbon to consume Ar of Moab. A fire did grow from Heshbon to consume the lords of the high places of Arnon.

Numbers 21:29 Moab did surrender his children into the captivity of Sihon.

Numbers 21:30 Heshbon was destroyed to Dibon. Heshbon was destroyed to Nophah.

Numbers 21:31 The "children of Israel" did dwell in the land of the Amorites.

Numbers 21:32 Moses did send spies to Jaazer. Israel did conquer the villages of Jazeer.

Numbers 21:33 Og was the king of Bashan. Israel did travel up to Bashan. Og did gather an army to fight Israel in the battle at Edrei.

Numbers 21:34 God did say "Fear him not: for I have delivered him into thy hand, and all his people, and his land;" to Moses. God did say "and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon." to Moses. God did tell Moses that Israel should not fear Og. God did tell Moses that Og would be defeated.

Numbers 21:35 Israel did defeat Og in the battle at Edrei. The "children of Israel" did kill every person in the land of Og in Bashan.



Numbers 22:1 The "children of Israel" did set forward to pitch their tents in the plains of Moab beyond Jordan by Jericho.

Numbers 22:2 Balak was the son of Zippor. Balak did see that Israel did defeat the Amorites.

Numbers 22:3 Moab was afraid of the "children of Israel". Moab was distressed.

Numbers 22:4 Moab did consult the elders of Midian. Moab did say "Now shall this company lick up all that are round about us,". Moab did say "as the ox licketh up the grass of the field.". Balak was the son of Zippor. Balak was the king of Moab.

Numbers 22:5 Balaam was the son of Beor. Pethor was by a river. Balak did send messengers to Balaam in Pethor. The messengers did say "Behold, there is a people come out from Egypt: behold, they cover the face of the earth," to Balaam. The messengers did say "and they abide over against me:" to Balaam. Balaam was warned about the "children of Israel".

Numbers 22:6 The messengers did say "Come now therefore, I pray thee, curse me this people; for they are too mighty for me:" to Balaam. The messengers did say "peradventure I shall prevail, that we may smite them," to Balaam. The messengers did say "and that I may drive them out of the land:" to Balaam. The messengers did say "for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." to Balaam. Balak did want assistance from Balaam to defeat the "children of Israel".

Numbers 22:7 Balaam was visited by the elders of Moab and by the elders of Midian. The elders did speak to Balaam about the "children of Israel".

Numbers 22:8 Balaam did say "Lodge here this night, and I will bring you word again, as the LORD shall speak unto me:" to the elders. The elders did lodge with Balaam overnight.

Numbers 22:9 God did appear to Balaam. God did say "What men are these with thee?" to Balaam.

Numbers 22:10 Balaam did say "Balak the son of Zippor, king of Moab, hath sent unto me, saying," to God.

Numbers 22:11 Balaam did say "Behold, there is a people come out of Egypt, which covereth the face of the earth:" to God. Balaam did say "come now, curse me them; peradventure I shall be able to overcome them, and drive them out." God. Balaam did ask God for assistance to defeat the "children of Israel".

Numbers 22:12 God did say "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." to Balaam. God did tell Balaam that the "children of Israel" were blessed by God. God did tell Balaam to leave the "children of Israel" in peace.

Numbers 22:13 Balaam did arise in the morning. Balaam did say "Get you into your land: for the LORD refuseth to give me leave to go with you." to the elders. Balaam would not assist the elders of Balak. Balaam did tell the elders to leave.

Numbers 22:14 The elders did leave. The elders did go to Balak. The elders did say "Balaam refuseth to come with us".

Numbers 22:15 Balak did send honorable princes to Balaam to seek assistance.

Numbers 22:16 The princes did say "Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:" to Balaam.

Numbers 22:17 The princes did say "For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me:" to Balaam. The princes did say "come therefore, I pray thee, curse me this people." to Balaam. The princes did reiterate the plea for help.

Numbers 22:18 Balaam did say "If Balak would give me his house full of silver and gold," to the princes. Balaam did say "I cannot go beyond the word of the LORD my God, to do less or more." to the princes. Balaam could not name a price for his assistance. Balaam would not counter the will of God.

Numbers 22:19 Balaam did say "Now therefore, I pray you, tarry ye also here this night," to the princes. Balaam did say "that I may know what the LORD will say unto me more." to the princes. Balaam did invite the princes to stay overnight. Balaam did intend to confer with God again.

Numbers 22:20 God did appear to Balaam at night. God did say "If the men come to call thee, rise up, and go with them;" to Balaam. God did say "but yet the word which I shall say unto thee, that shalt thou do." to Balaam. God did give permission to Balaam to accompany the princes. God did not give permission to Balaam to attack the "children of Israel".

Numbers 22:21 Balaam did awaken in the morning. Balaam did saddle his ass to accompany the princes of Moab.

Numbers 22:22 God was angry with Balaam. God did send an angel to block the way of Balaam. Balaam did travel on his ass with 2 servants.

Numbers 22:23 The angel did stand with his sword in his hand. The ass did see the angel. The ass did turn toward the field away from the angel. Balaam did strike the ass.

Numbers 22:24 The angel did move to appear in the vineyards to block the ass again.

Numbers 22:25 The ass did see the angel in the way. The ass did crush Balaam's foot against the wall. Balaam did strike the ass again.

Numbers 22:26 The angel did move to appear in a narrow place.

Numbers 22:27 The ass did see the angel. The ass did fall to the ground to avoid the angel. Balaam was angry. Balaam did strike the ass with a staff.

Numbers 22:28 God did make the ass to speak to Balaam. The ass did say "What have I done unto thee, that thou hast smitten me these three times?" to Balaam. The ass did inquire about the anger of Balaam.

Numbers 22:29 Balaam did say "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee." to the ass. If Balaam did have a sword in hand then Balaam would have killed the ass.

Numbers 22:30 The ass did say "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day?" to Balaam. The ass did say "was I ever wont to do so unto thee?" to Balaam. Balaam did say "Nay" to the ass. The ass did appeal to Balaam for reason.

Numbers 22:31 God did allow Balaam to see the angel in the way with the sword in hand. Balaam did fall facedown to the ground.

Numbers 22:32 The angel did say " Wherefore hast thou smitten thine ass these three times?" to Balaam. The angel did say "behold, I went out to withstand thee, because thy way is perverse before me:" to Balaam. The angel did tell Balaam that the angel did block the way of the ass.

Numbers 22:33 The angel did say "And the ass saw me, and turned from me these three times:" to Balaam. The angel did say "unless she had turned from me, surely now also I had slain thee, and saved her alive." to Balaam. The angel did tell Balaam that the ass did avoid the angel 3 times. The angel did tell Balaam that the ass did save the life of Balaam.

Numbers 22:34 Balaam did say "I have sinned; for I knew not that thou stoodest in the way against me:" to the angel. Balaam did say "now therefore, if it displease thee, I will get me back again." to the angel. Balaam did confess to sin. Balaam did not see the angel in the way.

Numbers 22:35 The angel did say "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak." to Balaam. The angel did tell Balaam to return to the princes. Balaam was instructed to convey the words of the angel only. Balaam did accompany the princes of Balak.

Numbers 22:36 Balak did hear of the arrival of Balaam. Balak did go to greet Balaam in the city of Moab on the border of Arnon on the coast.

Numbers 22:37 Balak did say "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me?" to Balaam. Balak did say "am I not able indeed to promote thee to honour?" to Balaam. Balak did inquire about the reason for the reluctance of Balaam to join in the fight against the "children of Israel".

Numbers 22:38 Balaam did say "Lo, I am come unto thee: have I now any power at all to say any thing?" to Balak. Balaam did say "the word that God putteth in my mouth, that shall I speak." to Balak. Balak was told that Balaam did come to speak the words from God.

Numbers 22:39 Balak did take Balaam to Kirjathhuzoth.

Numbers 22:40 Balak did send oxen and sheep to Balaam as offerings.

Numbers 22:41 Balak did take Balaam to the high places of Baal on the following day.



Numbers 23:1 Balaam did tell Balak to build 7 altars in Baal. Balaam did tell Balak to prepare 7 oxen and 7 rams.

Numbers 23:2 Balak did build the altars. Balak did prepare the offerings. Balaam did offer a bullock and a ram on each altar.

Numbers 23:3 Balaam did say "Stand by thy burnt offering, and I will go:" to Balak. Balaam did say "peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee." to Balak. Balaam did tell Balak to stand beside the burnt offering. Balaam did go to an high place. Balaam would convey the words of God to Balak.

Numbers 23:4 God did meet with Balaam. Balaam did say "I have prepared seven altars, and I have offered upon every altar a bullock and a ram." to God.

Numbers 23:5 God did convey the message for Balaam to give to Balak. God did say "Return unto Balak, and thus thou shalt speak."

Numbers 23:6 Balaam did return to Balak. Balak did stand beside his burnt sacrifice. Balak was accompanied by the princes of Moab.

Numbers 23:7 Balaam did say "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying,". Balaam did say "Come, curse me Jacob, and come, defy Israel.". Balaam did speak the parable from God to Balak and the princes of Moab.

Numbers 23:8 Balaam did say "How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?".

Numbers 23:9 Balaam did say "For from the top of the rocks I see him, and from the hills I behold him:". Balaam did say "lo, the people shall dwell alone, and shall not be reckoned among the nations."

Numbers 23:10 Balaam did say "Who can count the dust of Jacob, and the number of the fourth part of Israel?". Balaam did say "Let me die the death of the righteous, and let my last end be like his!".

Numbers 23:11 Balak was confused and distraught at the words of Balaam. Balak did say "What hast thou done unto me? I took thee to curse mine enemies,". Balak did say "and, behold,

thou hast blessed them altogether.". Balak did realize that the "children of Israel" were protected by God.

Numbers 23:12 Balaam did say "Must I not take heed to speak that which the LORD hath put in my mouth?" to Balak. Balaam was restricted to speak the words of God.

Numbers 23:13 Balak did say "Come, I pray thee, with me unto another place, from whence thou mayest see them:" to Balaam. Balak did say "thou shalt see but the utmost part of them, and shalt not see them all:" to Balaam. Balak did say "and curse me them from thence." to Balaam. Balak did proceed to show the "children of Israel" to Balaam. Balak did desire that Balaam would curse the "children of Israel".

Numbers 23:14 Balak did take Balaam into the field of Zophim to the top of Pisgah. Balak did build 7 altars to offer a bullock and a ram on each altar.

Numbers 23:15 Balaam did tell Balak to stand beside the burnt offerings. Balaam did go to meet with God.

Numbers 23:16 God did meet with Balaam. God did convey a message to Balaam. God did say "Go again unto Balak, and say thus.".

Numbers 23:17 Balaam did return to Balak. Balak did say "What hath the LORD spoken?". Balak did inquire about the message from God.

Numbers 23:18 Balaam did convey the parable from God to Balak. Balaam did say "Rise up, Balak, and hear; hearken unto me, thou son of Zippor:".

Numbers 23:19 Balaam did say "God is not a man, that he should lie; neither the son of man, that he should repent:" to Balak. Balaam did say "hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" to Balak.

Numbers 23:20 Balaam did say "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." to Balak. Balaam did reiterate that Balaam could not cross the will of God.

Numbers 23:21 Balaam did say "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:" to Balak. Balaam did say "the LORD his God is with him, and the shout of a king is among them." to Balak.

Numbers 23:22 Balaam did say "God brought them out of Egypt; he hath as it were the strength of an unicorn." to Balak. God did bring the "children of Israel" out of Egypt with the strength of a unicorn.

Numbers 23:23 Balaam did say "Surely there is no enchantment against Jacob, neither is there any divination against Israel:" to Balak. Balaam did say "according to this time it shall be said of Jacob and of Israel, What hath God wrought!" to Balak.

Numbers 23:24 Balaam did say "Behold, the people shall rise up as a great lion, and lift up himself as a young lion:" to Balak. Balaam did say "he shall not lie down until he eat of the prey, and drink the blood of the slain." to Balak. The "children of Israel" shall rise as a great lion. The "children of Israel" will not be still until the prey is devoured.

Numbers 23:25 Balak did say "Neither curse them at all, nor bless them at all." to Balaam. Balak did not want Balaam to curse Israel or to bless Israel.

Numbers 23:26 Balaam did say "Told not I thee, saying, All that the LORD speaketh, that I must do?" to Balak. Balaam did reiterate that Balaam must convey the words of God.

Numbers 23:27 Balak did say "Come, I pray thee, I will bring thee unto another place;" to Balaam. Balak did say "peradventure it will please God that thou mayest curse me them from thence." to Balaam. Balak did take Balaam to another place.

Numbers 23:28 Balak did take Balaam to the top of Peor. Peor did overlook Jeshimon.

Numbers 23:29 Balaam did say "Build me here seven altars, and prepare me here seven bullocks and seven rams." to Balak. Balaam did tell Balak to build 7 altars. Balaam did tell Balak to prepare 7 bullocks and 7 rams for offerings.

Numbers 23:30 Balak did build the altars. Balak did offer a bullock and a ram on every altar.



Numbers 24:1 Balaam did see that God was pleased to bless Israel. Balaam did not go with Balak. Balaam did turn and proceed into the wilderness.

Numbers 24:2 Balaam did see Israel in camps by tribes. Balaam was visited by the spirit of God.

Numbers 24:3 Balaam did utter a parable to Balak. Balaam did say "Balaam the son of Beor hath said, and the man whose eyes are open hath said:".

Numbers 24:4 Balaam did say "He hath said, which heard the words of God, which saw the vision of the Almighty,". Balaam did say "falling into a trance, but having his eyes open:".

Numbers 24:5 Balaam did say "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!".

Numbers 24:6 Balaam did say "As the valleys are they spread forth, as gardens by the river's side,". Balaam did say "as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.".

Numbers 24:7 Balaam did say "He shall pour the water out of his buckets, and his seed shall be in many waters,". Balaam did say "and his king shall be higher than Agag, and his kingdom shall be exalted.".

Numbers 24:8 Balaam did say "God brought him forth out of Egypt; he hath as it were the strength of an unicorn:". Balaam did say "he shall eat up the nations his enemies, and shall break their bones,". Balaam did say "and pierce them through with his arrows.".

Numbers 24:9 Balaam did say "He couched, he lay down as a lion, and as a great lion: who shall stir him up?". Balaam did say "Blessed is he that blesseth thee, and cursed is he that curseth thee.".

Numbers 24:10 Balak was angry with Balaam. Balak did clap his hands. Balak did say "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times." to Balaam. Balak did want Balaam to curse Israel. Balaam did not curse Israel. Balaam did bless Israel 3 times.

Numbers 24:11 Balak did say "Therefore now flee thou to thy place: I thought to promote thee unto great honour;" to Balaam. Balak did say "but, lo, the LORD hath kept thee back from honour." to Balaam. Balak did expel Balaam back to the land of Balaam.

Numbers 24:12 Balaam did say "Spake I not also to thy messengers which thou sentest unto me, saying," to Balak.

Numbers 24:13 Balaam did say "If Balak would give me his house full of silver and gold,". Balaam did say "I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind;". Balaam did say "but what the LORD saith, that will I speak?". Balaam did reiterate that Balaam could not cross the will of God.

Numbers 24:14 Balaam did say "And now, behold, I go unto my people: come therefore,". Balaam did say "and I will advertise thee what this people shall do to thy people in the latter days.". Balaam would tell the people in the lands of Balaam about the messages from God. Balaam would tell the people in the lands of Balaam about the future fate of Balak.

Numbers 24:15 Balaam did utter a parable to Balak. Balaam did say "Balaam the son of Beor hath said, and the man whose eyes are open hath said:".

Numbers 24:16 Balaam did say "He hath said, which heard the words of God, and knew the knowledge of the most High,". Balaam did say "which saw the vision of the Almighty, falling into a trance, but having his eyes open:".

Numbers 24:17 Balaam did say "I shall see him, but not now: I shall behold him, but not nigh:". Balaam did say "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel,". Balaam did say "and shall smite the corners of Moab, and destroy all the children of Sheth.". A star shall come out of Jacob. A sceptre shall rise out of Israel. The sceptre shall smite the corners of Moab. The sceptre shall destroy the children of Sheth.

Numbers 24:18 Edom shall be a possession. Seir shall be a possession. Israel will perform valiantly.

Numbers 24:19 Balaam did say "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.". A leader shall rise from Jacob. The leader will destroy the remnants of the city.

Numbers 24:20 Balaam did look at Amalek. Balaam did utter a parable to Amalek. Balaam did say "Amalek was the first of the nations; but his latter end shall be that he perish for ever.". Amalek would perish.

Numbers 24:21 Balaam did utter the parable to the Kenites. Balaam did say "Strong is thy dwellingplace, and thou puttest thy nest in a rock.". The Kenites did establish a powerful habitation.

Numbers 24:22 Balaam did say "Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.". The Kenite shall be destroyed. Asshur shall take captives of the Kenites.

Numbers 24:23 Balaam did say "Alas, who shall live when God doeth this!".

Numbers 24:24 Balaam did say "And ships shall come from the coast of Chittim, and shall afflict Asshur,". Balaam did say "and shall afflict Eber, and he also shall perish for ever.". Ships will come from the coast of Chittim to afflict Asshur. Ships will come from the coast of Chittim to afflict Eber. Asshur will perish. Eber will perish.

Numbers 24:25 Balaam did return home. Balak did return home.



Numbers 25:1 Israel did abide in Shittim. Prostitution was performed by some of the men of Israel with the women of Moab.

Numbers 25:2 The prostitutes did invite some of the men of Israel to worship the false gods of Moab.

Numbers 25:3 Baal was a false god of Peor. Israel did join in the worship of Baal. God was very angry with Israel.

Numbers 25:4 God did speak to Moses. God did say "Take all the heads of the people, and hang them up before the LORD against the sun,". God did say "that the fierce anger of the LORD may be turned away from Israel.". God did tell Moses to kill the leaders of the evil acts in daylight before God to stay the wrath of God.

Numbers 25:5 Moses did say "Slay ye every one his men that were joined unto Baalpeor." to the judges of Israel. Moses did tell the judges to kill every person that did worship Baal.

Numbers 25:6 The congregation did weep before the door of the tabernacle of the congregation. An Israelite did bring a woman from Midian into his tent in sight of the congregation of the "children of Israel".

Numbers 25:7 Phinehas was the son of Eleazar. Phinehas did see the man with the Midian woman. Phinehas did take hold of a javelin.

Numbers 25:8 Phinehas did pursue the man into the tent. Phinehas did spear the man and the woman through their bellies. The plague was stayed from the "children of Israel".

Numbers 25:9 The plague did kill 24000 people of Israel.

Numbers 25:10 God did speak to Moses.

Numbers 25:11 God did say "Phinehas, the son of Eleazar, the son of Aaron the priest," to Moses. God did say "hath turned my wrath away from the children of Israel," to Moses. God did say "while he was zealous for my sake among them," to Moses. God did say "that I consumed not the children of Israel in my jealousy." to Moses. Phinehas did divert the wrath of God away from the "children of Israel".

Numbers 25:12 God did say "Wherefore say, Behold, I give unto him my covenant of peace:" to Moses. God did give a covenant of peace to Phinehas for the zealous actions of Phinehas.

Numbers 25:13 God did say "And he shall have it, and his seed after him, even the covenant of an everlasting priesthood;" to Moses. God did say "because he was zealous for his God, and made an atonement for the children of Israel." to Moses. Phinehas did receive a permanent right to priesthood for posterity.

Numbers 25:14 Zimri was the son of Salu. Salu was a prince of a chief house in the "tribe of Simeon". Zimri was the man that was killed by Phinehas.

Numbers 25:15 Cozbi was the daughter of Zur. Zur was a leader of a chief house in Midian. Cozbi was the woman that was killed by Phinehas.

Numbers 25:16 God did speak to Moses.

Numbers 25:17 God did say "Vex the Midianites, and smite them:". God did tell Moses to destroy Midian.

Numbers 25:18 God did say "For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor;". God did say "and in the matter of Cozbi, the daughter of a prince of Midian;". God did say "their sister, which was slain in the day of the plague for Peor's sake.". God did tell Moses that Midian did beguile Israel.



Numbers 26:1 God did speak to Moses and to Eleazar after the plague.

Numbers 26:2 God did say "Take the sum of all the congregation of the children of Israel, from twenty years old and upward," to Moses and to Eleazar. God did say "throughout their fathers' house, all that are able to go to war in Israel." to Moses and to Eleazar. God did tell Moses to gather all people from the Israelites that are 20 years or older for war.

Numbers 26:3 Moses did speak to the "children of Israel". Eleazar did speak to the "children of Israel".

Numbers 26:4 The sum was counted among the "children of Israel" by Moses and by Eleazar.

Numbers 26:5 Reuben was the eldest son of Israel: the children of Reuben; A Hanochite was a descendent of Hanoch. The "Hanochite family" was a family that did descend from Hanoch. The "Hanochite family" was part of the "tribe of Reuben". A Palluite was a descendent of Pallu. The "Palluite family" was a family that did descend from Pallu. The "Palluite family" was part of the "tribe of Reuben".

Numbers 26:6 A Hezronite was a descendent of Hezron. The "Hezronite family" was a family that did descend from Hezron. The "Hezronite family" was part of the "tribe of Reuben". A Carmite was a descendent of Carmi. The "Carmite family" was a family that did descend from Carmi. The "Carmite family" was part of the "tribe of Reuben".

Numbers 26:7 The "tribe of Reuben" did number 43730 people.

Numbers 26:8 Eliab was a son of Pallu.

Numbers 26:9 Nemuel was a son of Eliab. Dathan was a son of Eliab. Abiram was a son of Eliab. God did kill Dathan and Abiram previously.

Numbers 26:10 The earth did swallow Dathan and Abiram.

Numbers 26:11 The "Korah family" did survive.

Numbers 26:12 A Nemuelite was a descendent of Nemuel. The "Nemuelite family" was a family that did descend from Nemuel. The "Nemuelite family" was part of the "tribe of Simeon". A Jaminite was a descendent of Jamin. The "Jaminite family" was a family that did descend from Jamin. The "Jaminite family" was part of the "tribe of Simeon". A Jachinite was a descendent of Jachin. The "Jachinite family" was a family that did descend from Jachin. The "Jachinite family" was part of the "tribe of Simeon".

Numbers 26:13 A Zarhite was a descendent of Zerah. The "Zarhite family" was a family that did descend from Zerah. The "Zarhite family" was part of the "tribe of Simeon". A Shaulite was a descendent of Shaul. The "Shaulite family" was a family that did descend from Shaul. The "Shaulite family" was part of the "tribe of Simeon".

Numbers 26:14 The "tribe of Simeon" did number 22200 people.

Numbers 26:15 A Zephonite was a descendent of Zephon. The "Zephonite family" was a family that did descend from Zephon. The "Zephonite family" was part of the "tribe of Gad". A Haggite was a descendent of Haggi. The "Haggite family" was a family that did descend from Haggi. The "Haggite family" was part of the "tribe of Gad". A Shunite was a descendent of Shuni. The "Shunite family" was a family that did descend from Shuni. The "Shunite family" was part of the "tribe of Gad".

Numbers 26:16 A Oznite was a descendent of Ozni. The "Oznite family" was a family that did descend from Ozni. The "Oznite family" was part of the "tribe of Gad". A Erite was a descendent of Eri. The "Erite family" was a family that did descend from Eri. The "Erite family" was part of the "tribe of Gad".

Numbers 26:17 A Arodite was a descendent of Arod. The "Arodite family" was a family that did descend from Arod. The "Arodite family" was part of the "tribe of Gad". A Arelite was a descendent of Areli. The "Arelite family" was a family that did descend from Areli. The "Arelite family" was part of the "tribe of Gad".

Numbers 26:18 The "tribe of Gad" did number 40500 people.

Numbers 26:19 Er was a son of Judah. Onan was a son of Judah. Er did die in the land of Canaan. Onan did die in the land of Canaan.

Numbers 26:20 A Shelanite was a descendent of Shelah. The "Shelanite family" was a family that did descend from Shelah. The "Shelanite family" was part of the "tribe of Judah". A Pharzite was a descendent of Pharez. The "Pharzite family" was a family that did descend from Pharez. The "Pharzite family" was part of the "tribe of Judah". A Zarhite was a descendent of Zerah. The "Zarhite family" was a family that did descend from Zerah. The "Zarhite family" was part of the "tribe of Judah".

Numbers 26:21 Hezron was a son of Pharez. Hamul was a son of Pharez. A Hezronite was a descendent of Hezron. The "Hezronite family" was a family that did descend from Hezron. The "Hezronite family" was part of the "tribe of Judah". A Hamulite was a descendent of Hamul. The "Hamulite family" was a family that did descend from Hamul. The "Hamulite family" was part of the "tribe of Judah".

Numbers 26:22 The "tribe of Judah" did number 76500 people.

Numbers 26:23 A Tolaite was a descendent of Tola. The "Tolaite family" was a family that did descend from Tola. The "Tolaite family" was part of the "tribe of Issachar". A Punite was a

descendent of Pua. The "Punite family" was a family that did descend from Pua. The "Punite family" was part of the "tribe of Issachar".

Numbers 26:24 A Jashubite was a descendent of Jashub. The "Jashubite family" was a family that did descend from Jashub. The "Jashubite family" was part of the "tribe of Issachar". A Shimronite was a descendent of Shimron. The "Shimronite family" was a family that did descend from Shimron. The "Shimronite family" was part of the "tribe of Issachar".

Numbers 26:25 The "tribe of Issachar" did number 64300 people.

Numbers 26:26 A Sardite was a descendent of Sered. The "Sardite family" was a family that did descend from Sered. The "Sardite family" was part of the "tribe of Zebulun". A Elonite was a descendent of Elon. The "Elonite family" was a family that did descend from Elon. The "Elonite family" was part of the "tribe of Zebulun". A Jahleelite was a descendent of Jahleel. The "Jahleelite family" was a family that did descend from Jahleel. The "Jahleelite family" was part of the "tribe of Zebulun".

Numbers 26:27 The "tribe of Zebulun" did number 60500 people.

Numbers 26:28 Joseph did have descendents.

Numbers 26:29 Gilead was the son of Machir. A Machirite was a descendent of Machir. The "Machirite family" was a family that did descend from Machir. The "Machirite family" was part of the "tribe of Manasseh". A Gileadite was a descendent of Gilead. The "Gileadite family" was a family that did descend from Gilead. The "Gileadite family" was part of the "tribe of Manasseh".

Numbers 26:30 Jeezer was the son of Gilead. Helek was the son of Gilead. A Jeezerite was a descendent of Jeezer. The "Jeezerite family" was a family that did descend from Jeezer. The "Jeezerite family" was part of the "tribe of Manasseh". A Helekite was a descendent of Helek. The "Helekite family" was a family that did descend from Helek. The "Helekite family" was part of the "tribe of Manasseh".

Numbers 26:31 Asriel was the son of Gilead. Shechem was the son of Gilead. A Asrielite was a descendent of Asriel. The "Asrielite family" was a family that did descend from Asriel. The "Asrielite family" was part of the "tribe of Manasseh". A Shechemite was a descendent of Shechem. The "Shechemite family" was a family that did descend from Shechem. The "Shechemite family" was part of the "tribe of Manasseh".

Numbers 26:32 Shemida was the son of Gilead. Hephher was the son of Gilead. A Shemidaite was a descendent of Shemida. The "Shemidaite family" was a family that did descend from Shemida. The "Shemidaite family" was part of the "tribe of Manasseh". A Hephherite was a descendent of Hephher. The "Hephherite family" was a family that did descend from Hephher. The "Hephherite family" was part of the "tribe of Manasseh".

Numbers 26:33 Zelophehad was the son of Hepher. Zelophehad did not have sons. Mahlah was the daughter of Zelophehad. Noah was the daughter of Zelophehad. Hoglah was the daughter of Zelophehad. Milcah was the daughter of Zelophehad. Tirzah was the daughter of Zelophehad.

Numbers 26:34 The "tribe of Manasseh" did number 52700 people.

Numbers 26:35 A Shuthalhite was a descendent of Shuthelah. The "Shuthalhite family" was a family that did descend from Shuthelah. The "Shuthalhite family" was part of the "tribe of Ephraim". A Bachrite was a descendent of Becher. The "Bachrite family" was a family that did descend from Becher. The "Bachrite family" was part of the "tribe of Ephraim". A Tahanite was a descendent of Tahan. The "Tahanite family" was a family that did descend from Tahan. The "Tahanite family" was part of the "tribe of Ephraim".

Numbers 26:36 Eran was the son of Shuthelah. A Eranite was a descendent of Eran. The "Eranite family" was a family that did descend from Eran. The "Eranite family" was part of the "tribe of Ephraim".

Numbers 26:37 The "tribe of Ephraim" did number 22500 people.

Numbers 26:38 A Belaite was a descendent of Bela. The "Belaite family" was a family that did descend from Bela. The "Belaite family" was part of the "tribe of Benjamin". A Ashbelite was a descendent of Ashbel. The "Ashbelite family" was a family that did descend from Ashbel. The "Ashbelite family" was part of the "tribe of Benjamin". A Ahiramite was a descendent of Ahiram. The "Ahiramite family" was a family that did descend from Ahiram. The "Ahiramite family" was part of the "tribe of Benjamin".

Numbers 26:39 A Shuphamite was a descendent of Shupham. The "Shuphamite family" was a family that did descend from Shupham. The "Shuphamite family" was part of the "tribe of Benjamin". A Huphamite was a descendent of Hupham. The "Huphamite family" was a family that did descend from Hupham. The "Huphamite family" was part of the "tribe of Benjamin".

Numbers 26:40 Ard was the son of Bela. Naaman was the son of Bela. A Ardite was a descendent of Ard. The "Ardite family" was a family that did descend from Ard. The "Ardite family" was part of the "tribe of Benjamin". A Naamite was a descendent of Naaman. The "Naamite family" was a family that did descend from Naaman. The "Naamite family" was part of the "tribe of Benjamin".

Numbers 26:41 The "tribe of Benjamin" did number 45600 people.

Numbers 26:42 A Shuhamite was a descendent of Shuham. The "Shuhamite family" was a family that did descend from Shuham. The "Shuhamite family" was part of the "tribe of Dan".

Numbers 26:43 The "tribe of Dan" did number 64400 people.

Numbers 26:44 A Jimnite was a descendent of Jimna. The "Jimnite family" was a family that did descend from Jimna. The "Jimnite family" was part of the "tribe of Asher". A Jesuite was a

descendent of Jesui. The "Jesuite family" was a family that did descend from Jesui. The "Jesuite family" was part of the "tribe of Asher". A Beriite was a descendent of Beriah. The "Beriite family" was a family that did descend from Beriah. The "Beriite family" was part of the "tribe of Asher".

Numbers 26:45 Heber was a son of Beriah. Malchiel was a son of Beriah. A Heberite was a descendent of Heber. The "Heberite family" was a family that did descend from Heber. The "Heberite family" was part of the "tribe of Asher". A Malchielite was a descendent of Malchiel. The "Malchielite family" was a family that did descend from Malchiel. The "Malchielite family" was part of the "tribe of Asher".

Numbers 26:46 Sarah was the daughter of Asher.

Numbers 26:47 The "tribe of Asher" did number 53400 people.

Numbers 26:48 A Jahzeelite was a descendent of Jahzeel. The "Jahzeelite family" was a family that did descend from Jahzeel. The "Jahzeelite family" was part of the "tribe of Naphtali". A Gunitite was a descendent of Guni. The "Gunitite family" was a family that did descend from Guni. The "Gunitite family" was part of the "tribe of Naphtali".

Numbers 26:49 A Jezerite was a descendent of Jezer. The "Jezerite family" was a family that did descend from Jezer. The "Jezerite family" was part of the "tribe of Naphtali". A Shillemite was a descendent of Shillem. The "Shillemite family" was a family that did descend from Shillem. The "Shillemite family" was part of the "tribe of Naphtali".

Numbers 26:50 The "tribe of Naphtali" did number 45400 people.

Numbers 26:51 The "children of Israel" did number 600730 people.

Numbers 26:52 God did speak to Moses.

Numbers 26:53 God did say "Unto these the land shall be divided for an inheritance according to the number of names." to Moses. God did tell Moses to divide the land for an inheritance among the tribes.

Numbers 26:54 God did say "To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance:" to Moses. God did say "to every one shall his inheritance be given according to those that were numbered of him." to Moses. The inheritance shall be assigned according to the size of the tribe.

Numbers 26:55 God did say "Notwithstanding the land shall be divided by lot:" to Moses. God did say "according to the names of the tribes of their fathers they shall inherit." to Moses.

Numbers 26:56 God did say "According to the lot shall the possession thereof be divided between many and few." to Moses.

Numbers 26:57 A Gershonite was a descendent of Gershon. The "Gershonite family" was a family that did descend from Gershon. The "Gershonite family" was part of the "tribe of Levi". A Kohathite was a descendent of Kohath. The "Kohathite family" was a family that did descend from Kohath. The "Kohathite family" was part of the "tribe of Levi". A Merarite was a descendent of Merari. The "Merarite family" was a family that did descend from Merari. The "Merarite family" was part of the "tribe of Levi".

Numbers 26:58 The Libnites was a family in the "tribe of Levi". The Hebronites was a family in the "tribe of Levi". The Mahlites was a family in the "tribe of Levi". The Mushites was a family in the "tribe of Levi". The Korathites was a family in the "tribe of Levi". Amram was the son of Kohath.

Numbers 26:59 Jochebed was the wife of Amram. Jochebed was the daughter of Levi. Jochebed was born in Egypt. Aaron was the son of Amram and of Jochebed. Moses was the son of Amram and of Jochebed. Miriam was the sister of Moses and of Aaron.

Numbers 26:60 Aaron did have 4 sons. Nadab was the son of Aaron. Abihu was the son of Aaron. Eleazar was the son of Aaron. Ithamar was the son of Aaron.

Numbers 26:61 God did kill Nadab and Abihu for offering a strange fire before God.

Numbers 26:62 The "tribe of Levi" did number 23000 males from 1 month and older.

Numbers 26:63 The "children of Israel" were counted in the plains of Moab by Jordan near Jericho.

Numbers 26:64 The "children of Israel" did not contain anyone from the Israelites at the time in the wilderness of Sinai. The "children of Israel" did contain only the descendents of the original "children of Israel".

Numbers 26:65 God did say "They shall surely die in the wilderness.". Caleb did continue to live from the original "children of Israel". Joshua did continue to live from the original "children of Israel".



Numbers 27:1 Zelophehad was the son of Hepher. Hepher was the son of Gilead. Gilead was the son of Machir. Machir was the son of Manasseh. Zelophehad did have 5 daughters. Mahlah was the daughter of Zelophehad. Noah was the daughter of Zelophehad. Hoglah was the daughter of Zelophehad. Milcah was the daughter of Zelophehad. Tirzah was the daughter of Zelophehad.

Numbers 27:2 The daughters did stand before Moses and before Eleazar and before the princes of the congregation. The daughters did approach the door of the tabernacle of the congregation.

Numbers 27:3 The daughters did say "Our father died in the wilderness," to the congregation. The daughters did say "and he was not in the company of them that gathered themselves together" to the congregation. The daughters did say "against the LORD in the company of Korah; but died in his own sin, and had no sons." to the congregation. Zelophehad did die in the wilderness without a son. The daughters did not want the name of Zelophehad to end with the death of Zelophehad.

Numbers 27:4 The daughters did say "Why should the name of our father be done away from among his family, because he hath no son?" to the congregation. The daughters did say "Give unto us therefore a possession among the brethren of our father." to the congregation. The daughters did want possessions from the relatives of the daughters.

Numbers 27:5 Moses did discuss the plight of the daughters with God.

Numbers 27:6 God did speak to Moses.

Numbers 27:7 God did say "The daughters of Zelophehad speak right:" to Moses. God did say "thou shalt surely give them a possession of an inheritance among their father's brethren;" to Moses. God did say "and thou shalt cause the inheritance of their father to pass unto them." to Moses. God did agree with the daughters. God did tell Moses to distribute an inheritance to the daughters.

Numbers 27:8 God did say "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son," to Moses. God did say "then ye shall cause his inheritance to pass unto his daughter." to Moses. God did give a new law to Moses. If a man does die without a son then the inheritance shall pass from the father to daughter.

Numbers 27:9 God did say "And if he have no daughter, then ye shall give his inheritance unto his brethren." to Moses. If a man does die without children then the inheritance shall pass from the man to his brethren.

Numbers 27:10 God did say "And if he have no brethren, then ye shall give his inheritance unto his father's brethren." to Moses. If a man does die without children and without brethren then the inheritance shall pass from the man to the brethren of his father.

Numbers 27:11 God did say "And if his father have no brethren, then ye shall give his inheritance unto his kinsman" to Moses. God did say "that is next to him of his family, and he shall possess it:" to Moses. God did say "and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses." to Moses. If a man does die without brethren then the inheritance shall pass from the man to his kinsman.

Numbers 27:12 God did say "Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel." to Moses. God did tell Moses to ascend "mount Abarim" to see the "Promised Land". "Mount Abarim" is a mountain that Moses did ascend to die.

Numbers 27:13 God did say "And when thou hast seen it, thou also shalt be gathered unto thy people," to Moses. God did say "as Aaron thy brother was gathered." to Moses. Moses would die after Moses did see the "Promised Land" from the top of "mount Abarim".

Numbers 27:14 God did say "For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation," to Moses. God did say "to sanctify me at the water before their eyes:" to Moses. God did say "that is the water of Meribah in Kadesh in the wilderness of Zin." to Moses. God did tell Moses that Moses did rebel against the commandment of God in the desert of Zin at Meribah.

Numbers 27:15 Moses did speak to God.

Numbers 27:16 Moses did say "Let the LORD, the God of the spirits of all flesh, set a man over the congregation," to God.

Numbers 27:17 Moses did say "Which may go out before them, and which may go in before them, and which may lead them out," to God. Moses did say "and which may bring them in;" to God. Moses did say "that the congregation of the LORD be not as sheep which have no shepherd." to God. Moses did ask God to appoint a person to lead the congregation after the death of Moses.

Numbers 27:18 God did say "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;" to Moses. God did tell Moses to appoint Joshua to lead the congregation after the passing of Moses.

Numbers 27:19 God did say "And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.". Moses should place the charge of leadership on Joshua before Eleazar and before the congregation.

Numbers 27:20 God did say "And thou shalt put some of thine honour upon him,.". God did say "that all the congregation of the children of Israel may be obedient.".

Numbers 27:21 God did say "And he shall stand before Eleazar the priest,.". God did say "who shall ask counsel for him after the judgment of Urim before the LORD:". God did say "at his word shall they go out, and at his word they shall come in,.". God did say "both he, and all the children of Israel with him, even all the congregation.". If Joshua did need guidance from God then Eleazar would inquire of the Urim before God for a judgment. The congregation should obey the leadership of Joshua.

Numbers 27:22 Moses did obey the commandments of God. Moses did transfer leadership to Joshua before the congregation.

Numbers 27:23 Moses did lay hands on Joshua to transfer the mantle of leadership as commanded by God.



Numbers 28:1 God did speak to Moses.

Numbers 28:2 God did say "Command the children of Israel, and say unto them, My offering," to Moses. God did say "and my bread for my sacrifices made by fire, for a sweet savour unto me," to Moses. God did say "shall ye observe to offer unto me in their due season." to Moses. God did leave instructions for Moses to give for the "children of Israel" to perform.

Numbers 28:3 God did say "And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD;" to Moses. God did say "two lambs of the first year without spot day by day, for a continual burnt offering." to Moses. A "burnt offering" should be offered of 2 yearling lambs without blemish as a daily offering.

Numbers 28:4 God did say "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;" to Moses. A lamb should be offered in the morning. A lamb should be offered in the evening.

Numbers 28:5 God did say "And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil." to Moses. A "meat offering" should be made of 0.10 part of a ephah of flour with 0.25 part of a hin of beaten oil.

Numbers 28:6 God did say "It is a continual burnt offering, which was ordained in mount Sinai" to Moses. God did say "for a sweet savour, a sacrifice made by fire unto the LORD." to Moses.

Numbers 28:7 God did say "And the drink offering thereof shall be the fourth part of an hin for the one lamb:" to Moses. God did say "in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering." to Moses. The "drink offering" should consist of 0.25 part of a hin of strong wine for 1 lamb. The wine should be poured in the holy place. An offering should be made in the morning with the "burnt offering" and with the "meat offering" and with the "drink offering".

Numbers 28:8 God did say "And the other lamb shalt thou offer at even:" to Moses. God did say "as the meat offering of the morning, and as the drink offering thereof," to Moses. God did say "thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD." to Moses. An offering should be made in the evening with the "burnt offering" and with the "meat offering" and with the "drink offering".

Numbers 28:9 God did say "And on the sabbath day two lambs of the first year without spot," to Moses. God did say "and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:" to Moses. A "burnt offering" shall be made on the sabbath with 2 yearling lambs without blemish. A "meat offering" shall be made on the sabbath with 0.20 deals of flour with oil. A "drink offering" shall be made on the sabbath.

Numbers 28:10 God did say "This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering." to Moses.

Numbers 28:11 God did say "And in the beginnings of your months ye shall offer a burnt offering unto the LORD;" to Moses. God did say "two young bullocks, and one ram, seven lambs of the first year without spot;" to Moses. A "burnt offering" should be made at the beginning of a month. The "burnt offering" should consist of 2 young bullocks and a ram and 7 yearling lambs without blemish.

Numbers 28:12 God did say "And three tenth deals of flour for a meat offering, mingled with oil, for one bullock;" to Moses. God did say "and two tenth deals of flour for a meat offering, mingled with oil, for one ram;" to Moses. A "meat offering" should be made at the beginning of a month. The "meat offering" should consist of 0.30 deals of flour with oil for 1 bullock at the beginning of a month. The "meat offering" should consist of 0.20 deals of flour with oil for 1 ram at the beginning of a month.

Numbers 28:13 God did say "And a several tenth deal of flour mingled with oil for a meat offering unto one lamb;" to Moses. God did say "for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD." to Moses. The "meat offering" should consist of 0.70 deals of flour with oil for 1 lamb at the beginning of a month.

Numbers 28:14 God did say "And their drink offerings shall be half an hin of wine unto a bullock," to Moses. God did say "and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb:" to Moses. God did say "this is the burnt offering of every month throughout the months of the year." to Moses. The "drink offering" should consist of 0.50 parts of a hin of wine for 1 bullock at the beginning of a month. The "drink offering" should consist of 0.337 parts of a hin of wine for 1 ram at the beginning of a month. The "drink offering" should consist of 0.25 parts of a hin of wine for 1 lamb at the beginning of a month.

Numbers 28:15 God did say "And one kid of the goats for a sin offering unto the LORD shall be offered," to Moses. God did say "beside the continual burnt offering, and his drink offering." to Moses. A "sin offering" should be made of 1 kid of the goats beside the daily offering.

Numbers 28:16 God did say "And in the fourteenth day of the first month is the passover of the LORD." to Moses. Passover does occur on the fourteenth day of the first month.

Numbers 28:17 God did say "And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten." to Moses. The "feast of the Passover" does occur on the fifteenth day of the first month for 7 days. A person is restricted to the eating of unleavened bread during the "feast of the Passover".

Numbers 28:18 God did say "In the first day shall be an holy convocation; ye shall do no manner of servile work therein:" to Moses. A convocation shall occur on the first day. Work should not be performed on convocation.

Numbers 28:19 God did say "But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD;" to Moses. God did say "two young bullocks, and one ram, and seven lambs of the first year:" to Moses. God did say "they shall be unto you without blemish:" to Moses. A "burnt offering" should be made of 2 young bullocks and of 1 ram and of 7 yearling lambs without blemish.

Numbers 28:20 God did say "And their meat offering shall be of flour mingled with oil:" to Moses. God did say "three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;" to Moses. A "meat offering" should consist of 0.30 deals of flour with oil for a bullock. A "meat offering" should consist of 0.20 deals of flour with oil for a ram.

Numbers 28:21 God did say "A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:" to Moses. A "meat offering" should consist of 0.70 deals of flour with oil for a lamb.

Numbers 28:22 God did say "And one goat for a sin offering, to make an atonement for you." to Moses. A "sin offering" should be made of 1 goat.

Numbers 28:23 God did say "Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering." to Moses. The offerings should be made with the daily offerings in the morning.

Numbers 28:24 God did say "After this manner ye shall offer daily, throughout the seven days," to Moses. God did say "the meat of the sacrifice made by fire, of a sweet savour unto the LORD:" to Moses. God did say "it shall be offered beside the continual burnt offering, and his drink offering." to Moses.

Numbers 28:25 God did say "And on the seventh day ye shall have an holy convocation; ye shall do no servile work." to Moses. A convocation should occur on the seventh day. Work should not be performed on convocation.

Numbers 28:26 God did say "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD," to Moses. God did say "after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:" to Moses. A convocation should occur on the day of the firstfruits.

Numbers 28:27 God did say "But ye shall offer the burnt offering for a sweet savour unto the LORD;" to Moses. God did say "two young bullocks, one ram, seven lambs of the first year;" to Moses. A "burnt offering" should be made of 2 young bullocks and of a ram and of 7 yearling lambs.

Numbers 28:28 God did say "And their meat offering of flour mingled with oil," to Moses. God did say "three tenth deals unto one bullock, two tenth deals unto one ram," to Moses. A "meat offering" should be made of 0.30 deals of flour with oil for a bullock. A "meat offering" should be made of 0.20 deals of flour with oil for a ram.

Numbers 28:29 God did say "A several tenth deal unto one lamb, throughout the seven lambs;" to Moses. A "meat offering" should be made of 0.70 deals of flour with oil for a lamb.

Numbers 28:30 God did say "And one kid of the goats, to make an atonement for you." to Moses. A "sin offering" should be made of a kid of goats.

Numbers 28:31 God did say "Ye shall offer them beside the continual burnt offering, and his meat offering," to Moses. God did say "(they shall be unto you without blemish) and their drink offerings." to Moses. The offerings should be made beside the daily offerings.



Numbers 29:1 A convocation should be observed on the first day of the seventh month. The trumpets should be blown on the convocation. Work should not be done on the convocation.

Numbers 29:2 A "burnt offering" should be offered of a young bullock and of a ram and of 7 lambs without blemish.

Numbers 29:3 A "meat offering" should be made of 0.30 deals of flour with oil for a bullock. A "meat offering" should be made of 0.20 deals of flour with oil for a ram.

Numbers 29:4 A "meat offering" should be made of 0.10 deals of flour with oil for a lamb.

Numbers 29:5 A "sin offering" should be made of a kid of goats.

Numbers 29:6 The offerings should be made as a sacrifice to God.

Numbers 29:7 A convocation should be observed on the tenth day of the seventh month. Work should not be done on the convocation.

Numbers 29:8 A "burnt offering" should be made of a young bullocks and of a ram and of 7 male yearling lambs without blemish.

Numbers 29:9 A "meat offering" should be made of 0.30 deals of flour with oil for a bullock. A "meat offering" should be made of 0.20 deals of flour with oil for a ram.

Numbers 29:10 A "meat offering" should be made of 0.70 deals of flour with oil for a lamb.

Numbers 29:11 A "sin offering" should be made of a kid of goats.

Numbers 29:12 A convocation should be observed on the fifteenth day of the seventh month. A feast should be held for 7 days. Work should not be done on the convocation.

Numbers 29:13 A "burnt offering" should be made of a 13 young bullocks and of 2 rams and of 14 male yearling lambs without blemish.

Numbers 29:14 A "meat offering" should be made of 0.30 deals of flour with oil for a bullock. A "meat offering" should be made of 0.20 deals of flour with oil for a ram.

Numbers 29:15 A "meat offering" should be made of 0.70 deals of flour with oil for a lamb.

Numbers 29:16 A "sin offering" should be made of a kid of goats.

Numbers 29:17 A "burnt offering" should be made of a 12 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the second day.

Numbers 29:18 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:19 A "sin offering" should be made of a kid of goats.

Numbers 29:20 A "burnt offering" should be made of 11 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the third day.

Numbers 29:21 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:22 A "sin offering" should be made of a kid of goats.

Numbers 29:23 A "burnt offering" should be made of 10 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the fourth day.

Numbers 29:24 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:25 A "sin offering" should be made of a kid of goats.

Numbers 29:26 A "burnt offering" should be made of 9 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the fifth day.

Numbers 29:27 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:28 A "sin offering" should be made of a kid of goats.

Numbers 29:29 A "burnt offering" should be made of 8 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the sixth day.

Numbers 29:30 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:31 A "sin offering" should be made of a kid of goats.

Numbers 29:32 A "burnt offering" should be made of 7 young bullocks and of 2 rams and of 14 yearling lambs without blemish on the seventh day.

Numbers 29:33 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:34 A "sin offering" should be made of a kid of goats.

Numbers 29:35 An assembly should be held on the eighth day. The assembly should be solemn. Work should not be performed on the eighth day.

Numbers 29:36 A "burnt offering" should be made of a young bullock and of a ram and of 7 yearling lambs without blemish.

Numbers 29:37 The "meat offering" should be made in proportion to the number of bullocks. The "meat offering" should be made in proportion to the number of rams. The "meat offering" should be made in proportion to the number of lambs. The "drink offering" should be made in proportion to the number of bullocks. The "drink offering" should be made in proportion to the number of rams. The "drink offering" should be made in proportion to the number of lambs.

Numbers 29:38 A "sin offering" should be made of a goat.

Numbers 29:39 The offerings should be made unto God.

Numbers 29:40 Moses did tell the "children of Israel" about the commandments from God.



Numbers 30:1 Moses did speak to the heads of the tribes. Moses did say "This is the thing which the LORD hath commanded." to the heads of the tribes.

Numbers 30:2 Moses did say "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond;" to the heads of the tribes. Moses did say "he shall not break his word, he shall do according to all that proceedeth out of his mouth." to the heads of the tribes. If a man does promise a vow to God then the man is obligated to God to keep the commitments of the vow.

Numbers 30:3 Moses did say "If a woman also vow a vow unto the LORD, and bind herself by a bond," to the heads of the tribes. Moses did say "being in her father's house in her youth;" to the heads of the tribes.

Numbers 30:4 Moses did say "And her father hear her vow, and her bond wherewith she hath bound her soul," to the heads of the tribes. Moses did say "and her father shall hold his peace at her;" to the heads of the tribes. Moses did say "then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand." to the heads of the tribes. If a woman does promise a vow to God in the house of her father and the father does allow the vow then the woman is obligated to God to keep the commitments of the vow.

Numbers 30:5 Moses did say "But if her father disallow her in the day that he heareth;" to the heads of the tribes. Moses did say "not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand:" to the heads of the tribes. Moses did say "and the LORD shall forgive her, because her father disallowed her." to the heads of the tribes. If a woman does promise a vow to God in the house of her father and the father does not allow the vow then the woman is not obligated to God to keep the commitments of the vow.

Numbers 30:6 Moses did say "And if she had at all an husband, when she vowed, or uttered ought out of her lips," to the heads of the tribes. Moses did say "wherewith she bound her soul;" to the heads of the tribes.

Numbers 30:7 Moses did say "And her husband heard it, and held his peace at her in the day that he heard it:" to the heads of the tribes. Moses did say "then her vows shall stand, and her bonds wherewith she bound her soul shall stand." to the heads of the tribes. If a wife does promise a vow to God and the husband does allow the vow then the wife is obligated to God to keep the commitments of the vow.

Numbers 30:8 Moses did say "But if her husband disallowed her on the day that he heard it;" to the heads of the tribes. Moses did say "then he shall make her vow which she vowed, and that which she uttered with her lips," to the heads of the tribes. Moses did say "wherewith she bound her soul, of none effect: and the LORD shall forgive her." to the heads of the tribes. If a wife

does promise a vow to God and the husband does not allow the vow then the wife is not obligated to God to keep the commitments of the vow.

Numbers 30:9 Moses did say "But every vow of a widow, and of her that is divorced," to the heads of the tribes. Moses did say "wherewith they have bound their souls, shall stand against her." to the heads of the tribes. If a widow does promise a vow to God then the widow is obligated to God to keep the commitments of the vow. If a divorcee does promise a vow to God then the divorcee is obligated to God to keep the commitments of the vow.

Numbers 30:10 Moses did say "And if she vowed in her husband's house, or bound her soul by a bond with an oath;" to the heads of the tribes.

Numbers 30:11 Moses did say "And her husband heard it, and held his peace at her, and disallowed her not;" to the heads of the tribes. Moses did say "then all her vows shall stand, and every bond wherewith she bound her soul shall stand." to the heads of the tribes. If a wife does promise a vow to God and the husband does allow the vow then the wife is obligated to God to keep the commitments of the vow.

Numbers 30:12 Moses did say "But if her husband hath utterly made them void on the day he heard them;" to the heads of the tribes. Moses did say "then whatsoever proceeded out of her lips concerning her vows," to the heads of the tribes. Moses did say "or concerning the bond of her soul, shall not stand: her husband hath made them void;" to the heads of the tribes. Moses did say "and the LORD shall forgive her." to the heads of the tribes. If a wife does promise a vow to God and the husband does not allow the vow then the wife is not obligated to God to keep the commitments of the vow.

Numbers 30:13 Moses did say "Every vow, and every binding oath to afflict the soul, her husband may establish it," to the heads of the tribes. Moses did say "or her husband may make it void." to the heads of the tribes. A husband can allow the vow of a wife to God. A husband can disallow the vow of a wife to God.

Numbers 30:14 Moses did say "But if her husband altogether hold his peace at her from day to day;" to the heads of the tribes. Moses did say "then he establisheth all her vows, or all her bonds, which are upon her:" to the heads of the tribes. Moses did say "he confirmeth them, because he held his peace at her in the day that he heard them." to the heads of the tribes.

Numbers 30:15 Moses did say "But if he shall any ways make them void after that he hath heard them;" to the heads of the tribes. Moses did say "then he shall bear her iniquity." to the heads of the tribes. If a husband does break the vow of a wife to God then the husband does bear the sin of the breaking the vow.

Numbers 30:16 Moses did establish the statutes of vows for men and for women as commanded by God.



Numbers 31:1 God did speak to Moses.

Numbers 31:2 God did say "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people." to Moses. God did tell Moses to avenge the children of Israel of the Midianites. Moses would die after the battle with the Midianites.

Numbers 31:3 Moses did say "Arm some of yourselves unto the war, and let them go against the Midianites," to the "children of Israel". Moses did say "and avenge the LORD of Midian." to the "children of Israel". Moses did tell the "children of Israel" to prepare for war against the Midianites.

Numbers 31:4 Moses did say "Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.". The "children of Israel" should send 1000 men from each tribe to war.

Numbers 31:5 The "children of Israel" did send an army of 12000 men to war against the Midianites.

Numbers 31:6 "Army of Israel" was an army of 12000 men. The "army of Israel" did fight against Midian. Phinehas did accompany the "army of Israel". Phinehas did carry the holy instruments. Phinehas did carry the trumpets to blow.

Numbers 31:7 The "army of Israel" did kill all of the males of the Midianites.

Numbers 31:8 The "army of Israel" did kill the kings of Midian. Evi was a king of Midian. Rekem was a king of Midian. Zur was a king of Midian. Hur was a king of Midian. Reba was a king of Midian. Evi was killed by the "army of Israel". Rekem was killed by the "army of Israel". Zur was killed by the "army of Israel". Hur was killed by the "army of Israel". Reba was killed by the "army of Israel". Balaam was the son of Beor. Balaam was killed by the "army of Israel".

Numbers 31:9 The "army of Israel" did capture the woman of Midian. The "army of Israel" did capture the children of Midian. The "army of Israel" did take the livestock and the goods of Midian as spoils of war.

Numbers 31:10 The "army of Israel" did burn the cities of Midian.

Numbers 31:11 The "army of Israel" did sieze the plunder and the spoils of the Midianites.

Numbers 31:12 The congregation was camped at the plains of Moab by Jordan near Jericho. The "army of Israel" did bring the spoils of war to the congregation and to Moses and to Eleazar.

Numbers 31:13 The "army of Israel" was met by Moses and by Eleazar and by the princes of the congregation outside of the camp.

Numbers 31:14 Moses was angry at the officers of the "army of Israel".

Numbers 31:15 Moses did say "Have ye saved all the women alive?" to the officers of the "army of Israel". Moses did inquire about the women captives.

Numbers 31:16 Moses did say "Behold, these caused the children of Israel, through the counsel of Balaam," to the officers of the "army of Israel". Moses did say "to commit trespass against the LORD in the matter of Peor," to the officers of the "army of Israel". Moses did say "and there was a plague among the congregation of the LORD." to the officers of the "army of Israel". Moses did accuse the women of causing the plague in the "children of Israel". Moses did accuse the women of following the orders of Balaam to cause the "children of Israel" to trespass against God.

Numbers 31:17 Moses did say "Now therefore kill every male among the little ones," to the officers of the "army of Israel". Moses did say "and kill every woman that hath known man by lying with him," to the officers of the "army of Israel". Moses did order the death of every male child in the captives. If a woman did have sexual intercourse previously then Moses did order the death of the woman in the captives.

Numbers 31:18 Moses did say "But all the women children, that have not known a man by lying with him," to the officers of the "army of Israel". Moses did say "keep alive for yourselves." to the officers of the "army of Israel". Moses did spare the virgins in the captives. The "army of Israel" could keep the virgins.

Numbers 31:19 Moses did say "And do ye abide without the camp seven days: whosoever hath killed any person," to the officers of the "army of Israel". Moses did say "and whosoever hath touched any slain," to the officers of the "army of Israel". Moses did say "purify both yourselves and your captives on the third day, and on the seventh day." to the officers of the "army of Israel". The "army of Israel" was unclean after the war. The "army of Israel" must remain outside of the camp for 7 days. The "army of Israel" should purify themselves on the third day and on the seventh day. The "army of Israel" should purify the virgins on the third day and on the seventh day.

Numbers 31:20 Moses did say "And purify all your raiment, and all that is made of skins," to the officers of the "army of Israel". Moses did say "and all work of goats' hair, and all things made of wood." to the officers of the "army of Israel". The "army of Israel" should purify their clothing. The "army of Israel" should purify anything that was made of the hair of goats. The "army of Israel" should purify anything that was made of wood. The "army of Israel" should purify anything that was made of animal hides.

Numbers 31:21 Eleazar did say "This is the ordinance of the law which the LORD commanded Moses;" to the the "army of Israel".

Numbers 31:22 Eleazar did say "Only the gold, and the silver, the brass, the iron, the tin, and the lead," to the the "army of Israel".

Numbers 31:23 Eleazar did say "Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean:" to the the "army of Israel". Eleazar did say "nevertheless

it shall be purified with the water of separation:" to the the "army of Israel". Eleazar did say "and all that abideth not the fire ye shall make go through the water." to the the "army of Israel". The "army of Israel" should purify metals by fire. The "army of Israel" should purify flammable materials with the "water of separation".

Numbers 31:24 Eleazar did say "And ye shall wash your clothes on the seventh day, and ye shall be clean," to the the "army of Israel". Eleazar did say "and afterward ye shall come into the camp." to the the "army of Israel". The "army of Israel" should wash their clothing on the seventh day to regain entrance into the camp.

Numbers 31:25 God did speak to Moses.

Numbers 31:26 God did say "Take the sum of the prey that was taken, both of man and of beast," to Moses. God did say "thou, and Eleazar the priest, and the chief fathers of the congregation:" to Moses. God did tell Moses to count the spoils of the war with Eleazar and with the chief fathers of the congregation.

Numbers 31:27 God did say "And divide the prey into two parts; between them that took the war upon them," to Moses. God did say "who went out to battle, and between all the congregation:" to Moses. The spoils should be separated into 2 parts. The "army of Israel" should retain half of the spoils of war. The congregation should retain half of the spoils of war.

Numbers 31:28 God did say "And levy a tribute unto the Lord of the men of war which went out to battle:" to Moses. God did say "one soul of five hundred, both of the persons, and of the beeves," to Moses. God did say "and of the asses, and of the sheep:" to Moses. God did require a tribute from the spoils of the "army of Israel". The tribute would sacrifice 1 beast in every 500 beasts as a "heave offering". The tribute would place 1 virgin in every 500 virgins in the service of the Levites.

Numbers 31:29 God did say "Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD." to Moses.

Numbers 31:30 God did say "And of the children of Israel's half, thou shalt take one portion of fifty," to Moses. God did say "of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts," to Moses. God did say "and give them unto the Levites, which keep the charge of the tabernacle of the LORD." to Moses. God did require a tribute from the spoils of the congregation. The tribute would place 1 beast in every 50 beasts in the service of the Levites. The tribute would place 1 virgin in every 50 virgins in the service of the Levites.

Numbers 31:31 Moses did obey the commandments from God. Eleazar did obey the commandments from God.

Numbers 31:32 The spoils did include 675000 sheep.

Numbers 31:33 The spoils did include 72000 beeves.

Numbers 31:34 The spoils did include 61000 asses.

Numbers 31:35 The spoils did include 32000 virgins.

Numbers 31:36 The "army of Israel" did receive 337500 sheep from the spoils.

Numbers 31:37 The "army of Israel" did dedicate 675 sheep from the spoils to God.

Numbers 31:38 The "army of Israel" did receive 36000 beeves from the spoils. The "army of Israel" did dedicate 72 beeves from the spoils to God.

Numbers 31:39 The "army of Israel" did receive 30500 asses from the spoils. The "army of Israel" did dedicate 61 asses from the spoils to God.

Numbers 31:40 The "army of Israel" did receive 16000 virgins from the spoils. The "army of Israel" did dedicate 32 virgins from the spoils to God.

Numbers 31:41 The tributes were given to Eleazar as a heave offering to God.

Numbers 31:42 The congregation did receive spoils of war.

Numbers 31:43 The congregation did receive 337500 sheep from the spoils.

Numbers 31:44 The congregation did receive 36000 beeves from the spoils.

Numbers 31:45 The congregation did receive 30500 asses from the spoils.

Numbers 31:46 The congregation did receive 16000 virgins from the spoils.

Numbers 31:47 Moses did take 1 portion of 50 portions from the congregation to give to the Levites as commanded by God.

Numbers 31:48 Moses was approached by the officers of the "army of israel".

Numbers 31:49 The officers did say "Thy servants have taken the sum of the men of war which are under our charge," to Moses. The officers did say "and there lacketh not one man of us." to Moses.

Numbers 31:50 The officers did say "We have therefore brought an oblation for the LORD, what every man hath gotten," to Moses. The officers did say "of jewels of gold, chains, and bracelets, rings, earrings, and tablets," to Moses. The officers did say "to make an atonement for our souls before the LORD." to Moses. The officers did offer oblations from the men of the "army of Israel" for the atonement of the souls of the men before God. The oblation did consist of jewels of gold and of chains and of bracelets and of rings.

Numbers 31:51 The oblation was received by Moses and by Eleazar.

Numbers 31:52 The oblation did consist of 16750 shekels of gold.

Numbers 31:53 Plunder was taken by each man in the "army of israel".

Numbers 31:54 Moses did take the gold into the tabernacle of the congregation for a memorial for the children of Israel before God. Eleazar did take the gold into the tabernacle of the congregation for a memorial for the children of Israel before God.



Numbers 32:1 The "tribe of Reuben" did have a large amount of cattle. The "tribe of Gad" did have a large amount of cattle. Gilead was a land beside the "Promised Land". Jazer was a land in Gilead. Jazer did appear to be great for raising cattle.

Numbers 32:2 Moses was approached by the "tribe of Reuben" and by the "tribe of Gad". The tribes did approach Eleazar to speak.

Numbers 32:3 The tribes did say "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and" to Moses. The tribes did say "Elealeh, and Shebam, and Nebo, and Beon," to Moses. Ataroth was a town that was conquered by the Israelites. Dibon was a town that was conquered by the Israelites. Jazer was a town that was conquered by the Israelites. Nimrah was a town that was conquered by the Israelites. Elealeh was a town that was conquered by the Israelites. Shebam was a town that was conquered by the Israelites. Nebo was a town that was conquered by the Israelites. Beon was a town that was conquered by the Israelites.

Numbers 32:4 The tribes did say "Even the country which the LORD smote before the congregation of Israel," to Moses. The tribes did say "is a land for cattle, and thy servants have cattle:" to Moses. The towns were suitable for raising livestock.

Numbers 32:5 The tribes did say "if we have found grace in thy sight, let this land be given unto thy servants for a possession," to Moses. The tribes did say "and bring us not over Jordan." to Moses. The tribes did want to establish the land of Gilead for the raising of livestock.

Numbers 32:6 Moses did say "Shall your brethren go to war, and shall ye sit here?" to the tribes.

Numbers 32:7 Moses did say "And wherefore discourage ye the heart of the children of Israel" to the tribes. Moses did say "from going over into the land which the LORD hath given them?" to the tribes. Moses did imply that the tribes would discourage the "children of Israel" from conquering the "Promised Land".

Numbers 32:8 Moses did say "Thus did your fathers, when I sent them from Kadeshbarnea to see the land." to the tribes. Moses did tell the tribes of the story of the previous 40 years.

Numbers 32:9 Moses did say "For when they went up unto the valley of Eshcol, and saw the land," to the tribes. Moses did say "they discouraged the heart of the children of Israel," to the tribes. Moses did say "that they should not go into the land which the LORD had given them." to the tribes.

Numbers 32:10 Moses did say "And the LORD's anger was kindled the same time, and he sware, saying," to the tribes.

Numbers 32:11 Moses did say "Surely none of the men that came up out of Egypt, from twenty years old and upward," to the tribes. Moses did say "shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob;" to the tribes. Moses did say "because they have not wholly followed me:" to the tribes.

Numbers 32:12 Moses did say "Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun:" to the tribes. Moses did say "for they have wholly followed the LORD." to the tribes.

Numbers 32:13 Moses did say "And the LORD's anger was kindled against Israel," to the tribes. Moses did say "and he made them wander in the wilderness forty years, until all the generation," to the tribes. Moses did say "that had done evil in the sight of the LORD, was consumed." to the tribes.

Numbers 32:14 Moses did say "And, behold, ye are risen up in your fathers' stead, an increase of sinful men," to the tribes. Moses did say "to augment yet the fierce anger of the LORD toward Israel." to the tribes.

Numbers 32:15 Moses did say "For if ye turn away from after him, he will yet again leave them in the wilderness;" to the tribes. Moses did say "and ye shall destroy all this people." to the tribes. Moses was concerned that the tribes could cause anger to swell in God again.

Numbers 32:16 The tribes did approach Moses. The tribes did say "We will build sheepfolds here for our cattle, and cities for our little ones:" to Moses.

Numbers 32:17 The tribes did say "But we ourselves will go ready armed before the children of Israel," to Moses. The tribes did say "until we have brought them unto their place:" to Moses. The tribes did say "and our little ones shall dwell in the fenced cities because of the inhabitants of the land." to Moses. The tribes would build fortifications for the women and for the children of the tribes in Gilead. The tribes would establish pens and pastures for their livestock in Gilead.

Numbers 32:18 The tribes did say "We will not return unto our houses," to Moses. The tribes did say "until the children of Israel have inherited every man his inheritance." to Moses. The tribes would send armies to fight for the "children of Israel" in the "Promised Land".

Numbers 32:19 The tribes did say "For we will not inherit with them on yonder side Jordan, or forward;" to Moses. The tribes did say "because our inheritance is fallen to us on this side Jordan eastward." to Moses.

Numbers 32:20 Moses did say "If ye will do this thing, if ye will go armed before the LORD to war,".

Numbers 32:21 Moses did say "And will go all of you armed over Jordan before the LORD,". Moses did say "until he hath driven out his enemies from before him,". The tribes must send armies over Jordan to fight for Israel.

Numbers 32:22 Moses did say "And the land be subdued before the LORD: then afterward ye shall return,". Moses did say "and be guiltless before the LORD, and before Israel;". Moses did say "and this land shall be your possession before the LORD.". If the "Promised Land" was subdued by the "children of Israel" then the tribes could return to Gilead.

Numbers 32:23 Moses did say "But if ye will not do so, behold, ye have sinned against the LORD:". Moses did say "and be sure your sin will find you out.". If the "Promised Land" was not subdued by the "children of Israel" and the tribes did return to Gilead then the tribes would commit sin against God.

Numbers 32:24 Moses did say "Build you cities for your little ones, and folds for your sheep;". Moses did say "and do that which hath proceeded out of your mouth.". Moses did give permission to the tribes to build the fortifications.

Numbers 32:25 The tribes did say "Thy servants will do as my lord commandeth." to Moses.

Numbers 32:26 The tribes did say "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:" to Moses.

Numbers 32:27 The tribes did say "But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith." to Moses. The tribes did agree to the terms. The tribes did promise to fight.

Numbers 32:28 Moses did tell Eleazar and Joshua and the leaders of the "children of Israel" about the agreement with the tribes.

Numbers 32:29 Moses did say "If the children of Gad and the children of Reuben will pass with you over Jordan," to Eleazar and to Joshua. Moses did say "every man armed to battle, before the LORD, and the land shall be subdued before you;" to Eleazar and to Joshua. Moses did say "then ye shall give them the land of Gilead for a possession:" to Eleazar and to Joshua.

Numbers 32:30 Moses did say "But if they will not pass over with you armed," to Eleazar and to Joshua. Moses did say "they shall have possessions among you in the land of Canaan." to Eleazar and to Joshua. If the tribes did fight then the tribes could return to inhabit the land of Gilead. If the tribes did not fight then the tribes must inhabit lands in the "Promised Land".

Numbers 32:31 The tribes did say "As the LORD hath said unto thy servants, so will we do." to Eleazar and to Joshua.

Numbers 32:32 The tribes did say "We will pass over armed before the LORD into the land of Canaan," to Eleazar and to Joshua. The tribes did say "that the possession of our inheritance on this side Jordan may be ours." to Eleazar and to Joshua.

Numbers 32:33 Moses did give the kingdom of the Amorites and the kingdom of Bashan to the "tribe of Gad" to inhabit. Moses did give the kingdom of the Amorites and the kingdom of Bashan to the "tribe of Reuben" to inhabit. Moses did give the kingdom of the Amorites and the kingdom of Bashan to half of the the "tribe of Manasseh" to inhabit.

Numbers 32:34 Dibon was a city that was built by the "tribe of Gad". Ataroth was a city that was built by the "tribe of Gad". Aroer was a city that was built by the "tribe of Gad".

Numbers 32:35 Atroth was a city that was built by the "tribe of Gad". Shophan was a city that was built by the "tribe of Gad". Jaazer was a city that was built by the "tribe of Gad". Jogbehah was a city that was built by the "tribe of Gad".

Numbers 32:36 Bethnimrah was a city that was built by the "tribe of Gad". Bethharan was a city that was built by the "tribe of Gad". The "tribe of Gad" did build pens for their livestock.

Numbers 32:37 Heshbon was a city that was built by the "tribe of Reuben". Elealeh was a city that was built by the "tribe of Reuben". Kirjathaim was a city that was built by the "tribe of Reuben".

Numbers 32:38 Nebo was a city that was built by the "tribe of Reuben". Baalmeon was a city that was built by the "tribe of Reuben". Shibmah was a city that was built by the "tribe of Reuben".

Numbers 32:39 The "children of Machir" did wrest Gilead from the Amorites.

Numbers 32:40 Machir was the son of Manasseh. Moses did give Gilead to Machir. The "children of Machir" did dwell in Gilead.

Numbers 32:41 Jair was the son of Manasseh. Jair did subdue the small towns in the region. Jair did establish the city of Havothjair.

Numbers 32:42 Jair was the son of Manasseh. Nobah did subdue Kenath and the villages of Kenath. Nobah did establish the city of Nobah.



Numbers 33:1 The "children of Israel" did journey with armies under the hand of Moses and of Aaron.

Numbers 33:2 Moses did write the history of the journeys of the "children of Israel" as commanded by God.

Numbers 33:3 The "children of Israel" did depart from Egypt in the first month on the fifteenth day of the first month. The "children of Israel" did depart on the morning after the Passover in Egypt.

Numbers 33:4 The Egyptians did bury their firstborn after passover.

Numbers 33:5 The "children of Israel" did go from Egypt to Succoth. The "children of Israel" did leave Egypt. The "children of Israel" did enter Succoth.

Numbers 33:6 The "children of Israel" did go from Succoth to Etham. The "children of Israel" did leave Succoth. The "children of Israel" did enter Etham.

Numbers 33:7 The "children of Israel" did go from Etham to Pihahiroth. The "children of Israel" did leave Etham. The "children of Israel" did enter Pihahiroth.

Numbers 33:8 The "children of Israel" did go from Pihahiroth to Marah. The "children of Israel" did travel for 3 days in the wilderness of Etham to reach Marah. The "children of Israel" did leave Pihahiroth. The "children of Israel" did enter Marah.

Numbers 33:9 The "children of Israel" did go from Marah to Elim. Elim did have 12 fountains of water. Elim did have 70 palm trees. The "children of Israel" did leave Marah. The "children of Israel" did enter Elim.

Numbers 33:10 The "children of Israel" did go from Elim to the "Red sea". The "children of Israel" did leave Elim. The "children of Israel" did enter the coasts of the "Red sea".

Numbers 33:11 The "children of Israel" did go from "Red sea" to the wilderness of Sin. The "children of Israel" did leave the coasts of the "Red sea". The "children of Israel" did enter the wilderness of Sin.

Numbers 33:12 The "children of Israel" did go from the wilderness of Sin to Dophkah. The "children of Israel" did leave the wilderness of Sin. The "children of Israel" did enter the Dophkah.

Numbers 33:13 The "children of Israel" did go from Dophkah to Alush. The "children of Israel" did leave Dophkah. The "children of Israel" did enter Alush.

Numbers 33:14 The "children of Israel" did go from Alush to Rephidim. Rephidim did not have water. The "children of Israel" did leave Alush. The "children of Israel" did enter Rephidim.

Numbers 33:15 The "children of Israel" did go from Rephidim to the wilderness of Sinai. The "children of Israel" did leave Rephidim. The "children of Israel" did enter the wilderness of Sinai.

Numbers 33:16 The "children of Israel" did go from the wilderness of Sinai to Kibrothhattaavah. The "children of Israel" did leave the wilderness of Sinai. The "children of Israel" did enter Kibrothhattaavah.

Numbers 33:17 The "children of Israel" did go from Kibrothhattaavah to Hazeroth. The "children of Israel" did leave Kibrothhattaavah. The "children of Israel" did enter Hazeroth.

Numbers 33:18 The "children of Israel" did go from Hazeroth to Rithmah. The "children of Israel" did leave Hazeroth. The "children of Israel" did enter Rithmah.

Numbers 33:19 The "children of Israel" did go from Rithmah to Rimmonparez. The "children of Israel" did leave Rithmah. The "children of Israel" did enter Rimmonparez.

Numbers 33:20 The "children of Israel" did go from Rimmonparez to Libnah. The "children of Israel" did leave Rimmonparez. The "children of Israel" did enter Libnah.

Numbers 33:21 The "children of Israel" did go from Libnah to Rissah. The "children of Israel" did leave Libnah. The "children of Israel" did enter Rissah.

Numbers 33:22 The "children of Israel" did go from Rissah to Kehelathah. The "children of Israel" did leave Rissah. The "children of Israel" did enter Kehelathah.

Numbers 33:23 The "children of Israel" did go from Kehelathah to Shapher. The "children of Israel" did leave Kehelathah. The "children of Israel" did enter Shapher.

Numbers 33:24 The "children of Israel" did go from Shapher to Haradah. The "children of Israel" did leave Shapher. The "children of Israel" did enter Haradah.

Numbers 33:25 The "children of Israel" did go from Haradah to Makheloth. The "children of Israel" did leave Haradah. The "children of Israel" did enter Makheloth.

Numbers 33:26 The "children of Israel" did go from Makheloth to Tahath. The "children of Israel" did leave Makheloth. The "children of Israel" did enter Tahath.

Numbers 33:27 The "children of Israel" did go from Tahath to Tarah. The "children of Israel" did leave Tahath. The "children of Israel" did enter Tarah.

Numbers 33:28 The "children of Israel" did go from Tarah to Mithcah. The "children of Israel" did leave Tarah. The "children of Israel" did enter Mithcah.

Numbers 33:29 The "children of Israel" did go from Mithcah to Hashmonah. The "children of Israel" did leave Mithcah. The "children of Israel" did enter Hashmonah.

Numbers 33:30 The "children of Israel" did go from Hashmonah to Moseroth. The "children of Israel" did leave Hashmonah. The "children of Israel" did enter Moseroth.

Numbers 33:31 The "children of Israel" did go from Moseroth to Benejaakan. The "children of Israel" did leave Moseroth. The "children of Israel" did enter Benejaakan.

Numbers 33:32 The "children of Israel" did go from Benejaakan to Horhagidgad. The "children of Israel" did leave Benejaakan. The "children of Israel" did enter Horhagidgad.

Numbers 33:33 The "children of Israel" did go from Horhagidgad to Jotbathah. The "children of Israel" did leave Horhagidgad. The "children of Israel" did enter Jotbathah.

Numbers 33:34 The "children of Israel" did go from Jotbathah to Ebronah. The "children of Israel" did leave Jotbathah. The "children of Israel" did enter Ebronah.

Numbers 33:35 The "children of Israel" did go from Ebronah to Eziongaber. The "children of Israel" did leave Ebronah. The "children of Israel" did enter Eziongaber.

Numbers 33:36 The "children of Israel" did go from Eziongaber to Kadesh. The "children of Israel" did leave Eziongaber. The "children of Israel" did enter Kadesh. Kadesh was also known as the wilderness of Zin.

Numbers 33:37 The "children of Israel" did go from Kadesh to "mount Hor". The "children of Israel" did leave Kadesh. The "children of Israel" did enter "mount Hor". "Mount Hor" was on the edge of the land of Edom.

Numbers 33:38 Aaron did die on "mount Hor" after 40 years outside of Egypt.

Numbers 33:39 Aaron did live for 123 years.

Numbers 33:40 The "children of Israel" did approach king Arad in the south of the land of Canaan.

Numbers 33:41 The "children of Israel" did go from "mount Hor" to Zalmonah. The "children of Israel" did leave "mount Hor". The "children of Israel" did enter Zalmonah.

Numbers 33:42 The "children of Israel" did go from Zalmonah to Punon. The "children of Israel" did leave Zalmonah. The "children of Israel" did enter Punon.

Numbers 33:43 The "children of Israel" did go from Punon to Oboth. The "children of Israel" did leave Punon. The "children of Israel" did enter Oboth.

Numbers 33:44 The "children of Israel" did go from Oboth to Ijeabarim. The "children of Israel" did leave Oboth. The "children of Israel" did enter Ijeabarim. Ijeabarim was on the border of Moab.

Numbers 33:45 The "children of Israel" did go from Iim to Dibongad. The "children of Israel" did leave Iim. The "children of Israel" did enter Dibongad.

Numbers 33:46 The "children of Israel" did go from Dibongad to Almondiblathaim. The "children of Israel" did leave Dibongad. The "children of Israel" did enter Almondiblathaim.

Numbers 33:47 The "children of Israel" did go from Almondiblathaim to the mountains of Abarim. The "children of Israel" did leave Almondiblathaim. The "children of Israel" did enter the mountains of Abarim.

Numbers 33:48 The "children of Israel" did go from the mountains of Abarim to the plains of Moab by Jordan near Jericho. The "children of Israel" did leave the mountains of Abarim. The "children of Israel" did enter the plains of Moab by Jordan near Jericho.

Numbers 33:49 The "children of Israel" did camp from Bethjesimoth to Abelshittim in the plains of Moab.

Numbers 33:50 God did speak to Moses in the plains of Moab by Jordan near Jericho.

Numbers 33:51 God did say "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;" to Moses.

Numbers 33:52 God did say "Then ye shall drive out all the inhabitants of the land from before you," to Moses. God did say "and destroy all their pictures, and destroy all their molten images," to Moses. God did say "and quite pluck down all their high places:" to Moses. God did tell Moses that the "children of Israel" should conquer the land of Canaan.

Numbers 33:53 God did say "And ye shall dispossess the inhabitants of the land, and dwell therein:" to Moses. God did say "for I have given you the land to possess it." to Moses.

Numbers 33:54 God did say "And ye shall divide the land by lot for an inheritance among your families:" to Moses. God did say "and to the more ye shall give the more inheritance," to Moses. God did say "and to the fewer ye shall give the less inheritance:" to Moses. God did say "every man's inheritance shall be in the place where his lot falleth;" to Moses. God did say "according to the tribes of your fathers ye shall inherit." to Moses. God did tell Moses that the land should be divided fairly among the tribes of the "children of Israel".

Numbers 33:55 God did say "But if ye will not drive out the inhabitants of the land from before you;" to Moses. God did say "then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes," to Moses. God did say "and thorns in your sides, and shall vex you in the land wherein ye dwell." to Moses. If the "children of Israel" did not expel the inhabitants of the land of Canaan then the inhabitants would become threats to the "children of Israel".

Numbers 33:56 God did say "Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them." to Moses. If the "children of Israel" did not expel the inhabitants of the land of Canaan then God would destroy the "children of Israel" eventually.



Numbers 34:1 God did speak to Moses.

Numbers 34:2 God did say "Command the children of Israel, and say unto them, When ye come into the land of Canaan;" to Moses. God did say "(this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)" to Moses. God did tell Moses that the "Promised Land" does belong to the "children of Israel".

Numbers 34:3 God did say "Then your south quarter shall be from the wilderness of Zin along by the coast of Edom," to Moses. God did say "and your south border shall be the outmost coast of the salt sea eastward:" to Moses. The "Promised Land" was bordered on the south quarter by the wilderness of Zin along the coast of Edom. The "Promised Land" was bordered on the south by the outmost coast of the east side of the salt sea.

Numbers 34:4 God did say "And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin:" to Moses. God did say "and the going forth thereof shall be from the south to Kadeshbarnea," to Moses. God did say "and shall go on to Hazaraddar, and pass on to Azmon:" to Moses. The "Promised Land" was bordered from the south along the ascent of Akrabbim to Zin. The "Promised Land" was bordered from the south to Kadeshbarnea to Hazaraddar. The "Promised Land" was bordered from Hazaraddar to Azmon.

Numbers 34:5 God did say "And the border shall fetch a compass from Azmon unto the river of Egypt," to Moses. God did say "and the goings out of it shall be at the sea." to Moses. The "Promised Land" was bordered from Azmon along the brook of Egypt until the "Mediterranean Sea".

Numbers 34:6 God did say "And as for the western border, ye shall even have the great sea for a border:" to Moses. God did say "this shall be your west border." to Moses. The "Promised Land" was bordered on the west by the coast of the "Mediterranean Sea".

Numbers 34:7 God did say "And this shall be your north border: from the great sea ye shall point out for you mount Hor:" to Moses. The "Promised Land" was bordered on the north from the coast of the "Mediterranean Sea" to "mount Hor".

Numbers 34:8 God did say "From mount Hor ye shall point out your border unto the entrance of Hamath;" to Moses. God did say "and the goings forth of the border shall be to Zedad:" to Moses. The "Promised Land" was bordered on the north from "mount Hor" to the entrance of Hamath. The "Promised Land" was bordered on the north from the entrance of Hamath to Zedad.

Numbers 34:9 God did say "And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan:" to Moses. God did say "this shall be your north border." to Moses. The "Promised Land" was bordered on the north from Zedad to Ziphron. The "Promised Land" was bordered on the north from Ziphron to Hazarenan.

Numbers 34:10 God did say "And ye shall point out your east border from Hazarenan to Shepham:" to Moses. The "Promised Land" was bordered on the east from Hazarenan to Shepham.

Numbers 34:11 God did say "And the coast shall go down from Shepham to Riblah, on the east side of Ain;" to Moses. God did say "and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:" to Moses. The "Promised Land" was bordered on the east from Shepham to Riblah on the east of Ain. The "Promised Land" was bordered on the east along the eastern coast of the "sea of Galilee".

Numbers 34:12 God did say "And the border shall go down to Jordan, and the goings out of it shall be at the salt sea:" to Moses. God did say "this shall be your land with the coasts thereof round about." to Moses. The "Promised Land" was bordered on the east from the eastern coast of the "sea of Galilee" along the Jordan River. The "Promised Land" was bordered on the east along the Jordan River until the "Salt Sea".

Numbers 34:13 Moses did address the "children of Israel". Moses did say "This is the land which ye shall inherit by lot," to the "children of Israel". Moses did say "which the LORD commanded to give unto the nine tribes, and to the half tribe:" to the "children of Israel".

Numbers 34:14 Moses did confirm that the "tribe of Reuben" and the "tribe of Gad" and half of the "tribe of Manasseh" did settle in the land of Gilead.

Numbers 34:15 The tribes would settle on the east side of the Jordan River by east of Jericho.

Numbers 34:16 God did speak with Moses.

Numbers 34:17 God did say "These are the names of the men which shall divide the land unto you:" to Moses. God did say "Eleazar the priest, and Joshua the son of Nun." to Moses. Eleazar did divide the "Promised Land" among the "children of Israel". Joshua did work with Eleazar to divide the "Promised Land" among the "children of Israel".

Numbers 34:18 God did say "And ye shall take one prince of every tribe, to divide the land by inheritance." to Moses. The "Promised Land" would be divided by each prince of the tribes of Israel.

Numbers 34:19 God did say "And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh." to Moses. Caleb was the son of Jephunneh. Caleb was the prince of the "tribe of Judah". Caleb did lead the "tribe of Judah".

Numbers 34:20 God did say "And of the tribe of the children of Simeon, Shemuel the son of Ammihud." to Moses. Shemuel was the son of Ammihud. Shemuel was the prince of the "tribe of Simeon". Shemuel did lead the "tribe of Simeon".

Numbers 34:21 God did say "Of the tribe of Benjamin, Elidad the son of Chislon." to Moses. Elidad was the son of Chislon. Elidad was the prince of the "tribe of Benjamin". Elidad did lead the "tribe of Benjamin".

Numbers 34:22 God did say "And the prince of the tribe of the children of Dan, Bukki the son of Jogli." to Moses. Bukki was the son of Jogli. Bukki was the prince of the "tribe of Dan". Bukki did lead the "tribe of Dan".

Numbers 34:23 God did say "The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod." to Moses. Hanniel was the son of Ephod. Hanniel was the prince of the "tribe of Manasseh". Hanniel did lead the "tribe of Manasseh".

Numbers 34:24 God did say "And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan." to Moses. Kemuel was the son of Shiphtan. Kemuel was the prince of the "tribe of Ephraim". Kemuel did lead the "tribe of Ephraim".

Numbers 34:25 God did say "And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach." to Moses. Elizaphan was the son of Parnach. Elizaphan was the prince of the "tribe of Zebulun". Elizaphan did lead the "tribe of Zebulun".

Numbers 34:26 God did say "And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan." to Moses. Paltiel was the son of Azzan. Paltiel was the prince of the "tribe of Issachar". Paltiel did lead the "tribe of Issachar".

Numbers 34:27 God did say "And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi." to Moses. Ahihud was the son of Shelomi. Ahihud was the prince of the "tribe of Asher". Ahihud did lead the "tribe of Asher".

Numbers 34:28 God did say "And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud." to Moses. Pedahel was the son of Ammihud. Pedahel was the prince of the "tribe of Naphtali". Pedahel did lead the "tribe of Naphtali".

Numbers 34:29 The "Promised Land" was divided among the princes of the tribes of the "children of Israel".



Numbers 35:1 God did speak to Moses in the plains of Moab by Jordan near Jericho.

Numbers 35:2 God did say "Command the children of Israel, that they give unto the Levites" to Moses. God did say "of the inheritance of their possession cities to dwell in;" to Moses. God did say "and ye shall give also unto the Levites suburbs for the cities round about them." to Moses. The "children of Israel" should give land to the Levites for cities and for suburbs and for livestock.

Numbers 35:3 God did say "And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle," to Moses. God did say "and for their goods, and for all their beasts." to Moses. The Levites should use the suburbs for the livestock and for the goods of the Levites.

Numbers 35:4 God did say "And the suburbs of the cities, which ye shall give unto the Levites," to Moses. God did say "shall reach from the wall of the city and outward a thousand cubits round about." to Moses. The suburbs should measure 1000 cubits from the wall of city in every direction.

Numbers 35:5 God did say "And ye shall measure from without the city on the east side two thousand cubits," to Moses. God did say "and on the south side two thousand cubits, and on the west side two thousand cubits," to Moses. God did say "and on the north side two thousand cubits; and the city shall be in the midst:" to Moses. God did say "this shall be to them the suburbs of the cities." to Moses. The suburbs should form a square that should measure 2000 cubits on each side with the city in the middle.

Numbers 35:6 God did say "And among the cities which ye shall give unto the Levites there shall be six cities for refuge," to Moses. God did say "which ye shall appoint for the manslayer, that he may flee thither:" to Moses. God did say "and to them ye shall add forty and two cities." to Moses. The Levites would receive 42 cities. A "city of refuge" is a city for a person that is seeking asylum after killing another. The Levites would receive 6 cities of refuge. If a person did kill another then the person may flee to a "city of refuge" to escape immediate reprisal.

Numbers 35:7 God did say "So all the cities which ye shall give to the Levites shall be forty and eight cities:" to Moses. God did say "them shall ye give with their suburbs." to Moses. The "children of Israel" would give 48 cities with suburbs to the Levites.

Numbers 35:8 God did say "And the cities which ye shall give shall be of the possession of the children of Israel:" to Moses. God did say "from them that have many ye shall give many; but from them that have few ye shall give few:" to Moses. God did say "every one shall give of his cities unto the Levites according to his inheritance which he inheriteth." to Moses. The cities should be in the possession of the "children of Israel" before the cities are given to the Levites.

Numbers 35:9 God did speak to Moses.

Numbers 35:10 God did say "Speak unto the children of Israel, and say unto them," to Moses. God did say "When ye be come over Jordan into the land of Canaan;" to Moses.

Numbers 35:11 God did say "Then ye shall appoint you cities to be cities of refuge for you;" to Moses. God did say "that the slayer may flee thither, which killeth any person at unawares." to Moses. The "children of Israel" should appoint cities of refuge after crossing the "Jordan River" into the "Promised Land".

Numbers 35:12 God did say "And they shall be unto you cities for refuge from the avenger;" to Moses. God did say "that the manslayer die not, until he stand before the congregation in

judgment." to Moses. The accuser can stand before the congregation in judgment in the city of refuge in safety from the avenger.

Numbers 35:13 God did say "And of these cities which ye shall give six cities shall ye have for refuge." to Moses. The "children of Israel" should appoint 6 cities of refuge.

Numbers 35:14 God did say "Ye shall give three cities on this side Jordan," to Moses. God did say "and three cities shall ye give in the land of Canaan, which shall be cities of refuge." to Moses. The "children of Israel" should appoint 3 cities of refuge west of the "Jordan River" in the land of Canaan. The "children of Israel" should appoint 3 cities of refuge east of the "Jordan River".

Numbers 35:15 God did say "These six cities shall be a refuge, both for the children of Israel," to Moses. God did say "and for the stranger, and for the sojourner among them:" to Moses. God did say "that every one that killeth any person unawares may flee thither." to Moses. The "city of refuge" is a refuge for the "children of Israel". The "city of refuge" is a refuge for the foreigners. The "city of refuge" is a refuge for anyone that does live among the "children of Israel".

Numbers 35:16 God did say "And if he smite him with an instrument of iron, so that he die, he is a murderer:" to Moses. God did say "the murderer shall surely be put to death." to Moses. If a person does kill another with an instrument of iron then the person will be put to death.

Numbers 35:17 God did say "And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer:" to Moses. God did say "the murderer shall surely be put to death." to Moses. If a person does kill another with a throwing stone then the person will be put to death.

Numbers 35:18 God did say "Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer:" to Moses. God did say "the murderer shall surely be put to death." to Moses. If a person does kill another with an hand weapon of wood then the person will be put to death.

Numbers 35:19 God did say "The revenger of blood himself shall slay the murderer:" to Moses. God did say "when he meeteth him, he shall slay him." to Moses. An avenger is the closest relative of a victim of murder. The murderer will be put to death by the avenger.

Numbers 35:20 God did say "But if he thrust him of hatred, or hurl at him by laying of wait, that he die;" to Moses. If a person does kill another out of malice then the person will be put to death.

Numbers 35:21 God did say "Or in enmity smite him with his hand, that he die:" to Moses. God did say "he that smote him shall surely be put to death;" to Moses. God did say "for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him." to Moses. If a person does kill another out of malice then the person will be put to death by the avenger.

Numbers 35:22 God did say "But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait," to Moses.

Numbers 35:23 God did say "Or with any stone, wherewith a man may die, seeing him not," to Moses. God did say "and cast it upon him, that he die, and was not his enemy, neither sought his harm:" to Moses.

Numbers 35:24 God did say "Then the congregation shall judge between the slayer and the revenger of blood" to Moses. God did say "according to these judgments:" to Moses. If a person does kill another by accident then the congregation will judge between the person and the avenger.

Numbers 35:25 God did say "And the congregation shall deliver the slayer out of the hand of the revenger of blood," to Moses. God did say "and the congregation shall restore him to the city of his refuge, whither he was fled:" to Moses. God did say "and he shall abide in it unto the death of the high priest, which was anointed with the holy oil." to Moses. If a person does kill another by accident and the person was found to be innocent then the person must remain in the city of refuge until the death of the high priest.

Numbers 35:26 God did say "But if the slayer shall at any time come without the border of the city of his refuge," to Moses. God did say "whither he was fled;" to Moses.

Numbers 35:27 God did say "And the revenger of blood find him without the borders of the city of his refuge," to Moses. God did say "and the revenger of blood kill the slayer; he shall not be guilty of blood:" to Moses. If a person does abide within a city of refuge and the person does leave the city and the person is caught by the avenger then the avenger can slay the person.

Numbers 35:28 God did say "Because he should have remained in the city of his refuge until the death of the high priest:" to Moses. God did say "but after the death of the high priest the slayer shall return into the land of his possession." to Moses. A person can return to the home of the person after the death of the high priest in a city of refuge.

Numbers 35:29 God did say "So these things shall be for a statute of judgment" to Moses. God did say "unto you throughout your generations in all your dwellings." to Moses.

Numbers 35:30 God did say "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses:" to Moses. God did say "but one witness shall not testify against any person to cause him to die." to Moses. A murderer can be put to death on the testimony of witnesses. If a murderer does have only 1 witness then the murderer can not be put to death.

Numbers 35:31 God did say "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death:" to Moses. God did say "but he shall be surely put to death." to Moses. A ransom can not be accepted for the life of a murderer.

Numbers 35:32 God did say "And ye shall take no satisfaction for him that is fled to the city of his refuge," to Moses. God did say "that he should come again to dwell in the land, until the

death of the priest." to Moses. A ransom can not be accepted for the life of a person outside of a city of refuge before the death of the high priest.

Numbers 35:33 God did say "So ye shall not pollute the land wherein ye are: for blood it defileth the land:" to Moses. God did say "and the land cannot be cleansed of the blood that is shed therein," to Moses. God did say "but by the blood of him that shed it." to Moses. Blood does pollute and defile the land. The land must be cleansed with the blood of the person that did defile the land.

Numbers 35:34 God did say "Defile not therefore the land which ye shall inhabit, wherein I dwell:" to Moses. God did say "for I the LORD dwell among the children of Israel." to Moses. The a person should not defile the land that God does dwell.



Numbers 36:1 Moses was approached by the fathers of the families of the children of Gilead. The fathers did speak with Moses and the with the princes of the children of Israel.

Numbers 36:2 The fathers did say "The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel:". The fathers did say "and my lord was commanded by the LORD". The fathers did say "to give the inheritance of Zelophehad our brother unto his daughters.".

Numbers 36:3 The fathers did say "And if they be married to any of the sons of the other tribes of the children of Israel,". The fathers did say "then shall their inheritance be taken from the inheritance of our fathers,". The fathers did say "and shall be put to the inheritance of the tribe whereunto they are received:". The fathers did say "so shall it be taken from the lot of our inheritance.".

Numbers 36:4 The fathers did say "And when the jubile of the children of Israel shall be,". The fathers did say "then shall their inheritance be put unto the inheritance of the tribe whereunto they are received:". The fathers did say "so shall their inheritance be taken away from the inheritance of the tribe of our fathers.".

Numbers 36:5 Moses did say "The tribe of the sons of Joseph hath said well." to the "children of Israel".

Numbers 36:6 Moses did say "This is the thing which the LORD doth command concerning the daughters of Zelophehad,". Moses did say "saying, Let them marry to whom they think best;". Moses did say "only to the family of the tribe of their father shall they marry.".

Numbers 36:7 Moses did say "So shall not the inheritance of the children of Israel remove from tribe to tribe:". Moses did say "for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.". The inheritance shall not move from tribe to tribe.

Numbers 36:8 Moses did say "And every daughter, that possesseth an inheritance in any tribe of the children of Israel,". Moses did say "shall be wife unto one of the family of the tribe of her father,". Moses did say "that the children of Israel may enjoy every man the inheritance of his fathers.". A woman must marry within the tribe to keep the inheritance within the tribe.

Numbers 36:9 Moses did say "Neither shall the inheritance remove from one tribe to another tribe;". Moses did say "but every one of the tribes of the children of Israel shall keep himself to his own inheritance.".

Numbers 36:10 The daughters did obey Moses.

Numbers 36:11 Mahlah was a daughter of Zelophehad. Tirzah was a daughter of Zelophehad. Hoglah was a daughter of Zelophehad. Milcah was a daughter of Zelophehad. Noah was a daughter of Zelophehad. Mahlah did marry a cousin within the daughter's tribe. Tirzah did marry a cousin within the daughter's tribe. Hoglah did marry a cousin within the daughter's tribe. Milcah did marry a cousin within the daughter's tribe. Noah did marry a cousin within the daughter's tribe.

Numbers 36:12 The daughters did marry into the families of the sons of Manasseh.

Numbers 36:13 God did tell Moses to give the commandments and judgments to the children of Israel in the plains of Moab by Jordan near Jericho.



Deuteronomy



Deuteronomy 1:1 Moses did speak to the children of Israel on the east side of the Jordan River in the wilderness in the plain against the Red sea. Moses did speak to the children of Israel between Paran and Tophel. Moses did speak to the children of Israel between Paran and Laban. Moses did speak to the children of Israel between Paran and Hazereth. Moses did speak to the children of Israel between Paran and Dizahab.

Deuteronomy 1:2 A journey does measure 11 days from Horeb by the way of mount Seir to Kadeshbarnea.

Deuteronomy 1:3 Moses did give the commandments from God to the "children of Israel" on the fortieth year in the eleventh month on the first day of the month.

Deuteronomy 1:4 Sihon was the king of the Amorites in Heshbon. Og was the king of Bashan at Astaroth in Edrei. Sihon was slain by Israel. Og was slain by Israel.

Deuteronomy 1:5 Moses did declare the law in the land of Moab on the east side of the Jordan River. Moses did recount the recent history of the "children of Israel" since leaving the land of Egypt.

Deuteronomy 1:6 Moses did say "The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:" to Israel.

Deuteronomy 1:7 Moses did say "Turn you, and take your journey, and go to the mount of the Amorites," to Israel. Moses did say "and unto all the places nigh thereunto, in the plain, in the hills, and in the vale," to Israel. Moses did say "and in the south, and by the sea side, to the land of the Canaanites," to Israel. Moses did say "and unto Lebanon, unto the great river, the river Euphrates." to Israel.

Deuteronomy 1:8 Moses did say "Behold, I have set the land before you:" to Israel. Moses did say "go in and possess the land which the LORD swore unto your fathers," to Israel. Moses did say "Abraham, Isaac, and Jacob, to give unto them and to their seed after them." to Israel.

Deuteronomy 1:9 Moses did say "And I spake unto you at that time, saying, I am not able to bear you myself alone:" to Israel.

Deuteronomy 1:10 Moses did say "The LORD your God hath multiplied you, and, behold," to Israel. Moses did say "ye are this day as the stars of heaven for multitude." to Israel.

Deuteronomy 1:11 Moses did say "The LORD God of your fathers make you a thousand times so many more as ye are," to Israel. Moses did say "and bless you, as he hath promised you!" to Israel.

Deuteronomy 1:12 Moses did say "How can I myself alone bear your cumbrance, and your burden, and your strife?" to Israel.

Deuteronomy 1:13 Moses did say "Take you wise men, and understanding, and known among your tribes," to Israel. Moses did say "and I will make them rulers over you." to Israel.

Deuteronomy 1:14 Moses did say "And ye answered me, and said, The thing which thou hast spoken is good for us to do." to Israel.

Deuteronomy 1:15 Moses did say "So I took the chief of your tribes, wise men, and known, and made them heads over you," to Israel. Moses did say "captains over thousands, and captains over hundreds, and captains over fifties," to Israel. Moses did say "and captains over tens, and officers among your tribes." to Israel.

Deuteronomy 1:16 Moses did say "And I charged your judges at that time, saying, Hear the causes between your brethren," to Israel. Moses did say "and judge righteously between every man and his brother, and the stranger that is with him." to Israel.

Deuteronomy 1:17 Moses did say "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great;" to Israel. Moses did say "ye shall not be afraid of the face of man; for the judgment is God's:" to Israel. Moses did say "and the cause that is too hard for you, bring it unto me, and I will hear it." to Israel.

Deuteronomy 1:18 Moses did say "And I commanded you at that time all the things which ye should do." to Israel.

Deuteronomy 1:19 Moses did say "And when we departed from Horeb, we went through all that great and terrible wilderness," to Israel. Moses did say "which ye saw by the way of the mountain of the Amorites," to Israel. Moses did say "as the LORD our God commanded us; and we came to Kadeshbarnea." to Israel.

Deuteronomy 1:20 Moses did say "And I said unto you, Ye are come unto the mountain of the Amorites," to Israel. Moses did say "which the LORD our God doth give unto us." to Israel.

Deuteronomy 1:21 Moses did say "Behold, the LORD thy God hath set the land before thee: go up and possess it," to Israel. Moses did say "as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged." to Israel.

Deuteronomy 1:22 Moses did say "And ye came near unto me every one of you, and said, We will send men before us," to Israel. Moses did say "and they shall search us out the land, and bring us word again by what way we must go up," to Israel. Moses did say "and into what cities we shall come." to Israel.

Deuteronomy 1:23 Moses did say "And the saying pleased me well: and I took twelve men of you, one of a tribe:" to Israel.

Deuteronomy 1:24 Moses did say "And they turned and went up into the mountain," to Israel. Moses did say "and came unto the valley of Eshcol, and searched it out." to Israel.

Deuteronomy 1:25 Moses did say "And they took of the fruit of the land in their hands, and brought it down unto us," to Israel. Moses did say "and brought us word again, and said, It is a good land which the LORD our God doth give us." to Israel.

Deuteronomy 1:26 Moses did say "Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:" to Israel.

Deuteronomy 1:27 Moses did say "And ye murmured in your tents, and said, Because the LORD hated us," to Israel. Moses did say "he hath brought us forth out of the land of Egypt," to Israel. Moses did say "to deliver us into the hand of the Amorites, to destroy us." to Israel.

Deuteronomy 1:28 Moses did say "Whither shall we go up? our brethren have discouraged our heart," to Israel. Moses did say "saying, The people is greater and taller than we; the cities are great and walled up to heaven;" to Israel. Moses did say "and moreover we have seen the sons of the Anakims there." to Israel.

Deuteronomy 1:29 Moses did say "Then I said unto you, Dread not, neither be afraid of them." to Israel.

Deuteronomy 1:30 Moses did say "The LORD your God which goeth before you, he shall fight for you," to Israel. Moses did say "according to all that he did for you in Egypt before your eyes;" to Israel.

Deuteronomy 1:31 Moses did say "And in the wilderness, where thou hast seen how that the LORD thy God bare thee," to Israel. Moses did say "as a man doth bear his son, in all the way that ye went, until ye came into this place." to Israel.

Deuteronomy 1:32 Moses did say "Yet in this thing ye did not believe the LORD your God," to Israel.

Deuteronomy 1:33 Moses did say "Who went in the way before you, to search you out a place to pitch your tents in," to Israel. Moses did say "in fire by night, to shew you by what way ye should go, and in a cloud by day." to Israel.

Deuteronomy 1:34 Moses did say "And the LORD heard the voice of your words, and was wroth, and sware, saying," to Israel.

Deuteronomy 1:35 Moses did say "Surely there shall not one of these men of this evil generation see that good land," to Israel. Moses did say "which I sware to give unto your fathers." to Israel.

Deuteronomy 1:36 Moses did say "Save Caleb the son of Jephunneh;" to Israel. Moses did say "he shall see it, and to him will I give the land that he hath trodden upon," to Israel. Moses did say "and to his children, because he hath wholly followed the LORD." to Israel.

Deuteronomy 1:37 Moses did say "Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither." to Israel.

Deuteronomy 1:38 Moses did say "But Joshua the son of Nun, which standeth before thee, he shall go in thither:" to Israel. Moses did say "encourage him: for he shall cause Israel to inherit it." to Israel.

Deuteronomy 1:39 Moses did say "Moreover your little ones, which ye said should be a prey, and your children," to Israel. Moses did say "which in that day had no knowledge between good and evil," to Israel. Moses did say "they shall go in thither, and unto them will I give it, and they shall possess it." to Israel.

Deuteronomy 1:40 Moses did say "But as for you, turn you, and take your journey into the wilderness by the way of the Red sea." to Israel.

Deuteronomy 1:41 Moses did say "Then ye answered and said unto me, We have sinned against the LORD," to Israel. Moses did say "we will go up and fight, according to all that the LORD our God commanded us." to Israel. Moses did say "And when ye had girded on every man his weapons of war, ye were ready to go up into the hill." to Israel.

Deuteronomy 1:42 Moses did say "And the LORD said unto me, Say unto them. Go not up, neither fight;" to Israel. Moses did say "for I am not among you; lest ye be smitten before your enemies." to Israel.

Deuteronomy 1:43 Moses did say "So I spake unto you; and ye would not hear," to Israel. Moses did say "but rebelled against the commandment of the LORD, and went presumptuously up into the hill." to Israel.

Deuteronomy 1:44 Moses did say "And the Amorites, which dwelt in that mountain, came out against you," to Israel. Moses did say "and chased you, as bees do, and destroyed you in Seir, even unto Hormah." to Israel.

Deuteronomy 1:45 Moses did say "And ye returned and wept before the LORD;" to Israel. Moses did say "but the LORD would not hearken to your voice, nor give ear unto you." to Israel.

Deuteronomy 1:46 Moses did say "So ye abode in Kadesh many days, according unto the days that ye abode there." to Israel.



Deuteronomy 2:1 Moses did say "Then we turned, and took our journey into the wilderness by the way of the Red sea," to Israel. Moses did say "as the LORD spake unto me: and we compassed mount Seir many days." to Israel.

Deuteronomy 2:2 Moses did say "And the LORD spake unto me, saying," to Israel.

Deuteronomy 2:3 Moses did say "Ye have compassed this mountain long enough: turn you northward." to Israel.

Deuteronomy 2:4 Moses did say "And command thou the people," to Israel. Moses did say "saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir;" to Israel. Moses did say "and they shall be afraid of you: take ye good heed unto yourselves therefore:" to Israel. The "children of Esau" were descendents of Esau. The "children of Esau" were distant relatives of the "children of Israel". The "children of Esau" did live in Seir. God did tell Israel to pass through the coast of the "children of Esau". The "children of Esau" were afraid of the "children of Israel".

Deuteronomy 2:5 Moses did say "Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth;" to Israel. Moses did say "because I have given mount Seir unto Esau for a possession." to Israel. God did not want the "children of Israel" to provoke the "children of Esau" to war. God did give "mount Seir" to the "children of Esau" as an inheritance.

Deuteronomy 2:6 Moses did say "Ye shall buy meat of them for money, that ye may eat;" to Israel. Moses did say "and ye shall also buy water of them for money, that ye may drink." to Israel. God did allow the "children of Israel" to purchase sustenance from the "children of Esau".

Deuteronomy 2:7 Moses did say "For the LORD thy God hath blessed thee in all the works of thy hand:" to Israel. Moses did say "he knoweth thy walking through this great wilderness:" to Israel. Moses did say "these forty years the LORD thy God hath been with thee; thou hast lacked nothing." to Israel. God did watch over the "children of Israel" during the 40 years in the wilderness.

Deuteronomy 2:8 Moses did say "And when we passed by from our brethren the children of Esau, which dwelt in Seir," to Israel. Moses did say "through the way of the plain from Elath, and from Eziongaber," to Israel. Moses did say "we turned and passed by the way of the wilderness of Moab." to Israel. The "children of Israel" did pass the "children of Esau" through the plain from Elath and from Eziongaber. The "children of Israel" did journey through the wilderness of Moab.

Deuteronomy 2:9 Moses did say "And the LORD said unto me, Distress not the Moabites, neither contend with them in battle;" to Israel. Moses did say "for I will not give thee of their land for a possession;" to Israel. Moses did say "because I have given Ar unto the children of Lot for a possession." to Israel. The Moabites were descendents of Lot. The "children of Lot" were descendents of Lot. The "children of Lot" were distant relatives of the "children of Israel". The "children of Lot" did live in the land of Ar. God did not want the "children of Israel" to provoke the Moabites to war. God did give the land of Ar to the "children of Lot" as an inheritance.

Deuteronomy 2:10 Moses did say "The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;" to Israel. The Rephaim were giant people. The Anakim were a tall people. The Emims did live in Ar in the past. The Emims were Rephaim. The Emims were numerous. The Emims were tall as the Anakims.

Deuteronomy 2:11 Moses did say "Which also were accounted giants, as the Anakims; but the Moabites called them Emims." to Israel.

Deuteronomy 2:12 Moses did say "The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them," to Israel. Moses did say "when they had destroyed them from before them, and dwelt in their stead;" to Israel. Moses did say "as Israel did unto the land of his possession, which the LORD gave unto them." to Israel. The Horims did live in Seir in the past. The Horims was a group of people that did live in Seir in the past. The "children of Esau" did destroy the Horims.

Deuteronomy 2:13 Moses did say "Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered." to Israel. The "children of Israel" did pass over the brook of Zered.

Deuteronomy 2:14 Moses did say "And the space in which we came from Kadeshbarnea," to Israel. Moses did say "until we were come over the brook Zered, was thirty and eight years;" to Israel. Moses did say "until all the generation of the men of war were wasted out from among the host," to Israel. Moses did say "as the LORD sware unto them." to Israel. The "children of Israel" did journey from Kadeshbarnea to the brook of Zered for 38 years.

Deuteronomy 2:15 Moses did say "For indeed the hand of the LORD was against them," to Israel. Moses did say "to destroy them from among the host, until they were consumed." to Israel.

Deuteronomy 2:16 Moses did say "So it came to pass, when all the men of war were consumed and dead from among the people," to Israel. The "children of Israel" did lose the original population.

Deuteronomy 2:17 Moses did say "That the LORD spake unto me, saying," to Israel.

Deuteronomy 2:18 Moses did say "Thou art to pass over through Ar, the coast of Moab, this day:" to Israel. God did tell the "children of Israel" to journey through Ar.

Deuteronomy 2:19 Moses did say "And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them:" to Israel. Moses did say "for I will not give thee of the land of the children of Ammon any possession;" to Israel. Moses did say "because I have given it unto the children of Lot for a possession." to Israel. The "children of Ammon" were descendents of Lot. The "children of Ammon" were distant relatives of the "children of Israel". The "children of Ammon" did live in the land of Ar. God did not want the "children of Israel" to provoke the "children of Ammon" to war. God did give the land of Ar to the "children of Lot" as an inheritance.

Deuteronomy 2:20 Moses did say "That also was accounted a land of giants: giants dwelt therein in old time;" to Israel. Moses did say "and the Ammonites call them Zamzummims;" to Israel. The Zamzummims were Rephaim. The Zamzummims did inhabit the land of Ar in the past.

Deuteronomy 2:21 Moses did say "A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them;" to Israel. Moses did say "and they succeeded them, and dwelt in their stead:" to Israel. The Zamzummims were tall as the Anakites. The Zamzummims were numerous. God did destroy the Zamzummims. The "children of Ammon" did settle the land after the destruction of the Zamzummims.

Deuteronomy 2:22 Moses did say "As he did to the children of Esau, which dwelt in Seir," to Israel. Moses did say "when he destroyed the Horims from before them;" to Israel. Moses did say "and they succeeded them, and dwelt in their stead even unto this day:" to Israel.

Deuteronomy 2:23 Moses did say "And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims," to Israel. Moses did say "which came forth out of Caphtor, destroyed them, and dwelt in their stead." to Israel. The Avims was a group of people that did live from Hazerim to Azzah. The Caphtorims was a group of people that did live in Caphtor. The Caphtorims did destroy the Avims. The Caphtorims did settle in the land of the Avims.

Deuteronomy 2:24 Moses did say "Rise ye up, take your journey, and pass over the river Arnon:" to Israel. Moses did say "behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land:" to Israel. Moses did say "begin to possess it, and contend with him in battle." to Israel. God did tell the "children of Israel" to engage in war with the Amorites.

Deuteronomy 2:25 Moses did say "This day will I begin to put the dread of thee and the fear of thee" to Israel. Moses did say "upon the nations that are under the whole heaven," to Israel. Moses did say "who shall hear report of thee, and shall tremble, and be in anguish because of thee." to Israel.

Deuteronomy 2:26 Moses did say "And I sent messengers out of the wilderness of Kedemoth" to Israel. Moses did say "unto Sihon king of Heshbon with words of peace, saying," to Israel.

Deuteronomy 2:27 Moses did say "Let me pass through thy land: I will go along by the high way," to Israel. Moses did say "I will neither turn unto the right hand nor to the left." to Israel.

Deuteronomy 2:28 Moses did say "Thou shalt sell me meat for money, that I may eat;" to Israel. Moses did say "and give me water for money, that I may drink: only I will pass through on my feet;" to Israel.

Deuteronomy 2:29 Moses did say "As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;" to Israel. Moses did say "until I shall pass over Jordan into the land which the LORD our God giveth us." to Israel.

Deuteronomy 2:30 Moses did say "But Sihon king of Heshbon would not let us pass by him:" to Israel. Moses did say "for the LORD thy God hardened his spirit, and made his heart obstinate," to Israel. Moses did say "that he might deliver him into thy hand, as appeareth this day." to Israel.

Deuteronomy 2:31 Moses did say "And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee:" to Israel. Moses did say "begin to possess, that thou mayest inherit his land." to Israel.

Deuteronomy 2:32 Moses did say "Then Sihon came out against us, he and all his people, to fight at Jahaz." to Israel.

Deuteronomy 2:33 Moses did say "And the LORD our God delivered him before us; and we smote him, and his sons, and all his people." to Israel.

Deuteronomy 2:34 Moses did say "And we took all his cities at that time," to Israel. Moses did say "and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:" to Israel.

Deuteronomy 2:35 Moses did say "Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took." to Israel.

Deuteronomy 2:36 Moses did say "From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river," to Israel. Moses did say "even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:" to Israel.

Deuteronomy 2:37 Moses did say "Only unto the land of the children of Ammon thou camest not," to Israel. Moses did say "nor unto any place of the river Jabbok, nor unto the cities in the mountains," to Israel. Moses did say "nor unto whatsoever the LORD our God forbad us." to Israel.



Deuteronomy 3:1 Moses did say "Then we turned, and went up the way to Bashan:" to Israel. Moses did say "and Og the king of Bashan came out against us, he and all his people, to battle at

Edrei." to Israel. Og was the king of Bashan. The "children of Israel" did meet Og in battle at Edrei.

Deuteronomy 3:2 Moses did say "And the LORD said unto me, Fear him not: for I will deliver him," to Israel. Moses did say "and all his people, and his land, into thy hand;" to Israel. Moses did say "and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon." to Israel. God did cause the destruction of Sihon. God would cause the destruction of Og. The "children of Israel" should not fear Og.

Deuteronomy 3:3 Moses did say "So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people:" to Israel. Moses did say "and we smote him until none was left to him remaining." to Israel. The "children of Israel" did destroy the armies of Og.

Deuteronomy 3:4 Moses did say "And we took all his cities at that time, there was not a city which we took not from them," to Israel. Moses did say "threescore cities, all the region of Argob, the kingdom of Og in Bashan." to Israel. The "children of Israel" did capture 60 cities in Bashan. The "children of Israel" did capture the region of Argob.

Deuteronomy 3:5 Moses did say "All these cities were fenced with high walls, gates, and bars; beside unwallled towns a great many." to Israel. Bashan did have cities with high walls and with gates and with bars. Bashan did have many towns without walls.

Deuteronomy 3:6 Moses did say "And we utterly destroyed them, as we did unto Sihon king of Heshbon," to Israel. Moses did say "utterly destroying the men, women, and children, of every city." to Israel. The "children of Israel" did destroy the cities and the towns in the kingdom of Og in Bashan. The "children of Israel" did kill the men and the women and the children in every city in the kingdom of Og in Bashan.

Deuteronomy 3:7 Moses did say "But all the cattle, and the spoil of the cities, we took for a prey to ourselves." to Israel. The "children of Israel" did acquire the cattle and spoil from the cities of Bashan.

Deuteronomy 3:8 Moses did say "And we took at that time out of the hand of the two kings of the Amorites" to Israel. Moses did say "the land that was on this side Jordan, from the river of Arnon unto mount Hermon;" to Israel. The "children of Israel" did acquire the land after war with the Amorites on the east of the "Jordan River". "Mount Hermon" was a mountain. The "children of Israel" did acquire the land from the river of Arnon until "mount Hermon".

Deuteronomy 3:9 "Mount Hermon" was also known as Sirion by the Sidonians. "Mount Hermon" was also known as Shenir by the Amorites.

Deuteronomy 3:10 Moses did say "All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei," to Israel. Moses did say "cities of the kingdom of Og in Bashan." to Israel. The "children of Israel" did capture the cities of the the plain. The "children of Israel" did capture Gilead. The "children of Israel" did capture Bashan from Salchah to Edrei.

Deuteronomy 3:11 Moses did say "For only Og king of Bashan remained of the remnant of giants;" to Israel. Moses did say "behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon?" to Israel. Moses did say "nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." to Israel. Og was the last of the Rephaim. Og did have a bed of iron. The bed did measure 9 cubits in length. The bed did measure 4 cubits in width.

Deuteronomy 3:12 Moses did say "And this land, which we possessed at that time, from Aroer, which is by the river Arnon," to Israel. Moses did say "and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites." to Israel.

Deuteronomy 3:13 Moses did say "And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh;" to Israel. Moses did say "all the region of Argob, with all Bashan, which was called the land of giants." to Israel.

Deuteronomy 3:14 Moses did say "Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi;" to Israel. Moses did say "and called them after his own name, Bashanhavothjair, unto this day."

Deuteronomy 3:15 Moses did say "And I gave Gilead unto Machir." to Israel.

Deuteronomy 3:16 Moses did say "And unto the Reubenites and unto the Gadites I gave from Gilead" to Israel. Moses did say "even unto the river Arnon half the valley, and the border even unto the river Jabbok," to Israel. Moses did say "which is the border of the children of Ammon;" to Israel. The "tribe of Reuben" was given Gilead. Gilead did extend to the "Arnon river" and to the "Jabbok river". The "Jabbok river" did form a border with the Ammonites.

Deuteronomy 3:17 Moses did say "The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain," to Israel. Moses did say "even the salt sea, under Ashdodpishgah eastward." to Israel. The "tribe of Reuben" was given Arabah with the "Jordan River" as the western border from Chinnereth to the "Salt Sea".

Deuteronomy 3:18 Moses did say "And I commanded you at that time, saying, The LORD your God hath given you this land to possess it:" to Israel. Moses did say "ye shall pass over armed before your brethren the children of Israel, all that are meet for the war." to Israel.

Deuteronomy 3:19 Moses did say "But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,)" to Israel. Moses did say "shall abide in your cities which I have given you;" to Israel.

Deuteronomy 3:20 Moses did say "Until the LORD have given rest unto your brethren, as well as unto you," to Israel. Moses did say "and until they also possess the land which the LORD your God hath given them beyond Jordan:" to Israel. Moses did say "and then shall ye return every man unto his possession, which I have given you." to Israel.

Deuteronomy 3:21 Moses did say "And I commanded Joshua at that time, saying," to Israel. Moses did say "Thine eyes have seen all that the LORD your God hath done unto these two kings:" to Israel. Moses did say "so shall the LORD do unto all the kingdoms whither thou passest." to Israel.

Deuteronomy 3:22 Moses did say "Ye shall not fear them: for the LORD your God he shall fight for you." to Israel.

Deuteronomy 3:23 Moses did say "And I besought the LORD at that time, saying," to Israel.

Deuteronomy 3:24 Moses did say "O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand:" to Israel. Moses did say "for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?" to Israel.

Deuteronomy 3:25 Moses did say "I pray thee, let me go over, and see the good land that is beyond Jordan," to Israel. Moses did say "that goodly mountain, and Lebanon." to Israel. Moses did appeal to God to allow Moses to enter the "Promised Land".

Deuteronomy 3:26 Moses did say "But the LORD was wroth with me for your sakes, and would not hear me:" to Israel. Moses did say "and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter." to Israel.

Deuteronomy 3:27 Moses did say "Get thee up into the top of Pisgah, and lift up thine eyes" to Israel. Moses did say "westward, and northward, and southward, and eastward, and behold it with thine eyes:" to Israel. Moses did say "for thou shalt not go over this Jordan." to Israel. God did tell Moses to view the "Promised Land" from the top of Pisgah. God would not allow Moses to cross the "Jordan River" into the "Promised Land".

Deuteronomy 3:28 Moses did say "But charge Joshua, and encourage him, and strengthen him:" to Israel. Moses did say "for he shall go over before this people," to Israel. Moses did say "and he shall cause them to inherit the land which thou shalt see." to Israel. God did want Joshua to lead the "children of Israel" into the "Promised Land".

Deuteronomy 3:29 Moses did say "So we abode in the valley over against Bethpeor." to Israel. The "children of Israel" did abide in the valley against Bethpeor before crossing the "Jordan River".



Deuteronomy 4:1 Moses did say "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you," to Israel. Moses did say "for to do them, that ye may live," to Israel. Moses did say "and go in and possess the land which the LORD God of your fathers giveth you." to Israel.

Deuteronomy 4:2 Moses did say "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," to Israel. Moses did say "that ye may keep the commandments of the LORD your God which I command you." to Israel. The "children of Israel" should not add to the commandments from God. The "children of Israel" should obey the commandments from God.

Deuteronomy 4:3 Moses did say "Your eyes have seen what the LORD did because of Baalpeor:" to Israel. Moses did say "for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you." to Israel.

Deuteronomy 4:4 Moses did say "But ye that did cleave unto the LORD your God are alive every one of you this day." to Israel.

Deuteronomy 4:5 Moses did say "Behold, I have taught you statutes and judgments, even as the LORD my God commanded me," to Israel. Moses did say "that ye should do so in the land whither ye go to possess it." to Israel.

Deuteronomy 4:6 Moses did say "Keep therefore and do them;" to Israel. Moses did say "for this is your wisdom and your understanding in the sight of the nations," to Israel. Moses did say "which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." to Israel. The "children of Israel" should obey the commandments from God for all to see.

Deuteronomy 4:7 Moses did say "For what nation is there so great, who hath God so nigh unto them," to Israel. Moses did say "as the LORD our God is in all things that we call upon him for?" to Israel.

Deuteronomy 4:8 Moses did say "And what nation is there so great, that hath statutes and judgments so righteous as all this law," to Israel. Moses did say "which I set before you this day?" to Israel.

Deuteronomy 4:9 Moses did say "Only take heed to thyself, and keep thy soul diligently," to Israel. Moses did say "lest thou forget the things which thine eyes have seen," to Israel. Moses did say "and lest they depart from thy heart all the days of thy life:" to Israel. Moses did say "but teach them thy sons, and thy sons' sons;" to Israel. The "children of Israel" should teach the commandments from God for posterity.

Deuteronomy 4:10 Moses did say "Specially the day that thou stoodest before the LORD thy God in Horeb," to Israel. Moses did say "when the LORD said unto me, Gather me the people together," to Israel. Moses did say "and I will make them hear my words," to Israel. Moses did say "that they may learn to fear me all the days that they shall live upon the earth," to Israel. Moses did say "and that they may teach their children." to Israel.

Deuteronomy 4:11 Moses did say "And ye came near and stood under the mountain;" to Israel. Moses did say "and the mountain burned with fire unto the midst of heaven, with darkness,

clouds, and thick darkness." to Israel. The "children of Israel" did witness the fire on the mountain.

Deuteronomy 4:12 Moses did say "And the LORD spake unto you out of the midst of the fire:" to Israel. Moses did say "ye heard the voice of the words, but saw no similitude; only ye heard a voice." to Israel. The "children of Israel" did hear the voice of God. The "children of Israel" did not see the face of God.

Deuteronomy 4:13 Moses did say "And he declared unto you his covenant, which he commanded you to perform," to Israel. Moses did say "even ten commandments; and he wrote them upon two tables of stone." to Israel. God did write the "ten commandments" on 2 tablets of stone.

Deuteronomy 4:14 Moses did say "And the LORD commanded me at that time to teach you statutes and judgments," to Israel. Moses did say "that ye might do them in the land whither ye go over to possess it." to Israel.

Deuteronomy 4:15 Moses did say "Take ye therefore good heed unto yourselves;" to Israel. Moses did say "for ye saw no manner of similitude on the day that the LORD spake unto you" to Israel. Moses did say "in Horeb out of the midst of the fire:" to Israel.

Deuteronomy 4:16 Moses did say "Lest ye corrupt yourselves, and make you a graven image," to Israel. Moses did say "the similitude of any figure, the likeness of male or female," to Israel. The "children of Israel" should not make graven images for worship.

Deuteronomy 4:17 Moses did say "The likeness of any beast that is on the earth," to Israel. Moses did say "the likeness of any winged fowl that flieth in the air," to Israel. The "children of Israel" should not make graven images of any beast. The "children of Israel" should not make graven images of any fowl.

Deuteronomy 4:18 Moses did say "The likeness of any thing that creepeth on the ground," to Israel. Moses did say "the likeness of any fish that is in the waters beneath the earth:" to Israel. The "children of Israel" should not make graven images of any beast that does slither. The "children of Israel" should not make graven images of any fish.

Deuteronomy 4:19 Moses did say "And lest thou lift up thine eyes unto heaven," to Israel. Moses did say "and when thou seest the sun, and the moon, and the stars, even all the host of heaven," to Israel. Moses did say "shouldest be driven to worship them, and serve them," to Israel. Moses did say "which the LORD thy God hath divided unto all nations under the whole heaven." to Israel. The "children of Israel" should not worship the sun. The "children of Israel" should not worship the moon. The "children of Israel" should not worship the stars.

Deuteronomy 4:20 Moses did say "But the LORD hath taken you, and brought you forth out of the iron furnace," to Israel. Moses did say "even out of Egypt, to be unto him a people of inheritance, as ye are this day." to Israel. God did bring the "children of Israel" from Egypt as a special people of inheritance.

Deuteronomy 4:21 Moses did say "Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan," to Israel. Moses did say "and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:" to Israel.

Deuteronomy 4:22 Moses did say "But I must die in this land, I must not go over Jordan:" to Israel. Moses did say "but ye shall go over, and possess that good land." to Israel. God did tell Moses that Moses must die outside of the "Promised Land".

Deuteronomy 4:23 Moses did say "Take heed unto yourselves, lest ye forget the covenant of the LORD your God," to Israel. Moses did say "which he made with you, and make you a graven image, or the likeness of any thing," to Israel. Moses did say "which the LORD thy God hath forbidden thee." to Israel.

Deuteronomy 4:24 Moses did say "For the LORD thy God is a consuming fire, even a jealous God." to Israel. God is a consuming fire. God is jealous.

Deuteronomy 4:25 Moses did say "When thou shalt beget children, and children's children, and ye shall have remained long in the land," to Israel. Moses did say "and shall corrupt yourselves, and make a graven image, or the likeness of any thing," to Israel. Moses did say "and shall do evil in the sight of the LORD thy God, to provoke him to anger:" to Israel.

Deuteronomy 4:26 Moses did say "I call heaven and earth to witness against you this day," to Israel. Moses did say "that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it;" to Israel. Moses did say "ye shall not prolong your days upon it, but shall utterly be destroyed." to Israel. If the "children of Israel" do make graven images then God will destroy the evildoers. If the "children of Israel" do evil then God will destroy the evildoers.

Deuteronomy 4:27 Moses did say "And the LORD shall scatter you among the nations," to Israel. Moses did say "and ye shall be left few in number among the heathen, whither the LORD shall lead you." to Israel. If the "children of Israel" do become sinful then God will scatter the "children of Israel" among the nations and among the heathen.

Deuteronomy 4:28 Moses did say "And there ye shall serve gods, the work of men's hands, wood and stone," to Israel. Moses did say "which neither see, nor hear, nor eat, nor smell." to Israel. If the "children of Israel" do become sinful then the "children of Israel" will serve other deities of the creation of the heathen.

Deuteronomy 4:29 Moses did say "But if from thence thou shalt seek the LORD thy God, thou shalt find him," to Israel. Moses did say "if thou seek him with all thy heart and with all thy soul." to Israel. If the "children of Israel" do become sinful and the "children of Israel" do become repentant then God would be found again.

Deuteronomy 4:30 Moses did say "When thou art in tribulation, and all these things are come upon thee, even in the latter days," to Israel. Moses did say "if thou turn to the LORD thy God, and shalt be obedient unto his voice;" to Israel.

Deuteronomy 4:31 Moses did say "(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee," to Israel. Moses did say "nor forget the covenant of thy fathers which he swore unto them," to Israel. If the "children of Israel" do turn to God during trials and during tribulation then God would be merciful and forgiving. If the "children of Israel" do turn to God during trials and during tribulation then God would remember the covenant.

Deuteronomy 4:32 Moses did say "For ask now of the days that are past, which were before thee," to Israel. Moses did say "since the day that God created man upon the earth," to Israel. Moses did say "and ask from the one side of heaven unto the other," to Israel. Moses did say "whether there hath been any such thing as this great thing is, or hath been heard like it?" to Israel.

Deuteronomy 4:33 Moses did say "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" to Israel.

Deuteronomy 4:34 Moses did say "Or hath God assayed to go and take him a nation from the midst of another nation," to Israel. Moses did say "by temptations, by signs, and by wonders, and by war, and by a mighty hand," to Israel. Moses did say "and by a stretched out arm, and by great terrors," to Israel. Moses did say "according to all that the LORD your God did for you in Egypt before your eyes?" to Israel. God did display many miracles to the "children of Israel".

Deuteronomy 4:35 Moses did say "Unto thee it was shewed, that thou mightest know that the LORD he is God;" to Israel. Moses did say "there is none else beside him." to Israel. God is the only one God. The "children of Israel" were given the opportunity to know God.

Deuteronomy 4:36 Moses did say "Out of heaven he made thee to hear his voice, that he might instruct thee:" to Israel. Moses did say "and upon earth he shewed thee his great fire;" to Israel. Moses did say "and thou heardest his words out of the midst of the fire." to Israel.

Deuteronomy 4:37 Moses did say "And because he loved thy fathers, therefore he chose their seed after them," to Israel. Moses did say "and brought thee out in his sight with his mighty power out of Egypt;" to Israel.

Deuteronomy 4:38 Moses did say "To drive out nations from before thee greater and mightier than thou art, to bring thee in," to Israel. Moses did say "to give thee their land for an inheritance, as it is this day." to Israel.

Deuteronomy 4:39 Moses did say "Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above," to Israel. Moses did say "and upon the earth beneath: there is none else." to Israel.

Deuteronomy 4:40 Moses did say "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day," to Israel. Moses did say "that it may go well with thee, and with thy children after thee," to Israel. Moses did say "and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever." to Israel.

Deuteronomy 4:41 Moses did establish 3 cities on the east of the Jordan River as cities of refuge.

Deuteronomy 4:42 The cities would serve as sanctuaries for the accused.

Deuteronomy 4:43 Bezer was a "city of refuge" in the wilderness in the land of the Reubenites. Ramoth was a "city of refuge" in Gilead in the land of the Gadites. Golan was a "city of refuge" in Bashan in the land of the Manassites.

Deuteronomy 4:44 Moses did give the law to the "children of Israel".

Deuteronomy 4:45 Moses did give the testimonies and statutes and judgments to the "children of Israel" after leaving the land of Egypt.

Deuteronomy 4:46 Moses did give his final testimony on the east side of the "Jordan River" near Bethpeor in the land of the Amorites.

Deuteronomy 4:47 The "children of Israel" did take the land on the east of the Jordan River from the Amorites.

Deuteronomy 4:48 The "children of Israel" did take the land from the Amorites from the bank of the Arnon river until Hermon.

Deuteronomy 4:49 The "children of Israel" did take the plains until the "Salt Sea" under the springs of Pisgah.



Deuteronomy 5:1 Moses did say "Hear, O Israel, the statutes and judgments which I speak in your ears this day," to Israel. Moses did say "that ye may learn them, and keep, and do them." to Israel.

Deuteronomy 5:2 Moses did say "The LORD our God made a covenant with us in Horeb." to Israel. God did make a covenant with the "children of Israel" in Horeb.

Deuteronomy 5:3 Moses did say "The LORD made not this covenant with our fathers, but with us, even us," to Israel. Moses did say "who are all of us here alive this day." to Israel. God did make a covenant with the current "children of Israel" in Horeb.

Deuteronomy 5:4 Moses did say "The LORD talked with you face to face in the mount out of the midst of the fire," to Israel. God did speak to the "children of Israel" from the midst of a fire on "mount Horeb".

Deuteronomy 5:5 Moses did say "I stood between the LORD and you at that time, to shew you the word of the LORD:" to Israel. Moses did say "for ye were afraid by reason of the fire, and went not up into the mount saying," to Israel.

Deuteronomy 5:6 Moses did say "I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage." to Israel.

Deuteronomy 5:7 The covenant did contain the "10 commandments of the covenant" from God. "First commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Second commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Third commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Fourth commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Fifth commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Sixth commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Seventh commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Eighth commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Ninth commandment of the covenant" is a commandment in the "10 commandments of the covenant". "Tenth commandment of the covenant" is a commandment in the "10 commandments of the covenant". The "10 commandments of the covenant" is composed of the "first commandment of the covenant". The "10 commandments of the covenant" is composed of the "second commandment of the covenant". The "10 commandments of the covenant" is composed of the "third commandment of the covenant". The "10 commandments of the covenant" is composed of the "fourth commandment of the covenant". The "10 commandments of the covenant" is composed of the "fifth commandment of the covenant". The "10 commandments of the covenant" is composed of the "sixth commandment of the covenant". The "10 commandments of the covenant" is composed of the "seventh commandment of the covenant". The "10 commandments of the covenant" is composed of the "eighth commandment of the covenant". The "10 commandments of the covenant" is composed of the "ninth commandment of the covenant". The "10 commandments of the covenant" is composed of the "tenth commandment of the covenant". Moses did say "Thou shalt have none other gods before me." to Israel. The "first commandment of the covenant" did state that the "children of Israel" should worship God only.

Deuteronomy 5:8 Moses did say "Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above," to Israel. Moses did say "or that is in the earth beneath, or that is in the waters beneath the earth:" to Israel. The "second commandment of the covenant" did state that the "children of Israel" should not make idols for worship.

Deuteronomy 5:9 Moses did say "Thou shalt not bow down thyself unto them, nor serve them:" to Israel. Moses did say "for I the LORD thy God am a jealous God," to Israel. Moses did say "visiting the iniquity of the fathers upon the children" to Israel. Moses did say "unto the third and fourth generation of them that hate me," to Israel. God is jealous. God will punish the generations of mankind for 4 generations for worshipping idols.

Deuteronomy 5:10 Moses did say "And shewing mercy unto thousands of them that love me and keep my commandments." to Israel. God will show mercy to the faithful.

Deuteronomy 5:11 Moses did say "Thou shalt not take the name of the LORD thy God in vain:" to Israel. Moses did say "for the LORD will not hold him guiltless that taketh his name in vain." to Israel. The "third commandment of the covenant" did state that the "children of Israel" should not take the name of God in vain.

Deuteronomy 5:12 Moses did say "Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee." to Israel. The "fourth commandment of the covenant" did state that the "children of Israel" should remember the Sabbath to keep the Sabbath holy.

Deuteronomy 5:13 Moses did say "Six days thou shalt labour, and do all thy work:" to Israel. Mankind should work on 6 days.

Deuteronomy 5:14 Moses did say "But the seventh day is the sabbath of the LORD thy God:" to Israel. Moses did say "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant," to Israel. Moses did say "nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle," to Israel. Moses did say "nor thy stranger that is within thy gates;" to Israel. Moses did say "that thy manservant and thy maidservant may rest as well as thou." to Israel. Mankind should rest on the seventh day.

Deuteronomy 5:15 Moses did say "And remember that thou wast a servant in the land of Egypt," to Israel. Moses did say "and that the LORD thy God brought thee out thence through a mighty hand" to Israel. Moses did say "and by a stretched out arm:" to Israel. Moses did say "therefore the LORD thy God commanded thee to keep the sabbath day." to Israel. God did free the "children of Israel" from servitude in Egypt.

Deuteronomy 5:16 Moses did say "Honour thy father and thy mother, as the LORD thy God hath commanded thee;" to Israel. Moses did say "that thy days may be prolonged, and that it may go well with thee," to Israel. Moses did say "in the land which the LORD thy God giveth thee." to Israel. The "fifth commandment of the covenant" did state that the "children of Israel" should honor all parents.

Deuteronomy 5:17 Moses did say "Thou shalt not kill." to Israel. The "sixth commandment of the covenant" did state that the "children of Israel" should not murder.

Deuteronomy 5:18 Moses did say "Neither shalt thou commit adultery." to Israel. The "seventh commandment of the covenant" did state that the "children of Israel" should not commit adultery.

Deuteronomy 5:19 Moses did say "Neither shalt thou steal." to Israel. The "eighth commandment of the covenant" did state that the "children of Israel" should not steal.

Deuteronomy 5:20 Moses did say "Neither shalt thou bear false witness against thy neighbour." to Israel. The "ninth commandment of the covenant" did state that the "children of Israel" should not bear false witness against a neighbor.

Deuteronomy 5:21 Moses did say "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house," to Israel. Moses did say "his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's." to Israel. The "tenth commandment of the covenant" did state that the "children of Israel" should not covet the belongings of a neighbor.

Deuteronomy 5:22 Moses did say "These words the LORD spake unto all your assembly in the mount out of the midst of the fire," to Israel. Moses did say "of the cloud, and of the thick darkness, with a great voice:" to Israel. Moses did say "and he added no more. And he wrote them in two tables of stone, and delivered them unto me." to Israel. God did inscribe the "10 commandments of the covenant" in 2 tablets of stone. God did deliver the tablets to Moses.

Deuteronomy 5:23 Moses did say "And it came to pass, when ye heard the voice out of the midst of the darkness," to Israel. Moses did say "(for the mountain did burn with fire,) that ye came near unto me," to Israel. Moses did say "even all the heads of your tribes, and your elders;" to Israel.

Deuteronomy 5:24 Moses did say "And ye said, Behold, the LORD our God hath shewed us his glory and his greatness," to Israel. Moses did say "and we have heard his voice out of the midst of the fire:" to Israel. Moses did say "we have seen this day that God doth talk with man, and he liveth." to Israel.

Deuteronomy 5:25 Moses did say "Now therefore why should we die? for this great fire will consume us:" to Israel. Moses did say "if we hear the voice of the LORD our God any more, then we shall die." to Israel.

Deuteronomy 5:26 Moses did say "For who is there of all flesh, that hath heard the voice of the living God" to Israel. Moses did say "speaking out of the midst of the fire, as we have, and lived?" to Israel.

Deuteronomy 5:27 Moses did say "Go thou near, and hear all that the LORD our God shall say:" to Israel. Moses did say "and speak thou unto us all that the LORD our God shall speak unto thee;" to Israel. Moses did say "and we will hear it, and do it." to Israel.

Deuteronomy 5:28 Moses did say "And the LORD heard the voice of your words, when ye spake unto me;" to Israel. Moses did say "and the LORD said unto me, I have heard the voice of the words of this people," to Israel. Moses did say "which they have spoken unto thee: they have well said all that they have spoken." to Israel.

Deuteronomy 5:29 Moses did say "O that there were such an heart in them, that they would fear me," to Israel. Moses did say "and keep all my commandments always, that it might be well with them," to Israel. Moses did say "and with their children for ever!" to Israel.

Deuteronomy 5:30 Moses did say "Go say to them, Get you into your tents again." to Israel.

Deuteronomy 5:31 Moses did say "But as for thee, stand thou here by me, and I will speak unto thee all the commandments," to Israel. Moses did say "and the statutes, and the judgments, which thou shalt teach them," to Israel. Moses did say "that they may do them in the land which I give them to possess it." to Israel. God did speak the commandments and the statutes and the judgments to Moses.

Deuteronomy 5:32 Moses did say "Ye shall observe to do therefore as the LORD your God hath commanded you:" to Israel. Moses did say "ye shall not turn aside to the right hand or to the left." to Israel. The "children of Israel" should not deviate from the path of righteousness.

Deuteronomy 5:33 Moses did say "Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live," to Israel. Moses did say "and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." to Israel. The "children of Israel" should follow the commandments from God for prolonged life.



Deuteronomy 6:1 Moses did say "Now these are the commandments, the statutes, and the judgments," to Israel. Moses did say "which the LORD your God commanded to teach you," to Israel. Moses did say "that ye might do them in the land whither ye go to possess it:" to Israel.

Deuteronomy 6:2 Moses did say "That thou mightest fear the LORD thy God, to keep all his statutes and his commandments," to Israel. Moses did say "which I command thee, thou, and thy son, and thy son's son, all the days of thy life;" to Israel. Moses did say "and that thy days may be prolonged." to Israel. The "children of Israel" should follow the commandments from God for prolonged life.

Deuteronomy 6:3 Moses did say "Hear therefore, O Israel, and observe to do it; that it may be well with thee," to Israel. Moses did say "and that ye may increase mightily, as the LORD God of thy fathers hath promised thee," to Israel. Moses did say "in the land that floweth with milk and honey." to Israel. The "children of Israel" should follow the commandments from God to multiply in the "Promised Land".

Deuteronomy 6:4 Moses did say "Hear, O Israel: The LORD our God is one LORD:" to Israel. God is One.

Deuteronomy 6:5 Moses did say "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." to Israel. The "children of Israel" should love God with all their heart. The "children of Israel" should love God with all their soul. The "children of Israel" should love God with all their might.

Deuteronomy 6:6 Moses did say "And these words, which I command thee this day, shall be in thine heart:" to Israel.

Deuteronomy 6:7 Moses did say "And thou shalt teach them diligently unto thy children," to Israel. Moses did say "and shalt talk of them when thou sittest in thine house, and when thou walkest by the way," to Israel. Moses did say "and when thou liest down, and when thou risest up." to Israel. The "children of Israel" should teach the commandments of God to their posterity.

Deuteronomy 6:8 Moses did say "And thou shalt bind them for a sign upon thine hand," to Israel. Moses did say "and they shall be as frontlets between thine eyes." to Israel. The "children of Israel" should practice the commandments always.

Deuteronomy 6:9 Moses did say "And thou shalt write them upon the posts of thy house, and on thy gates." to Israel. The "children of Israel" should inscribe the commandments on houses. The "children of Israel" should inscribe the commandments on gates.

Deuteronomy 6:10 Moses did say "And it shall be, when the LORD thy God shall have brought thee into the land" to Israel. Moses did say "which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob," to Israel. Moses did say "to give thee great and goodly cities, which thou buildedst not," to Israel. God would bring the "children of Israel" into a land with preexisting cities.

Deuteronomy 6:11 Moses did say "And houses full of all good things, which thou filledst not," to Israel. Moses did say "and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not;" to Israel. Moses did say "when thou shalt have eaten and be full;" to Israel. God would bring the "children of Israel" into a land with preexisting resources. God would bring the "children of Israel" into a land with preexisting wells of water. God would bring the "children of Israel" into a land with preexisting crops.

Deuteronomy 6:12 Moses did say "Then beware lest thou forget the LORD," to Israel. Moses did say "which brought thee forth out of the land of Egypt, from the house of bondage." to Israel. The "children of Israel" should not forget God.

Deuteronomy 6:13 Moses did say "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name." to Israel. The "children of Israel" should fear God. The "children of Israel" should serve God. The "children of Israel" should swear by the name of God.

Deuteronomy 6:14 Moses did say "Ye shall not go after other gods, of the gods of the people which are round about you;" to Israel. The "children of Israel" should not follow other deities.

Deuteronomy 6:15 Moses did say "For the LORD thy God is a jealous God among you" to Israel. Moses did say "lest the anger of the LORD thy God be kindled against thee," to Israel. Moses did say "and destroy thee from off the face of the earth." to Israel. If the "children of Israel" did follow other deities then God could destroy the "children of Israel" from the Earth.

Deuteronomy 6:16 Moses did say "Ye shall not tempt the LORD your God, as ye tempted him in Massah." to Israel. The "children of Israel" should not tempt God as God was tempted in Massah.

Deuteronomy 6:17 Moses did say "Ye shall diligently keep the commandments of the LORD your God, and his testimonies," to Israel. Moses did say "and his statutes, which he hath commanded thee." to Israel.

Deuteronomy 6:18 Moses did say "And thou shalt do that which is right and good in the sight of the LORD:" to Israel. Moses did say "that it may be well with thee, and that thou mayest go in and possess" to Israel. Moses did say "the good land which the LORD sware unto thy fathers." to Israel. The "children of Israel" should do good works. The "children of Israel" should follow the path of righteousness to possess the "Promised Land".

Deuteronomy 6:19 Moses did say "To cast out all thine enemies from before thee, as the LORD hath spoken." to Israel.

Deuteronomy 6:20 Moses did say "And when thy son asketh thee in time to come, saying, What mean the testimonies," to Israel. Moses did say "and the statutes, and the judgments, which the LORD our God hath commanded you?" to Israel.

Deuteronomy 6:21 Moses did say "Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt;" to Israel. Moses did say "and the LORD brought us out of Egypt with a mighty hand:" to Israel.

Deuteronomy 6:22 Moses did say "And the LORD shewed signs and wonders, great and sore, upon Egypt," to Israel. Moses did say "upon Pharaoh, and upon all his household, before our eyes:" to Israel.

Deuteronomy 6:23 Moses did say "And he brought us out from thence, that he might bring us in," to Israel. Moses did say "to give us the land which he sware unto our fathers." to Israel.

Deuteronomy 6:24 Moses did say "And the LORD commanded us to do all these statutes, to fear the LORD our God," to Israel. Moses did say "for our good always, that he might preserve us alive, as it is at this day." to Israel.

Deuteronomy 6:25 Moses did say "And it shall be our righteousness," to Israel. Moses did say "if we observe to do all these commandments before the LORD our God, as he hath commanded us." to Israel. The "children of Israel" should convey the story of Israel to posterity. The "children of Israel" should convey the commandments of God to posterity.



Deuteronomy 7:1 Moses did say "When the LORD thy God shall bring thee into the land whither thou goest to possess it," to Israel. Moses did say "and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites," to Israel. Moses did say "and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites," to Israel. Moses did say "seven nations greater and mightier than thou;" to Israel. God would allow Israel to destroy 7 nations to clear the "Promised Land" of the current inhabitants. The "children of Israel" would destroy the nation of the Hittites. The "children of Israel" would destroy the nation of the Girgashites. The "children of Israel" would destroy the nation of the Amorites. The "children of Israel" would destroy the nation of the Canaanites. The "children of Israel" would destroy the nation of the Hivites. The "children of Israel" would destroy the nation of the Jebusites. The "children of Israel" would destroy the nation of the Perizzites.

Deuteronomy 7:2 Moses did say "And when the LORD thy God shall deliver them before thee;" to Israel. Moses did say "thou shalt smite them, and utterly destroy them;" to Israel. Moses did say "thou shalt make no covenant with them, nor shew mercy unto them:" to Israel. The "children of Israel" should not make a covenant with the nations. The "children of Israel" should not show mercy to the nations.

Deuteronomy 7:3 Moses did say "Neither shalt thou make marriages with them;" to Israel. Moses did say "thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." to Israel. The "children of Israel" should not allow mating between the "children of Israel" and the people of the nations to be destroyed.

Deuteronomy 7:4 Moses did say "For they will turn away thy son from following me, that they may serve other gods:" to Israel. Moses did say "so will the anger of the LORD be kindled against you, and destroy thee suddenly." to Israel. If the "children of Israel" are corrupted to serve other deities then God would destroy the "children of Israel".

Deuteronomy 7:5 Moses did say "But thus shall ye deal with them; ye shall destroy their altars, and break down their images," to Israel. Moses did say "and cut down their groves, and burn their graven images with fire." to Israel. The "children of Israel" should destroy the altars of the heathen nations. The "children of Israel" should destroy the idols of the heathen nations.

Deuteronomy 7:6 Moses did say "For thou art an holy people unto the LORD thy God:" to Israel. Moses did say "the LORD thy God hath chosen thee to be a special people unto himself," to Israel. Moses did say "above all people that are upon the face of the earth." to Israel. God did choose the "children of Israel" above all other people on earth.

Deuteronomy 7:7 Moses did say "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people;" to Israel. Moses did say "for ye were the fewest of all people:" to Israel. The "children of Israel" did number less than other nations. The "children of Israel" were not many.

Deuteronomy 7:8 Moses did say "But because the LORD loved you," to Israel. Moses did say "and because he would keep the oath which he had sworn unto your fathers," to Israel. Moses did say "hath the LORD brought you out with a mighty hand," to Israel. Moses did say "and

redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." to Israel. God did select the "children of Israel" because God did love the "children of Israel". God would keep the oath of the covenant with the Abraham and with Isaac and with Jacob.

Deuteronomy 7:9 Moses did say "Know therefore that the LORD thy God, he is God, the faithful God," to Israel. Moses did say "which keepeth covenant and mercy with them that love him" to Israel. Moses did say "and keep his commandments to a thousand generations;" to Israel.

Deuteronomy 7:10 Moses did say "And repayeth them that hate him to their face, to destroy them:" to Israel. Moses did say "he will not be slack to him that hateth him, he will repay him to his face." to Israel. God will not show mercy to the people that do hate God. God will destroy the people that do hate God.

Deuteronomy 7:11 Moses did say "Thou shalt therefore keep the commandments, and the statutes," to Israel. Moses did say "and the judgments, which I command thee this day, to do them." to Israel. The "children of Israel" should keep the commandments and the statutes and the judgments of God.

Deuteronomy 7:12 Moses did say "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them," to Israel. Moses did say "that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:" to Israel. If the "children of Israel" do keep the commandments of God then God shall keep the covenant.

Deuteronomy 7:13 Moses did say "And he will love thee, and bless thee, and multiply thee:" to Israel. Moses did say "he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine," to Israel. Moses did say "and thine oil, the increase of thy kine, and the flocks of thy sheep," to Israel. Moses did say "in the land which he swore unto thy fathers to give thee." to Israel. If the "children of Israel" do keep the commandments of God then God shall multiply the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall multiply the flocks of the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall multiply the kine of the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall multiply the harvests of the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall multiply the wine of the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall multiply the corn of the "children of Israel".

Deuteronomy 7:14 Moses did say "Thou shalt be blessed above all people:" to Israel. Moses did say "there shall not be male or female barren among you, or among your cattle." to Israel. If the "children of Israel" do keep the commandments of God then God shall allow all wombs among the "children of Israel" to bear young.

Deuteronomy 7:15 Moses did say "And the LORD will take away from thee all sickness," to Israel. Moses did say "and will put none of the evil diseases of Egypt, which thou knowest, upon thee;" to Israel. Moses did say "but will lay them upon all them that hate thee." to Israel. If the "children of Israel" do keep the commandments of God then God shall keep sickness from the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall

prevent the diseases of Egypt from infecting the "children of Israel". If the "children of Israel" do keep the commandments of God then God shall afflict the enemies of Israel with the diseases of Egypt.

Deuteronomy 7:16 Moses did say "And thou shalt consume all the people which the LORD thy God shall deliver thee;" to Israel. Moses did say "thine eye shall have no pity upon them: neither shalt thou serve their gods;" to Israel. Moses did say "for that will be a snare unto thee." to Israel. The "children of Israel" should not serve the deities of the heathen people.

Deuteronomy 7:17 Moses did say "If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?" to Israel.

Deuteronomy 7:18 Moses did say "Thou shalt not be afraid of them:" to Israel. Moses did say "but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;" to Israel. The "children of Israel" should not fear the heathen nations in the "Promised Land". The "children of Israel" should remember the fate of the Pharaoh of Egypt.

Deuteronomy 7:19 Moses did say "The great temptations which thine eyes saw, and the signs, and the wonders," to Israel. Moses did say "and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out:" to Israel. Moses did say "so shall the LORD thy God do unto all the people of whom thou art afraid." to Israel.

Deuteronomy 7:20 Moses did say "Moreover the LORD thy God will send the hornet among them," to Israel. Moses did say "until they that are left, and hide themselves from thee, be destroyed." to Israel. God will send hornets among the heathen to kill the heathen cowards.

Deuteronomy 7:21 Moses did say "Thou shalt not be affrighted at them:" to Israel. Moses did say "for the LORD thy God is among you, a mighty God and terrible." to Israel.

Deuteronomy 7:22 Moses did say "And the LORD thy God will put out those nations before thee by little and little:" to Israel. Moses did say "thou mayest not consume them at once, lest the beasts of the field increase upon thee." to Israel. The "children of Israel" should destroy the heathen nations incrementally. If the "children of Israel" did destroy the heathen nations simultaneously then the "children of Israel" could succumb to the beasts of the field.

Deuteronomy 7:23 Moses did say "But the LORD thy God shall deliver them unto thee," to Israel. Moses did say "and shall destroy them with a mighty destruction, until they be destroyed." to Israel.

Deuteronomy 7:24 Moses did say "And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven:" to Israel. Moses did say "there shall no man be able to stand before thee, until thou have destroyed them." to Israel.

Deuteronomy 7:25 Moses did say "The graven images of their gods shall ye burn with fire:" to Israel. Moses did say "thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein:" to Israel. Moses did say "for it is an abomination to the LORD

thy God." to Israel. The "children of Israel" should burn the idols of the heathens. The "children of Israel" should not desire the silver or gold of the idols of the heathens. The idols are an abomination to God.

Deuteronomy 7:26 Moses did say "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it:" to Israel. Moses did say "but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." to Israel. The "children of Israel" should not carry abominations into the homes of the "children of Israel".



Deuteronomy 8:1 Moses did say "All the commandments which I command thee this day shall ye observe to do, that ye may live," to Israel. Moses did say "and multiply, and go in and possess the land which the LORD swore unto your fathers." to Israel.

Deuteronomy 8:2 Moses did say "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness," to Israel. Moses did say "to humble thee, and to prove thee, to know what was in thine heart," to Israel. Moses did say "whether thou wouldest keep his commandments, or no." to Israel. The "children of Israel" should remember the last 40 years in the wilderness.

Deuteronomy 8:3 Moses did say "And he humbled thee, and suffered thee to hunger, and fed thee with manna," to Israel. Moses did say "which thou knewest not, neither did thy fathers know;" to Israel. Moses did say "that he might make thee know that man doth not live by bread only," to Israel. Moses did say "but by every word that proceedeth out of the mouth of the LORD doth man live." to Israel. God did feed the "children of Israel" in the wilderness.

Deuteronomy 8:4 Moses did say "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." to Israel. God did care for the clothing of the "children of Israel" in the wilderness. God did care for the feet of the "children of Israel" in the wilderness.

Deuteronomy 8:5 Moses did say "Thou shalt also consider in thine heart, that, as a man chasteneth his son," to Israel. Moses did say "so the LORD thy God chasteneth thee." to Israel. God did punish the "children of Israel" in the wilderness.

Deuteronomy 8:6 Moses did say "Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him." to Israel. The "children of Israel" should fear God. The "children of Israel" should keep the commandments of God.

Deuteronomy 8:7 Moses did say "For the LORD thy God bringeth thee into a good land, a land of brooks of water," to Israel. Moses did say "of fountains and depths that spring out of valleys and hills;" to Israel. God would lead the "children of Israel" into the "Promised Land". The "Promised Land" does contain brooks of water. The "Promised Land" does contain fountains that do flow from valleys and hills.

Deuteronomy 8:8 Moses did say "A land of wheat, and barley, and vines, and fig trees, and pomegranates;" to Israel. Moses did say "a land of oil olive, and honey;" to Israel. The "Promised Land" does contain fields of wheat and of barley and of vines. The "Promised Land" does contain fields of fig trees and of pomegranates. The "Promised Land" is a land that does have an abundance of olive oil and of honey.

Deuteronomy 8:9 Moses did say "A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it;" to Israel. Moses did say "a land whose stones are iron, and out of whose hills thou mayest dig brass." to Israel. The "Promised Land" does contain stones of iron. The "Promised Land" does contain hills that do contain deposits of brass. The "Promised Land" will provide plenty to the "children of Israel".

Deuteronomy 8:10 Moses did say "When thou hast eaten and art full, then thou shalt bless the LORD thy God" to Israel. Moses did say "for the good land which he hath given thee." to Israel.

Deuteronomy 8:11 Moses did say "Beware that thou forget not the LORD thy God, in not keeping his commandments," to Israel. Moses did say "and his judgments, and his statutes, which I command thee this day:" to Israel. The "children of Israel" should not forget the commandments of God.

Deuteronomy 8:12 Moses did say "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;" to Israel.

Deuteronomy 8:13 Moses did say "And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied," to Israel. Moses did say "and all that thou hast is multiplied;" to Israel.

Deuteronomy 8:14 Moses did say "Then thine heart be lifted up, and thou forget the LORD thy God," to Israel. Moses did say "which brought thee forth out of the land of Egypt, from the house of bondage;" to Israel.

Deuteronomy 8:15 Moses did say "Who led thee through that great and terrible wilderness, wherein were fiery serpents," to Israel. Moses did say "and scorpions, and drought, where there was no water;" to Israel. Moses did say "who brought thee forth water out of the rock of flint;" to Israel.

Deuteronomy 8:16 Moses did say "Who fed thee in the wilderness with manna, which thy fathers knew not," to Israel. Moses did say "that he might humble thee, and that he might prove thee, to do thee good at thy latter end;" to Israel.

Deuteronomy 8:17 Moses did say "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." to Israel. The "children of Israel" should not believe that the "children of Israel" did accumulate their wealth by the power of the "children of Israel".

Deuteronomy 8:18 Moses did say "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth," to Israel. Moses did say "that he may establish his

covenant which he swore unto thy fathers, as it is this day." to Israel. The "children of Israel" should remember that God did provide the blessings and the wealth to the "children of Israel".

Deuteronomy 8:19 Moses did say "And it shall be, if thou do at all forget the LORD thy God, and walk after other gods," to Israel. Moses did say "and serve them, and worship them, I testify against you this day that ye shall surely perish." to Israel. If the "children of Israel" do not follow God and the "children of Israel" do serve other deities then God would destroy the "children of Israel".

Deuteronomy 8:20 Moses did say "As the nations which the LORD destroyeth before your face, so shall ye perish;" to Israel. Moses did say "because ye would not be obedient unto the voice of the LORD your God." to Israel. If the "children of Israel" are not obedient to God then God would destroy the "children of Israel" as God did destroy the heathen nations.



Deuteronomy 9:1 Moses did say "Hear, O Israel: Thou art to pass over Jordan this day," to Israel. Moses did say "to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven," to Israel.

Deuteronomy 9:2 Moses did say "A people great and tall, the children of the Anakims, whom thou knowest," to Israel. Moses did say "and of whom thou hast heard say, Who can stand before the children of Anak!" to Israel.

Deuteronomy 9:3 Moses did say "Understand therefore this day, that the LORD thy God is he which goeth over before thee;" to Israel. Moses did say "as a consuming fire he shall destroy them, and he shall bring them down before thy face:" to Israel. Moses did say "so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee." to Israel. God will destroy the children of the Anakims as a consuming fire.

Deuteronomy 9:4 Moses did say "Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee," to Israel. Moses did say "saying, For my righteousness the LORD hath brought me in to possess this land:" to Israel. Moses did say "but for the wickedness of these nations the LORD doth drive them out from before thee." to Israel. God would destroy the children of the Anakims because of the wickedness of the children of the Anakims.

Deuteronomy 9:5 Moses did say "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land:" to Israel. Moses did say "but for the wickedness of these nations the LORD thy God doth drive them out from before thee," to Israel. Moses did say "and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob." to Israel. God would not destroy the children of the Anakims because of the righteousness of the "children of Israel".

Deuteronomy 9:6 Moses did say "Understand therefore, that the LORD thy God giveth thee not this good land to possess it" to Israel. Moses did say "for thy righteousness; for thou art a stiffnecked people." to Israel. Stiffnecked is also known as stubborn. Moses did tell the "children of Israel" that the "children of Israel" were a stiffnecked people.

Deuteronomy 9:7 Moses did say "Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness:" to Israel. Moses did say "from the day that thou didst depart out of the land of Egypt, until ye came unto this place," to Israel. Moses did say "ye have been rebellious against the LORD." to Israel. Moses did tell the "children of Israel" that the "children of Israel" were rebellious against God after leaving the land of Egypt.

Deuteronomy 9:8 Moses did say "Also in Horeb ye provoked the LORD to wrath," to Israel. Moses did say "so that the LORD was angry with you to have destroyed you." to Israel.

Deuteronomy 9:9 Moses did say "When I was gone up into the mount to receive the tables of stone," to Israel. Moses did say "even the tables of the covenant which the LORD made with you," to Israel. Moses did say "then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:" to Israel. Moses did tell the "children of Israel" that Moses did fast on the mountain for 40 days and for 40 nights.

Deuteronomy 9:10 Moses did say "And the LORD delivered unto me two tables of stone written with the finger of God;" to Israel. Moses did say "and on them was written according to all the words," to Israel. Moses did say "which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly." to Israel.

Deuteronomy 9:11 Moses did say "And it came to pass at the end of forty days and forty nights," to Israel. Moses did say "that the LORD gave me the two tables of stone, even the tables of the covenant." to Israel. Moses did tell the "children of Israel" that God did give Moses the 2 tablets of the covenant after 40 days and after 40 nights.

Deuteronomy 9:12 Moses did say "And the LORD said unto me, Arise, get thee down quickly from hence;" to Israel. Moses did say "for thy people which thou hast brought forth out of Egypt have corrupted themselves;" to Israel. Moses did say "they are quickly turned aside out of the way which I commanded them;" to Israel. Moses did say "they have made them a molten image." to Israel.

Deuteronomy 9:13 Moses did say "Furthermore the LORD spake unto me, saying," to Israel. Moses did say "I have seen this people, and, behold, it is a stiffnecked people:" to Israel.

Deuteronomy 9:14 Moses did say "Let me alone, that I may destroy them, and blot out their name from under heaven:" to Israel. Moses did say "and I will make of thee a nation mightier and greater than they." to Israel. Moses did tell the "children of Israel" that God did want to destroy the "children of Israel" for the wickedness of the "children of Israel".

Deuteronomy 9:15 Moses did say "So I turned and came down from the mount, and the mount burned with fire:" to Israel. Moses did say "and the two tables of the covenant were in my two hands." to Israel.

Deuteronomy 9:16 Moses did say "And I looked, and, behold, ye had sinned against the LORD your God," to Israel. Moses did say "and had made you a molten calf:" to Israel. Moses did say "ye had turned aside quickly out of the way which the LORD had commanded you." to Israel.

Deuteronomy 9:17 Moses did say "And I took the two tables, and cast them out of my two hands, and brake them before your eyes." to Israel.

Deuteronomy 9:18 Moses did say "And I fell down before the LORD, as at the first, forty days and forty nights:" to Israel. Moses did say "I did neither eat bread, nor drink water, because of all your sins which ye sinned," to Israel. Moses did say "in doing wickedly in the sight of the LORD, to provoke him to anger." to Israel.

Deuteronomy 9:19 Moses did say "For I was afraid of the anger and hot displeasure," to Israel. Moses did say "wherewith the LORD was wroth against you to destroy you." to Israel. Moses did say "But the LORD hearkened unto me at that time also." to Israel.

Deuteronomy 9:20 Moses did say "And the LORD was very angry with Aaron to have destroyed him:" to Israel. Moses did say "and I prayed for Aaron also the same time." to Israel. Moses did tell the "children of Israel" that God did want to destroy Aaron for the molten calf.

Deuteronomy 9:21 Moses did say "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it," to Israel. Moses did say "and ground it very small, even until it was as small as dust:" to Israel. Moses did say "and I cast the dust thereof into the brook that descended out of the mount." to Israel.

Deuteronomy 9:22 Moses did say "And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath." to Israel. Moses did tell the "children of Israel" that the "children of Israel" did provoke God to wrath at Taberah. Moses did tell the "children of Israel" that the "children of Israel" did provoke God to wrath at Massah. Moses did tell the "children of Israel" that the "children of Israel" did provoke God to wrath at Kibrothhattaavah.

Deuteronomy 9:23 Moses did say "Likewise when the LORD sent you from Kadeshbarnea," to Israel. Moses did say "saying, Go up and possess the land which I have given you;" to Israel. Moses did say "then ye rebelled against the commandment of the LORD your God," to Israel. Moses did say "and ye believed him not, nor hearkened to his voice." to Israel.

Deuteronomy 9:24 Moses did say "Ye have been rebellious against the LORD from the day that I knew you." to Israel.

Deuteronomy 9:25 Moses did say "Thus I fell down before the LORD forty days and forty nights, as I fell down at the first;" to Israel. Moses did say "because the LORD had said he would destroy you." to Israel.

Deuteronomy 9:26 Moses did say "I prayed therefore unto the LORD, and said, O Lord GOD," to Israel. Moses did say "destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness," to Israel. Moses did say "which thou hast brought forth out of Egypt with a mighty hand." to Israel.

Deuteronomy 9:27 Moses did say "Remember thy servants, Abraham, Isaac, and Jacob;" to Israel. Moses did say "look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:" to Israel.

Deuteronomy 9:28 Moses did say "Lest the land whence thou broughtest us out say," to Israel. Moses did say "Because the LORD was not able to bring them into the land which he promised them," to Israel. Moses did say "and because he hated them, he hath brought them out to slay them in the wilderness." to Israel.

Deuteronomy 9:29 Moses did say "Yet they are thy people and thine inheritance," to Israel. Moses did say "which thou broughtest out by thy mighty power and by thy stretched out arm." to Israel.



Deuteronomy 10:1 Moses did say "At that time the LORD said unto me, Hew thee two tables of stone like unto the first," to Israel. Moses did say "and come up unto me into the mount, and make thee an ark of wood." to Israel.

Deuteronomy 10:2 Moses did say "And I will write on the tables the words that were in the first tables which thou brakest," to Israel. Moses did say "and thou shalt put them in the ark." to Israel. Moses did tell the "children of Israel" that God did instruct Moses to create an ark to hold the tablets of the covenant.

Deuteronomy 10:3 Moses did say "And I made an ark of shittim wood, and hewed two tables of stone like unto the first," to Israel. Moses did say "and went up into the mount, having the two tables in mine hand." to Israel.

Deuteronomy 10:4 Moses did say "And he wrote on the tables, according to the first writing, the ten commandments," to Israel. Moses did say "which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly:" to Israel. Moses did say "and the LORD gave them unto me." to Israel.

Deuteronomy 10:5 Moses did say "And I turned myself and came down from the mount, and put the tables in the ark which I had made;" to Israel. Moses did say "and there they be, as the LORD commanded me." to Israel. Moses did tell the "children of Israel" that God did write the "10 commandments" on the 2 tablets. Moses did tell the "children of Israel" that Moses did place the 2 tablets in the "Ark of the Covenant".

Deuteronomy 10:6 Moses did say "And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera:" to Israel. Moses did say "there Aaron died, and there he was buried" to Israel. Moses did say "and Eleazar his son ministered in the priest's office in his stead." to Israel.

Deuteronomy 10:7 Moses did say "From thence they journeyed unto Gudgodah;" to Israel. Moses did say "and from Gudgodah to Jotbath, a land of rivers of waters." to Israel.

Deuteronomy 10:8 Moses did say "At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD," to Israel. Moses did say "to stand before the LORD to minister unto him, and to bless in his name, unto this day." to Israel.

Deuteronomy 10:9 Moses did say "Wherefore Levi hath no part nor inheritance with his brethren;" to Israel. Moses did say "the LORD is his inheritance, according as the LORD thy God promised him." to Israel.

Deuteronomy 10:10 Moses did say "And I stayed in the mount, according to the first time, forty days and forty nights;" to Israel. Moses did say "and the LORD hearkened unto me at that time also, and the LORD would not destroy thee." to Israel.

Deuteronomy 10:11 Moses did say "And the LORD said unto me, Arise, take thy journey before the people," to Israel. Moses did say "that they may go in and possess the land, which I sware unto their fathers to give unto them." to Israel.

Deuteronomy 10:12 Moses did say "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God," to Israel. Moses did say "to walk in all his ways, and to love him," to Israel. Moses did say "and to serve the LORD thy God with all thy heart and with all thy soul," to Israel.

Deuteronomy 10:13 Moses did say "To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?" to Israel.

Deuteronomy 10:14 Moses did say "Behold, the heaven and the heaven of heavens is the LORD's thy God," to Israel. Moses did say "the earth also, with all that therein is." to Israel. Moses did tell the "children of Israel" that God is sovereign over heaven. Moses did tell the "children of Israel" that God is sovereign over earth. Moses did tell the "children of Israel" that God is sovereign over everything.

Deuteronomy 10:15 Moses did say "Only the LORD had a delight in thy fathers to love them," to Israel. Moses did say "and he chose their seed after them, even you above all people, as it is this day." to Israel.

Deuteronomy 10:16 Moses did say "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." to Israel. Moses did tell the "children of Israel" to circumcise the foreskins of their hearts.

Deuteronomy 10:17 Moses did say "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible," to Israel. Moses did say "which regardeth not persons, nor taketh reward:" to Israel.

Deuteronomy 10:18 Moses did say "He doth execute the judgment of the fatherless and widow," to Israel. Moses did say "and loveth the stranger, in giving him food and raiment." to Israel. Moses did tell the "children of Israel" that God is the defender of the orphans. Moses did tell the "children of Israel" that God is the defender of the widows. Moses did tell the "children of Israel" that God does love the foreigners.

Deuteronomy 10:19 Moses did say "Love ye therefore the stranger: for ye were strangers in the land of Egypt." to Israel. Moses did tell the "children of Israel" that the "children of Israel" should love the foreigners. Moses did tell the "children of Israel" that the "children of Israel" were foreigners in Egypt.

Deuteronomy 10:20 Moses did say "Thou shalt fear the LORD thy God; him shalt thou serve," to Israel. Moses did say "and to him shalt thou cleave, and swear by his name." to Israel.

Deuteronomy 10:21 Moses did say "He is thy praise, and he is thy God, that hath done for thee these great and terrible things," to Israel. Moses did say "which thine eyes have seen." to Israel.

Deuteronomy 10:22 Moses did say "Thy fathers went down into Egypt with threescore and ten persons;" to Israel. Moses did say "and now the LORD thy God hath made thee as the stars of heaven for multitude." to Israel. The "children of Israel" did begin in Egypt with 70 people to become a multitude under the guidance of God.



Deuteronomy 11:1 Moses did say "Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes," to Israel. Moses did say "and his judgments, and his commandments, alway." to Israel. The "children of Israel" should keep the commandments from God.

Deuteronomy 11:2 Moses did say "And know ye this day: for I speak not with your children which have not known," to Israel. Moses did say "and which have not seen the chastisement of the LORD your God, his greatness," to Israel. Moses did say "his mighty hand, and his stretched out arm," to Israel. The "children of Israel" did have young children. The children did not know of the wrath and of the chastisement that God did afflict on the "children of Israel".

Deuteronomy 11:3 Moses did say "And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt," to Israel. Moses did say "and unto all his land;" to Israel. The children did not know of the miracles and of the acts that God did perform for the "children of Israel".

Deuteronomy 11:4 Moses did say "And what he did unto the army of Egypt, unto their horses, and to their chariots;" to Israel. Moses did say "how he made the water of the Red sea to overflow them as they pursued after you," to Israel. Moses did say "and how the LORD hath destroyed them unto this day;" to Israel. The children did not know of the fate of the Pharaoh of Egypt. The children did not know of the fate of the army of Egypt.

Deuteronomy 11:5 Moses did say "And what he did unto you in the wilderness, until ye came into this place;" to Israel. The children did not know of the trials of the "children of Israel" in the wilderness.

Deuteronomy 11:6 Moses did say "And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben:" to Israel. Moses did say "how the earth opened her mouth, and swallowed them up, and their households," to Israel. Moses did say "and their tents, and all the substance that was in their possession, in the midst of all Israel:" to Israel. The children did not know of the fate of Dathan and of Abiram.

Deuteronomy 11:7 Moses did say "But your eyes have seen all the great acts of the LORD which he did." to Israel. The "children of Israel" were witness to the great acts of God.

Deuteronomy 11:8 Moses did say "Therefore shall ye keep all the commandments which I command you this day," to Israel. Moses did say "that ye may be strong, and go in and possess the land, whither ye go to possess it;" to Israel. The "children of Israel" should keep the commandments from God to possess the "Promised Land".

Deuteronomy 11:9 Moses did say "And that ye may prolong your days in the land," to Israel. Moses did say "which the LORD sware unto your fathers to give unto them and to their seed," to Israel. Moses did say "a land that floweth with milk and honey." to Israel.

Deuteronomy 11:10 Moses did say "For the land, whither thou goest in to possess it, is not as the land of Egypt," to Israel. Moses did say "from whence ye came out, where thou sowedst thy seed," to Israel. Moses did say "and wateredst it with thy foot, as a garden of herbs:" to Israel. The "Promised Land" was not the land of Egypt.

Deuteronomy 11:11 Moses did say "But the land, whither ye go to possess it, is a land of hills and valleys," to Israel. Moses did say "and drinketh water of the rain of heaven:" to Israel. The "Promised Land" is a land of hills and of valleys. The "Promised Land" does drink the water of the rain of heaven.

Deuteronomy 11:12 Moses did say "A land which the LORD thy God careth for:" to Israel. Moses did say "the eyes of the LORD thy God are always upon it," to Israel. Moses did say "from the beginning of the year even unto the end of the year." to Israel. God does care for the "Promised Land" always. God does oversee the "Promised Land" always.

Deuteronomy 11:13 Moses did say "And it shall come to pass, if ye shall hearken diligently unto my commandments" to Israel. Moses did say "which I command you this day, to love the

LORD your God," to Israel. Moses did say "and to serve him with all your heart and with all your soul," to Israel.

Deuteronomy 11:14 Moses did say "That I will give you the rain of your land in his due season, the first rain and the latter rain," to Israel. Moses did say "that thou mayest gather in thy corn, and thy wine, and thine oil," to Israel. If the "children of Israel" should keep the commandments from God then God would send rain for the land in due season. If the "children of Israel" should keep the commandments from God then God would enable the growth of crops.

Deuteronomy 11:15 Moses did say "And I will send grass in thy fields for thy cattle, that thou mayest eat and be full," to Israel. If the "children of Israel" should keep the commandments from God then God would enable grass to grow in the field for the consumption by the cattle.

Deuteronomy 11:16 Moses did say "Take heed to yourselves, that your heart be not deceived, and ye turn aside," to Israel. Moses did say "and serve other gods, and worship them;" to Israel. The "children of Israel" should not worship other deities. The "children of Israel" should worship God only.

Deuteronomy 11:17 Moses did say "And then the LORD's wrath be kindled against you, and he shut up the heaven," to Israel. Moses did say "that there be no rain, and that the land yield not her fruit;" to Israel. Moses did say "and lest ye perish quickly from off the good land which the LORD giveth you," to Israel. If the "children of Israel" did worship other deities then God would show wrath to the "children of Israel". If the "children of Israel" did worship other deities then God would stop the rain to enable the "children of Israel" to perish.

Deuteronomy 11:18 Moses did say "Therefore shall ye lay up these my words in your heart and in your soul," to Israel. Moses did say "and bind them for a sign upon your hand, that they may be as frontlets between your eyes," to Israel.

Deuteronomy 11:19 Moses did say "And ye shall teach them your children, speaking of them when thou sittest in thine house," to Israel. Moses did say "and when thou walkest by the way, when thou liest down, and when thou risest up," to Israel. The "children of Israel" should teach the commandments from God to their posterity.

Deuteronomy 11:20 Moses did say "And thou shalt write them upon the door posts of thine house, and upon thy gates," to Israel. The "children of Israel" should post the commandments from God on posts and on gates.

Deuteronomy 11:21 Moses did say "That your days may be multiplied, and the days of your children," to Israel. Moses did say "in the land which the LORD swore unto your fathers to give them," to Israel. Moses did say "as the days of heaven upon the earth," to Israel.

Deuteronomy 11:22 Moses did say "For if ye shall diligently keep all these commandments which I command you, to do them," to Israel. Moses did say "to love the LORD your God, to walk in all his ways, and to cleave unto him;" to Israel.

Deuteronomy 11:23 Moses did say "Then will the LORD drive out all these nations from before you," to Israel. Moses did say "and ye shall possess greater nations and mightier than yourselves." to Israel.

Deuteronomy 11:24 Moses did say "Every place whereon the soles of your feet shall tread shall be yours:" to Israel. Moses did say "from the wilderness and Lebanon, from the river, the river Euphrates," to Israel. Moses did say "even unto the uttermost sea shall your coast be." to Israel. If the "children of Israel" should keep the commandments from God then the "children of Israel" would possess land from Lebanon to the Euphrates river. If the "children of Israel" should keep the commandments from God then the "children of Israel" would possess land from the Euphrates river to the coast of the sea.

Deuteronomy 11:25 Moses did say "There shall no man be able to stand before you:" to Israel. Moses did say "for the LORD your God shall lay the fear of you" to Israel. Moses did say "and the dread of you upon all the land that ye shall tread upon, as he hath said unto you." to Israel. If the "children of Israel" should keep the commandments from God then the God would cause the heathen to fear the "children of Israel".

Deuteronomy 11:26 Moses did say "Behold, I set before you this day a blessing and a curse;" to Israel. Moses did set a blessing and a curse before the "children of Israel".

Deuteronomy 11:27 Moses did say "A blessing, if ye obey the commandments of the LORD your God, which I command you this day:" to Israel. If the "children of Israel" should keep the commandments from God then the "children of Israel" would be blessed.

Deuteronomy 11:28 Moses did say "And a curse, if ye will not obey the commandments of the LORD your God," to Israel. Moses did say "but turn aside out of the way which I command you this day, to go after other gods," to Israel. Moses did say "which ye have not known." to Israel. If the "children of Israel" should worship other deities then the "children of Israel" would be cursed.

Deuteronomy 11:29 Moses did say "And it shall come to pass, when the LORD thy God hath brought thee in unto the land" to Israel. Moses did say "whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim," to Israel. Moses did say "and the curse upon mount Ebal." to Israel. "Mount Gerizim" was a mountain for blessings in the "Promised Land". "Mount Ebal" was a mountain for curses in the "Promised Land". The "children of Israel" should place the blessing on "mount Gerizim" in the "Promised Land". The "children of Israel" should place the curse on "mount Ebal" in the "Promised Land".

Deuteronomy 11:30 Moses did say "Are they not on the other side Jordan, by the way where the sun goeth down," to Israel. Moses did say "in the land of the Canaanites, which dwell in the champaign over against Gilgal," to Israel. Moses did say "beside the plains of Moreh?" to Israel. "Mount Gerizim" was in the west of the "Promised Land" near Gilgal beside the plains of Moreh. "Mount Ebal" was in the west of the "Promised Land" near Gilgal beside the plains of Moreh.

Deuteronomy 11:31 Moses did say "For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you," to Israel. Moses did say "and ye shall possess it, and dwell therein." to Israel.

Deuteronomy 11:32 Moses did say "And ye shall observe to do all the statutes and judgments which I set before you this day." to Israel.



Deuteronomy 12:1 Moses did say "These are the statutes and judgments, which ye shall observe to do in the land," to Israel. Moses did say "which the LORD God of thy fathers giveth thee to possess it," to Israel. Moses did say "all the days that ye live upon the earth." to Israel.

Deuteronomy 12:2 Moses did say "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods," to Israel. Moses did say "upon the high mountains, and upon the hills, and under every green tree:" to Israel. The "children of Israel" should destroy all of the heathen places of worship to deities in the "Promised Land".

Deuteronomy 12:3 Moses did say "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire;" to Israel. Moses did say "and ye shall hew down the graven images of their gods," to Israel. Moses did say "and destroy the names of them out of that place." to Israel. The "children of Israel" should destroy all of the heathen artifacts of worship to deities in the "Promised Land".

Deuteronomy 12:4 Moses did say "Ye shall not do so unto the LORD your God." to Israel. The "children of Israel" should not worship God as the heathen did worship the deities.

Deuteronomy 12:5 Moses did say "But unto the place which the LORD your God shall choose out of all your tribes to put his name there," to Israel. Moses did say "even unto his habitation shall ye seek, and thither thou shalt come:" to Israel. The "children of Israel" should seek God in the place of God in the tribes.

Deuteronomy 12:6 Moses did say "And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes," to Israel. Moses did say "and heave offerings of your hand, and your vows, and your freewill offerings," to Israel. Moses did say "and the firstlings of your herds and of your flocks:" to Israel. The "children of Israel" should bring offerings to God to the place of God.

Deuteronomy 12:7 Moses did say "And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto," to Israel. Moses did say "ye and your households, wherein the LORD thy God hath blessed thee." to Israel. The "children of Israel" should feast in the place of God. The "children of Israel" should give thanks to God in the place of God.

Deuteronomy 12:8 Moses did say "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." to Israel.

Deuteronomy 12:9 Moses did say "For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you." to Israel. The "children of Israel" would worship God in a different manner in the "Promised Land".

Deuteronomy 12:10 Moses did say "But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit," to Israel. Moses did say "and when he giveth you rest from all your enemies round about, so that ye dwell in safety;" to Israel.

Deuteronomy 12:11 Moses did say "Then there shall be a place which the LORD your God shall choose to cause his name to dwell there;" to Israel. Moses did say "thither shall ye bring all that I command you; your burnt offerings, and your sacrifices," to Israel. Moses did say "your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:" to Israel. The "place of God" is the location among the tribes that God did choose to set the name of God for worship. The "children of Israel" would worship God in the place of God inside of the "Promised Land". The "children of Israel" will bring the offerings and the sacrifices to God in the "place of God". The "children of Israel" will bring the tithes and the vows to God in the "place of God".

Deuteronomy 12:12 Moses did say "And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters," to Israel. Moses did say "and your menservants, and your maidservants, and the Levite that is within your gates;" to Israel. Moses did say "forasmuch as he hath no part nor inheritance with you." to Israel. The "children of Israel" will rejoice before God in the "place of God". The Levites will rejoice before God in the "place of God".

Deuteronomy 12:13 Moses did say "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:" to Israel.

Deuteronomy 12:14 Moses did say "But in the place which the LORD shall choose in one of thy tribes," to Israel. Moses did say "there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." to Israel. The "children of Israel" shall offer burnt offerings in the "place of God" only. The "children of Israel" shall obey the commands from God in the "place of God".

Deuteronomy 12:15 Moses did say "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after," to Israel. Moses did say "according to the blessing of the LORD thy God which he hath given thee:" to Israel. Moses did say "the unclean and the clean may eat thereof, as of the roebuck, and as of the hart." to Israel. The "children of Israel" may slaughter and eat animals in the towns and in the cities according to the blessings of God.

Deuteronomy 12:16 Moses did say "Only ye shall not eat the blood; ye shall pour it upon the earth as water." to Israel. The "children of Israel" shall not eat the blood. The "children of Israel" shall pour the blood on the earth as water.

Deuteronomy 12:17 Moses did say "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil," to Israel. Moses did say "or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest," to Israel. Moses did say "nor thy freewill offerings, or heave offering of thine hand:" to Israel. The "children of Israel" shall not eat offerings or tithes or vows in the towns. The "children of Israel" shall not eat offerings or tithes or vows in the cities.

Deuteronomy 12:18 Moses did say "But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose," to Israel. Moses did say "thou, and thy son, and thy daughter, and thy manservant, and thy maidservant," to Israel. Moses did say "and the Levite that is within thy gates:" to Israel. Moses did say "and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto." to Israel. The "children of Israel" shall eat offerings and tithes and vows to God in the "place of God".

Deuteronomy 12:19 Moses did say "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." to Israel. The "children of Israel" shall not neglect the Levites in the "Promised Land".

Deuteronomy 12:20 Moses did say "When the LORD thy God shall enlarge thy border, as he hath promised thee," to Israel. Moses did say "and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh;" to Israel. Moses did say "thou mayest eat flesh, whatsoever thy soul lusteth after." to Israel. The "children of Israel" can eat meat after God did enlarge the borders of the land.

Deuteronomy 12:21 Moses did say "If the place which the LORD thy God hath chosen to put his name there be too far from thee," to Israel. Moses did say "then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee," to Israel. Moses did say "as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after." to Israel. If the "place of God" is far away then the "children of Israel" can slaughter and eat animals as commanded by God in the cities and in the towns.

Deuteronomy 12:22 Moses did say "Even as the roebuck and the hart is eaten, so thou shalt eat them:" to Israel. Moses did say "the unclean and the clean shall eat of them alike." to Israel.

Deuteronomy 12:23 Moses did say "Only be sure that thou eat not the blood: for the blood is the life;" to Israel. Moses did say "and thou mayest not eat the life with the flesh." to Israel. The blood is the life. The blood can not be consumed.

Deuteronomy 12:24 Moses did say "Thou shalt not eat it; thou shalt pour it upon the earth as water." to Israel. The blood shall be poured on the earth as water.

Deuteronomy 12:25 Moses did say "Thou shalt not eat it; that it may go well with thee, and with thy children after thee," to Israel. Moses did say "when thou shalt do that which is right in the sight of the LORD." to Israel.

Deuteronomy 12:26 Moses did say "Only thy holy things which thou hast, and thy vows, thou shalt take," to Israel. Moses did say "and go unto the place which the LORD shall choose:" to Israel. The "children of Israel" shall bring the holy things and the vows to the "place of God".

Deuteronomy 12:27 Moses did say "And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God:" to Israel. Moses did say "and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God," to Israel. Moses did say "and thou shalt eat the flesh." to Israel. The "children of Israel" shall offer the burnt offerings on the altar of God. The blood shall be poured upon the altar. The "children of Israel" shall eat the flesh of the burnt offering.

Deuteronomy 12:28 Moses did say "Observe and hear all these words which I command thee, that it may go well with thee," to Israel. Moses did say "and with thy children after thee for ever," to Israel. Moses did say "when thou doest that which is good and right in the sight of the LORD thy God." to Israel. The "children of Israel" should keep the commandments from God.

Deuteronomy 12:29 Moses did say "When the LORD thy God shall cut off the nations from before thee," to Israel. Moses did say "whither thou goest to possess them, and thou succeedest them, and dwellest in their land;" to Israel.

Deuteronomy 12:30 Moses did say "Take heed to thyself that thou be not snared by following them," to Israel. Moses did say "after that they be destroyed from before thee; and that thou enquire not after their gods," to Israel. Moses did say "saying, How did these nations serve their gods? even so will I do likewise." to Israel. The "children of Israel" should not worship the other deities. The "children of Israel" should worship God only.

Deuteronomy 12:31 Moses did say "Thou shalt not do so unto the LORD thy God:" to Israel. Moses did say "for every abomination to the LORD, which he hateth, have they done unto their gods;" to Israel. Moses did say "for even their sons and their daughters they have burnt in the fire to their gods." to Israel. The "children of Israel" should not worship God in the way that the heathen do worship the deities. The heathen did offer the children of the heathen as burnt offerings to the deities.

Deuteronomy 12:32 Moses did say "What thing soever I command you, observe to do it:" to Israel. Moses did say "thou shalt not add thereto, nor diminish from it." to Israel. The "children of Israel" should keep the commandments from God. The "children of Israel" should not add anything to the commandments from God. The "children of Israel" should not remove anything from the commandments from God.



Deuteronomy 13:1 Moses did say "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder," to Israel.

Deuteronomy 13:2 Moses did say "And the sign or the wonder come to pass, whereof he spake unto thee," to Israel. Moses did say "saying, Let us go after other gods, which thou hast not known, and let us serve them;" to Israel.

Deuteronomy 13:3 Moses did say "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams:" to Israel. Moses did say "for the LORD your God proveth you, to know whether ye love the LORD your God" to Israel. Moses did say "with all your heart and with all your soul." to Israel. If a prophet does give a prophesy with signs that does include worship to other deities then the prophet should be ignored.

Deuteronomy 13:4 Moses did say "Ye shall walk after the LORD your God, and fear him, and keep his commandments," to Israel. Moses did say "and obey his voice, and ye shall serve him, and cleave unto him." to Israel. The "children of Israel" should follow God. The "children of Israel" should fear God. The "children of Israel" should keep the commandments from God.

Deuteronomy 13:5 Moses did say "And that prophet, or that dreamer of dreams, shall be put to death;" to Israel. Moses did say "because he hath spoken to turn you away from the LORD your God," to Israel. Moses did say "which brought you out of the land of Egypt, and redeemed you out of the house of bondage," to Israel. Moses did say "to thrust thee out of the way which the LORD thy God commanded thee to walk in." to Israel. Moses did say "So shalt thou put the evil away from the midst of thee." to Israel. If a prophet does give a prophesy with signs that does include worship to other deities then the prophet should be put to death.

Deuteronomy 13:6 Moses did say "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom," to Israel. Moses did say "or thy friend, which is as thine own soul, entice thee secretly," to Israel. Moses did say "saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;" to Israel.

Deuteronomy 13:7 Moses did say "Namely, of the gods of the people which are round about you, nigh unto thee," to Israel. Moses did say "or far off from thee, from the one end of the earth even unto the other end of the earth;" to Israel.

Deuteronomy 13:8 Moses did say "Thou shalt not consent unto him, nor hearken unto him;" to Israel. Moses did say "neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:" to Israel. If a relative does entice a person to worship other deities then the relative should be ignored. If a relative does entice a person to worship other deities then the relative should not be pitied. If a relative does entice a person to worship other deities then the relative should not be concealed. If a relative does entice a person to worship other deities then the relative should not be spared.

Deuteronomy 13:9 Moses did say "But thou shalt surely kill him; thine hand shall be first upon him to put him to death," to Israel. Moses did say "and afterwards the hand of all the people." to Israel. If a relative does entice a person to worship other deities then the relative should be put to death by the person initially. If a relative does entice a person to worship other deities then the relative should be put to death by the people.

Deuteronomy 13:10 Moses did say "And thou shalt stone him with stones, that he die;" to Israel. Moses did say "because he hath sought to thrust thee away from the LORD thy God," to Israel. Moses did say "which brought thee out of the land of Egypt, from the house of bondage." to Israel. If a relative does entice a person to worship other deities then the relative should be put to death by stone.

Deuteronomy 13:11 Moses did say "And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you." to Israel. Israel should be informed of the death of the false prophet to prevent more wickedness.

Deuteronomy 13:12 Moses did say "If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying," to Israel.

Deuteronomy 13:13 Moses did say "Certain men, the children of Belial, are gone out from among you," to Israel. Moses did say "and have withdrawn the inhabitants of their city," to Israel. Moses did say "saying, Let us go and serve other gods, which ye have not known;" to Israel.

Deuteronomy 13:14 Moses did say "Then shalt thou enquire, and make search, and ask diligently;" to Israel. Moses did say "and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;" to Israel.

Deuteronomy 13:15 Moses did say "Thou shalt surely smite the inhabitants of that city with the edge of the sword," to Israel. Moses did say "destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword." to Israel. If a rumor does arise about a city with inhabitants that do endeavor to follow other deities then Israel should determine the validity of the rumor. If the rumor is true about the city then the inhabitants should be destroyed in the city. If the rumor is true about the city then the livestock should be destroyed in the city.

Deuteronomy 13:16 Moses did say "And thou shalt gather all the spoil of it into the midst of the street thereof," to Israel. Moses did say "and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God:" to Israel. Moses did say "and it shall be an heap for ever; it shall not be built again." to Israel. If the rumor is true about the city then the spoils should be gathered into the streets of the city. If the rumor is true about the city then the city should be destroyed by fire. If the city should be destroyed by fire then the city should not be rebuilt.

Deuteronomy 13:17 Moses did say "And there shall cleave nought of the cursed thing to thine hand:" to Israel. Moses did say "that the LORD may turn from the fierceness of his anger, and shew thee mercy," to Israel. Moses did say "and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;" to Israel. The spoils should not be retained by Israel.

Deuteronomy 13:18 Moses did say "When thou shalt hearken to the voice of the LORD thy God," to Israel. Moses did say "to keep all his commandments which I command thee this day," to Israel. Moses did say "to do that which is right in the eyes of the LORD thy God." to Israel. The "children of Israel" should keep the commandments from God.



Deuteronomy 14:1 Moses did say "Ye are the children of the LORD your God:" to Israel. Moses did say "ye shall not cut yourselves, nor make any baldness between your eyes for the dead." to Israel. The "children of Israel" should not cut themselves in mourning for the dead. The "children of Israel" should not shave to baldness on their foreheads in mourning for the dead.

Deuteronomy 14:2 Moses did say "For thou art an holy people unto the LORD thy God," to Israel. Moses did say "and the LORD hath chosen thee to be a peculiar people unto himself," to Israel. Moses did say "above all the nations that are upon the earth." to Israel.

Deuteronomy 14:3 Moses did say "Thou shalt not eat any abominable thing." to Israel. The "children of Israel" should not eat abominable things.

Deuteronomy 14:4 Moses did say "These are the beasts which ye shall eat: the ox, the sheep, and the goat," to Israel. The "children of Israel" can eat the ox. The "children of Israel" can eat the sheep. The "children of Israel" can eat the goat.

Deuteronomy 14:5 Moses did say "The hart, and the roebuck, and the fallow deer, and the wild goat," to Israel. Moses did say "and the pygarg, and the wild ox, and the chamois." to Israel. The "children of Israel" can eat the hart. The "children of Israel" can eat the roebuck. The "children of Israel" can eat the fallow deer. The "children of Israel" can eat the wild goat. The "children of Israel" can eat the pygarg. The "children of Israel" can eat the wild ox. The "children of Israel" can eat the chamois.

Deuteronomy 14:6 Moses did say "And every beast that parteth the hoof, and cleaveth the cleft into two claws," to Israel. Moses did say "and cheweth the cud among the beasts, that ye shall eat." to Israel. The "children of Israel" can eat an animal with a split hoof that does chew the cud.

Deuteronomy 14:7 Moses did say "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof;" to Israel. Moses did say "as the camel, and the hare, and the coney:" to Israel. Moses did say "for they chew the cud, but divide not the hoof; therefore they are unclean unto you." to Israel. The "children of Israel" can not eat the camel. The "children of Israel" can not eat the hare. The "children of Israel" can not eat the coney. The camel does chew the cud without a split hoof. The hare does chew the cud without a split hoof. The coney does chew the cud without a split hoof. The camel is unclean. The hare is unclean. The coney is unclean.

Deuteronomy 14:8 Moses did say "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you:" to Israel. Moses did say "ye shall not eat of their flesh, nor touch their dead carcase." to Israel. The "children of Israel" can not eat the swine. The swine does not chew the cud with a split hoof. The swine is unclean.

Deuteronomy 14:9 Moses did say "These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:" to Israel. The "children of Israel" can eat animals of the water with fins and with scales.

Deuteronomy 14:10 Moses did say "And whatsoever hath not fins and scales ye may not eat; it is unclean unto you." to Israel. The "children of Israel" can not eat animals of the water without fins and without scales.

Deuteronomy 14:11 Moses did say "Of all clean birds ye shall eat." to Israel. The "children of Israel" can eat clean fowl.

Deuteronomy 14:12 Moses did say "But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray," to Israel. The "children of Israel" can not eat the eagle. The "children of Israel" can not eat the ossifrage. The "children of Israel" can not eat the ospray.

Deuteronomy 14:13 Moses did say "And the glede, and the kite, and the vulture after his kind," to Israel. The "children of Israel" can not eat the glede. The "children of Israel" can not eat the kite. The "children of Israel" can not eat the vulture.

Deuteronomy 14:14 Moses did say "And every raven after his kind," to Israel. The "children of Israel" can not eat the raven.

Deuteronomy 14:15 Moses did say "And the owl, and the night hawk, and the cuckow, and the hawk after his kind," to Israel. The "children of Israel" can not eat the owl. The "children of Israel" can not eat the night hawk. The "children of Israel" can not eat the hawk. The "children of Israel" can not eat the cuckow.

Deuteronomy 14:16 Moses did say "The little owl, and the great owl, and the swan," to Israel. The "children of Israel" can not eat the little owl. The "children of Israel" can not eat the great owl. The "children of Israel" can not eat the swan.

Deuteronomy 14:17 Moses did say "And the pelican, and the gier eagle, and the cormorant," to Israel. The "children of Israel" can not eat the pelican. The "children of Israel" can not eat the gier eagle. The "children of Israel" can not eat the cormorant.

Deuteronomy 14:18 Moses did say "And the stork, and the heron after her kind, and the lapwing, and the bat." to Israel. The "children of Israel" can not eat the stork. The "children of Israel" can not eat the heron. The "children of Israel" can not eat the lapwing. The "children of Israel" can not eat the bat.

Deuteronomy 14:19 Moses did say "And every creeping thing that flieth is unclean unto you: they shall not be eaten." to Israel. The "children of Israel" can not eat the insects with wings that do walk on the ground.

Deuteronomy 14:20 Moses did say "But of all clean fowls ye may eat." to Israel.

Deuteronomy 14:21 Moses did say "Ye shall not eat of anything that dieth of itself:" to Israel. Moses did say "thou shalt give it unto the stranger that is in thy gates, that he may eat it;" to Israel. Moses did say "or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God." to Israel. Moses did say "Thou shalt not seethe a kid in his mother's milk." to Israel. The "children of Israel" can not eat the an animal that did die of natural causes. The "children of Israel" can give an animal that did die of natural causes to foreigners. The "children of Israel" can sell an animal that did die of natural causes to foreigners. The "children of Israel" shall not boil a kid of goats in the milk of a goat.

Deuteronomy 14:22 Moses did say "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." to Israel. The "children of Israel" should establish tithes. The "children of Israel" should reserve a tithe of the crops each year.

Deuteronomy 14:23 Moses did say "And thou shalt eat before the LORD thy God," to Israel. Moses did say "in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine," to Israel. Moses did say "and of thine oil, and the firstlings of thy herds and of thy flocks;" to Israel. Moses did say "that thou mayest learn to fear the LORD thy God always." to Israel. The "children of Israel" should eat the tithe in the "place of God".

Deuteronomy 14:24 Moses did say "And if the way be too long for thee, so that thou art not able to carry it;" to Israel. Moses did say "or if the place be too far from thee, which the LORD thy God shall choose to set his name there," to Israel. Moses did say "when the LORD thy God hath blessed thee:" to Israel.

Deuteronomy 14:25 Moses did say "Then shalt thou turn it into money, and bind up the money in thine hand," to Israel. Moses did say "and shalt go unto the place which the LORD thy God shall choose:" to Israel.

Deuteronomy 14:26 Moses did say "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen," to Israel. Moses did say "or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:" to Israel. Moses did say "and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household," to Israel. If the "place of God" is far then the tithe can be turned into money. The person shall travel to the "place of God". A person shall purchase food near the "place of God". The person shall eat the food in the "place of God".

Deuteronomy 14:27 Moses did say "And the Levite that is within thy gates; thou shalt not forsake him;" to Israel. Moses did say "for he hath no part nor inheritance with thee." to Israel. The "children of Israel" shall not forsake the Levite within the "Promised Land".

Deuteronomy 14:28 Moses did say "At the end of three years thou shalt bring forth all the tithe of thine increase the same year," to Israel. Moses did say "and shalt lay it up within thy gates:" to Israel.

Deuteronomy 14:29 Moses did say "And the Levite, (because he hath no part nor inheritance with thee,) and the stranger," to Israel. Moses did say "and the fatherless, and the widow, which

are within thy gates, shall come," to Israel. Moses did say "and shall eat and be satisfied;" to Israel. Moses did say "that the LORD thy God may bless thee in all the work of thine hand which thou doest." to Israel. The "children of Israel" should give the tithes of the current year to the Levites on each third year to attain blessings from God. The Levites shall eat the food of the tithes.



Deuteronomy 15:1 Moses did say "At the end of every seven years thou shalt make a release." to Israel. The "children of Israel" must cancel all debts owed after 7 years. The "year of release" is the seventh year of a loan that debts are canceled.

Deuteronomy 15:2 Moses did say "And this is the manner of the release:" to Israel. Moses did say "Every creditor that lendeth ought unto his neighbour shall release it;" to Israel. Moses did say "he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release." to Israel. A creditor must cancel the loan to a Israelite after 7 years. A creditor must not require payments for a loan from an Israelite after 7 years.

Deuteronomy 15:3 Moses did say "Of a foreigner thou mayest exact it again:" to Israel. Moses did say "but that which is thine with thy brother thine hand shall release;" to Israel. A creditor may require payment for a loan from a foreigner.

Deuteronomy 15:4 Moses did say "Save when there shall be no poor among you;" to Israel. Moses did say "for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee" to Israel. Moses did say "for an inheritance to possess it:" to Israel.

Deuteronomy 15:5 Moses did say "Only if thou carefully hearken unto the voice of the LORD thy God," to Israel. Moses did say "to observe to do all these commandments which I command thee this day." to Israel. If the "children of Israel" do obey the commandments from God then the "children of Israel" could avoid poverty.

Deuteronomy 15:6 Moses did say "For the LORD thy God blesseth thee, as he promised thee:" to Israel. Moses did say "and thou shalt lend unto many nations, but thou shalt not borrow;" to Israel. Moses did say "and thou shalt reign over many nations, but they shall not reign over thee." to Israel. If the "children of Israel" did obey the commandments from God then Israel could lend to other nations. If the "children of Israel" did obey the commandments from God then Israel would not need to borrow from other nations. If the "children of Israel" did obey the commandments from God then Israel could reign over many nations. If the "children of Israel" did obey the commandments from God then Israel would not be subjugated by other nations.

Deuteronomy 15:7 Moses did say "If there be among you a poor man of one of thy brethren within any of thy gates in thy land" to Israel. Moses did say "which the LORD thy God giveth thee, thou shalt not harden thine heart," to Israel. Moses did say "nor shut thine hand from thy poor brother:" to Israel. The Israelites should assist the poor members of the population of Israel.

Deuteronomy 15:8 Moses did say "But thou shalt open thine hand wide unto him," to Israel. Moses did say "and shalt surely lend him sufficient for his need, in that which he wanteth." to Israel.

Deuteronomy 15:9 Moses did say "Beware that there be not a thought in thy wicked heart," to Israel. Moses did say "saying, The seventh year, the year of release, is at hand;" to Israel. Moses did say "and thine eye be evil against thy poor brother, and thou givest him nought;" to Israel. Moses did say "and he cry unto the LORD against thee, and it be sin unto thee." to Israel. An Israelite should not avoid the obligation to assist the poor with the approach of the "year of release". If an Israelite does avoid the obligation to assist the poor with the approach of the "year of release" then the Israelite does commit a sin.

Deuteronomy 15:10 Moses did say "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him:" to Israel. Moses did say "because that for this thing the LORD thy God shall bless thee in all thy works," to Israel. Moses did say "and in all that thou puttest thine hand unto." to Israel. If an Israelite does assist the poor then God will bless the Israelite.

Deuteronomy 15:11 Moses did say "For the poor shall never cease out of the land: therefore I command thee," to Israel. Moses did say "saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." to Israel. The poor will exist in the land of the Israelites always.

Deuteronomy 15:12 Moses did say "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years;" to Israel. Moses did say "then in the seventh year thou shalt let him go free from thee." to Israel. If an Israelite did serve in bondage for 6 years then the Israelite should be released from bondage in the seventh year.

Deuteronomy 15:13 Moses did say "And when thou sendest him out free from thee, thou shalt not let him go away empty:" to Israel.

Deuteronomy 15:14 Moses did say "Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress:" to Israel. Moses did say "of that wherewith the LORD thy God hath blessed thee thou shalt give unto him." to Israel. If an Israelite is released from bondage in the seventh year then the Israelite should be furnished with livestock and with food from the former master.

Deuteronomy 15:15 Moses did say "And thou shalt remember that thou wast a bondman in the land of Egypt," to Israel. Moses did say "and the LORD thy God redeemed thee: therefore I command thee this thing to day." to Israel. The "children of Israel" should remember their bondage in the land of Egypt.

Deuteronomy 15:16 Moses did say "And it shall be, if he say unto thee, I will not go away from thee;" to Israel. Moses did say "because he loveth thee and thine house, because he is well with thee;" to Israel.

Deuteronomy 15:17 Moses did say "Then thou shalt take an aul, and thrust it through his ear unto the door," to Israel. Moses did say "and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise." to Israel. If an Israelite does desire to remain in bondage to the master then the master should push an aul through the earlobe of the Israelite into the door to establish servitude for life.

Deuteronomy 15:18 Moses did say "It shall not seem hard unto thee, when thou sendest him away free from thee;" to Israel. Moses did say "for he hath been worth a double hired servant to thee, in serving thee six years:" to Israel. Moses did say "and the LORD thy God shall bless thee in all that thou doest." to Israel. The master should not release an Israelite from bondage with trepidation. If a master does release an Israelite from bondage after 7 years then God will bless the master.

Deuteronomy 15:19 Moses did say "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God:" to Israel. Moses did say "thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep." to Israel. A sacrifice should be made of the male firstling of the herd to God. If a bullock is a firstling then the bullock should not perform work. If a sheep is a firstling then the sheep should not be sheared.

Deuteronomy 15:20 Moses did say "Thou shalt eat it before the LORD thy God year by year" to Israel. Moses did say "in the place which the LORD shall choose, thou and thy household." to Israel. The sacrifice should be eaten by each household in the "place of God" yearly.

Deuteronomy 15:21 Moses did say "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish," to Israel. Moses did say "thou shalt not sacrifice it unto the LORD thy God." to Israel. If a sacrifice does have a blemish then the sacrifice should not be offered to God.

Deuteronomy 15:22 Moses did say "Thou shalt eat it within thy gates:" to Israel. Moses did say "the unclean and the clean person shall eat it alike, as the roebuck, and as the hart." to Israel. The sacrifice can be eaten by the clean and by the unclean in the towns.

Deuteronomy 15:23 Moses did say "Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water." to Israel. The blood should not be eaten. The blood should be poured on the ground as water.



Deuteronomy 16:1 Moses did say "Observe the month of Abib, and keep the passover unto the LORD thy God:" to Israel. Moses did say "for in the month of Abib the LORD thy God brought thee forth out of Egypt by night." to Israel. Israel should observe the month of Abib. Israel should keep the Passover.

Deuteronomy 16:2 Moses did say "Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd," to Israel. Moses did say "in the place which the LORD shall choose to place his name there." to Israel.

Deuteronomy 16:3 Moses did say "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith," to Israel. Moses did say "even the bread of affliction; for thou camest forth out of the land of Egypt in haste:" to Israel. Moses did say "that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." to Israel.

Deuteronomy 16:4 Moses did say "And there shall be no leavened bread seen with thee in all thy coast seven days;" to Israel. Moses did say "neither shall there any thing of the flesh, which thou sacrificedst the first day at even," to Israel. Moses did say "remain all night until the morning." to Israel.

Deuteronomy 16:5 Moses did say "Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:" to Israel. Israel must not sacrifice the Passover within the towns.

Deuteronomy 16:6 Moses did say "But at the place which the LORD thy God shall choose to place his name in," to Israel. Moses did say "there thou shalt sacrifice the passover at even, at the going down of the sun," to Israel. Moses did say "at the season that thou camest forth out of Egypt." to Israel. The sacrifice must be made in the "place of God".

Deuteronomy 16:7 Moses did say "And thou shalt roast and eat it in the place which the LORD thy God shall choose:" to Israel. Moses did say "and thou shalt turn in the morning, and go unto thy tents." to Israel. The sacrifice must be eaten in the "place of God" during Passover. The attendees may return to the tents in the morning after the feast of the sacrifice.

Deuteronomy 16:8 Moses did say "Six days thou shalt eat unleavened bread:" to Israel. Moses did say "and on the seventh day shall be a solemn assembly to the LORD thy God:" to Israel. Moses did say "thou shalt do no work therein." to Israel. The "feast of unleavened bread" is a feast that does last for 7 days. "Unleavened bread" must be eaten during the "feast of unleavened bread".

Deuteronomy 16:9 Moses did say "Seven weeks shalt thou number unto thee:" to Israel. Moses did say "begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." to Israel. The "feast of weeks" is a feast in the "place of God" that does last for 7 weeks.

Deuteronomy 16:10 Moses did say "And thou shalt keep the feast of weeks unto the LORD thy God" to Israel. Moses did say "with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God," to Israel. Moses did say "according as the LORD thy God hath blessed thee:" to Israel. "Freewill offerings" must be eaten during the "feast of weeks".

Deuteronomy 16:11 Moses did say "And thou shalt rejoice before the LORD thy God," to Israel. Moses did say "thou, and thy son, and thy daughter, and thy manservant, and thy maidservant," to Israel. Moses did say "and the Levite that is within thy gates, and the stranger," to Israel. Moses did say "and the fatherless, and the widow, that are among you," to Israel. Moses did say "in the place which the LORD thy God hath chosen to place his name there." to Israel. Israel should rejoice in the feast.

Deuteronomy 16:12 Moses did say "And thou shalt remember that thou wast a bondman in Egypt:" to Israel. Moses did say "and thou shalt observe and do these statutes." to Israel.

Deuteronomy 16:13 Moses did say "Thou shalt observe the feast of tabernacles seven days," to Israel. Moses did say "after that thou hast gathered in thy corn and thy wine:" to Israel. The "feast of tabernacles" is a feast in the "place of God" that does last for 7 days after the gathering of corn and of wine.

Deuteronomy 16:14 Moses did say "And thou shalt rejoice in thy feast," to Israel. Moses did say "thou, and thy son, and thy daughter, and thy manservant, and thy maidservant," to Israel. Moses did say "and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." to Israel. Israel should rejoice in the feast.

Deuteronomy 16:15 Moses did say "Seven days shalt thou keep a solemn feast unto the LORD thy God" to Israel. Moses did say "in the place which the LORD shall choose:" to Israel. Moses did say "because the LORD thy God shall bless thee in all thine increase," to Israel. Moses did say "and in all the works of thine hands, therefore thou shalt surely rejoice." to Israel.

Deuteronomy 16:16 Moses did say "Three times in a year shall all thy males appear before the LORD thy God" to Israel. Moses did say "in the place which he shall choose;" to Israel. Moses did say "in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles:" to Israel. Moses did say "and they shall not appear before the LORD empty:" to Israel. The men must appear before God for 3 times in a year. The men must appear before God on the feast of unleavened bread. The men must appear before God on the feast of tabernacles. The men must appear before God on the feast of weeks.

Deuteronomy 16:17 Moses did say "Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee." to Israel. The men must bring offerings to God according to the works of the men.

Deuteronomy 16:18 Moses did say "Judges and officers shalt thou make thee in all thy gates," to Israel. Moses did say "which the LORD thy God giveth thee, throughout thy tribes:" to Israel. Moses did say "and they shall judge the people with just judgment." to Israel. Israel should appoint judges and officers to serve as judges throughout the tribes.

Deuteronomy 16:19 Moses did say "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift:" to Israel. Moses did say "for a gift doth blind the eyes of the wise, and pervert the words of the righteous." to Israel. The judges should not pervert justice. The judges should be impartial. The judges should not accept bribery.

Deuteronomy 16:20 Moses did say "That which is altogether just shalt thou follow, that thou mayest live," to Israel. Moses did say "and inherit the land which the LORD thy God giveth thee." to Israel. Israel should follow the path of justice for prolonged life.

Deuteronomy 16:21 Moses did say "Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God," to Israel. Moses did say "which thou shalt make thee." to Israel. Israel should not plant groves of trees near the altar of God.

Deuteronomy 16:22 Moses did say "Neither shalt thou set thee up any image; which the LORD thy God hateth." to Israel. Israel should not erect sacred pillars for worship. God does hate sacred pillars.



Deuteronomy 17:1 Moses did say "Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep," to Israel. Moses did say "wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God." to Israel. Israel should not sacrifice an offering to God that does contain a blemish.

Deuteronomy 17:2 Moses did say "If there be found among you, within any of thy gates which the LORD thy God giveth thee," to Israel. Moses did say "man or woman, that hath wrought wickedness in the sight of the LORD thy God," to Israel. Moses did say "in transgressing his covenant," to Israel.

Deuteronomy 17:3 Moses did say "And hath gone and served other gods, and worshipped them, either the sun," to Israel. Moses did say "or moon, or any of the host of heaven, which I have not commanded;" to Israel.

Deuteronomy 17:4 Moses did say "And it be told thee, and thou hast heard of it, and enquired diligently, and, behold," to Israel. Moses did say "it be true, and the thing certain, that such abomination is wrought in Israel:" to Israel.

Deuteronomy 17:5 Moses did say "Then shalt thou bring forth that man or that woman, which have committed that wicked thing," to Israel. Moses did say "unto thy gates, even that man or that woman, and shalt stone them with stones, till they die." to Israel. If a person was found guilty of worshiping a deity then the person did commit an abomination to God. If a person was found guilty of worshiping a deity then the person should be put to death by stone. If a person was found guilty of worshiping an object in the sky then the person did commit an abomination to God. If a person was found guilty of worshiping an object in the sky then the person should be put to death by stone.

Deuteronomy 17:6 Moses did say "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death;" to Israel. Moses did say "but at the mouth of one witness he shall not be put to death." to Israel. If the person did commit an abomination and the

abomination did have 2 or more witnesses then the person should be put to death. If the person did commit an abomination and the abomination did have 1 witness then the person should not be put to death.

Deuteronomy 17:7 Moses did say "The hands of the witnesses shall be first upon him to put him to death," to Israel. Moses did say "and afterward the hands of all the people. So thou shalt put the evil away from among you." to Israel. The witnesses should participate in the stoning to death of the person before the rest of the population.

Deuteronomy 17:8 Moses did say "If there arise a matter too hard for thee in judgment, between blood and blood," to Israel. Moses did say "between plea and plea, and between stroke and stroke, being matters of controversy within thy gates:" to Israel. Moses did say "then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;" to Israel.

Deuteronomy 17:9 Moses did say "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days," to Israel. Moses did say "and enquire; and they shall shew thee the sentence of judgment:" to Israel. If a matter is difficult to resolve then the matter should be brought to the priests and to the judge for sentence of judgment.

Deuteronomy 17:10 Moses did say "And thou shalt do according to the sentence, which they of that place" to Israel. Moses did say "which the LORD shall choose shall shew thee;" to Israel. Moses did say "and thou shalt observe to do according to all that they inform thee:" to Israel. A person must obey the sentence of judgment of the priest and of the judge.

Deuteronomy 17:11 Moses did say "According to the sentence of the law which they shall teach thee," to Israel. Moses did say "and according to the judgment which they shall tell thee, thou shalt do:" to Israel. Moses did say "thou shalt not decline from the sentence which they shall shew thee," to Israel. Moses did say "to the right hand, nor to the left." to Israel. A person must not deviate from the sentence of judgment of the priest and of the judge.

Deuteronomy 17:12 Moses did say "And the man that will do presumptuously, and will not hearken unto the priest" to Israel. Moses did say "that standeth to minister there before the LORD thy God, or unto the judge," to Israel. Moses did say "even that man shall die: and thou shalt put away the evil from Israel." to Israel. If a person does not obey the sentence of judgment from a priest or from a judge then the person shall die.

Deuteronomy 17:13 Moses did say "And all the people shall hear, and fear, and do no more presumptuously." to Israel. The people should witness the punishment of the person that did disobey the sentence of judgment.

Deuteronomy 17:14 Moses did say "When thou art come unto the land which the LORD thy God giveth thee," to Israel. Moses did say "and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me," to Israel. Moses did say "like as all the nations that are about me;" to Israel.

Deuteronomy 17:15 Moses did say "Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose:" to Israel. Moses did say "one from among thy brethren shalt thou set king over thee:" to Israel. Moses did say "thou mayest not set a stranger over thee, which is not thy brother." to Israel. If a king is desired among the tribes in the "Promised Land" then God must select the person to serve as king in the "Promised Land". An Israelite can serve as a king in the "Promised Land". An foreigner can not serve as a king in the "Promised Land".

Deuteronomy 17:16 Moses did say "But he shall not multiply horses to himself, nor cause the people to return to Egypt," to Israel. Moses did say "to the end that he should multiply horses: forasmuch as the LORD hath said unto you," to Israel. Moses did say "Ye shall henceforth return no more that way." to Israel. The king must not acquire multitudes of horses for the king in the "Promised Land". The king must not acquire multitudes of horses from Egypt for the king in the "Promised Land". Israel must not return to Egypt ever.

Deuteronomy 17:17 Moses did say "Neither shall he multiply wives to himself, that his heart turn not away:" to Israel. Moses did say "neither shall he greatly multiply to himself silver and gold." to Israel. The king must not acquire multitudes of wives for the king in the "Promised Land". The king must not acquire multitudes of riches for the king in the "Promised Land".

Deuteronomy 17:18 Moses did say "And it shall be, when he sitteth upon the throne of his kingdom," to Israel. Moses did say "that he shall write him a copy of this law in a book out of that which is before the priests the Levites:" to Israel. The king must write a copy of the law from the book in the possession of the Levite priests.

Deuteronomy 17:19 Moses did say "And it shall be with him, and he shall read therein all the days of his life:" to Israel. Moses did say "that he may learn to fear the LORD his God," to Israel. Moses did say "to keep all the words of this law and these statutes, to do them:" to Israel. The king must read the copy of the law everyday to keep the commandments from God. The king must read the copy of the law everyday to learn to fear God.

Deuteronomy 17:20 Moses did say "That his heart be not lifted up above his brethren, and that he turn not aside from the commandment," to Israel. Moses did say "to the right hand, or to the left: to the end that he may prolong his days in his kingdom," to Israel. Moses did say "he, and his children, in the midst of Israel." to Israel. The king must not consider himself better than the "children of Israel". The king must not deviate from the commandments from God ever.



Deuteronomy 18:1 Moses did say "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel:" to Israel. Moses did say "they shall eat the offerings of the LORD made by fire, and his inheritance." to Israel. The Levites shall not be included in the inheritance of Israel. The Levites shall eat the burnt offerings to God.

Deuteronomy 18:2 Moses did say "Therefore shall they have no inheritance among their brethren:" to Israel. Moses did say "the LORD is their inheritance, as he hath said unto them." to Israel. The Levites do not have inheritance in Israel. God is the inheritance of the Levites. The Levites do have inheritance in God.

Deuteronomy 18:3 Moses did say "And this shall be the priest's due from the people, from them that offer a sacrifice," to Israel. Moses did say "whether it be ox or sheep; and they shall give unto the priest the shoulder," to Israel. Moses did say "and the two cheeks, and the maw." to Israel. The Levites shall receive the shoulder and the cheeks and the maw from the sacrifice from the people as due.

Deuteronomy 18:4 Moses did say "The firstfruit also of thy corn, of thy wine, and of thine oil," to Israel. Moses did say "and the first of the fleece of thy sheep, shalt thou give him." to Israel. The Levites shall receive the firstfruit of the corn and of the wine and and of the oil from the people as due. The Levites shall receive the first of the fleece of the sheep from the people as due.

Deuteronomy 18:5 Moses did say "For the LORD thy God hath chosen him out of all thy tribes," to Israel. Moses did say "to stand to minister in the name of the LORD, him and his sons for ever." to Israel. God did choose the Levites to minister in the name of God always.

Deuteronomy 18:6 Moses did say "And if a Levite come from any of thy gates out of all Israel, where he sojourned," to Israel. Moses did say "and come with all the desire of his mind unto the place which the LORD shall choose;" to Israel. A Levite can come from anywhere to minister to God in the "place of God".

Deuteronomy 18:7 Moses did say "Then he shall minister in the name of the LORD his God," to Israel. Moses did say "as all his brethren the Levites do, which stand there before the LORD." to Israel.

Deuteronomy 18:8 Moses did say "They shall have like portions to eat, beside that which cometh of the sale of his patrimony." to Israel. The Levites must share the offerings amongst the Levites.

Deuteronomy 18:9 Moses did say "When thou art come into the land which the LORD thy God giveth thee," to Israel. Moses did say "thou shalt not learn to do after the abominations of those nations." to Israel. Israelites must not follow the abominable practices of heathen worship.

Deuteronomy 18:10 Moses did say "There shall not be found among you any one that maketh his son" to Israel. Moses did say "or his daughter to pass through the fire, or that useth divination," to Israel. Moses did say "or an observer of times, or an enchanter, or a witch." to Israel. An Israelite must not sacrifice their children in fire. An Israelite must not practice a "supernatural art". An Israelite must not practice "fortune telling". An Israelite must not interpret omens. An Israelite must not practice witchcraft. "Fortune telling" is a "supernatural art". Witchcraft is a "supernatural art". If a person does interpret omens then the person does practice a "supernatural art".

Deuteronomy 18:11 Moses did say "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." to Israel. An Israelite must not practice necromancy. An Israelite must not practice wizardry. An Israelite must not be a psychic. Necromancy is a "supernatural art". Wizardry is a "supernatural art". A psychic does practice a "supernatural art".

Deuteronomy 18:12 Moses did say "For all that do these things are an abomination unto the LORD:" to Israel. Moses did say "and because of these abominations the LORD thy God doth drive them out from before thee." to Israel. A "supernatural art" is an abomination to God. A "supernatural art" is evil.

Deuteronomy 18:13 Moses did say "Thou shalt be perfect with the LORD thy God." to Israel. An Israelite should be perfect with God.

Deuteronomy 18:14 Moses did say "For these nations, which thou shalt possess, hearkened unto observers of times," to Israel. Moses did say "and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do." to Israel. A heathen does follow the guidance of a person that does practice a "supernatural art". God will not allow the "children of Israel" to become as the heathen.

Deuteronomy 18:15 Moses did say "The LORD thy God will raise up unto thee a Prophet from the midst of thee," to Israel. Moses did say "of thy brethren, like unto me; unto him ye shall hearken;" to Israel. God will appoint a prophet within the "children of Israel". The "children of Israel" should follow the prophet that was chosen by God. The prophet will replace Moses as a guide.

Deuteronomy 18:16 Moses did say "According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly," to Israel. Moses did say "saying, Let me not hear again the voice of the LORD my God," to Israel. Moses did say "neither let me see this great fire any more, that I die not." to Israel. Moses did tell Israel that the "children of Israel" did desire a different prophet.

Deuteronomy 18:17 Moses did say "And the LORD said unto me, They have well spoken that which they have spoken." to Israel. God did agree.

Deuteronomy 18:18 Moses did say "I will raise them up a Prophet from among their brethren, like unto thee," to Israel. Moses did say "and will put my words in his mouth; and he shall speak unto them all that I shall command him." to Israel. God did tell Moses that God would select a prophet within the "children of Israel". God would speak through the prophet.

Deuteronomy 18:19 Moses did say "And it shall come to pass, that whosoever will not hearken unto my words" to Israel. Moses did say "which he shall speak in my name, I will require it of him." to Israel. If a person does not follow the guidance of the prophet then God would hold the person accountable.

Deuteronomy 18:20 Moses did say "But the prophet, which shall presume to speak a word in my name," to Israel. Moses did say "which I have not commanded him to speak, or that shall

speak in the name of other gods," to Israel. Moses did say "even that prophet shall die." to Israel. If the prophet does speak without the permission from God then the prophet shall die. If the prophet does speak in the name of other deities then the prophet shall die.

Deuteronomy 18:21 Moses did say "And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?" to Israel. The "children of Israel" might want to verify the authority of the prophet.

Deuteronomy 18:22 Moses did say "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass," to Israel. Moses did say "that is the thing which the LORD hath not spoken," to Israel. Moses did say "but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." to Israel. If a prophet does speak of an event in the name of God and the event does occur then the prophet was granted authority by God.



Deuteronomy 19:1 Moses did say "When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee," to Israel. Moses did say "and thou succeedest them, and dwellest in their cities, and in their houses;" to Israel.

Deuteronomy 19:2 Moses did say "Thou shalt separate three cities for thee in the midst of thy land," to Israel. Moses did say "which the LORD thy God giveth thee to possess it." to Israel.

Deuteronomy 19:3 Moses did say "Thou shalt prepare thee a way, and divide the coasts of thy land," to Israel. Moses did say "which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither." to Israel.

Deuteronomy 19:4 Moses did say "And this is the case of the slayer, which shall flee thither, that he may live:" to Israel. Moses did say "Whoso killeth his neighbour ignorantly, whom he hated not in time past;" to Israel.

Deuteronomy 19:5 Moses did say "As when a man goeth into the wood with his neighbour to hew wood," to Israel. Moses did say "and his hand fetcheth a stroke with the axe to cut down the tree," to Israel. Moses did say "and the head slippeth from the helve, and lighteth upon his neighbour, that he die;" to Israel. Moses did say "he shall flee unto one of those cities, and live:" to Israel.

Deuteronomy 19:6 Moses did say "Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him," to Israel. Moses did say "because the way is long, and slay him;" to Israel. Moses did say "whereas he was not worthy of death, inasmuch as he hated him not in time past." to Israel.

Deuteronomy 19:7 Moses did say "Wherefore I command thee, saying, Thou shalt separate three cities for thee." to Israel.

Deuteronomy 19:8 Moses did say "And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers," to Israel. Moses did say "and give thee all the land which he promised to give unto thy fathers;" to Israel.

Deuteronomy 19:9 Moses did say "If thou shalt keep all these commandments to do them, which I command thee this day," to Israel. Moses did say "to love the LORD thy God, and to walk ever in his ways;" to Israel. Moses did say "then shalt thou add three cities more for thee, beside these three:" to Israel. Israel should establish 6 cities of refuge.

Deuteronomy 19:10 Moses did say "That innocent blood be not shed in thy land," to Israel. Moses did say "which the LORD thy God giveth thee for an inheritance, and so blood be upon thee." to Israel. The innocent should not be slain in the "Promised Land".

Deuteronomy 19:11 Moses did say "But if any man hate his neighbour, and lie in wait for him, and rise up against him," to Israel. Moses did say "and smite him mortally that he die, and fleeth into one of these cities:" to Israel.

Deuteronomy 19:12 Moses did say "Then the elders of his city shall send and fetch him thence," to Israel. Moses did say "and deliver him into the hand of the avenger of blood, that he may die." to Israel. A person does commit murder and the person does flee to a city of refuge then the person will be handed to the avenger by the elders of the city of refuge.

Deuteronomy 19:13 Moses did say "Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel," to Israel. Moses did say "that it may go well with thee." to Israel. The murderer shall not be pitied.

Deuteronomy 19:14 Moses did say "Thou shalt not remove thy neighbour's landmark," to Israel. Moses did say "which they of old time have set in thine inheritance," to Israel. Moses did say "which thou shalt inherit in the land that the LORD thy God giveth thee to possess it." to Israel. A person must not steal land by moving the boundary stone of a neighbor.

Deuteronomy 19:15 Moses did say "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth:" to Israel. Moses did say "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." to Israel. A judgment should not be established with only 1 witness. A judgment should be established with 2 or more witnesses.

Deuteronomy 19:16 Moses did say "If a false witness rise up against any man to testify against him that which is wrong;" to Israel.

Deuteronomy 19:17 Moses did say "Then both the men, between whom the controversy is, shall stand before the LORD," to Israel. Moses did say "before the priests and the judges, which shall be in those days;" to Israel.

Deuteronomy 19:18 Moses did say "And the judges shall make diligent inquisition: and, behold, if the witness be a false witness," to Israel. Moses did say "and hath testified falsely against his brother;" to Israel.

Deuteronomy 19:19 Moses did say "Then shall ye do unto him, as he had thought to have done unto his brother:" to Israel. Moses did say "so shalt thou put the evil away from among you." to Israel. If judges do establish that a person did bear false witness against a neighbor then the person should receive the punishment that was intended for the neighbor.

Deuteronomy 19:20 Moses did say "And those which remain shall hear, and fear," to Israel. Moses did say "and shall henceforth commit no more any such evil among you." to Israel. Israel should observe and learn from the punishment for bearing false witness against a neighbor.

Deuteronomy 19:21 Moses did say "And thine eye shall not pity;" to Israel. Moses did say "but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." to Israel. The punishment should be an even retribution. The punishment should encompass a life for a life. The punishment should encompass an eye for an eye. The punishment should encompass a tooth for a tooth. The punishment should encompass a hand for a hand. The punishment should encompass a foot for a foot.



Deuteronomy 20:1 Moses did say "When thou goest out to battle against thine enemies, and seest horses, and chariots," to Israel. Moses did say "and a people more than thou, be not afraid of them:" to Israel. Moses did say "for the LORD thy God is with thee, which brought thee up out of the land of Egypt." to Israel. Israel should not fear the mighty armies of the heathen in the "Promised Land". God does support Israel in battle against the heathen in the "Promised Land".

Deuteronomy 20:2 Moses did say "And it shall be, when ye are come nigh unto the battle," to Israel. Moses did say "that the priest shall approach and speak unto the people," to Israel. The priests shall address the armies of Israel before battle.

Deuteronomy 20:3 Moses did say "And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies:" to Israel. Moses did say "let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;" to Israel. The priests will remind Israel to show no fear.

Deuteronomy 20:4 Moses did say "For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you." to Israel. The priests will remind Israel that God does go with Israel into battle against the heathen.

Deuteronomy 20:5 Moses did say "And the officers shall speak unto the people," to Israel. Moses did say "saying, What man is there that hath built a new house, and hath not dedicated it?" to Israel. Moses did say "let him go and return to his house, lest he die in the battle, and another

man dedicate it." to Israel. The officers shall address the armies of Israel before battle. If an Israelite did not dedicate a home before battle then the Israelite should return to dedicate the home before battle.

Deuteronomy 20:6 Moses did say "And what man is he that hath planted a vineyard, and hath not yet eaten of it?" to Israel. Moses did say "let him also go and return unto his house, lest he die in the battle, and another man eat of it." to Israel. If an Israelite did not eat from a harvest at home before battle then the Israelite should return to eat from the harvest before battle.

Deuteronomy 20:7 Moses did say "And what man is there that hath betrothed a wife, and hath not taken her?" to Israel. Moses did say "let him go and return unto his house, lest he die in the battle, and another man take her." to Israel. If an Israelite did not copulate with a betrothed wife before battle then the Israelite should return to copulate with their wife before battle.

Deuteronomy 20:8 Moses did say "And the officers shall speak further unto the people, and they shall say," to Israel. Moses did say "What man is there that is fearful and fainthearted? let him go and return unto his house," to Israel. Moses did say "lest his brethren's heart faint as well as his heart." to Israel. If an Israelite is fearful and fainthearted before battle then the Israelite should return home to prevent the spread of his fear among the army.

Deuteronomy 20:9 Moses did say "And it shall be, when the officers have made an end of speaking unto the people" to Israel. Moses did say "that they shall make captains of the armies to lead the people." to Israel. The officers should establish captains of the armies of Israel after speaking.

Deuteronomy 20:10 Moses did say "When thou comest nigh unto a city to fight against it, then proclaim peace unto it." to Israel. A "far city" is a city that does exist outside of the heathen nations. If Israel does approach a "far city" then Israel should offer peace to the inhabitants of the "far city".

Deuteronomy 20:11 Moses did say "And it shall be, if it make thee answer of peace, and open unto thee, then it shall be," to Israel. Moses did say "that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." to Israel. If the "far city" does accept the offer of peace from Israel then the inhabitants shall be placed in servitude to Israel inside of the "far city".

Deuteronomy 20:12 Moses did say "And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:" to Israel. If the "far city" does not accept the offer of peace from Israel then the Israel shall besiege the "far city".

Deuteronomy 20:13 Moses did say "And when the LORD thy God hath delivered it into thine hands," to Israel. Moses did say "thou shalt smite every male thereof with the edge of the sword:" to Israel. Israel shall slay all males in the "far city" after God did deliver the "far city" into the hands of Israel.

Deuteronomy 20:14 Moses did say "But the women, and the little ones, and the cattle, and all that is in the city," to Israel. Moses did say "even all the spoil thereof, shalt thou take unto thyself;" to Israel. Moses did say "and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee." to Israel. Israel shall take the women and the children and the livestock of the "far city" for Israel. Israel shall eat the spoils of the "far city".

Deuteronomy 20:15 Moses did say "Thus shalt thou do unto all the cities which are very far off from thee," to Israel. Moses did say "which are not of the cities of these nations." to Israel.

Deuteronomy 20:16 Moses did say "But of the cities of these people, which the LORD thy God doth give thee for an inheritance," to Israel. Moses did say "thou shalt save alive nothing that breatheth:" to Israel. Israel shall slay every breathing thing in the heathen nations.

Deuteronomy 20:17 Moses did say "But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites," to Israel. Moses did say "and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:" to Israel. Israel shall utterly destroy the heathen nation of the Hittites. Israel shall utterly destroy the heathen nation of the Amorites. Israel shall utterly destroy the heathen nation of the Canaanites. Israel shall utterly destroy the heathen nation of the Perizzites. Israel shall utterly destroy the heathen nation of the Hivites. Israel shall utterly destroy the heathen nation of the Jebusites.

Deuteronomy 20:18 Moses did say "That they teach you not to do after all their abominations," to Israel. Moses did say "which they have done unto their gods;" to Israel. Moses did say "so should ye sin against the LORD your God." to Israel. Israel shall not follow the practices of the heathen nations.

Deuteronomy 20:19 Moses did say "When thou shalt besiege a city a long time, in making war against it to take it," to Israel. Moses did say "thou shalt not destroy the trees thereof by forcing an axe against them:" to Israel. Moses did say "for thou mayest eat of them, and thou shalt not cut them down" to Israel. Moses did say "(for the tree of the field is man's life) to employ them in the siege:" to Israel. If Israel does besiege a heathen city for a long time then Israel should not destroy any trees of sustenance around the heathen city. If Israel does besiege a heathen city for a long time then Israel shall be permitted to eat of the fruit of the trees around the heathen city.

Deuteronomy 20:20 Moses did say "Only the trees which thou knowest that they be not trees for meat," to Israel. Moses did say "thou shalt destroy and cut them down;" to Israel. Moses did say "and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued." to Israel. If Israel does besiege a heathen city for a long time then Israel should use the trees without sustenance to build bulwarks against the heathen city.



Deuteronomy 21:1 Moses did say "If one be found slain in the land which the LORD thy God giveth thee to possess it," to Israel. Moses did say "lying in the field, and it be not known who hath slain him:" to Israel.

Deuteronomy 21:2 Moses did say "Then thy elders and thy judges shall come forth," to Israel. Moses did say "and they shall measure unto the cities which are round about him that is slain:" to Israel. If a corpse is found in a field alone then the judges shall determine the closest city to the corpse.

Deuteronomy 21:3 Moses did say "And it shall be, that the city which is next unto the slain man," to Israel. Moses did say "even the elders of that city shall take an heifer, which hath not been wrought with," to Israel. Moses did say "and which hath not drawn in the yoke;" to Israel. The judges shall select a heifer without a work history from the nearest city. The heifer shall be selected by the elders of the closest city.

Deuteronomy 21:4 Moses did say "And the elders of that city shall bring down the heifer unto a rough valley," to Israel. Moses did say "which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:" to Israel. The heifer should be beheaded in a rough barren valley by the elders of the closest city.

Deuteronomy 21:5 Moses did say "And the priests the sons of Levi shall come near;" to Israel. Moses did say "for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD;" to Israel. Moses did say "and by their word shall every controversy and every stroke be tried:" to Israel. The priests shall approach the corpse of the victim.

Deuteronomy 21:6 Moses did say "And all the elders of that city, that are next unto the slain man," to Israel. Moses did say "shall wash their hands over the heifer that is beheaded in the valley:" to Israel. The elders shall wash their hands over the body of the heifer in the valley.

Deuteronomy 21:7 Moses did say "And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it." to Israel.

Deuteronomy 21:8 Moses did say "Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed," to Israel. Moses did say "and lay not innocent blood unto thy people of Israel's charge." to Israel. Moses did say "And the blood shall be forgiven them." to Israel. The priests shall pray to God for the atonement of the people of Israel for the victim of murder.

Deuteronomy 21:9 Moses did say "So shalt thou put away the guilt of innocent blood from among you," to Israel. Moses did say "when thou shalt do that which is right in the sight of the LORD." to Israel.

Deuteronomy 21:10 Moses did say "When thou goest forth to war against thine enemies," to Israel. Moses did say "and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive," to Israel.

Deuteronomy 21:11 Moses did say "And seest among the captives a beautiful woman, and hast a desire unto her," to Israel. Moses did say "that thou wouldest have her to thy wife;" to Israel.

Deuteronomy 21:12 Moses did say "Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails;" to Israel. If an Israelite does desire to marry a captive woman from the wars for the "Promised Land" then the Israelite must bring the captive woman to the house of the Israelite. If the Israelite does bring the captive woman to the house of the Israelite then the Israelite must shave the head of the woman. If the Israelite does shave the head of the woman then the Israelite must pare the nails of the woman.

Deuteronomy 21:13 Moses did say "And she shall put the raiment of her captivity from off her, and shall remain in thine house," to Israel. Moses did say "and bewail her father and her mother a full month:" to Israel. Moses did say "and after that thou shalt go in unto her, and be her husband, and she shall be thy wife." to Israel. If the Israelite does pare the nails of the woman then the Israelite must remove the clothing from the woman. If the Israelite does remove the clothing from the woman then the woman must mourn for her parents in the home of the Israelite for 1 month. If the woman does mourn for her parents in the home of the Israelite for 1 month then the Israelite can marry the woman.

Deuteronomy 21:14 Moses did say "And it shall be, if thou have no delight in her, then thou shalt let her go whither she will;" to Israel. Moses did say "but thou shalt not sell her at all for money, thou shalt not make merchandise of her," to Israel. Moses did say "because thou hast humbled her." to Israel. If the Israelite does marry the woman and the woman does not please the Israelite then the woman must be freed unconditionally.

Deuteronomy 21:15 Moses did say "If a man have two wives, one beloved, and another hated," to Israel. Moses did say " and they have born him children, both the beloved and the hated;" to Israel. Moses did say "and if the firstborn son be hers that was hated:" to Israel.

Deuteronomy 21:16 Moses did say "Then it shall be, when he maketh his sons to inherit that which he hath," to Israel. Moses did say "that he may not make the son of the beloved firstborn before the son of the hated," to Israel. Moses did say "which is indeed the firstborn:" to Israel.

Deuteronomy 21:17 Moses did say "But he shall acknowledge the son of the hated for the firstborn," to Israel. Moses did say "by giving him a double portion of all that he hath:" to Israel. Moses did say "for he is the beginning of his strength; the right of the firstborn is his." to Israel. The firstborn shall receive a double portion of inheritance. If the firstborn is borne to a loved wife then the firstborn shall receive a double portion of inheritance. If the firstborn is borne to a hated wife then the firstborn shall receive a double portion of inheritance.

Deuteronomy 21:18 Moses did say "If a man have a stubborn and rebellious son, which will not obey the voice of his father," to Israel. Moses did say "or the voice of his mother, and that, when they have chastened him, will not hearken unto them:" to Israel.

Deuteronomy 21:19 Moses did say "Then shall his father and his mother lay hold on him," to Israel. Moses did say "and bring him out unto the elders of his city, and unto the gate of his

place;" to Israel. If a son does not honor his parents and the son is rebellious then the parents can bring the son to the elders at the gate of the city.

Deuteronomy 21:20 Moses did say "And they shall say unto the elders of his city, This our son is stubborn and rebellious," to Israel. Moses did say "he will not obey our voice; he is a glutton, and a drunkard." to Israel. The parents can profess the son as stubborn and rebellious and gluttonous and drunk.

Deuteronomy 21:21 Moses did say "And all the men of his city shall stone him with stones, that he die:" to Israel. Moses did say "so shalt thou put evil away from among you; and all Israel shall hear, and fear." to Israel. The parents did profess the son as stubborn and rebellious and gluttonous and drunk then the son shall be put to death by stone by the men of the city.

Deuteronomy 21:22 Moses did say "And if a man have committed a sin worthy of death, and he be to be put to death," to Israel. Moses did say "and thou hang him on a tree:" to Israel.

Deuteronomy 21:23 Moses did say "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;" to Israel. Moses did say "(for he that is hanged is accursed of God;)" to Israel. Moses did say "that thy land be not defiled, which the LORD thy God giveth thee for an inheritance." to Israel. If justice does require that a man does die by hanging from a tree then the man shall not hang in death from the tree overnight. If a man should not hang in death from the tree overnight then the man should be buried on the same day as the hanging.



Deuteronomy 22:1 Moses did say "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them:" to Israel. Moses did say "thou shalt in any case bring them again unto thy brother." to Israel. If a person does observe that the livestock do stray from a neighbor then the person should return the livestock to the neighbor.

Deuteronomy 22:2 Moses did say "And if thy brother be not nigh unto thee, or if thou know him not," to Israel. Moses did say "then thou shalt bring it unto thine own house, and it shall be with thee" to Israel. Moses did say "until thy brother seek after it, and thou shalt restore it to him again." to Israel. If a person does observe that the livestock did go astray then the person should hold the livestock until the owner does come to collect the livestock.

Deuteronomy 22:3 Moses did say "In like manner shalt thou do with his ass; and so shalt thou do with his raiment;" to Israel. Moses did say "and with all lost thing of thy brother's, which he hath lost," to Israel. Moses did say "and thou hast found, shalt thou do likewise: thou mayest not hide thyself." to Israel.

Deuteronomy 22:4 Moses did say "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them:" to Israel. Moses did say "thou shalt surely help him to lift

them up again." to Israel. If a person does observe the impediment of a livestock of a neighbor then the person should assist the livestock of a neighbor.

Deuteronomy 22:5 Moses did say "The woman shall not wear that which pertaineth unto a man," to Israel. Moses did say "neither shall a man put on a woman's garment:" to Israel. Moses did say "for all that do so are abomination unto the LORD thy God." to Israel. A man should not wear the clothing of a woman. A woman should not wear the clothing of a man.

Deuteronomy 22:6 Moses did say "If a bird's nest chance to be before thee in the way in any tree, or on the ground," to Israel. Moses did say "whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs," to Israel. Moses did say "thou shalt not take the dam with the young:" to Israel. A person can take the eggs or the young from a nest. A person should not take the mother bird from a nest.

Deuteronomy 22:7 Moses did say "But thou shalt in any wise let the dam go, and take the young to thee;" to Israel. Moses did say "that it may be well with thee, and that thou mayest prolong thy days." to Israel.

Deuteronomy 22:8 Moses did say "When thou buildest a new house, then thou shalt make a battlement for thy roof," to Israel. Moses did say "that thou bring not blood upon thine house, if any man fall from thence." to Israel. A railing should be installed on a roof of a new house to prevent the death of a man by falling.

Deuteronomy 22:9 Moses did say "Thou shalt not sow thy vineyard with divers seeds:" to Israel. Moses did say "lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." to Israel. A field should be limited to a single type of crop.

Deuteronomy 22:10 Moses did say "Thou shalt not plow with an ox and an ass together." to Israel. A field should not be plowed by an ox and by an ass simultaneously.

Deuteronomy 22:11 Moses did say "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." to Israel. A person should not wear clothing with wool and with linen together.

Deuteronomy 22:12 Moses did say "Thou shalt make thee fringes upon the four quarters of thy vesture," to Israel. Moses did say "wherewith thou coverest thyself." to Israel. A person should place tassels on the 4 corners of a cloak.

Deuteronomy 22:13 Moses did say "If any man take a wife, and go in unto her, and hate her," to Israel.

Deuteronomy 22:14 Moses did say "And give occasions of speech against her, and bring up an evil name upon her," to Israel. Moses did say "and say, I took this woman, and when I came to her, I found her not a maid:" to Israel.

Deuteronomy 22:15 Moses did say "Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity" to Israel. Moses did say "unto the elders of the city in the gate:" to Israel. If a man does take a woman as a wife and the woman was not a virgin as accused by the man then the woman can be vindicated with proof of virginity by the parents of the woman. The parents would bring proof of virginity to the elders at the gate of the city.

Deuteronomy 22:16 Moses did say "And the damsel's father shall say unto the elders," to Israel. Moses did say "I gave my daughter unto this man to wife, and he hateth her;" to Israel.

Deuteronomy 22:17 Moses did say "And, lo, he hath given occasions of speech against her," to Israel. Moses did say "saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity" to Israel. Moses did say "And they shall spread the cloth before the elders of the city." to Israel. The parents should spread the sheets of the bed before the elders to display the blood of consummation.

Deuteronomy 22:18 Moses did say "And the elders of that city shall take that man and chastise him;" to Israel. If the sheets do hold the proof of virginity then the elders should chastise the man.

Deuteronomy 22:19 Moses did say "And they shall amerce him in an hundred shekels of silver," to Israel. Moses did say "and give them unto the father of the damsel," to Israel. Moses did say "because he hath brought up an evil name upon a virgin of Israel:" to Israel. Moses did say "and she shall be his wife; he may not put her away all his days." to Israel. If the sheets do hold the proof of virginity then the elders shall charge the man a fine of 100 shekels of silver. If the elders do charge the man a fine of 100 shekels of silver then the man shall pay the fine to the father of the woman. If the man does pay the fine to the father of the woman then the man can not divorce the woman ever.

Deuteronomy 22:20 Moses did say "But if this thing be true, and the tokens of virginity be not found for the damsel:" to Israel.

Deuteronomy 22:21 Moses did say "Then they shall bring out the damsel to the door of her father's house," to Israel. Moses did say "and the men of her city shall stone her with stones that she die:" to Israel. Moses did say "because she hath wrought folly in Israel, to play the whore in her father's house:" to Israel. Moses did say "so shalt thou put evil away from among you." to Israel. If the sheets do not hold the proof of virginity then the woman should be put to death by stone at the door of the house of her father.

Deuteronomy 22:22 Moses did say "If a man be found lying with a woman married to an husband," to Israel. Moses did say "then they shall both of them die, both the man that lay with the woman," to Israel. Moses did say "and the woman: so shalt thou put away evil from Israel." to Israel. If a man does copulate with a married woman then the man must die. If a man does copulate with a married woman then the woman must die.

Deuteronomy 22:23 Moses did say "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;" to Israel.

Deuteronomy 22:24 Moses did say "Then ye shall bring them both out unto the gate of that city," to Israel. Moses did say "and ye shall stone them with stones that they die; the damsel," to Israel. Moses did say "because she cried not, being in the city; and the man," to Israel. Moses did say "because he hath humbled his neighbour's wife: so thou shalt put away evil from among you." to Israel. If a man does copulate with a virgin woman in the city that is betrothed to a husband then the man should be put to death by stone at the gate of the city. If a man does copulate with a virgin woman in the city that is betrothed to a husband then the woman should be put to death by stone at the gate of the city. The woman should yell for help in instances of rape in the city.

Deuteronomy 22:25 Moses did say "But if a man find a betrothed damsel in the field, and the man force her, and lie with her:" to Israel. Moses did say "then the man only that lay with her shall die." to Israel. If a man does rape a virgin woman outside of the city that is betrothed to a husband then the man should be put to death. The woman does not die.

Deuteronomy 22:26 Moses did say "But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death:" to Israel. Moses did say "for as when a man riseth against his neighbour, and slayeth him, even so is this matter:" to Israel.

Deuteronomy 22:27 Moses did say "For he found her in the field, and the betrothed damsel cried, and there was none to save her." to Israel. Noone could save the woman outside of the city.

Deuteronomy 22:28 Moses did say "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her," to Israel. Moses did say "and lie with her, and they be found;" to Israel.

Deuteronomy 22:29 Moses did say "Then the man that lay with her shall give unto the damsel's father fifty shekels of silver," to Israel. Moses did say "and she shall be his wife; because he hath humbled her, he may not put her away all his days." to Israel. If a man does copulate with a virgin woman then the man must pay 50 shekels of silver to the father of the woman. If the man does pay 50 shekels of silver to the father of the woman then the man must marry the woman. If then the man does marry the woman the man can not divorce the woman ever.

Deuteronomy 22:30 Moses did say "A man shall not take his father's wife, nor discover his father's skirt." to Israel. A man must not marry the wife of his father.



Deuteronomy 23:1 Moses did say "He that is wounded in the stones, or hath his privy member cut off," to Israel. Moses did say "shall not enter into the congregation of the LORD." to Israel. If

a man is emasculated then the man can not enter the congregation of God. If a man is castrated then the man can not enter the congregation of God.

Deuteronomy 23:2 Moses did say "A bastard shall not enter into the congregation of the LORD;" to Israel. Moses did say "even to his tenth generation shall he not enter into the congregation of the LORD." to Israel. If a man is a bastard then the man can not enter the congregation of God for 10 generations.

Deuteronomy 23:3 Moses did say "An Ammonite or Moabite shall not enter into the congregation of the LORD;" to Israel. Moses did say "even to their tenth generation shall they not enter into the congregation of the LORD for ever:" to Israel. An Ammonite can not enter the congregation of God for 10 generations. An Moabite can not enter the congregation of God for 10 generations.

Deuteronomy 23:4 Moses did say "Because they met you not with bread and with water in the way, when ye came forth out of Egypt;" to Israel. Moses did say "and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee." to Israel. The "children of Israel" were rebuffed by the Ammonites and by the Moabites. Balaam was hired by the Ammonites and by the Moabites to curse the "children of Israel".

Deuteronomy 23:5 Moses did say "Nevertheless the LORD thy God would not hearken unto Balaam;" to Israel. Moses did say "but the LORD thy God turned the curse into a blessing unto thee," to Israel. Moses did say "because the LORD thy God loved thee." to Israel.

Deuteronomy 23:6 Moses did say "Thou shalt not seek their peace nor their prosperity all thy days for ever." to Israel. The "children of Israel" shall not seek peace or prosperity with the Ammonites and with the Moabites.

Deuteronomy 23:7 Moses did say "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian;" to Israel. Moses did say "because thou wast a stranger in his land." to Israel. The "children of Israel" shall not abhor an Edomite. The "children of Israel" shall not abhor an Egyptian.

Deuteronomy 23:8 Moses did say "The children that are begotten of them shall enter into the congregation of the LORD in their third generation." to Israel. An Edomite can enter the congregation of God after 3 generations. An Egyptian can enter the congregation of God after 3 generations.

Deuteronomy 23:9 Moses did say "When the host goeth forth against thine enemies, then keep thee from every wicked thing." to Israel. The "children of Israel" shall avoid wicked things during battle against the heathen nations.

Deuteronomy 23:10 Moses did say "If there be among you any man, that is not clean by reason of uncleanness" to Israel. Moses did say "that chanceth him by night, then shall he go abroad out of the camp," to Israel. Moses did say "he shall not come within the camp:" to Israel. If a man

does ejaculate overnight to become unclean then the man must exit the camp because the man was unclean.

Deuteronomy 23:11 Moses did say "But it shall be, when evening cometh on, he shall wash himself with water:" to Israel. Moses did say "and when the sun is down, he shall come into the camp again." to Israel. If a man must exit the camp because the man was unclean then the man can reenter the camp after a day and after cleansing with water.

Deuteronomy 23:12 Moses did say "Thou shalt have a place also without the camp, whither thou shalt go forth abroad:" to Israel. The camp should have a designated place outside of the camp for urination and for defecation.

Deuteronomy 23:13 Moses did say "And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad," to Israel. Moses did say "thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:" to Israel. A shovel should be attached to each weapon. The shovel should be used to dig a hole for urination and for defecation. The shovel should be used to cover the hole after urination and after defecation.

Deuteronomy 23:14 Moses did say "For the LORD thy God walketh in the midst of thy camp, to deliver thee," to Israel. Moses did say "and to give up thine enemies before thee; therefore shall thy camp be holy:" to Israel. Moses did say "that he see no unclean thing in thee, and turn away from thee." to Israel. If the camp is clean then God will walk among the camp.

Deuteronomy 23:15 Moses did say "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:" to Israel. If a slave has taken refuge with a person then the person shall not return the slave to the owner of the slave.

Deuteronomy 23:16 Moses did say "He shall dwell with thee, even among you," to Israel. Moses did say "in that place which he shall choose in one of thy gates, where it liketh him best:" to Israel. Moses did say "thou shalt not oppress him." to Israel. If a slave has taken refuge with a person then the slave shall not be oppressed. If a slave has taken refuge with a person then the slave is free to choose a place to live.

Deuteronomy 23:17 Moses did say "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." to Israel. The "children of Israel" shall not practice prostitution. The "children of Israel" shall not practice sodomy.

Deuteronomy 23:18 Moses did say "Thou shalt not bring the hire of a whore, or the price of a dog," to Israel. Moses did say "into the house of the LORD thy God for any vow:" to Israel. Moses did say "for even both these are abomination unto the LORD thy God." to Israel. A person must not bring the earning from prostitution or from sodomy into the house of God.

Deuteronomy 23:19 Moses did say "Thou shalt not lend upon usury to thy brother;" to Israel. Moses did say "usury of money, usury of victuals, usury of any thing that is lent upon usury:" to Israel. A person should not charge interest on anything to a brother.

Deuteronomy 23:20 Moses did say "Unto a stranger thou mayest lend upon usury;" to Israel. Moses did say "but unto thy brother thou shalt not lend upon usury:" to Israel. Moses did say "that the LORD thy God may bless thee in all that thou settest thine hand to" to Israel. Moses did say "in the land whither thou goest to possess it." to Israel. A person can charge interest to a foreigner or to a stranger.

Deuteronomy 23:21 Moses did say "When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it:" to Israel. Moses did say "for the LORD thy God will surely require it of thee; and it would be sin in thee." to Israel. If a person does swear a vow to God then the person must fulfill the vow to God.

Deuteronomy 23:22 Moses did say "But if thou shalt forbear to vow, it shall be no sin in thee." to Israel. If a person does not swear a vow to God then the person does not commit a sin upon failing to fulfill the intentions of the person.

Deuteronomy 23:23 Moses did say "That which is gone out of thy lips thou shalt keep and perform;" to Israel. Moses did say "even a freewill offering, according as thou hast vowed unto the LORD thy God," to Israel. Moses did say "which thou hast promised with thy mouth." to Israel.

Deuteronomy 23:24 Moses did say "When thou comest into thy neighbour's vineyard," to Israel. Moses did say "then thou mayest eat grapes thy fill at thine own pleasure;" to Israel. Moses did say "but thou shalt not put any in thy vessel." to Israel. A person can eat by hand from the vineyard of a neighbor. A person can not harvest the vineyard of a neighbor.

Deuteronomy 23:25 Moses did say "When thou comest into the standing corn of thy neighbour," to Israel. Moses did say "then thou mayest pluck the ears with thine hand;" to Israel. Moses did say "but thou shalt not move a sickle unto thy neighbour's standing corn." to Israel. A person can eat by hand from the crops of a neighbor. A person can not harvest the crops of a neighbor.



Deuteronomy 24:1 Moses did say "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes," to Israel. Moses did say "because he hath found some uncleanness in her:" to Israel. Moses did say "then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." to Israel. If a man does discover an uncleanness in his wife then the man can write a bill of divorcement to divorce his wife. If the man does write a bill of divorcement to divorce his wife then the wife must leave the house.

Deuteronomy 24:2 Moses did say "And when she is departed out of his house, she may go and be another man's wife." to Israel. If a woman is divorced then the woman can marry again.

Deuteronomy 24:3 Moses did say "And if the latter husband hate her, and write her a bill of divorcement," to Israel. Moses did say "and giveth it in her hand, and sendeth her out of his house;" to Israel. Moses did say "or if the latter husband die, which took her to be his wife;" to Israel.

Deuteronomy 24:4 Moses did say "Her former husband, which sent her away, may not take her again to be his wife," to Israel. Moses did say "after that she is defiled; for that is abomination before the LORD:" to Israel. Moses did say "and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance." to Israel. If a man does remarry a wife after divorcing the same wife then the man does commit a sin.

Deuteronomy 24:5 Moses did say "When a man hath taken a new wife, he shall not go out to war," to Israel. Moses did say "neither shall he be charged with any business:" to Israel. Moses did say "but he shall be free at home one year, and shall cheer up his wife which he hath taken." to Israel. If a man does get married then the man must reside at home for 1 year with the wife. If a man does get married then the man must not go to war for 1 year after the marriage. If a man does get married then the man must not be assigned official duties for 1 year after the marriage.

Deuteronomy 24:6 Moses did say "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge." to Israel. A person should not take a pair of millstones as pledge against the life of a person.

Deuteronomy 24:7 Moses did say "If a man be found stealing any of his brethren of the children of Israel," to Israel. Moses did say "and maketh merchandise of him, or selleth him;" to Israel. Moses did say "then that thief shall die; and thou shalt put evil away from among you." to Israel. If a thief does kidnap a brother for the purpose of slavery then the thief shall die.

Deuteronomy 24:8 Moses did say "Take heed in the plague of leprosy, that thou observe diligently," to Israel. Moses did say "and do according to all that the priests the Levites shall teach you:" to Israel. Moses did say "as I commanded them, so ye shall observe to do." to Israel. The "children of Israel" should guard against the plague of leprosy.

Deuteronomy 24:9 Moses did say "Remember what the LORD thy God did unto Miriam by the way," to Israel. Moses did say "after that ye were come forth out of Egypt." to Israel.

Deuteronomy 24:10 Moses did say "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge." to Israel. If an item is lent to a brother by a person then the person can not enter the house of the brother to reclaim the item.

Deuteronomy 24:11 Moses did say "Thou shalt stand abroad, and the man to whom thou dost lend" to Israel. Moses did say "shall bring out the pledge abroad unto thee." to Israel. If an item is lent to a brother by a person then the person must request the return of the item. If a person does request the return of the item then the person must reside outside of the house of the brother.

Deuteronomy 24:12 Moses did say "And if the man be poor, thou shalt not sleep with his pledge:" to Israel. If an item is lent to a person by a poor man then the person must return the item to the man each night.

Deuteronomy 24:13 Moses did say "In any case thou shalt deliver him the pledge again when the sun goeth down," to Israel. Moses did say "that he may sleep in his own raiment, and bless thee:" to Israel. Moses did say "and it shall be righteousness unto thee before the LORD thy God." to Israel.

Deuteronomy 24:14 Moses did say "Thou shalt not oppress an hired servant that is poor and needy," to Israel. Moses did say "whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:" to Israel. A person should not oppress a poor servant.

Deuteronomy 24:15 Moses did say "At his day thou shalt give him his hire, neither shall the sun go down upon it;" to Israel. Moses did say "for he is poor, and setteth his heart upon it:" to Israel. Moses did say "lest he cry against thee unto the LORD, and it be sin unto thee." to Israel. A person should pay the poor servant at sunset on each day of hire.

Deuteronomy 24:16 Moses did say "The fathers shall not be put to death for the children," to Israel. Moses did say "neither shall the children be put to death for the fathers:" to Israel. Moses did say "every man shall be put to death for his own sin." to Israel. Parents shall not be put to death for the sins of their children. Children shall not be put to death for the sins of their parents. A person shall be put to death for their own sin.

Deuteronomy 24:17 Moses did say "Thou shalt not pervert the judgment of the stranger, nor of the fatherless;" to Israel. Moses did say "nor take a widow's raiment to pledge:" to Israel. A person should not deprive the right to justice from the fatherless. A person should not deprive the right to justice from the foreigner. A person should not take the clothing of a widow as a pledge.

Deuteronomy 24:18 Moses did say "But thou shalt remember that thou wast a bondman in Egypt," to Israel. Moses did say "and the LORD thy God redeemed thee thence: therefore I command thee to do this thing." to Israel. The "children of Israel" should remember their bondage in the land of Egypt.

Deuteronomy 24:19 Moses did say "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field," to Israel. Moses did say "thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:" to Israel. Moses did say "that the LORD thy God may bless thee in all the work of thine hands." to Israel. A person should leave fruit in the fields after harvesting for the stranger to consume. A person should leave fruit in the fields after harvesting for the fatherless to consume. A person should leave fruit in the fields after harvesting for the widow to consume.

Deuteronomy 24:20 Moses did say "When thou beatest thine olive tree, thou shalt not go over the boughs again:" to Israel. Moses did say "it shall be for the stranger, for the fatherless, and for the widow." to Israel. A person should leave fruit in the trees after harvesting for the stranger to

consume. A person should leave fruit in the trees after harvesting for the fatherless to consume. A person should leave fruit in the trees after harvesting for the widow to consume.

Deuteronomy 24:21 Moses did say "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:" to Israel. Moses did say "it shall be for the stranger, for the fatherless, and for the widow." to Israel. A person should leave fruit in the vineyards after harvesting for the stranger to consume. A person should leave fruit in the vineyards after harvesting for the fatherless to consume. A person should leave fruit in the vineyards after harvesting for the widow to consume.

Deuteronomy 24:22 Moses did say "And thou shalt remember that thou wast a bondman in the land of Egypt:" to Israel. Moses did say "therefore I command thee to do this thing." to Israel. The "children of Israel" should remember their bondage in the land of Egypt.



Deuteronomy 25:1 Moses did say "If there be a controversy between men, and they come unto judgment," to Israel. Moses did say "that the judges may judge them; then they shall justify the righteous, and condemn the wicked." to Israel. A judge may decide on a controversy between 2 men.

Deuteronomy 25:2 Moses did say "And it shall be, if the wicked man be worthy to be beaten," to Israel. Moses did say "that the judge shall cause him to lie down, and to be beaten before his face," to Israel. Moses did say "according to his fault, by a certain number." to Israel. If a judge does rule that a man was guilty of a wicked act then the judge may sentence a man to a beating.

Deuteronomy 25:3 Moses did say "Forty stripes he may give him, and not exceed: lest, if he should exceed," to Israel. Moses did say "and beat him above these with many stripes, then thy brother should seem vile unto thee." to Israel. If the judge does sentence a man to a beating then the beating should not exceed 40 lashes.

Deuteronomy 25:4 Moses did say "Thou shalt not muzzle the ox when he treadeth out the corn." to Israel. An ox should not be muzzled during the treading of corn.

Deuteronomy 25:5 Moses did say "If brethren dwell together, and one of them die, and have no child," to Israel. Moses did say "the wife of the dead shall not marry without unto a stranger:" to Israel. Moses did say "her husband's brother shall go in unto her, and take her to him to wife," to Israel. Moses did say "and perform the duty of an husband's brother unto her." to Israel. If brothers do live together and a brother does die without children then the widow can not marry a stranger. If brothers do live together and a brother does die without children then the widow should marry the surviving brother.

Deuteronomy 25:6 Moses did say "And it shall be, that the firstborn which she beareth shall succeed" to Israel. Moses did say "in the name of his brother which is dead, that his name be not

put out of Israel." to Israel. If the widow does marry the surviving brother and the widow does give birth to children with the surviving brother then the firstborn shall succeed the name of the dead brother.

Deuteronomy 25:7 Moses did say "And if the man like not to take his brother's wife," to Israel. Moses did say "then let his brother's wife go up to the gate unto the elders, and say," to Israel. Moses did say "My husband's brother refuseth to raise up unto his brother a name in Israel," to Israel. Moses did say "he will not perform the duty of my husband's brother." to Israel. If the widow is not desired by the surviving brother then the widow must make a complaint with the elders at the gate.

Deuteronomy 25:8 Moses did say "Then the elders of his city shall call him, and speak unto him:" to Israel. Moses did say "and if he stand to it, and say, I like not to take her;" to Israel. If the widow does make a complaint with the elders at the gate then the brother can continue to reject the widow to the elders.

Deuteronomy 25:9 Moses did say "Then shall his brother's wife come unto him in the presence of the elders," to Israel. Moses did say "and loose his shoe from off his foot, and spit in his face, and shall answer and say," to Israel. Moses did say "So shall it be done unto that man that will not build up his brother's house." to Israel. If the brother does continue to reject the widow to the elders then the widow must loosen the shoe of the brother for refusing to build the house of his brother. If the brother does continue to reject the widow to the elders then the widow must spit in the face of the brother for refusing to build the house of his brother.

Deuteronomy 25:10 Moses did say "And his name shall be called in Israel, The house of him that hath his shoe loosed." to Israel. "The house of him that hath his shoe loosed" is the name of a man that does refuse to build the house of a dead brother.

Deuteronomy 25:11 Moses did say "When men strive together one with another, and the wife of the one draweth near" to Israel. Moses did say "for to deliver her husband out of the hand of him that smiteth him," to Israel. Moses did say "and putteth forth her hand, and taketh him by the secrets:" to Israel.

Deuteronomy 25:12 Moses did say "Then thou shalt cut off her hand, thine eye shall not pity her." to Israel. If wife does attempt to save her husband in a fight with a man by grabbing the crotch of the man then the woman must lose her hand.

Deuteronomy 25:13 Moses did say "Thou shalt not have in thy bag divers weights, a great and a small." to Israel. A person should not keep misleading weights and measures.

Deuteronomy 25:14 Moses did say "Thou shalt not have in thine house divers measures, a great and a small." to Israel.

Deuteronomy 25:15 Moses did say "But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have:" to Israel. Moses did say "that thy days may be lengthened in the land which the LORD thy God giveth thee." to Israel. A person should offer fair measurements.

Deuteronomy 25:16 Moses did say "For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God." to Israel.

Deuteronomy 25:17 Moses did say "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;" to Israel.

Deuteronomy 25:18 Moses did say "How he met thee by the way, and smote the hindmost of thee," to Israel. Moses did say "even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." to Israel. The Amalekites did attack the "children of Israel" in weakness.

Deuteronomy 25:19 Moses did say "Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about," to Israel. Moses did say "in the land which the LORD thy God giveth thee for an inheritance to possess it," to Israel. Moses did say "that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." to Israel. The "children of Israel" should destroy the Amalekites utterly.



Deuteronomy 26:1 Moses did say "And it shall be, when thou art come in unto the land which the LORD thy God giveth thee" to Israel. Moses did say "for an inheritance, and possessest it, and dwellest therein;" to Israel.

Deuteronomy 26:2 Moses did say "That thou shalt take of the first of all the fruit of the earth," to Israel. Moses did say "which thou shalt bring of thy land that the LORD thy God giveth thee," to Israel. Moses did say "and shalt put it in a basket," to Israel. Moses did say "and shalt go unto the place which the LORD thy God shall choose to place his name there." to Israel. The "children of Israel" should take the firstfruits of the "Promised Land" to the priests at the place of God.

Deuteronomy 26:3 Moses did say "And thou shalt go unto the priest that shall be in those days, and say unto him," to Israel. Moses did say "I profess this day unto the LORD thy God," to Israel. Moses did say "that I am come unto the country which the LORD sware unto our fathers for to give us." to Israel.

Deuteronomy 26:4 Moses did say "And the priest shall take the basket out of thine hand," to Israel. Moses did say "and set it down before the altar of the LORD thy God." to Israel.

Deuteronomy 26:5 Moses did say "And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father," to Israel. Moses did say "and he went down into Egypt, and sojourned there with a few," to Israel. Moses did say "and became there a nation, great, mighty, and populous;" to Israel. The "children of Israel" should recite the story of the "children of Israel" before the altar of God.

Deuteronomy 26:6 Moses did say "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:" to Israel.

Deuteronomy 26:7 Moses did say "And when we cried unto the LORD God of our fathers, the LORD heard our voice," to Israel. Moses did say "and looked on our affliction, and our labour, and our oppression:" to Israel.

Deuteronomy 26:8 Moses did say "And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm," to Israel. Moses did say "and with great terribleness, and with signs, and with wonders:" to Israel.

Deuteronomy 26:9 Moses did say "And he hath brought us into this place, and hath given us this land," to Israel. Moses did say "even a land that floweth with milk and honey." to Israel.

Deuteronomy 26:10 Moses did say "And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me." to Israel. Moses did say "And thou shalt set it before the LORD thy God, and worship before the LORD thy God:" to Israel. The "children of Israel" should place the firstfruits before the altar of God.

Deuteronomy 26:11 Moses did say "And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee," to Israel. Moses did say "and unto thine house, thou, and the Levite, and the stranger that is among you." to Israel. The "children of Israel" should rejoice in the blessings from God.

Deuteronomy 26:12 Moses did say "When thou hast made an end of tithing all the tithes of thine increase the third year," to Israel. Moses did say "which is the year of tithing," to Israel. Moses did say "and hast given it unto the Levite, the stranger, the fatherless, and the widow," to Israel. Moses did say "that they may eat within thy gates, and be filled;" to Israel. The "children of Israel" should perform the tithing in the third year.

Deuteronomy 26:13 Moses did say "Then thou shalt say before the LORD thy God," to Israel. Moses did say "I have brought away the hallowed things out of mine house," to Israel. Moses did say "and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow," to Israel. Moses did say "according to all thy commandments which thou hast commanded me:" to Israel. Moses did say "I have not transgressed thy commandments, neither have I forgotten them." to Israel.

Deuteronomy 26:14 Moses did say "I have not eaten thereof in my mourning," to Israel. Moses did say "neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead:" to Israel. Moses did say "but I have hearkened to the voice of the LORD my God," to Israel. Moses did say "and have done according to all that thou hast commanded me." to Israel. The "children of Israel" should reaffirm their devotion to the commandments from God.

Deuteronomy 26:15 Moses did say "Look down from thy holy habitation, from heaven, and bless thy people Israel," to Israel. Moses did say "and the land which thou hast given us, as thou

swarest unto our fathers," to Israel. Moses did say "a land that floweth with milk and honey." to Israel.

Deuteronomy 26:16 Moses did say "This day the LORD thy God hath commanded thee to do these statutes and judgments:" to Israel. Moses did say "thou shalt therefore keep and do them with all thine heart, and with all thy soul." to Israel.

Deuteronomy 26:17 Moses did say "Thou hast avouched the LORD this day to be thy God, and to walk in his ways," to Israel. Moses did say "and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:" to Israel.

Deuteronomy 26:18 Moses did say "And the LORD hath avouched thee this day to be his peculiar people," to Israel. Moses did say "as he hath promised thee, and that thou shouldest keep all his commandments;" to Israel.

Deuteronomy 26:19 Moses did say "And to make thee high above all nations which he hath made, in praise, and in name, and in honour;" to Israel. Moses did say "and that thou mayest be an holy people unto the LORD thy God, as he hath spoken." to Israel. Moses did pray to God for the "children of Israel". Moses did reaffirm the place of the "children of Israel" above all nations under God.



Deuteronomy 27:1 Moses did give the commands to the people. Moses did say "Keep all the commandments which I command you this day" to Israel.

Deuteronomy 27:2 Moses did say "And it shall be on the day when ye shall pass over Jordan unto the land" to Israel. Moses did say "which the LORD thy God giveth thee, that thou shalt set thee up great stones," to Israel. Moses did say "and plaister them with plaister:" to Israel.

Deuteronomy 27:3 Moses did say "And thou shalt write upon them all the words of this law, when thou art passed over," to Israel. Moses did say "that thou mayest go in unto the land which the LORD thy God giveth thee," to Israel. Moses did say "a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee." to Israel. The "children of Israel" should inscribe the words of the laws from God on stones with plaster in the "Promised Land".

Deuteronomy 27:4 Moses did say "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones," to Israel. Moses did say "which I command you this day, in mount Ebal, and thou shalt plaister them with plaister." to Israel. The "children of Israel" should place the stones of the law on "Mount Ebal".

Deuteronomy 27:5 Moses did say "And there shalt thou build an altar unto the LORD thy God, an altar of stones:" to Israel. Moses did say "thou shalt not lift up any iron tool upon them." to

Israel. The "children of Israel" should build an altar by hand without the use of tools to God on "Mount Ebal".

Deuteronomy 27:6 Moses did say "Thou shalt build the altar of the LORD thy God of whole stones:" to Israel. Moses did say "and thou shalt offer burnt offerings thereon unto the LORD thy God:" to Israel. "Burnt offerings" should be sacrificed on the altar to God.

Deuteronomy 27:7 Moses did say "And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God." to Israel. "Peace offerings" should be sacrificed and eaten at the altar. The "children of Israel" should rejoice in front of God at the altar.

Deuteronomy 27:8 Moses did say "And thou shalt write upon the stones all the words of this law very plainly." to Israel. The law should be inscribed on the stones plainly.

Deuteronomy 27:9 Moses did speak with the priests to all of Israel. Moses did say "Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God." to Israel.

Deuteronomy 27:10 Moses did say "Thou shalt therefore obey the voice of the LORD thy God," to Israel. Moses did say "and do his commandments and his statutes, which I command thee this day." to Israel. The "children of Israel" should obey the commandments and the statutes from God.

Deuteronomy 27:11 Moses did continue to charge the people on the same day.

Deuteronomy 27:12 Moses did say "These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan;" to Israel. Moses did say "Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:" to Israel. The "tribe of Simeon" should bless Israel from upon "Mount Gerizim" in the "Promised Land". The "tribe of Levi" should bless Israel from upon "Mount Gerizim" in the "Promised Land". The "tribe of Judah" should bless Israel from upon "Mount Gerizim" in the "Promised Land". The "tribe of Issachar" should bless Israel from upon "Mount Gerizim" in the "Promised Land". The "tribe of Joseph" should bless Israel from upon "Mount Gerizim" in the "Promised Land". The "tribe of Benjamin" should bless Israel from upon "Mount Gerizim" in the "Promised Land".

Deuteronomy 27:13 Moses did say "And these shall stand upon mount Ebal to curse;" to Israel. Moses did say "Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali." to Israel. The "tribe of Reuben" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land". The "tribe of Gad" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land". The "tribe of Asher" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land". The "tribe of Zebulun" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land". The "tribe of Dan" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land". The "tribe of Naphtali" should pronounce curses for Israel from upon "Mount Ebal" in the "Promised Land".

Deuteronomy 27:14 Moses did say "And the Levites shall speak, and say unto all the men of Israel with a loud voice," to Israel. The Levites will pronounce the curses to Israel with loud voices.

Deuteronomy 27:15 Moses did say "Cursed be the man that maketh any graven or molten image, an abomination unto the LORD," to Israel. Moses did say "the work of the hands of the craftsman, and putteth it in a secret place." to Israel. Moses did say "And all the people shall answer and say, Amen." to Israel. If a person does create an idol then the person is cursed.

Deuteronomy 27:16 Moses did say "Cursed be he that setteth light by his father or his mother." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does dishonor their parents then the person is cursed.

Deuteronomy 27:17 Moses did say "Cursed be he that removeth his neighbour's landmark." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does steal from a neighbor then the person is cursed.

Deuteronomy 27:18 Moses did say "Cursed be he that maketh the blind to wander out of the way." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does misdirect a blind person then the person is cursed.

Deuteronomy 27:19 Moses did say "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does deny justice to a stranger or to an orphan or to a widow then the person is cursed.

Deuteronomy 27:20 Moses did say "Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a man does copulate with the wife of his father then the man is cursed.

Deuteronomy 27:21 Moses did say "Cursed be he that lieth with any manner of beast." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does copulate with a beast then the person is cursed.

Deuteronomy 27:22 Moses did say "Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does commit incest then the person is cursed.

Deuteronomy 27:23 Moses did say "Cursed be he that lieth with his mother in law." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a man does copulate with the wife of his father-in-law then the man is cursed.

Deuteronomy 27:24 Moses did say "Cursed be he that smiteth his neighbour secretly." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does harm a neighbor in secret then the person is cursed.

Deuteronomy 27:25 Moses did say "Cursed be he that taketh reward to slay an innocent person." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does accept money to commit a murder then the person is cursed.

Deuteronomy 27:26 Moses did say "Cursed be he that confirmeth not all the words of this law to do them." to Israel. Moses did say "And all the people shall say, Amen." to Israel. If a person does not conform to the laws from God then the person is cursed.



Deuteronomy 28:1 Moses did say "And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God," to Israel. Moses did say "to observe and to do all his commandments which I command thee this day," to Israel. Moses did say "that the LORD thy God will set thee on high above all nations of the earth:" to Israel. If Israel did obey the commandments from God then Israel would be above the nations of the earth.

Deuteronomy 28:2 Moses did say "And all these blessings shall come on thee, and overtake thee," to Israel. Moses did say "if thou shalt hearken unto the voice of the LORD thy God." to Israel. If Israel did obey the commandments from God then God would bless Israel.

Deuteronomy 28:3 Moses did say "Blessed shalt thou be in the city, and blessed shalt thou be in the field." to Israel. If Israel did obey the commandments from God then God would bless the cities of Israel.

Deuteronomy 28:4 Moses did say "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle," to Israel. Moses did say "the increase of thy kine, and the flocks of thy sheep." to Israel. If Israel did obey the commandments from God then God would bless the crops of Israel. If Israel did obey the commandments from God then God would bless the livestock of Israel.

Deuteronomy 28:5 Moses did say "Blessed shall be thy basket and thy store." to Israel. If Israel did obey the commandments from God then God would bless the stores of Israel.

Deuteronomy 28:6 Moses did say "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." to Israel. If Israel did obey the commandments from God then God would bless the journeys of Israel.

Deuteronomy 28:7 Moses did say "The LORD shall cause thine enemies that rise up against thee to be smitten before thy face:" to Israel. Moses did say "they shall come out against thee one way, and flee before thee seven ways." to Israel. If Israel did obey the commandments from God then God would cause the enemies of Israel to flee from Israel.

Deuteronomy 28:8 Moses did say "The LORD shall command the blessing upon thee in thy storehouses," to Israel. Moses did say "and in all that thou settest thine hand unto;" to Israel.

Moses did say "and he shall bless thee in the land which the LORD thy God giveth thee." to Israel.

Deuteronomy 28:9 Moses did say "The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee," to Israel. Moses did say "if thou shalt keep the commandments of the LORD thy God, and walk in his ways." to Israel.

Deuteronomy 28:10 Moses did say "And all people of the earth shall see that thou art called by the name of the LORD;" to Israel. Moses did say "and they shall be afraid of thee." to Israel. If Israel did obey the commandments from God then Israel would be feared by the people of Earth.

Deuteronomy 28:11 Moses did say "And the LORD shall make thee plenteous in goods, in the fruit of thy body," to Israel. Moses did say "and in the fruit of thy cattle, and in the fruit of thy ground," to Israel. Moses did say "in the land which the LORD sware unto thy fathers to give thee." to Israel. If Israel did obey the commandments from God then God would bless Israel with plentiful bounty.

Deuteronomy 28:12 Moses did say "The LORD shall open unto thee his good treasure," to Israel. Moses did say "the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand:" to Israel. Moses did say "and thou shalt lend unto many nations, and thou shalt not borrow." to Israel. If Israel did obey the commandments from God then God would bless Israel with rain for the crops.

Deuteronomy 28:13 Moses did say "And the LORD shall make thee the head, and not the tail;" to Israel. Moses did say "and thou shalt be above only, and thou shalt not be beneath;" to Israel. Moses did say "if that thou hearken unto the commandments of the LORD thy God," to Israel. Moses did say "which I command thee this day, to observe and to do them:" to Israel. If Israel did obey the commandments from God then God would bless Israel with leadership.

Deuteronomy 28:14 Moses did say "And thou shalt not go aside from any of the words which I command thee this day," to Israel. Moses did say "to the right hand, or to the left, to go after other gods to serve them." to Israel. If Israel did obey the commandments from God then Israel should not deviate from the commandments.

Deuteronomy 28:15 Moses did say "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God," to Israel. Moses did say "to observe to do all his commandments and his statutes which I command thee this day;" to Israel. Moses did say "that all these curses shall come upon thee, and overtake thee:" to Israel.

Deuteronomy 28:16 Moses did say "Cursed shalt thou be in the city, and cursed shalt thou be in the field." to Israel. If Israel did disobey the commandments from God then God would curse Israel in the cities. If Israel did disobey the commandments from God then God would curse Israel in the fields.

Deuteronomy 28:17 Moses did say "Cursed shall be thy basket and thy store." to Israel. If Israel did disobey the commandments from God then God would curse the stores of Israel.

Deuteronomy 28:18 Moses did say "Cursed shall be the fruit of thy body, and the fruit of thy land," to Israel. Moses did say "the increase of thy kine, and the flocks of thy sheep." to Israel. If Israel did disobey the commandments from God then God would curse the flocks of Israel. If Israel did disobey the commandments from God then God would curse the crops of Israel.

Deuteronomy 28:19 Moses did say "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." to Israel. If Israel did disobey the commandments from God then God would curse the journeys of Israel.

Deuteronomy 28:20 Moses did say "The LORD shall send upon thee cursing, vexation, and rebuke," to Israel. Moses did say "in all that thou settest thine hand unto for to do, until thou be destroyed," to Israel. Moses did say "and until thou perish quickly; because of the wickedness of thy doings," to Israel. Moses did say "whereby thou hast forsaken me." to Israel. If Israel did disobey the commandments from God then God would curse Israel with vexation and with rebuke.

Deuteronomy 28:21 Moses did say "The LORD shall make the pestilence cleave unto thee," to Israel. Moses did say "until he have consumed thee from off the land, whither thou goest to possess it." to Israel. If Israel did disobey the commandments from God then God would curse Israel with pestilence.

Deuteronomy 28:22 Moses did say "The LORD shall smite thee with a consumption, and with a fever, and with an inflammation," to Israel. Moses did say "and with an extreme burning, and with the sword, and with blasting, and with mildew;" to Israel. Moses did say "and they shall pursue thee until thou perish." to Israel. If Israel did disobey the commandments from God then God would curse Israel with a fever. If Israel did disobey the commandments from God then God would curse Israel with an inflammation. If Israel did disobey the commandments from God then God would curse Israel with mildew. If Israel did disobey the commandments from God then God would curse Israel with death by sword.

Deuteronomy 28:23 Moses did say "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." to Israel. If Israel did disobey the commandments from God then God would curse Israel with a hard life.

Deuteronomy 28:24 Moses did say "The LORD shall make the rain of thy land powder and dust:" to Israel. Moses did say "from heaven shall it come down upon thee, until thou be destroyed." to Israel. If Israel did disobey the commandments from God then God would curse Israel with drought.

Deuteronomy 28:25 Moses did say "The LORD shall cause thee to be smitten before thine enemies:" to Israel. Moses did say "thou shalt go out one way against them, and flee seven ways before them:" to Israel. Moses did say "and shalt be removed into all the kingdoms of the earth." to Israel. If Israel did disobey the commandments from God then God would curse Israel with death by enemies. If Israel did disobey the commandments from God then God would curse Israel with instability.

Deuteronomy 28:26 Moses did say "And thy carcase shall be meat unto all fowls of the air," to Israel. Moses did say "and unto the beasts of the earth, and no man shall fray them away." to Israel. If Israel did disobey the commandments from God then God would curse Israel with predators from the air. If Israel did disobey the commandments from God then God would curse Israel with predators on the land.

Deuteronomy 28:27 Moses did say "The LORD will smite thee with the botch of Egypt, and with the emerods," to Israel. Moses did say "and with the scab, and with the itch, whereof thou canst not be healed." to Israel. If Israel did disobey the commandments from God then God would curse Israel with disease.

Deuteronomy 28:28 Moses did say "The LORD shall smite thee with madness, and blindness, and astonishment of heart:" to Israel. If Israel did disobey the commandments from God then God would curse Israel with insanity. If Israel did disobey the commandments from God then God would curse Israel with blindness. If Israel did disobey the commandments from God then God would curse Israel with despair.

Deuteronomy 28:29 Moses did say "And thou shalt grope at noonday, as the blind gropeth in darkness," to Israel. Moses did say "and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore," to Israel. Moses did say "and no man shall save thee." to Israel. If Israel did disobey the commandments from God then God would curse Israel with hardship.

Deuteronomy 28:30 Moses did say "Thou shalt betroth a wife, and another man shall lie with her:" to Israel. Moses did say "thou shalt build an house, and thou shalt not dwell therein:" to Israel. Moses did say "thou shalt plant a vineyard, and shalt not gather the grapes thereof." to Israel. If Israel did disobey the commandments from God then God would curse Israel with adulterous wives. If Israel did disobey the commandments from God then God would curse Israel with feeble crops. If Israel did disobey the commandments from God then God would curse Israel with unstable homes.

Deuteronomy 28:31 Moses did say "Thine ox shall be slain before thine eyes, and thou shalt not eat thereof:" to Israel. Moses did say "thine ass shall be violently taken away from before thy face, and shall not be restored to thee:" to Israel. Moses did say "thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them." to Israel. If Israel did disobey the commandments from God then God would curse Israel with the loss of livestock to enemies.

Deuteronomy 28:32 Moses did say "Thy sons and thy daughters shall be given unto another people," to Israel. Moses did say "and thine eyes shall look, and fail with longing for them all the day long;" to Israel. Moses did say "and there shall be no might in thine hand." to Israel. If Israel did disobey the commandments from God then God would curse Israel with the theft of their children.

Deuteronomy 28:33 Moses did say "The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up;" to Israel. Moses did say "and thou shalt be only oppressed and

crushed alway:" to Israel. If Israel did disobey the commandments from God then God would curse Israel with the theft of the products of their labor.

Deuteronomy 28:34 Moses did say "So that thou shalt be mad for the sight of thine eyes which thou shalt see." to Israel.

Deuteronomy 28:35 Moses did say "The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed," to Israel. Moses did say "from the sole of thy foot unto the top of thy head." to Israel. If Israel did disobey the commandments from God then God would curse Israel with impairment of their bodies.

Deuteronomy 28:36 Moses did say "The LORD shall bring thee, and thy king which thou shalt set over thee," to Israel. Moses did say "unto a nation which neither thou nor thy fathers have known;" to Israel. Moses did say "and there shalt thou serve other gods, wood and stone." to Israel. If Israel did disobey the commandments from God then God would curse Israel with subjugation by foreign nations.

Deuteronomy 28:37 Moses did say "And thou shalt become an astonishment, a proverb, and a byword," to Israel. Moses did say "among all nations whither the LORD shall lead thee." to Israel. If Israel did disobey the commandments from God then God would curse Israel with anonymity.

Deuteronomy 28:38 Moses did say "Thou shalt carry much seed out into the field, and shalt gather but little in;" to Israel. Moses did say "for the locust shall consume it." to Israel. If Israel did disobey the commandments from God then God would curse Israel with the threat of locusts.

Deuteronomy 28:39 Moses did say "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes;" to Israel. Moses did say "for the worms shall eat them." to Israel. If Israel did disobey the commandments from God then God would curse Israel with pestilence.

Deuteronomy 28:40 Moses did say "Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil;" to Israel. Moses did say "for thine olive shall cast his fruit." to Israel. If Israel did disobey the commandments from God then God would curse Israel with failed crops.

Deuteronomy 28:41 Moses did say "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity." to Israel. If Israel did disobey the commandments from God then God would curse Israel with slavery of their children.

Deuteronomy 28:42 Moses did say "All thy trees and fruit of thy land shall the locust consume." to Israel.

Deuteronomy 28:43 Moses did say "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low." to Israel.

Deuteronomy 28:44 Moses did say "He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." to Israel.

Deuteronomy 28:45 Moses did say "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee," to Israel. Moses did say "till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God," to Israel. Moses did say "to keep his commandments and his statutes which he commanded thee:" to Israel. If Israel did disobey the commandments from God then God would allow Israel to be destroyed.

Deuteronomy 28:46 Moses did say "And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever." to Israel.

Deuteronomy 28:47 Moses did say "Because thou servedst not the LORD thy God with joyfulness," to Israel. Moses did say "and with gladness of heart, for the abundance of all things;" to Israel.

Deuteronomy 28:48 Moses did say "Therefore shalt thou serve thine enemies which the LORD shall send against thee," to Israel. Moses did say "in hunger, and in thirst, and in nakedness, and in want of all things:" to Israel. Moses did say "and he shall put a yoke of iron upon thy neck, until he have destroyed thee." to Israel. If Israel did disobey the commandments from God then God would allow Israel to serve their enemies in hunger. If Israel did disobey the commandments from God then God would allow Israel to serve their enemies in thirst. If Israel did disobey the commandments from God then God would allow Israel to serve their enemies in nakedness.

Deuteronomy 28:49 Moses did say "The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth;" to Israel. Moses did say "a nation whose tongue thou shalt not understand;" to Israel.

Deuteronomy 28:50 Moses did say "A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:" to Israel.

Deuteronomy 28:51 Moses did say "And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed:" to Israel. Moses did say "which also shall not leave thee either corn, wine, or oil, or the increase of thy kine," to Israel. Moses did say "or flocks of thy sheep, until he have destroyed thee." to Israel. If Israel did disobey the commandments from God then God would allow Israel to be destroyed by a fierce foreign nation. If Israel did disobey the commandments from God then God would allow a fierce foreign nation to consume the spoils of Israel.

Deuteronomy 28:52 Moses did say "And he shall besiege thee in all thy gates, until thy high and fenced walls come down," to Israel. Moses did say "wherein thou trustedst, throughout all thy land:" to Israel. Moses did say "and he shall besiege thee in all thy gates throughout all thy land," to Israel. Moses did say "which the LORD thy God hath given thee." to Israel. If Israel did disobey the commandments from God then God would allow a fierce foreign nation to besiege the walls of Israel.

Deuteronomy 28:53 Moses did say "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters," to Israel. Moses did say "which the LORD thy God hath given thee," to Israel. Moses did say "in the siege, and in the straitness, wherewith thine enemies shall distress thee:" to Israel. If Israel did disobey the commandments from God then God would curse Israel to eat their children.

Deuteronomy 28:54 Moses did say "So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother," to Israel. Moses did say "and toward the wife of his bosom, and toward the remnant of his children which he shall leave:" to Israel.

Deuteronomy 28:55 Moses did say "So that he will not give to any of them of the flesh of his children whom he shall eat:" to Israel. Moses did say "because he hath nothing left him in the siege, and in the straitness," to Israel. Moses did say "wherewith thine enemies shall distress thee in all thy gates." to Israel. If Israel did disobey the commandments from God then God would allow the meek of Israel to eat the children of their neighbors.

Deuteronomy 28:56 Moses did say "The tender and delicate woman among you," to Israel. Moses did say "which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness," to Israel. Moses did say "her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter," to Israel.

Deuteronomy 28:57 Moses did say "And toward her young one that cometh out from between her feet," to Israel. Moses did say "and toward her children which she shall bear:" to Israel. Moses did say "for she shall eat them for want of all things secretly in the siege and straitness," to Israel. Moses did say "wherewith thine enemy shall distress thee in thy gates." to Israel. If Israel did disobey the commandments from God then God would allow the mothers of Israel to eat their children.

Deuteronomy 28:58 Moses did say "If thou wilt not observe to do all the words of this law that are written in this book," to Israel. Moses did say "that thou mayest fear this glorious and fearful name, THE LORD THY GOD;" to Israel.

Deuteronomy 28:59 Moses did say "Then the LORD will make thy plagues wonderful, and the plagues of thy seed," to Israel. Moses did say "even great plagues, and of long continuance, and sore sicknesses, and of long continuance." to Israel. If Israel did disobey the commandments from God then God would bring long plagues to Israel. If Israel did disobey the commandments from God then God would bring great sicknesses to Israel.

Deuteronomy 28:60 Moses did say "Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of;" to Israel. Moses did say "and they shall cleave unto thee." to Israel. If Israel did disobey the commandments from God then God would bring the diseases of Egypt to Israel.

Deuteronomy 28:61 Moses did say "Also every sickness, and every plague, which is not written in the book of this law," to Israel. Moses did say "them will the LORD bring upon thee,

until thou be destroyed." to Israel. If Israel did disobey the commandments from God then God would bring exotic plagues to Israel.

Deuteronomy 28:62 Moses did say "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude;" to Israel. Moses did say "because thou wouldest not obey the voice of the LORD thy God." to Israel. If Israel did disobey the commandments from God then God would cause Israel to dwindle in number.

Deuteronomy 28:63 Moses did say "And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you;" to Israel. Moses did say "so the LORD will rejoice over you to destroy you, and to bring you to nought;" to Israel. Moses did say "and ye shall be plucked from off the land whither thou goest to possess it." to Israel. If Israel did disobey the commandments from God then God would rejoice in the destruction of Israel.

Deuteronomy 28:64 Moses did say "And the LORD shall scatter thee among all people, from the one end of the earth even unto the other;" to Israel. Moses did say "and there thou shalt serve other gods," to Israel. Moses did say "which neither thou nor thy fathers have known, even wood and stone." to Israel. If Israel did disobey the commandments from God then God would scatter the people of Israel over the Earth to serve other deities.

Deuteronomy 28:65 Moses did say "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:" to Israel. Moses did say "but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:" to Israel. If Israel did disobey the commandments from God then God would bring fear to the scattered people of Israel.

Deuteronomy 28:66 Moses did say "And thy life shall hang in doubt before thee; and thou shalt fear day and night," to Israel. Moses did say "and shalt have none assurance of thy life:" to Israel. If Israel did disobey the commandments from God then God would bring despair to the scattered people of Israel.

Deuteronomy 28:67 Moses did say "In the morning thou shalt say, Would God it were even!" to Israel. Moses did say "and at even thou shalt say, Would God it were morning!" to Israel. Moses did say "for the fear of thine heart wherewith thou shalt fear," to Israel. Moses did say "and for the sight of thine eyes which thou shalt see." to Israel. If Israel did disobey the commandments from God then God would bring suffering to the scattered people of Israel in the day and in the night.

Deuteronomy 28:68 Moses did say "And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee," to Israel. Moses did say "Thou shalt see it no more again:" to Israel. Moses did say "and there ye shall be sold unto your enemies for bondmen and bondwomen," to Israel. Moses did say "and no man shall buy you." to Israel. If Israel did disobey the commandments from God then God would allow Israel to become the slaves of Egypt again.



Deuteronomy 29:1 God did command Moses to make a covenant with Israel in the land of Moab in addition to the covenant that was made in Horeb.

Deuteronomy 29:2 Moses did call to Israel. Moses did say "Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh," to Israel. Moses did say "and unto all his servants, and unto all his land;" to Israel.

Deuteronomy 29:3 Moses did say "The great temptations which thine eyes have seen, the signs, and those great miracles:" to Israel.

Deuteronomy 29:4 Moses did say "Yet the LORD hath not given you an heart to perceive," to Israel. Moses did say "and eyes to see, and ears to hear, unto this day." to Israel.

Deuteronomy 29:5 Moses did say "And I have led you forty years in the wilderness:" to Israel. Moses did say "your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." to Israel.

Deuteronomy 29:6 Moses did say "Ye have not eaten bread, neither have ye drunk wine or strong drink:" to Israel. Moses did say "that ye might know that I am the LORD your God." to Israel.

Deuteronomy 29:7 Moses did say "And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan," to Israel. Moses did say "came out against us unto battle, and we smote them:" to Israel.

Deuteronomy 29:8 Moses did say "And we took their land, and gave it for an inheritance unto the Reubenites," to Israel. Moses did say "and to the Gadites, and to the half tribe of Manasseh." to Israel.

Deuteronomy 29:9 Moses did say "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." to Israel. Israel should keep the commandments from God.

Deuteronomy 29:10 Moses did say "Ye stand this day all of you before the LORD your God;" to Israel. Moses did say "your captains of your tribes, your elders, and your officers, with all the men of Israel," to Israel.

Deuteronomy 29:11 Moses did say "Your little ones, your wives, and thy stranger that is in thy camp," to Israel. Moses did say "from the hewer of thy wood unto the drawer of thy water:" to Israel.

Deuteronomy 29:12 Moses did say "That thou shouldest enter into covenant with the LORD thy God, and into his oath," to Israel. Moses did say "which the LORD thy God maketh with thee this day:" to Israel. The covenant was made between God and all of Israel.

Deuteronomy 29:13 Moses did say "That he may establish thee to day for a people unto himself, and that he may be unto thee a God," to Israel. Moses did say "as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." to Israel.

Deuteronomy 29:14 Moses did say "Neither with you only do I make this covenant and this oath;" to Israel.

Deuteronomy 29:15 Moses did say "But with him that standeth here with us this day before the LORD our God," to Israel. Moses did say "and also with him that is not here with us this day:" to Israel. The covenant was made with the current Israelites and their posterity.

Deuteronomy 29:16 Moses did say "(For ye know how we have dwelt in the land of Egypt;" to Israel. Moses did say "and how we came through the nations which ye passed by;" to Israel.

Deuteronomy 29:17 Moses did say "And ye have seen their abominations, and their idols," to Israel. Moses did say "wood and stone, silver and gold, which were among them;" to Israel.

Deuteronomy 29:18 Moses did say "Lest there should be among you man, or woman, or family, or tribe," to Israel. Moses did say "whose heart turneth away this day from the LORD our God," to Israel. Moses did say "to go and serve the gods of these nations;" to Israel. Moses did say "lest there should be among you a root that beareth gall and wormwood;" to Israel.

Deuteronomy 29:19 Moses did say "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart," to Israel. Moses did say "saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:" to Israel.

Deuteronomy 29:20 Moses did say "The LORD will not spare him," to Israel. Moses did say "but then the anger of the LORD and his jealousy shall smoke against that man," to Israel. Moses did say "and all the curses that are written in this book shall lie upon him," to Israel. Moses did say "and the LORD shall blot out his name from under heaven." to Israel. If a person does break the commandments from God then the person would not be safe from the wrath of God. If a person does disobey the commandments from God then God will remove the person from existence.

Deuteronomy 29:21 Moses did say "And the LORD shall separate him unto evil out of all the tribes of Israel," to Israel. Moses did say "according to all the curses of the covenant that are written in this book of the law:" to Israel.

Deuteronomy 29:22 Moses did say "So that the generation to come of your children that shall rise up after you," to Israel. Moses did say "and the stranger that shall come from a far land, shall say," to Israel. Moses did say "when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;" to Israel.

Deuteronomy 29:23 Moses did say "And that the whole land thereof is brimstone, and salt, and burning," to Israel. Moses did say "that it is not sown, nor beareth, nor any grass groweth therein," to Israel. Moses did say "like the overthrow of Sodom, and Gomorrah, Admah, and

Zeboim," to Israel. Moses did say "which the LORD overthrew in his anger, and in his wrath:" to Israel. If Israel does disobey the commandments from God then God will destroy the "Promised Land" with fire and with brimstone and with salt.

Deuteronomy 29:24 Moses did say "Even all nations shall say, Wherefore hath the LORD done thus unto this land?" to Israel. Moses did say "what meaneth the heat of this great anger?" to Israel.

Deuteronomy 29:25 Moses did say "Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers," to Israel. Moses did say "which he made with them when he brought them forth out of the land of Egypt:" to Israel.

Deuteronomy 29:26 Moses did say "For they went and served other gods, and worshipped them," to Israel. Moses did say "gods whom they knew not, and whom he had not given unto them:" to Israel.

Deuteronomy 29:27 Moses did say "And the anger of the LORD was kindled against this land," to Israel. Moses did say "to bring upon it all the curses that are written in this book:" to Israel.

Deuteronomy 29:28 Moses did say "And the LORD rooted them out of their land in anger, and in wrath," to Israel. Moses did say "and in great indignation, and cast them into another land, as it is this day." to Israel.

Deuteronomy 29:29 Moses did say "The secret things belong unto the LORD our God:" to Israel. Moses did say "but those things which are revealed belong unto us and to our children for ever," to Israel. Moses did say "that we may do all the words of this law." to Israel. God does keep secrets from mankind. God does reveal things to mankind according to the will of God.



Deuteronomy 30:1 Moses did say "And it shall come to pass, when all these things are come upon thee," to Israel. Moses did say "the blessing and the curse, which I have set before thee," to Israel. Moses did say "and thou shalt call them to mind among all the nations," to Israel. Moses did say "whither the LORD thy God hath driven thee," to Israel. If Israel did suffer the wrath of God and Israel did return to obedience to the commandments from God then God will have compassion on Israel.

Deuteronomy 30:2 Moses did say "And shalt return unto the LORD thy God," to Israel. Moses did say "and shalt obey his voice according to all that I command thee this day," to Israel. Moses did say "thou and thy children, with all thine heart, and with all thy soul;" to Israel.

Deuteronomy 30:3 Moses did say "That then the LORD thy God will turn thy captivity, and have compassion upon thee," to Israel. Moses did say "and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee." to Israel.

Deuteronomy 30:4 Moses did say "If any of thine be driven out unto the outmost parts of heaven," to Israel. Moses did say "from thence will the LORD thy God gather thee, and from thence will he fetch thee:" to Israel. If Israel did return to obedience to the commandments from God then God would gather the scattered people of Israel from around the world.

Deuteronomy 30:5 Moses did say "And the LORD thy God will bring thee into the land which thy fathers possessed," to Israel. Moses did say "and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." to Israel. If God does gather the scattered people of Israel from around the world then God would return the people to the "Promised Land".

Deuteronomy 30:6 Moses did say "And the LORD thy God will circumcise thine heart, and the heart of thy seed," to Israel. Moses did say "to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." to Israel. If God does return the people to the "Promised Land" then God would circumcise the hearts of Israel to love God completely.

Deuteronomy 30:7 Moses did say "And the LORD thy God will put all these curses upon thine enemies," to Israel. Moses did say "and on them that hate thee, which persecuted thee." to Israel. If God does circumcise the hearts of Israel to love God completely then God would curse the enemies of Israel.

Deuteronomy 30:8 Moses did say "And thou shalt return and obey the voice of the LORD," to Israel. Moses did say "and do all his commandments which I command thee this day." to Israel.

Deuteronomy 30:9 Moses did say "And the LORD thy God will make thee plenteous in every work of thine hand," to Israel. Moses did say "in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:" to Israel. Moses did say "for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:" to Israel.

Deuteronomy 30:10 Moses did say "If thou shalt hearken unto the voice of the LORD thy God," to Israel. Moses did say "to keep his commandments and his statutes which are written in this book of the law," to Israel. Moses did say "and if thou turn unto the LORD thy God with all thine heart, and with all thy soul." to Israel.

Deuteronomy 30:11 Moses did say "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off." to Israel. The covenant is not hidden from Israel. The covenant is not far from Israel.

Deuteronomy 30:12 Moses did say "It is not in heaven, that thou shouldest say," to Israel. Moses did say "Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?" to Israel. The covenant is not in heaven.

Deuteronomy 30:13 Moses did say "Neither is it beyond the sea, that thou shouldest say," to Israel. Moses did say "Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?" to Israel. The covenant is not beyond the sea.

Deuteronomy 30:14 Moses did say "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." to Israel. The covenant does exist in the hearts of Israel. The covenant does exist in the mouths of Israel.

Deuteronomy 30:15 Moses did say "See, I have set before thee this day life and good, and death and evil;" to Israel. The covenant does define good and evil. The covenant does define life and death.

Deuteronomy 30:16 Moses did say "In that I command thee this day to love the LORD thy God, to walk in his ways," to Israel. Moses did say "and to keep his commandments and his statutes and his judgments," to Israel. Moses did say "that thou mayest live and multiply:" to Israel. Moses did say "and the LORD thy God shall bless thee in the land whither thou goest to possess it." to Israel. Israel should love God. Israel should walk in the ways of God.

Deuteronomy 30:17 Moses did say "But if thine heart turn away, so that thou wilt not hear," to Israel. Moses did say "but shalt be drawn away, and worship other gods, and serve them;" to Israel.

Deuteronomy 30:18 Moses did say "I denounce unto you this day, that ye shall surely perish," to Israel. Moses did say "and that ye shall not prolong your days upon the land," to Israel. Moses did say "whither thou passest over Jordan to go to possess it." to Israel. If Israel should turn from God to worship false idols then Israel would perish.

Deuteronomy 30:19 Moses did say "I call heaven and earth to record this day against you, that I have set before you life and death," to Israel. Moses did say "blessing and cursing: therefore choose life, that both thou and thy seed may live:" to Israel. Moses did urge Israel to choose the path of good and of life.

Deuteronomy 30:20 Moses did say "That thou mayest love the LORD thy God, and that thou mayest obey his voice," to Israel. Moses did say "and that thou mayest cleave unto him: for he is thy life, and the length of thy days:" to Israel. Moses did say "that thou mayest dwell in the land which the LORD swore unto thy fathers," to Israel. Moses did say "to Abraham, to Isaac, and to Jacob, to give them." to Israel.



Deuteronomy 31:1 Moses did state the terms of the covenant to Israel.

Deuteronomy 31:2 Moses did say "I am an hundred and twenty years old this day; I can no more go out and come in:". Moses did say "also the LORD hath said unto me, Thou shalt not go over this Jordan.". Moses was aged 120 years on the day that Moses did give the covenant to Israel. Moses would not cross the Jordan River.

Deuteronomy 31:3 Moses did say "The LORD thy God, he will go over before thee, and he will destroy these nations from before thee,". Moses did say "and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.". Joshua would lead Israel into the "Promised Land".

Deuteronomy 31:4 Moses did say "And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites,". Moses did say "and unto the land of them, whom he destroyed.".

Deuteronomy 31:5 Moses did say "And the LORD shall give them up before your face,". Moses did say "that ye may do unto them according unto all the commandments which I have commanded you.".

Deuteronomy 31:6 Moses did say "Be strong and of a good courage, fear not, nor be afraid of them:". Moses did say "for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.". Moses did tell Israel to have courage. Moses did tell Israel that God would not forsake Israel.

Deuteronomy 31:7 Moses did address Joshua in the sight of all of Israel. Moses did say "Be strong and of a good courage: for thou must go with this people" to Joshua. Moses did say "unto the land which the LORD hath sworn unto their fathers to give them;" to Joshua. Moses did say "and thou shalt cause them to inherit it." to Joshua. Moses did tell Joshua to have courage.

Deuteronomy 31:8 Moses did say "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee," to Joshua. Moses did say "neither forsake thee: fear not, neither be dismayed." to Joshua.

Deuteronomy 31:9 Moses did write the law. Moses did deliver the law to the priests and to the elders of Israel.

Deuteronomy 31:10 Moses did say "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles," to the priests.

Deuteronomy 31:11 Moses did say "When all Israel is come to appear before the LORD thy God in the place which he shall choose," to the priests. Moses did say "thou shalt read this law before all Israel in their hearing." to the priests.

Deuteronomy 31:12 Moses did say "Gather the people together, men and women, and children," to the priests. Moses did say "and thy stranger that is within thy gates, that they may hear," to the priests. Moses did say "and that they may learn, and fear the LORD your God," to the priests. Moses did say "and observe to do all the words of this law:" to the priests.

Deuteronomy 31:13 Moses did say "And that their children, which have not known any thing, may hear," to the priests. Moses did say "and learn to fear the LORD your God," to the priests. Moses did say "as long as ye live in the land whither ye go over Jordan to possess it." to the priests. Moses did tell the priests to gather the people of Israel after 7 years. The people should

gather in the year of release in the feast of the tabernacles in the place of God. The priests should read the law of the covenant to the people.

Deuteronomy 31:14 God did say "Behold, thy days approach that thou must die: call Joshua," to Moses. God did say "and present yourselves in the tabernacle of the congregation, that I may give him a charge." to Moses. God did tell Moses and Joshua to stand ready in the tabernacle of the congregation.

Deuteronomy 31:15 God did appear in the tabernacle in a pillar of a cloud. The pillar did stand over the door of the tabernacle.

Deuteronomy 31:16 God did say "Behold, thou shalt sleep with thy fathers; and this people will rise up," to Moses. God did say "and go a whoring after the gods of the strangers of the land," to Moses. God did say "whither they go to be among them, and will forsake me," to Moses. God did say "and break my covenant which I have made with them." to Moses. Moses would die soon. God did believe that Israel would stray from the commandments from God to follow false idols.

Deuteronomy 31:17 God did say "Then my anger shall be kindled against them in that day, and I will forsake them," to Moses. God did say "and I will hide my face from them, and they shall be devoured," to Moses. God did say "and many evils and troubles shall befall them; so that they will say in that day," to Moses. God did say "Are not these evils come upon us, because our God is not among us?" to Moses. If Israel should disobey the commandments then God would be wrathful.

Deuteronomy 31:18 God did say "And I will surely hide my face in that day for all the evils which they shall have wrought," to Moses. God did say "in that they are turned unto other gods." to Moses.

Deuteronomy 31:19 God did say "Now therefore write ye this song for you, and teach it the children of Israel:" to Moses. God did say "put it in their mouths, that this song may be a witness for me against the children of Israel." to Moses. God did dictate a song to Moses to teach the children in Israel.

Deuteronomy 31:20 God did say "For when I shall have brought them into the land which I swear unto their fathers," as a song for the children in Israel. God did say "that floweth with milk and honey;" as a song for the children in Israel. God did say "and they shall have eaten and filled themselves, and waxen fat;" as a song for the children in Israel. God did say "then will they turn unto other gods, and serve them," as a song for the children in Israel. God did say "and provoke me, and break my covenant." as a song for the children in Israel.

Deuteronomy 31:21 God did say "And it shall come to pass, when many evils and troubles are befallen them," as a song for the children in Israel. God did say "that this song shall testify against them as a witness;" as a song for the children in Israel. God did say "for it shall not be forgotten out of the mouths of their seed:" as a song for the children in Israel. God did say "for I know their imagination which they go about, even now," as a song for the children in Israel. God

did say "before I have brought them into the land which I sware." as a song for the children in Israel.

Deuteronomy 31:22 Moses did write the song to teach to the children in Israel on the same day.

Deuteronomy 31:23 God did speak to Joshua. God did say "Be strong and of a good courage: for thou shalt bring the children of Israel". God did say "into the land which I sware unto them: and I will be with thee.". God did tell Joshua to be brave.

Deuteronomy 31:24 Moses did finish writing the law in a book.

Deuteronomy 31:25 Moses did give orders to the Levites.

Deuteronomy 31:26 Moses did say "Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God," to the Levites. Moses did say "that it may be there for a witness against thee." to the Levites. Moses did instruct the Levites to place the book of the law in the "Ark of the Covenant".

Deuteronomy 31:27 Moses did say "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day," to the Levites. Moses did say "ye have been rebellious against the LORD; and how much more after my death?" to the Levites. Moses did notice the rebellious acts of Israel before the death of Moses.

Deuteronomy 31:28 Moses did say "Gather unto me all the elders of your tribes, and your officers," to the Levites. Moses did say "that I may speak these words in their ears, and call heaven and earth to record against them." to the Levites. Moses did request the attendance of the officers and of the elders of Israel. Moses would recite the song to the elders and to the officers of Israel.

Deuteronomy 31:29 Moses did say "For I know that after my death ye will utterly corrupt yourselves," to the Levites. Moses did say "and turn aside from the way which I have commanded you;" to the Levites. Moses did say "and evil will befall you in the latter days;" to the Levites. Moses did say "because ye will do evil in the sight of the LORD," to the Levites. Moses did say "to provoke him to anger through the work of your hands." to the Levites. Moses did believe that Israel would stray from God after the death of Moses.

Deuteronomy 31:30 Moses did speak the words of a song to the congregation of Israel.



Deuteronomy 32:1 Moses did say "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." in a song to Israel.

Deuteronomy 32:2 Moses did say "My doctrine shall drop as the rain, my speech shall distil as the dew," in a song to Israel. Moses did say "as the small rain upon the tender herb, and as the showers upon the grass:" in a song to Israel.

Deuteronomy 32:3 Moses did say "Because I will publish the name of the LORD: ascribe ye greatness unto our God." in a song to Israel.

Deuteronomy 32:4 Moses did say "He is the Rock, his work is perfect:" in a song to Israel. Moses did say "for all his ways are judgment:" in a song to Israel. Moses did say "a God of truth and without iniquity, just and right is he." in a song to Israel.

Deuteronomy 32:5 Moses did say "They have corrupted themselves, their spot is not the spot of his children:" in a song to Israel. Moses did say "they are a perverse and crooked generation." in a song to Israel.

Deuteronomy 32:6 Moses did say "Do ye thus requite the LORD, O foolish people and unwise?" in a song to Israel. Moses did say "is not he thy father that hath bought thee?" in a song to Israel. Moses did say "hath he not made thee, and established thee?" in a song to Israel.

Deuteronomy 32:7 Moses did say "Remember the days of old, consider the years of many generations:" in a song to Israel. Moses did say "ask thy father, and he will shew thee; thy elders, and they will tell thee." in a song to Israel.

Deuteronomy 32:8 Moses did say "When the Most High divided to the nations their inheritance," in a song to Israel. Moses did say "when he separated the sons of Adam," in a song to Israel. Moses did say "he set the bounds of the people according to the number of the children of Israel." in a song to Israel.

Deuteronomy 32:9 Moses did say "For the LORD's portion is his people; Jacob is the lot of his inheritance." in a song to Israel.

Deuteronomy 32:10 Moses did say "He found him in a desert land, and in the waste howling wilderness;" in a song to Israel. Moses did say "he led him about, he instructed him, he kept him as the apple of his eye." in a song to Israel.

Deuteronomy 32:11 Moses did say "As an eagle stirreth up her nest, fluttereth over her young," in a song to Israel. Moses did say "spreadeth abroad her wings, taketh them, beareth them on her wings:" in a song to Israel.

Deuteronomy 32:12 Moses did say "So the LORD alone did lead him, and there was no strange god with him." in a song to Israel.

Deuteronomy 32:13 Moses did say "He made him ride on the high places of the earth," in a song to Israel. Moses did say "that he might eat the increase of the fields;" in a song to Israel. Moses did say "and he made him to suck honey out of the rock, and oil out of the flinty rock;" in a song to Israel.

Deuteronomy 32:14 Moses did say "Butter of kine, and milk of sheep, with fat of lambs," in a song to Israel. Moses did say "and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat;" in a song to Israel. Moses did say "and thou didst drink the pure blood of the grape." in a song to Israel.

Deuteronomy 32:15 Moses did say "But Jeshurun waxed fat, and kicked: thou art waxen fat," in a song to Israel. Moses did say "thou art grown thick, thou art covered with fatness;" in a song to Israel. Moses did say "then he forsook God which made him," in a song to Israel. Moses did say "and lightly esteemed the Rock of his salvation." in a song to Israel.

Deuteronomy 32:16 Moses did say "They provoked him to jealousy with strange gods," in a song to Israel. Moses did say "with abominations provoked they him to anger." in a song to Israel.

Deuteronomy 32:17 Moses did say "They sacrificed unto devils, not to God;" in a song to Israel. Moses did say "to gods whom they knew not," in a song to Israel. Moses did say "to new gods that came newly up, whom your fathers feared not." in a song to Israel.

Deuteronomy 32:18 Moses did say "Of the Rock that begat thee thou art unmindful," in a song to Israel. Moses did say "and hast forgotten God that formed thee." in a song to Israel.

Deuteronomy 32:19 Moses did say "And when the LORD saw it, he abhorred them," in a song to Israel. Moses did say "because of the provoking of his sons, and of his daughters." in a song to Israel.

Deuteronomy 32:20 Moses did say "And he said, I will hide my face from them, I will see what their end shall be:" in a song to Israel. Moses did say "for they are a very froward generation, children in whom is no faith." in a song to Israel.

Deuteronomy 32:21 Moses did say "They have moved me to jealousy with that which is not God;" in a song to Israel. Moses did say "they have provoked me to anger with their vanities:" in a song to Israel. Moses did say "and I will move them to jealousy with those which are not a people;" in a song to Israel. Moses did say "I will provoke them to anger with a foolish nation." in a song to Israel.

Deuteronomy 32:22 Moses did say "For a fire is kindled in mine anger, and shall burn unto the lowest hell," in a song to Israel. Moses did say "and shall consume the earth with her increase," in a song to Israel. Moses did say "and set on fire the foundations of the mountains." in a song to Israel.

Deuteronomy 32:23 Moses did say "I will heap mischiefs upon them;" in a song to Israel. Moses did say "I will spend mine arrows upon them." in a song to Israel.

Deuteronomy 32:24 Moses did say "They shall be burnt with hunger, and devoured with burning heat," in a song to Israel. Moses did say "and with bitter destruction:" in a song to Israel.

Moses did say "I will also send the teeth of beasts upon them," in a song to Israel. Moses did say "with the poison of serpents of the dust." in a song to Israel.

Deuteronomy 32:25 Moses did say "The sword without, and terror within," in a song to Israel. Moses did say "shall destroy both the young man and the virgin," in a song to Israel. Moses did say "the suckling also with the man of gray hairs." in a song to Israel.

Deuteronomy 32:26 Moses did say "I said, I would scatter them into corners," in a song to Israel. Moses did say "I would make the remembrance of them to cease from among men:" in a song to Israel.

Deuteronomy 32:27 Moses did say "Were it not that I feared the wrath of the enemy," in a song to Israel. Moses did say "lest their adversaries should behave themselves strangely," in a song to Israel. Moses did say "and lest they should say, Our hand is high, and the LORD hath not done all this." in a song to Israel.

Deuteronomy 32:28 Moses did say "For they are a nation void of counsel," in a song to Israel. Moses did say "neither is there any understanding in them." in a song to Israel.

Deuteronomy 32:29 Moses did say "O that they were wise, that they understood this," in a song to Israel. Moses did say "that they would consider their latter end!" in a song to Israel.

Deuteronomy 32:30 Moses did say "How should one chase a thousand," in a song to Israel. Moses did say "and two put ten thousand to flight," in a song to Israel. Moses did say "except their Rock had sold them, and the LORD had shut them up?" in a song to Israel.

Deuteronomy 32:31 Moses did say "For their rock is not as our Rock," in a song to Israel. Moses did say "even our enemies themselves being judges." in a song to Israel.

Deuteronomy 32:32 Moses did say "For their vine is of the vine of Sodom, and of the fields of Gomorrah:" in a song to Israel. Moses did say "their grapes are grapes of gall, their clusters are bitter:" in a song to Israel.

Deuteronomy 32:33 Moses did say "Their wine is the poison of dragons, and the cruel venom of asps." in a song to Israel.

Deuteronomy 32:34 Moses did say "Is not this laid up in store with me, and sealed up among my treasures?" in a song to Israel.

Deuteronomy 32:35 Moses did say "To me belongeth vengeance and recompence;" in a song to Israel. Moses did say "their foot shall slide in due time:" in a song to Israel. Moses did say "for the day of their calamity is at hand," in a song to Israel. Moses did say "and the things that shall come upon them make haste." in a song to Israel.

Deuteronomy 32:36 Moses did say "For the LORD shall judge his people, and repent himself for his servants," in a song to Israel. Moses did say "when he seeth that their power is gone, and there is none shut up, or left." in a song to Israel.

Deuteronomy 32:37 Moses did say "And he shall say, Where are their gods, their rock in whom they trusted," in a song to Israel.

Deuteronomy 32:38 Moses did say "Which did eat the fat of their sacrifices," in a song to Israel. Moses did say "and drank the wine of their drink offerings?" in a song to Israel. Moses did say "let them rise up and help you, and be your protection." in a song to Israel.

Deuteronomy 32:39 Moses did say "See now that I, even I, am he, and there is no god with me:" in a song to Israel. Moses did say "I kill, and I make alive; I wound, and I heal:" in a song to Israel. Moses did say "neither is there any that can deliver out of my hand." in a song to Israel.

Deuteronomy 32:40 Moses did say "For I lift up my hand to heaven, and say, I live for ever." in a song to Israel.

Deuteronomy 32:41 Moses did say "If I whet my glittering sword, and mine hand take hold on judgment;" in a song to Israel. Moses did say "I will render vengeance to mine enemies, and will reward them that hate me." in a song to Israel.

Deuteronomy 32:42 Moses did say "I will make mine arrows drunk with blood," in a song to Israel. Moses did say "and my sword shall devour flesh;" in a song to Israel. Moses did say "and that with the blood of the slain and of the captives," in a song to Israel. Moses did say "from the beginning of revenges upon the enemy." in a song to Israel.

Deuteronomy 32:43 Moses did say "Rejoice, O ye nations, with his people:" in a song to Israel. Moses did say "for he will avenge the blood of his servants," in a song to Israel. Moses did say "and will render vengeance to his adversaries," in a song to Israel. Moses did say "and will be merciful unto his land, and to his people." in a song to Israel.

Deuteronomy 32:44 Moses did speak the words of the song to the people of Israel. Moses did speak the words of the song to Hoshea.

Deuteronomy 32:45 Moses did come to the end of speaking to Israel.

Deuteronomy 32:46 Moses did say "Set your hearts unto all the words which I testify among you this day," to Israel. Moses did say "which ye shall command your children to observe to do, all the words of this law." to Israel.

Deuteronomy 32:47 Moses did say "For it is not a vain thing for you; because it is your life:" to Israel. Moses did say "and through this thing ye shall prolong your days in the land," to Israel. Moses did say "whither ye go over Jordan to possess it." to Israel. Moses did implore Israel to follow the laws from God to prolong the life of Israel.

Deuteronomy 32:48 God did speak to Moses on the same day.

Deuteronomy 32:49 God did say "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab," to Moses. God did say "that is over against Jericho; and behold the land of Canaan," to Moses. God did say "which I give unto the children of Israel for a possession:" to Moses. God did tell Moses to travel to "Mount Nebo" in the land of Moab against Jericho. God did tell Moses to gaze upon the "Promised Land" from "Mount Nebo".

Deuteronomy 32:50 God did say "And die in the mount whither thou goest up, and be gathered unto thy people;" to Moses. God did say "as Aaron thy brother died in mount Hor, and was gathered unto his people:" to Moses. God did tell Moses that Moses would die on "Mount Nebo".

Deuteronomy 32:51 God did say "Because ye trespassed against me among the children of Israel" to Moses. God did say "at the waters of MeribahKadesh, in the wilderness of Zin;" to Moses. God did say "because ye sanctified me not in the midst of the children of Israel." to Moses. Moses would die on "Mount Nebo" because Moses did not sanctify God at the waters of MeribahKadesh in the wilderness of Zin.

Deuteronomy 32:52 God did say "Yet thou shalt see the land before thee;" to Moses. God did say "but thou shalt not go thither unto the land which I give the children of Israel." to Moses.



Deuteronomy 33:1 Moses did bless Israel before the death of Moses.

Deuteronomy 33:2 Moses did say "The LORD came from Sinai, and rose up from Seir unto them;". Moses did say "he shined forth from mount Paran, and he came with ten thousands of saints:". Moses did say "from his right hand went a fiery law for them.". Moses did remind Israel of the visitation by God to the "children of Israel".

Deuteronomy 33:3 Moses did say "Yea, he loved the people; all his saints are in thy hand:". Moses did say "and they sat down at thy feet; every one shall receive of thy words.".

Deuteronomy 33:4 Moses did say "Moses commanded us a law, even the inheritance of the congregation of Jacob.".

Deuteronomy 33:5 Moses did say "And he was king in Jeshurun,". Moses did say "when the heads of the people and the tribes of Israel were gathered together.". A king was in Jeshurun.

Deuteronomy 33:6 Moses did bless the "tribe of Reuben". Moses did say "Let Reuben live, and not die; and let not his men be few.". Moses did bless the "tribe of Reuben" with a large posterity.

Deuteronomy 33:7 Moses did bless the "tribe of Judah". Moses did say "Hear, LORD, the voice of Judah, and bring him unto his people:". Moses did say "let his hands be sufficient for him; and be thou an help to him from his enemies.". Moses did bless the "tribe of Judah" with sufficient means and with assistance from God.

Deuteronomy 33:8 Moses did bless the "tribe of Levi". Moses did say "Let thy Thummim and thy Urim be with thy holy one,". Moses did say "whom thou didst prove at Massah,". Moses did say "and with whom thou didst strive at the waters of Meribah;".

Deuteronomy 33:9 Moses did say "Who said unto his father and to his mother, I have not seen him;". Moses did say "neither did he acknowledge his brethren, nor knew his own children:". Moses did say "for they have observed thy word, and kept thy covenant.".

Deuteronomy 33:10 Moses did say "They shall teach Jacob thy judgments, and Israel thy law:". Moses did say "they shall put incense before thee, and whole burnt sacrifice upon thine altar.".

Deuteronomy 33:11 Moses did say "Bless, LORD, his substance, and accept the work of his hands;". Moses did say "smite through the loins of them that rise against him, and of them that hate him,". Moses did say "that they rise not again.". Moses did bless the "tribe of Levi" with protection from enemies. Moses did bless the "tribe of Levi" in service to God.

Deuteronomy 33:12 Moses did bless the "tribe of Benjamin". Moses did say "The beloved of the LORD shall dwell in safety by him;". Moses did say "and the Lord shall cover him all the day long, and he shall dwell between his shoulders.". Moses did bless the "tribe of Benjamin" with protection and with assistance from God.

Deuteronomy 33:13 Moses did bless the "tribe of Joseph". Moses did say "Blessed of the LORD be his land, for the precious things of heaven,". Moses did say "for the dew, and for the deep that coucheth beneath,". Moses did bless the "tribe of Joseph" with bountiful land in crops and in resources. Moses did bless the "tribe of Joseph" with bountiful herds of livestock.

Deuteronomy 33:14 Moses did say "And for the precious fruits brought forth by the sun,". Moses did say "and for the precious things put forth by the moon,".

Deuteronomy 33:15 Moses did say "And for the chief things of the ancient mountains,". Moses did say "and for the precious things of the lasting hills,".

Deuteronomy 33:16 Moses did say "And for the precious things of the earth and fulness thereof,". Moses did say "and for the good will of him that dwelt in the bush:". Moses did say "let the blessing come upon the head of Joseph,". Moses did say "and upon the top of the head of him that was separated from his brethren.".

Deuteronomy 33:17 Moses did say "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns:". Moses did say "with them he shall push the people together to the ends of the earth:". Moses did say "and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.".

Deuteronomy 33:18 Moses did bless the "tribe of Zebulun". Moses did say "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.". Moses did bless the "tribe of Zebulun" with success on the oceans. Moses did bless the "tribe of Issachar". Moses did bless the "tribe of Zebulun" with success in commerce.

Deuteronomy 33:19 Moses did say "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness:". Moses did say "for they shall suck of the abundance of the seas, and of treasures hid in the sand.".

Deuteronomy 33:20 Moses did bless the "tribe of Gad". Moses did say "Blessed be he that enlargeth Gad:". Moses did say "he dwelleth as a lion, and teareth the arm with the crown of the head.". Moses did bless the "tribe of Gad" with expansion and with conquest.

Deuteronomy 33:21 Moses did say "And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated;". Moses did say "and he came with the heads of the people;". Moses did say "he executed the justice of the LORD, and his judgments with Israel.".

Deuteronomy 33:22 Moses did bless the "tribe of Dan". Moses did say "Dan is a lion's whelp: he shall leap from Bashan.". Moses did bless the "tribe of Dan" with strength and with prowess.

Deuteronomy 33:23 Moses did bless the "tribe of Naphtali". Moses did say "O Naphtali, satisfied with favour, and full with the blessing of the LORD:". Moses did say "possess thou the west and the south.". Moses did bless the "tribe of Naphtali" with expansion in the west and in the south.

Deuteronomy 33:24 Moses did bless the "tribe of Asher". Moses did say "Let Asher be blessed with children;". Moses did say "let him be acceptable to his brethren, and let him dip his foot in oil.". Moses did bless the "tribe of Asher" with plentiful offspring. Moses did bless the "tribe of Asher" with goodwill from the brethren.

Deuteronomy 33:25 Moses did say "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.". Moses did bless the "tribe of Asher" with strength.

Deuteronomy 33:26 Moses did say "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help;". Moses did say "and in his excellency on the sky.". God is unique.

Deuteronomy 33:27 Moses did say "The eternal God is thy refuge, and underneath are the everlasting arms:". Moses did say "and he shall thrust out the enemy from before thee; and shall say, Destroy them.". God is a refuge for Israel. God will destroy the enemies of Israel.

Deuteronomy 33:28 Moses did say "Israel then shall dwell in safety alone:". Moses did say "the fountain of Jacob shall be upon a land of corn and wine;". Moses did say "also his heavens shall drop down dew.". The "fountain of Jacob" shall rain upon the land of corn and of wine.

Deuteronomy 33:29 Moses did say "Happy art thou, O Israel:". Moses did say "who is like unto thee, O people saved by the LORD;". Moses did say "the shield of thy help, and who is the

sword of thy excellency!". Moses did say "and thine enemies shall be found liars unto thee;". Moses did say "and thou shalt tread upon their high places."



Deuteronomy 34:1 Moses did leave the plains of Moab. Moses did ascend the mountain of Nebo to the top of Pisgah against Jerich. God did show the land from Gilead until Dan to Moses.

Deuteronomy 34:2 God did show the land of Gilead to Moses. God did show the land of Naphtali to Moses. God did show the land of Ephraim to Moses. God did show the land of Manasseh to Moses. God did show the land of Judah to Moses.

Deuteronomy 34:3 God did show the land in the south to Moses. God did show the plain of the valley of Jericho to Moses. God did show the city of palm trees to Moses.

Deuteronomy 34:4 God did say "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying," to Moses. God did say "I will give it unto thy seed: I have caused thee to see it with thine eyes," to Moses. God did say "but thou shalt not go over thither." to Moses. God would not allow Moses to go to the "Promised Land".

Deuteronomy 34:5 Moses did die in the land of Moab according to the word of God.

Deuteronomy 34:6 Moses was buried in a sepulchre in a valley in the land of Moab against Bethpeor. The sepulchre does remain hidden from the knowledge of man.

Deuteronomy 34:7 Moses did die healthy at 120 years old.

Deuteronomy 34:8 The "children of Israel" did weep for Moses in the plains of Moab for 30 days.

Deuteronomy 34:9 Moses did pass leadership to Joshua before the death of Moses. Joshua was full of the spirit of wisdom. The "children of Israel" did respect Joshua.

Deuteronomy 34:10 Moses was the last prophet in Israel that God did know face to face.

Deuteronomy 34:11 Moses was the last prophet in Israel that did perform the signs and wonders from God.

Deuteronomy 34:12 Moses was the last prophet in Israel to wield the awesome and terrifying power of God in the sight of Israel.



Joshua



Joshua 1:1 God did speak to Joshua after the death of Moses.

Joshua 1:2 God did say "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people," to Joshua. God did say "unto the land which I do give to them, even to the children of Israel." to Joshua. God did tell Joshua that Moses was dead. God did tell Joshua to move the people of Israel across the Jordan River to the "Promised Land".

Joshua 1:3 God did say "Every place that the sole of your foot shall tread upon," to Joshua. God did say "that have I given unto you, as I said unto Moses." to Joshua.

Joshua 1:4 God did say "From the wilderness and this Lebanon even unto the great river, the river Euphrates," to Joshua. God did say "all the land of the Hittites," to Joshua. God did say "and unto the great sea toward the going down of the sun, shall be your coast." to Joshua. God did tell Joshua that the "Promised Land" did extend from the wilderness to the "Euphrates River". God did tell Joshua that the "Promised Land" did encompass the the land of the Hittites. God did tell Joshua that the "Promised Land" was bordered by the sea.

Joshua 1:5 God did say "There shall not any man be able to stand before thee all the days of thy life:" to Joshua. God did say "as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." to Joshua. God did tell Joshua that God would support Joshua.

Joshua 1:6 God did say "Be strong and of a good courage:" to Joshua. God did say "for unto this people shalt thou divide for an inheritance the land," to Joshua. God did say "which I sware unto their fathers to give them." to Joshua.

Joshua 1:7 God did say "Only be thou strong and very courageous, that thou mayest observe to do according to all the law," to Joshua. God did say "which Moses my servant commanded thee:" to Joshua. God did say "turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest." to Joshua. God did tell Joshua that Israel should obey the laws from God. God did tell Joshua that Israel should not deviate from the law as commanded by God thorough Moses.

Joshua 1:8 God did say "This book of the law shall not depart out of thy mouth;" to Joshua. God did say "but thou shalt meditate therein day and night," to Joshua. God did say "that thou mayest observe to do according to all that is written therein:" to Joshua. God did say "for then thou shalt make thy way prosperous, and then thou shalt have good success." to Joshua. God did

tell Joshua that Joshua should not speak the law. God did tell Joshua that Joshua should meditate on the law in the day and in the night.

Joshua 1:9 God did say "Have not I commanded thee? Be strong and of a good courage;" to Joshua. God did say "be not afraid, neither be thou dismayed:" to Joshua. God did say "for the LORD thy God is with thee whithersoever thou goest." to Joshua. God did tell Joshua that Joshua should not be afraid. God did tell Joshua that God is with Joshua.

Joshua 1:10 Joshua did command the officers of the people of Israel.

Joshua 1:11 Joshua did say "Pass through the host, and command the people," to the officers. Joshua did say "saying, Prepare you victuals; for within three days ye shall pass over this Jordan," to the officers. Joshua did say "to go in to possess the land, which the LORD your God giveth you to possess it." to the officers. Joshua did tell the officers to prepare the supplies for travel. Joshua did tell the officers that Israel would cross the "Jordan River" to go into the "Promised Land" in 3 days.

Joshua 1:12 Joshua did speak to the Reubenites and to the Gadites and to half of the tribe of Manasseh.

Joshua 1:13 Joshua did say "Remember the word which Moses the servant of the LORD commanded you," to the tribes. Joshua did say "saying, The LORD your God hath given you rest, and hath given you this land." to the tribes. Joshua did remind the tribes of their commitment to aid the people of Israel.

Joshua 1:14 Joshua did say "Your wives, your little ones, and your cattle," to the tribes. Joshua did say "shall remain in the land which Moses gave you on this side Jordan;" to the tribes. Joshua did say "but ye shall pass before your brethren armed, all the mighty men of valour, and help them;" to the tribes. The tribes would leave their families and livestock in the land before the "Jordan River".

Joshua 1:15 Joshua did say "Until the LORD have given your brethren rest, as he hath given you," to the tribes. Joshua did say "and they also have possessed the land which the LORD your God giveth them:" to the tribes. Joshua did say "then ye shall return unto the land of your possession, and enjoy it," to the tribes. Joshua did say "which Moses the LORD's servant gave you on this side Jordan toward the sunrising." to the tribes. The tribes would send men to fight beside the armies of Israel in the "Promised Land".

Joshua 1:16 The tribes did say "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." to Joshua. The tribes did confirm their allegiance to Israel.

Joshua 1:17 The tribes did say "According as we hearkened unto Moses in all things, so will we hearken unto thee:". The tribes did say "only the LORD thy God be with thee, as he was with Moses.". The tribes did agree to follow as the tribes did agree to follow Moses.

Joshua 1:18 The tribes did say "Whosoever he be that doth rebel against thy commandment,". The tribes did say "and will not hearken unto thy words in all that thou commandest him,". The tribes did say "he shall be put to death: only be strong and of a good courage.". If a person does break the commitment between the tribes and Israel then the person will be put to death.



Joshua 2:1 Joshua did send 2 spies out of Shittim. Joshua did say "Go view the land, even Jericho." to the spies. The spies did sneak to observe Jericho. Rahab was a harlot. The spies did lodge in the house of Rahab.

Joshua 2:2 The "king of Jericho" was the king of Jericho. A messenger did give a message to the "king of Jericho". The messenger did say "Behold, there came men in hither to night" to the "king of Jericho". The messenger did say "of the children of Israel to search out the country" to the "king of Jericho". The "king of Jericho" was told of the arrival of the spies in Jericho.

Joshua 2:3 The "king of Jericho" did send a message to Rahab. The "king of Jericho" did say "Bring forth the men that are come to thee, which are entered into thine house:" to Rahab. The "king of Jericho" did say "for they be come to search out all the country." to Rahab. The "king of Jericho" did command Rahab to surrender the spies.

Joshua 2:4 Rahab did hide the 2 spies. Rahab did say "There came men unto me, but I wist not whence they were:". Rahab did feign ignorance of the spies.

Joshua 2:5 Rahab did say "And it came to pass about the time of shutting of the gate, when it was dark," to the "king of Jericho". Rahab did say "that the men went out: whither the men went I wot not:" to the "king of Jericho". Rahab did say "pursue after them quickly; for ye shall overtake them." to the "king of Jericho". Rahab did tell the "king of Jericho" the the spies did sneak away into the night.

Joshua 2:6 Rahab did hide the spies on the roof of the house under stalks of flax.

Joshua 2:7 The spies were pursued by men from the "king of Jericho" towards the shallows of the "Jordan River". The gate was shut to Jericho after the men did leave.

Joshua 2:8 Rahab did go the the spies on the roof before the spies did fall asleep.

Joshua 2:9 Rahab did say "I know that the LORD hath given you the land, and that your terror is fallen upon us," to the spies. Rahab did say "and that all the inhabitants of the land faint because of you." to the spies. Rahab did tell the spies that the people of Jericho did fear the arrival of the people of Israel.

Joshua 2:10 Rahab did say "For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt;" to the spies. Rahab did say "and what ye did unto the

two kings of the Amorites," to the spies. Rahab did say "that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed." to the spies. Rahab did tell the spies that the people of Jericho did know of the exodus of Israel from Egypt. Rahab did tell the spies that the people of Jericho did know of the destruction of the Amorites.

Joshua 2:11 Rahab did say "And as soon as we had heard these things, our hearts did melt," to the spies. Rahab did say "neither did there remain any more courage in any man, because of you:" to the spies. Rahab did say "for the LORD your God, he is God in heaven above, and in earth beneath." to the spies. Rahab did tell the spies that the people of Jericho did cower before the might of God.

Joshua 2:12 Rahab did say "Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness," to the spies. Rahab did say "that ye will also shew kindness unto my father's house, and give me a true token:" to the spies.

Joshua 2:13 Rahab did say "And that ye will save alive my father, and my mother, and my brethren, and my sisters," to the spies. Rahab did say "and all that they have, and deliver our lives from death." to the spies. Rahab did barter with the spies for the lives of her family in exchange for the discretion that Rahab did show the spies.

Joshua 2:14 The spies did say "Our life for yours, if ye utter not this our business." to Rahab. The spies did say "And it shall be, when the LORD hath given us the land," to Rahab. The spies did say "that we will deal kindly and truly with thee." to Rahab. The spies did agree to spare Rahab and her family.

Joshua 2:15 Rahab did lower the spies from the roof by a cord through the window. Rahab did dwell in a house upon the town wall.

Joshua 2:16 Rahab did say "Get you to the mountain, lest the pursuers meet you;" to the spies. Rahab did say "and hide yourselves there three days, until the pursuers be returned:" to the spies. Rahab did say "and afterward may ye go your way." to the spies. Rahab did tell the spies to hide in the mountain for 3 days until the pursuers did return to Jericho.

Joshua 2:17 The spies did say "We will be blameless of this thine oath which thou hast made us swear." to Rahab.

Joshua 2:18 The spies did say "Behold, when we come into the land," to Rahab. The spies did say "thou shalt bind this line of scarlet thread in the window which thou didst let us down by:" to Rahab. The spies did say "and thou shalt bring thy father, and thy mother, and thy brethren," to Rahab. The spies did say "and all thy father's household, home unto thee." to Rahab. The spies did tell Rahab to bind the scarlet thread in the window of the house of Rahab. The spies did tell Rahab gather her family into the house on the arrival of Israel.

Joshua 2:19 The spies did say "And it shall be, that whosoever shall go out of the doors of thy house into the street," to Rahab. The spies did say "his blood shall be upon his head, and we will be guiltless:" to Rahab. The spies did say "and whosoever shall be with thee in the house," to

Rahab. The spies did say "his blood shall be on our head, if any hand be upon him." to Rahab. The spies did tell Rahab to keep her family in the house for safety. If a person did leave the safety of the house of Rahab then the person could die at the hands of the army of Israel.

Joshua 2:20 The spies did say "And if thou utter this our business," to Rahab. The spies did say "then we will be quit of thine oath which thou hast made us to swear." to Rahab. If Rahab did disclose the location of the spies then the spies would disregard the agreements with Rahab.

Joshua 2:21 Rahab did say "According unto your words, so be it." to the spies. Rahab did agree to the terms. Rahab did send the spies to the mountain. Rahab did bind the scarlet line in the window.

Joshua 2:22 The spies did abide in the mountain for 3 days until the pursuers did return to Jericho. The pursuers did fail to find the spies.

Joshua 2:23 The spies did descend the mountain to return to Joshua across the "Jordan River". The spies did convey their story to Joshua.

Joshua 2:24 The spies did say "Truly the LORD hath delivered into our hands all the land;" to Joshua. The spies did say "for even all the inhabitants of the country do faint because of us." to Joshua. The spies did tell Joshua that the people of Jericho were fearful of Israel.



Joshua 3:1 Joshua did rise early in the morning. The "children of Israel" did leave Shittim. The "children of Israel" did go to Jordan River. The "children of Israel" did lodge before the "children of Israel" did cross the river.

Joshua 3:2 The officers did pass through the camp after 3 days.

Joshua 3:3 The officers did say "When ye see the ark of the covenant of the LORD your God," to Israel. The officers did say "and the priests the Levites bearing it," to Israel. The officers did say "then ye shall remove from your place, and go after it." to Israel. The officers did tell Israel to follow the "Ark of the Covenant".

Joshua 3:4 The officers did say "Yet there shall be a space between you and it, about two thousand cubits by measure:". The officers did say "come not near unto it, that ye may know the way by which ye must go:". The officers did say "for ye have not passed this way heretofore:". The officers did tell Israel to maintain a distance of 2000 cubits from the "Ark of the Covenant".

Joshua 3:5 Joshua did say "Sanctify yourselves: for to morrow the LORD will do wonders among you." to Israel. Joshua did tell Israel to sanctify themselves.

Joshua 3:6 Joshua did say "Take up the ark of the covenant, and pass over before the people." to the priests. The priests did carry the "ark of the covenant". The priests did pass the people of Israel.

Joshua 3:7 God did say "This day will I begin to magnify thee in the sight of all Israel," to Joshua. God did say "that they may know that, as I was with Moses, so I will be with thee." to Joshua. God would magnify Joshua in the sight of Israel to show the leadership of Joshua.

Joshua 3:8 God did say "And thou shalt command the priests that bear the ark of the covenant," to Joshua. God did say "saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." to Joshua. God did tell Joshua to stand in the middle of the "Jordan River" with the priests.

Joshua 3:9 Joshua did say "Come hither, and hear the words of the LORD your God." to Israel. Joshua did tell the words of God to the people of Israel.

Joshua 3:10 Joshua did say "Hereby ye shall know that the living God is among you," to Israel. Joshua did say "and that he will without fail drive out from before you the Canaanites," to Israel. Joshua did say "and the Hittites, and the Hivites, and the Perizzites," to Israel. Joshua did say "and the Girgashites, and the Amorites, and the Jebusites." to Israel. Joshua did tell Israel that God would remove the heathen from the "Promised Land".

Joshua 3:11 Joshua did say "Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan." to Israel.

Joshua 3:12 Joshua did say "Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man." to Israel. Joshua did tell Israel to select 12 men from Israel. Joshua did tell Israel to select 1 man from each tribe in Israel.

Joshua 3:13 Joshua did say "And it shall come to pass, as soon as the soles of the feet of the priests" to Israel. Joshua did say "that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan," to Israel. Joshua did say "that the waters of Jordan shall be cut off from the waters that come down from above;" to Israel. Joshua did say "and they shall stand upon an heap." to Israel. The river will cease flowing on the entry of the priests with the "Ark of the Covenant".

Joshua 3:14 The priests did carry the "Ark of the Covenant" before the people of Israel. The people did prepare for travel to cross the "Jordan River".

Joshua 3:15 The priests did enter the "Jordan River" with the "Ark of the Covenant".

Joshua 3:16 The waters did cease flowing in the "Jordan River". Adam was a city. Adam was beside Zaretan. The water did collect in a heap at the city of Adam. Jericho was a city. The "children of Israel" did cross the "Jordan River" near the city of Jericho.

Joshua 3:17 The "children of Israel" did cross the "Jordan River" on dry land near the city of Jericho.



Joshua 4:1 God did speak with Joshua after the people of Israel did cross the "Jordan River".

Joshua 4:2 God did say "Take you twelve men out of the people, out of every tribe a man," to Joshua. God did tell Joshua to select 1 man from each tribe of Israel. God did tell Joshua to select 12 men from Israel.

Joshua 4:3 God did say "And command ye them, saying, Take you hence out of the midst of Jordan,". God did say "out of the place where the priests' feet stood firm, twelve stones,". God did say "and ye shall carry them over with you, and leave them in the lodging place,". God did say "where ye shall lodge this night.". God did tell Joshua to command the men to collect 12 stones from the dry land at the standing place of the priests in the "Jordan River". God did want the men to leave the stones in a place of lodging.

Joshua 4:4 Joshua did call for the 12 men.

Joshua 4:5 Joshua did say "Pass over before the ark of the LORD your God into the midst of Jordan," to the men. Joshua did say "and take you up every man of you a stone upon his shoulder," to the men. Joshua did say "according unto the number of the tribes of the children of Israel:" to the men. Joshua did tell the 12 men to collect a stone for each tribe of Israel.

Joshua 4:6 Joshua did say "That this may be a sign among you, that when your children ask their fathers in time to come," to the 12 men. Joshua did say "saying, What mean ye by these stones?" to the 12 men. The men would collect the stones as a remembrance for Israel.

Joshua 4:7 Joshua did say "Then ye shall answer them," to the 12 men. Joshua did say "That the waters of Jordan were cut off before the ark of the covenant of the LORD;" to the 12 men. Joshua did say "when it passed over Jordan, the waters of Jordan were cut off:" to the 12 men. Joshua did say "and these stones shall be for a memorial unto the children of Israel for ever." to the 12 men. The stones would symbolize the stoppage of the "Jordan River" by God for the people of Israel to cross.

Joshua 4:8 The men did select the stones from the "Jordan River". The stones were laid in the place of lodging as commanded by God.

Joshua 4:9 Joshua did arrange the 12 stones.

Joshua 4:10 The priests did stand in place in the middle of the "Jordan River" until Israel did cross the "Jordan River".

Joshua 4:11 The priests did cross the "Jordan River" with the "Ark of the Covenant" after the crossing of the people of Israel.

Joshua 4:12 Israel did cross with the army of Reuben and with the army of Gad and with the army of half of the tribe of Manasseh.

Joshua 4:13 Israel did cross 40000 warriors before God that were ready for battle in the plains of Jericho.

Joshua 4:14 God did magnify Joshua in the sight of Israel. Israel did fear Joshua as Israel did fear Moses.

Joshua 4:15 God did speak to Joshua.

Joshua 4:16 God did say "Command the priests that bear the ark of the testimony, that they come up out of Jordan." to Joshua. God did tell Joshua to retrieve the priests from the "Jordan River".

Joshua 4:17 Joshua did say "Come ye up out of Jordan." to the priests.

Joshua 4:18 The "Jordan River" did flow again as the priests did depart from the river with the "Ark of the Covenant".

Joshua 4:19 Israel did cross the "Jordan River" on the tenth day of the first month. Israel did camp in Gilgal on the east of Jericho.

Joshua 4:20 Joshua did arrange the 12 stones from the "Jordan River" in Gilgal.

Joshua 4:21 Joshua did say "When your children shall ask their fathers in time to come, saying, What mean these stones?" to Israel.

Joshua 4:22 Joshua did say "Then ye shall let your children know, saying, Israel came over this Jordan on dry land." to Israel.

Joshua 4:23 Joshua did say "For the LORD your God dried up the waters of Jordan from before you," to Israel. Joshua did say "until ye were passed over, as the LORD your God did to the Red sea," to Israel. Joshua did say "which he dried up from before us, until we were gone over:" to Israel.

Joshua 4:24 Joshua did say "That all the people of the earth might know the hand of the LORD, that it is mighty:" to Israel. Joshua did say "that ye might fear the LORD your God for ever." to Israel. Joshua did tell Israel of the symbolism of the 12 stones. The stones did symbolize the stoppage of the "Jordan River" by God for the people of Israel to cross.



Joshua 5:1 The Amorite kings did hear of the stoppage of the "Jordan River" by God for the people of Israel. The Amorite kings did lose spirit because of the display of the power of God for Israel. The Canaanite kings did hear of the stoppage of the "Jordan River" by God for the people of Israel. The Canaanite kings did lose spirit because of the display of the power of God for Israel.

Joshua 5:2 God did say "Make thee sharp knives, and circumcise again the children of Israel the second time." to Joshua. God did want Joshua to circumcise the "children of Israel" for a second time.

Joshua 5:3 The "hill of the foreskins" was a hill. Joshua did make sharp knives. Joshua did circumcise the "children of Israel" at the "hill of the foreskins".

Joshua 5:4 The "children of Israel" were circumcised as Israel did depart Egypt. The "children of Israel" did die in the wilderness according to the will of God.

Joshua 5:5 The "children of Israel" were not circumcised that were born in the wilderness.

Joshua 5:6 The "children of Israel" did die from the original "children of Israel" after 40 years in the wilderness.

Joshua 5:7 Joshua did circumcise the children of the original "children of Israel".

Joshua 5:8 The "children of Israel" did heal in the camp after circumcision.

Joshua 5:9 God did say "This day have I rolled away the reproach of Egypt from off you." to Joshua. God did remove the shame of slavery in Egypt from the "children of Israel" in Gilgal.

Joshua 5:10 The "children of Israel" did celebrate the Passover in Gilgal on evening of the fourteenth day of the month in the plains of Jericho.

Joshua 5:11 The "children of Israel" did eat the old corn of the land on the day after the Passover. The "children of Israel" did eat unleavened cakes and parched corn on the day after the Passover.

Joshua 5:12 The manna did cease on 2 days after Passover. The "children of Israel" did not eat manna thereafter. The "children of Israel" did eat of the fruit of the land of Canaan.

Joshua 5:13 Joshua did look upwards to see a man with a sword in hand by Jericho. Joshua did go to talk to the man. Joshua did say "Art thou for us, or for our adversaries?" to the man. Joshua did ask about the allegiance of the man.

Joshua 5:14 The man did say "Nay; but as captain of the host of the LORD am I now come." to Joshua. The man was an angel from God with a sword in hand. Joshua did fall to the earth in

worship. Joshua did say "What saith my Lord unto his servant?". Joshua did ask for instruction from the angel.

Joshua 5:15 The angel did say "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." to Joshua. The angel did tell Joshua to remove the shoes from the feet of Joshua. Joshua did stand on holy ground. Joshua did remove the shoes.



Joshua 6:1 Jericho was secured against the children of Israel. Jericho did impede the travels of people into Jericho and from Jericho.

Joshua 6:2 God did say "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." to Joshua. God did deliver Jericho and the king of Jericho and the warriors of Jericho to the hand of Joshua.

Joshua 6:3 God did say "And ye shall compass the city, all ye men of war, and go round about the city once." to Joshua. God did say "Thus shalt thou do six days." to Joshua. God did tell Joshua to march the army of Israel around the walls of Jericho for 1 time each day. God did tell Joshua to march the army of Israel around the walls of Jericho for 6 days.

Joshua 6:4 God did say "And seven priests shall bear before the ark seven trumpets of rams' horns:" to Joshua. God did say "and the seventh day ye shall compass the city seven times," to Joshua. God did say "and the priests shall blow with the trumpets." to Joshua. God did tell Joshua to instruct the priests to carry 7 trumpets of ram's horns. God did tell Joshua to march the army of Israel around the walls of Jericho for 7 times on the seventh day. God did tell Joshua to instruct the priests to blow the trumpets on the seventh day.

Joshua 6:5 God did say "And it shall come to pass, that when they make a long blast with the ram's horn," to Joshua. God did say "and when ye hear the sound of the trumpet, all the people shall shout with a great shout;" to Joshua. God did say "and the wall of the city shall fall down flat," to Joshua. God did say "and the people shall ascend up every man straight before him." to Joshua. God did tell Joshua to instruct the army to shout with the sound of the trumpets to collapse the walls of Jericho. God did tell Joshua to instruct the army to invade Jericho after the collapse of the walls of Jericho.

Joshua 6:6 Joshua did call for the priests. Joshua did say "Take up the ark of the covenant," to the priests. Joshua did say "and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." to the priests. Joshua did instruct 7 priests to carry the trumpets in front of the "Ark of the Covenant".

Joshua 6:7 Joshua did address the people of Israel. Joshua did say "Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD." to the people. Joshua did tell the army to march in front of the "Ark of the Covenant".

Joshua 6:8 The march did begin after Joshua did finish speaking. The priests did blow the trumpets as the "Ark of the Covenant" did follow the priests.

Joshua 6:9 The army did march in front of the priests as the priests did blow the trumpets. The guard did follow the "Ark of the Covenant" as the priests did blow the trumpets.

Joshua 6:10 Joshua did give commands to the people. Joshua did say "Ye shall not shout, nor make any noise with your voice," to the people. Joshua did say "neither shall any word proceed out of your mouth, until the day I bid you shout;" to the people. Joshua did say "then shall ye shout." to the people. Joshua did tell the people to be silent until the seventh day.

Joshua 6:11 Israel did retire to camp after marching around the city of Jericho with the "Ark of the Covenant" for 1 time.

Joshua 6:12 Joshua did rise early in the morning. The priests prepared the "Ark of the Covenant" for travel.

Joshua 6:13 The priests did blow the trumpets as the "Ark of the Covenant" did follow the priests. The army did march in front of the priests as the priests did blow the trumpets. The guard did follow the "Ark of the Covenant" as the priests did blow the trumpets.

Joshua 6:14 Israel did retire to camp after marching around the city of Jericho with the "Ark of the Covenant" for 1 time on the second day. Israel did march around the city with the "Ark of the Covenant" for 6 days.

Joshua 6:15 Israel did march around the city of Jericho with the "Ark of the Covenant" for 7 times on the seventh day.

Joshua 6:16 The priests did blow the horns after marching around the city of Jericho for 7 times. Joshua did say "Shout; for the LORD hath given you the city." to the people of Israel. Joshua did tell the people to shout as the trumpets did blow.

Joshua 6:17 Joshua did say "And the city shall be accursed, even it, and all that are therein, to the LORD:". Joshua did say "only Rahab the harlot shall live, she and all that are with her in the house,". Joshua did say "because she hid the messengers that we sent.". Joshua did tell the people that Rahab and the house of Rahab should be spared.

Joshua 6:18 Joshua did say "And ye, in any wise keep yourselves from the accursed thing,". Joshua did say "lest ye make yourselves accursed, when ye take of the accursed thing,". Joshua did say "and make the camp of Israel a curse, and trouble it.". Joshua did instruct the army to avoid all sinful artifacts in the city of Jericho.

Joshua 6:19 Joshua did say "But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD:". Joshua did say "they shall come into the treasury of the LORD.". Joshua did instruct the army to consecrate all precious metals to the treasure of God.

Joshua 6:20 The people did shout with the trumpets to collapse the walls of Jericho on the seventh day. Jericho was taken by the army of Israel.

Joshua 6:21 The "army of Israel" did destroy all of the men in the city of Jericho with the edge of the sword. The "army of Israel" did destroy all of the women in the city of Jericho with the edge of the sword. The "army of Israel" did destroy all of the children in the city of Jericho with the edge of the sword. The "army of Israel" did destroy all of the elderly in the city of Jericho with the edge of the sword. The "army of Israel" did destroy all of the livestock in the city of Jericho with the edge of the sword.

Joshua 6:22 Joshua did address the 2 spies. Joshua did say "Go into the harlot's house, and bring out thence the woman," to the spies. Joshua did say "and all that she hath, as ye swear unto her." to the spies. Joshua did instruct the spies to retrieve Rahab and the inhabitants in the house of Rahab.

Joshua 6:23 The spies did collect Rahab and her father and her mother and her brethren. The spies did take Rahab and her family outside the camp of Israel.

Joshua 6:24 The "army of Israel" did collect the vessels of silver and of gold from Jericho into the treasure of God. The "army of Israel" did collect the vessels of brass and of iron from Jericho into the treasure of God. The "army of Israel" did burn Jericho with fire.

Joshua 6:25 Joshua did save Rahab and her family to remain with the people of Israel because Rahab did hide the spies.

Joshua 6:26 Joshua did proclaim a solemn oath after the destruction of Jericho. Joshua did say "Cursed be the man before the LORD, that riseth up and buildeth this city Jericho:". Joshua did say "he shall lay the foundation thereof in his firstborn,". Joshua did say "and in his youngest son shall he set up the gates of it.". Joshua did curse anyone that did rebuild the city of Jericho. If a person did lay the foundations of Jericho then the person would lose their firstborn. If a person did finish the gates of Jericho then the person would lose their youngest son.

Joshua 6:27 God did lead Joshua. God was with Joshua. Joshua was revered throughout the country.



Joshua 7:1 The "children of Israel" did commit a trespass after the fall of Jericho against the commandment from God. Achan was the son of Carmi. Cami was the son of Zabdi. Zabdi was the son of Zerah in the tribe of Judah. Achan did take a cursed thing in Jericho. God was angry with the "children of Israel".

Joshua 7:2 Ai was a city. Joshua did send men from Jericho to Ai beside Bethaven on the east of Bethel. Joshua did say "Go up and view the country." to the men. The men did go to act as spies in Ai.

Joshua 7:3 The men did return to Joshua. The men did say "Let not all the people go up; but let about two or three thousand men go up and smite Ai;" to Joshua. The men did say "and make not all the people to labour thither; for they are but few." to Joshua. The men did report to Joshua that the men were few in number in Ai. Ai did have 2000 men or 3000 men.

Joshua 7:4 Joshua did send 3000 warriors from the army of Israel to Ai. The "men of Ai" were men in Ai that were capable of warfare. The warriors did flee from the "men of Ai".

Joshua 7:5 The "men of Ai" did smite 36 warriors from the army of Israel as the warriors did flee. The warriors were chased from the gate to Shebarim. Israel did mourn the loss of the warriors.

Joshua 7:6 Joshua did rend his clothes. Joshua did fall to the ground before the "Ark of the Covenant" until the evening with the elders of Israel. Joshua did remain prostrated with the elders of Israel with dust upon their heads.

Joshua 7:7 Joshua did say "Alas, O LORD God, wherefore hast thou at all brought this people over Jordan,". Joshua did say "to deliver us into the hand of the Amorites, to destroy us?". Joshua did say "would to God we had been content, and dwelt on the other side Jordan!". Joshua did lament the situation of Israel after the losses to Ai.

Joshua 7:8 Joshua did say "O LORD, what shall I say, when Israel turneth their backs before their enemies!".

Joshua 7:9 Joshua did say "For the Canaanites and all the inhabitants of the land shall hear of it,". Joshua did say "and shall environ us round, and cut off our name from the earth:". Joshua did say "and what wilt thou do unto thy great name?". Joshua was concerned that the heathens would hear of the defeat of the army of Israel.

Joshua 7:10 God did say "Get thee up; wherefore liest thou thus upon thy face?" to Joshua. God did tell Joshua to stand.

Joshua 7:11 God did say "Israel hath sinned, and they have also transgressed my covenant which I commanded them:" to Joshua. God did say "for they have even taken of the accursed thing, and have also stolen, and dissembled also," to Joshua. God did say "and they have put it even among their own stuff." to Joshua. God did tell Joshua of the accursed thing within the camp of Israel.

Joshua 7:12 God did say "Therefore the children of Israel could not stand before their enemies," to Joshua. God did say "but turned their backs before their enemies, because they were accursed:" to Joshua. God did say "neither will I be with you any more, except ye destroy the

accursed from among you." to Joshua. God would not assist Israel until the accursed thing is removed from Israel.

Joshua 7:13 God did say "Up, sanctify the people, and say, Sanctify yourselves against to morrow:" to Joshua. God did say "for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel:" to Joshua. God did say "thou canst not stand before thine enemies, until ye take away the accursed thing from among you." to Joshua. God did tell Joshua to sanctify the people in the morning. God did tell Joshua that Israel could not stand before the enemies until the accursed thing is removed from Israel.

Joshua 7:14 God did say "In the morning therefore ye shall be brought according to your tribes:" to Joshua. God did say "and it shall be, that the tribe which the LORD taketh shall come according to the families thereof;" to Joshua. God did say "and the family which the LORD shall take shall come by households;" to Joshua. God did say "and the household which the LORD shall take shall come man by man." to Joshua. Joshua should assemble the people by tribes. God would identify the guilty man within the family within the clan in the tribe.

Joshua 7:15 God did say "And it shall be, that he that is taken with the accursed thing shall be burnt with fire," to Joshua. God did say "he and all that he hath: because he hath transgressed the covenant of the LORD," to Joshua. God did say "and because he hath wrought folly in Israel." to Joshua. The guilty should be put to death by fire for the transgression against the covenant from God.

Joshua 7:16 Joshua did rise early in the morning. Joshua did assemble the people by tribes. God did identify the "tribe of Judah".

Joshua 7:17 God did identify the clan of the Zarhites within the tribe of Judah. God did identify the family of Zabdi within the clan of the Zarhites.

Joshua 7:18 God did identify Achan within the family of Zabdi.

Joshua 7:19 Joshua did say "My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him;" to Achan. Joshua did say "and tell me now what thou hast done; hide it not from me." to Achan. Joshua did implore Achan to confess to the transgression.

Joshua 7:20 Achan did say "Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:" to Joshua. Achan did confess to a transgression against God.

Joshua 7:21 Achan did say "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver," to Joshua. Achan did say "and a wedge of gold of fifty shekels weight, then I coveted them, and took them;" to Joshua. Achan did say "and, behold, they are hid in the earth in the midst of my tent, and the silver under it." to Joshua. Achan did steal a garment of Babylonian design. Achan did steal 200 shekels of silver and a wedge of gold of fifty shekels weight. Achan did hide the accursed things in the ground in his tent.

Joshua 7:22 Joshua did send messengers to verify the transgressions of Achan. The messengers did find the accursed things.

Joshua 7:23 The messengers did remove the accursed things from the tent to bring before Joshua and before the "children of Israel".

Joshua 7:24 Israel did take Achan and the accursed things and his children to the valley of Achor. Israel did take Achan and his livestock and his possessions to the valley of Achor.

Joshua 7:25 Joshua did say "Why hast thou troubled us? the LORD shall trouble thee this day." to Achan. Israel did stone Achan to death. Israel did stone the children of Achan to death. Israel did stone the livestock of Achan to death. Israel did burn the bodies of Achan and his children and his livestock and his possessions.

Joshua 7:26 The bodies were covered by stones. God did see that justice was served. God did abate His anger.



Joshua 8:1 God did say "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai:" to Joshua. God did say "see, I have given into thy hand the king of Ai, and his people, and his city, and his land:" to Joshua. God did tell Joshua to be brave. Joshua should not fear Ai. God would deliver Ai to the hand of Joshua.

Joshua 8:2 God did say "And thou shalt do to Ai and her king as thou didst unto Jericho and her king:" to Joshua. God did say "only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves:" to Joshua. God did say "lay thee an ambush for the city behind it." to Joshua. God did tell Joshua that Ai would fall as Jericho. God would allow Israel to take the spoil and the cattle of Ai. God did command Joshua to lay an ambush behind the city of Ai.

Joshua 8:3 Joshua did arise with the army of Israel to go to war against the city of Ai. Joshua did select 30000 men of valour at for the ambush. Joshua did send the men to the ambush at night.

Joshua 8:4 Joshua did command the army of ambush. Joshua did say "Behold, ye shall lie in wait against the city, even behind the city:" to the army. Joshua did say "go not very far from the city, but be ye all ready:" to the army. Joshua did tell the army to be ready and near the city.

Joshua 8:5 Joshua did say "And I, and all the people that are with me, will approach unto the city:" to the army. Joshua did say "and it shall come to pass, when they come out against us," to the army. Joshua did say "as at the first, that we will flee before them," to the army. Joshua would execute a feint on the city of Ai with the main army.

Joshua 8:6 Joshua did say "(For they will come out after us) till we have drawn them from the city;" to the army. Joshua did say "for they will say, They flee before us, as at the first: therefore we will flee before them." to the army. Joshua did expect the men of Ai to succumb to the feint. Joshua did expect the men of Ai to pursue the main army in retreat.

Joshua 8:7 Joshua did say "Then ye shall rise up from the ambush, and seize upon the city:" to the army. Joshua did say "for the LORD your God will deliver it into your hand." to the army. Joshua did tell the army to ambush to seize the city after the men of Ai did leave the city in pursuit.

Joshua 8:8 Joshua did say "And it shall be, when ye have taken the city, that ye shall set the city on fire:" to the army. Joshua did say "according to the commandment of the LORD shall ye do. See, I have commanded you." to the army. Joshua did command the army of ambush to burn the city.

Joshua 8:9 Joshua did send the army of ambush to wait between Bethel on the west side of Ai. Joshua did sleep among the people.

Joshua 8:10 Joshua did rise early in the morning with the people of Israel and with the elders of Israel. Israel did move on Ai.

Joshua 8:11 Israel did set the camp on the north side of the city of Ai. A valley did separate Israel from the city of Ai.

Joshua 8:12 Joshua did send 5000 men to to lie in ambush between Bethel and Ai on the west side of the city.

Joshua 8:13 Joshua did set the armies and the people into position. Joshua did go to the middle of the valley at night.

Joshua 8:14 The "king of Ai" was the king of the city of Ai. The "king of Ai" did send the men of Ai to battle against Israel. The "king of Ai" did not know of the ambush behind the city.

Joshua 8:15 Joshua did execute the feint in the middle of battle with the army from Ai. Joshua did flee with the main army toward the wilderness.

Joshua 8:16 Joshua was pursued by the army from Ai.

Joshua 8:17 Ai did not have a single man in the city. Bethel did not have a single man in the city. Ai was left undefended.

Joshua 8:18 God did say "Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand." to Joshua. God did tell Joshua to point the spear in the hand of Joshua toward the city of Ai. Joshua did comply with the commandment from God.

Joshua 8:19 The ambushers did strike the city as Joshua did raise the spear. The ambushers did seize the city. The ambushers did begin to set the city on fire.

Joshua 8:20 The "men of Ai" did see the city of Ai on fire. Joshua did turn the main army on the men of Ai.

Joshua 8:21 Joshua did see the city ablaze. Joshua did slay the men of Ai with the main army of Israel.

Joshua 8:22 The ambushers did attack the men of Ai from the west. The "men of Ai" were defeated in an envelopment by the armies of Israel.

Joshua 8:23 The "king of Ai" was captured. The "king of Ai" was brought to Joshua.

Joshua 8:24 Israel did pursue every man from Ai in the field and in the wilderness and in the plains. Israel did return the city of Ai to slay the inhabitants of the city.

Joshua 8:25 Israel did slay 12000 men and women of Ai.

Joshua 8:26 Joshua did not withdraw the raised spear until the inhabitants of Ai did perish.

Joshua 8:27 Israel did take the cattle and the spoil from the city of Ai as commanded by God.

Joshua 8:28 Joshua did burn the city of Ai.

Joshua 8:29 The "king of Ai" did hang as a carcass from a tree until the evening. The carcass was lowered at dusk. The carcass was thrown on a heap of stones at the gate of the city of Ai.

Joshua 8:30 Joshua did build an altar to God in "mount Ebal".

Joshua 8:31 The altar was made of whole stones and of uncut materials. "Burnt offerings" were made on the altar to God. "Peace offerings" were made on the altar to God.

Joshua 8:32 Joshua did write a copy of the law of Moses in the presence of the children of Israel.

Joshua 8:33 Israel did gather into 2 groups with the strangers and with the citizens beside the "ark of the covenant" before the priests. A group did stand in front of "mount Gerizim". A group did stand in front of "mount Ebal".

Joshua 8:34 Joshua did read the law and the blessings and the curses to Israel after the people were gathered.

Joshua 8:35 Joshua did read every word of the law before all of the congregation of Israel.



Joshua 9:1 The heathens did hear about the defeat of Ai by Israel.

Joshua 9:2 The "heathen nations" did gather together to fight with Joshua and with Israel.

Joshua 9:3 Gibeon was a land in the Promised Land. Gibeon did hear about the losses at Jericho and at Ai.

Joshua 9:4 Gibeon did intend to deceive Israel by acting as ambassadors. Gibeon did take old sacks upon their asses and wine bottles.

Joshua 9:5 Gibeon did intend to deceive Israel by portraying themselves in poverty.

Joshua 9:6 Gibeon did send messengers to Joshua at the camp in Gilgal. The messengers did say "We be come from a far country: now therefore make ye a league with us.". The messengers did portray Gibeon as being outside of the heathen nations. The messengers did intend for Gibeon to become allies with Israel.

Joshua 9:7 The messengers were Hivites. Israel did say "Peradventure ye dwell among us; and how shall we make a league with you?" to the Hivites. Israel could not become allies with the Hivites.

Joshua 9:8 The Hivites did say "We are thy servants." to Joshua. Joshua did say "Who are ye? and from whence come ye?" to the Hivites. Joshua did inquire about the home of the messengers.

Joshua 9:9 The messengers did say "From a very far country thy servants are come because of the name of the LORD thy God:" to Joshua. The messengers did say "for we have heard the fame of him, and all that he did in Egypt," to Joshua. The messengers did claim to come from a far country. The messengers did claim to desire to follow God. The messengers did claim that Gibeon did hear of the fate of Egypt.

Joshua 9:10 The messengers did say "And all that he did to the two kings of the Amorites, that were beyond Jordan," to Joshua. The messengers did say "to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth." to Joshua. The messengers did claim that Gibeon did hear of the fate of the 2 kings of the Amorites. The messengers did claim that Gibeon did hear of the fate of Sihon and of Og.

Joshua 9:11 The messengers did say "Wherefore our elders and all the inhabitants of our country spake to us," to Joshua. The messengers did say "saying, Take victuals with you for the journey, and go to meet them," to Joshua. The messengers did say "and say unto them, We are your servants: therefore now make ye a league with us." to Joshua. The messengers did claim that Gibeon did send the messengers to form an allegiance with Israel.

Joshua 9:12 The messengers did say "This our bread we took hot for our provision out of our houses" to Joshua. The messengers did say "on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:" to Joshua. The messengers did claim that their provisions did spoil during the journey.

Joshua 9:13 The messengers did say "And these bottles of wine, which we filled, were new;" to Joshua. The messengers did say "and, behold, they be rent:" to Joshua. The messengers did say "and these our garments and our shoes are become old by reason of the very long journey." to Joshua. The messengers did claim that their wine was consumed. The messengers did claim that their clothing did become worn during the journey.

Joshua 9:14 The Israelites did examine the clothing and the provisions of the messengers. The Israelites did not consult with God about the validity of the claims of the messengers.

Joshua 9:15 Joshua did make peace with the messengers from Gibeon. The congregation did ratify the peace by oath with Gibeon.

Joshua 9:16 Israel did learn after 3 days that Gibeon was heathen and nearby.

Joshua 9:17 The "children of Israel" did journey to cities of Gibeon after 3 days of traveling. The "children of Israel" did reach Gibeon and Chephirah and Beeroth and Kirjathjearim. Gibeon was a heathen city. Chephirah was a heathen city. Beeroth was a heathen city. Kirjathjearim was a heathen city.

Joshua 9:18 The "children of Israel" could not destroy the cities because the princes of the congregation did vow a peace with the cities. The congregation was upset with the princes of the congregation.

Joshua 9:19 The princes did say "We have sworn unto them by the LORD God of Israel: now therefore we may not touch them." to the congregation. The princes did reiterate the vow of peace before God to the cities.

Joshua 9:20 The princes did say "This we will do to them; we will even let them live, lest wrath be upon us," to the congregation. The princes did say "because of the oath which we sware unto them." to the congregation.

Joshua 9:21 The princes did say "Let them live; but let them be hewers of wood" to the congregation. The princes did say "and drawers of water unto all the congregation; as the princes had promised them." to the congregation. The princes did suggest that the inhabitants of the cities should persist as servants to the people of Israel.

Joshua 9:22 Joshua did call for the messengers. Joshua did say "Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?" to the messengers. Joshua did inquire about the false statements that the messengers did make.

Joshua 9:23 Joshua did say "Now therefore ye are cursed, and there shall none of you be freed from being bondmen,". Joshua did say "and hewers of wood and drawers of water for the house of my God.". Joshua did curse the inhabitants of cities to become workers of wood and drawers of water for Israel.

Joshua 9:24 The messengers did say "Because it was certainly told thy servants," to Joshua. The messengers did say "how that the LORD thy God commanded his servant Moses to give you all the land," to Joshua. The messengers did say "and to destroy all the inhabitants of the land from before you," to Joshua. The messengers did say "therefore we were sore afraid of our lives because of you, and have done this thing." to Joshua. The cities did fear for the lives of their inhabitants.

Joshua 9:25 The messengers did say "And now, behold, we are in thine hand:" to Joshua. The messengers did say "as it seemeth good and right unto thee to do unto us, do." to Joshua. The messengers did place their fates in the hands of Joshua.

Joshua 9:26 Joshua did ensure the safety of the messengers.

Joshua 9:27 Joshua did make the inhabitants of the cities as hewers of wood for the congregation and for the altar of God. Joshua did make the inhabitants of the cities as drawers of water for the congregation and for the altar of God.



Joshua 10:1 Adonizedec was the Amorite king of Jerusalem. Adonizedec did hear of the defeat of Jericho and of Ai. Adonizedec did hear of the peace of Gibeon with Israel.

Joshua 10:2 Adonizedec was gripped with fear. Gibeon was greater than the city of Ai. Gibeon did have mighty men.

Joshua 10:3 Hoham was the Amorite king of Hebron. Piram was the Amorite king of Jarmuth. Japhia was the Amorite king of Lachish. Debir was the Amorite king of Eglon. Adonizedec did send a request for aid to Hoham and to Piram and to Japhia and to Debir.

Joshua 10:4 Adonizedec did say "Come up unto me, and help me, that we may smite Gibeon:" to the kings. Adonizedec did say "for it hath made peace with Joshua and with the children of Israel." to the kings. Adonizedec did want to unite to destroy Gibeon.

Joshua 10:5 The kings did send united forces to camp before Gibeon. The kings did attack Gibeon.

Joshua 10:6 Gibeon did send messengers to request for aid from Joshua in Gilgal. The messengers did say "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us:" to Joshua. The messengers did say "for all the kings of the Amorites that dwell in

the mountains are gathered together against us." to Joshua. Gibeon was under attack by the combined forces of the 5 kings. Gibeon did request the assistance of Israel.

Joshua 10:7 Joshua did prepare the army of Israel to depart from Gilgal.

Joshua 10:8 God did say "Fear them not: for I have delivered them into thine hand;" to Joshua. God did say "there shall not a man of them stand before thee." to Joshua. God did tell Joshua to have no fear. God did guarantee victory to Joshua.

Joshua 10:9 Joshua did march the army of Israel from Gilgal to Gibeon all night.

Joshua 10:10 God did discomfit the forces of the 5 kings at Gibeon. Joshua did slaughter the forces of the 5 kings at Gibeon. Israel did pursue the forces of the 5 kings to death from Gibeon to Azekah and to Makkedah.

Joshua 10:11 God did send hailstones from heaven upon the heads of the forces of the 5 kings as they did flee Israel. The hailstones did kill the men as the men fled to Azekah. The hailstones did kill more men than the army of Israel.

Joshua 10:12 Joshua did speak to God in the day that God did deliver the Amorites. Joshua did say "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." to God in the sight of Israel.

Joshua 10:13 The sun did cease movement until Israel did slay the enemies. The moon did cease movement until Israel did slay the enemies. The sun did pause in the middle of the sky. The sun did not set for 1 day.

Joshua 10:14 God did fight for Israel. God did listen to the voice of a man only once.

Joshua 10:15 Joshua did return to the camp in Gilgal with the army of Israel.

Joshua 10:16 The kings did flee to hide in a cave at Makkedah.

Joshua 10:17 Joshua did learn that the 5 kings were found hid in a cave at Makkedah.

Joshua 10:18 Joshua did say "Roll great stones upon the mouth of the cave, and set men by it for to keep them:". Joshua did intend to seal the kings in the cave with boulders.

Joshua 10:19 Joshua did say "And stay ye not, but pursue after your enemies, and smite the hindmost of them;". Joshua did say "suffer them not to enter into their cities:". Joshua did say "for the LORD your God hath delivered them into your hand.". Joshua did give the order to pursue all enemies. Joshua did give the order to prevent any enemy from reentering the cities.

Joshua 10:20 The survivors did return to the cities after the slaughter.

Joshua 10:21 The "children of Israel" did return after battle. The "children of Israel" did return to the camp to Joshua at Makkedah in peace. The "children of Israel" were not spoken of poorly.

Joshua 10:22 Joshua did say "Open the mouth of the cave, and bring out those five kings unto me out of the cave.". Joshua did order the release of the 5 kings in the cave. Joshua did order the 5 kings to stand before Joshua.

Joshua 10:23 The kings were brought to Joshua.

Joshua 10:24 Joshua did assemble all the men of Israel. Joshua did say "Come near, put your feet upon the necks of these kings." to the captains of the army of Israel. The captains did put their feet upon the necks of the 5 kings.

Joshua 10:25 Joshua did say "Fear not, nor be dismayed, be strong and of good courage:". Joshua did say "for thus shall the LORD do to all your enemies against whom ye fight.". Joshua did tell the captains to have courage. Joshua did tell the captains that God would deliver all enemies to Israel as God did deliver the 5 kings.

Joshua 10:26 Joshua did kill the kings. Joshua did hang the carcasses of the 5 kings in 5 trees until the evening.

Joshua 10:27 Joshua did order the carcasses to be lowered at dusk. Joshua did order the carcasses to be placed in their cave of hiding. Joshua did order the sealing of the cave.

Joshua 10:28 Makkedah was a city. Joshua did destroy the city of Makkedah. Joshua did kill every soul in the city of Makkedah. Joshua did kill the king of Makkedah as Joshua did kill the king of Jericho.

Joshua 10:29 Israel did pass from Makkedah to Libnah. Israel did fight against Libnah.

Joshua 10:30 Libnah was a city. God did deliver Libnah and the king of Libnah into the hand of Israel. Joshua did destroy the city of Libnah. Joshua did kill every soul in the city of Libnah. Joshua did kill the king of Libnah as Joshua did kill the king of Jericho.

Joshua 10:31 Israel did pass from Libnah to Lachish. Israel did fight against Lachish.

Joshua 10:32 Lachish was a city. God did deliver Lachish into the hand of Israel. Joshua did destroy the city of Lachish. Joshua did kill every soul in the city of Lachish. Joshua did kill the king of Lachish as Joshua did kill the king of Libnah.

Joshua 10:33 Horam was the king of Gezer. Horam did come to help Lachish. Joshua did destroy Horam and all of the people of Gezer.

Joshua 10:34 Israel did pass from Lachish to Eglon. Israel did fight against Eglon.

Joshua 10:35 Eglon was a city. God did deliver Eglon into the hand of Israel. Joshua did destroy the city of Eglon. Joshua did kill every soul in the city of Eglon. Joshua did kill the king of Eglon as Joshua did kill the king of Lachish.

Joshua 10:36 Israel did pass from Eglon to Hebron. Israel did fight against Hebron.

Joshua 10:37 Hebron was a city. God did deliver Hebron and the king of Hebron into the hand of Israel. Joshua did destroy the city of Hebron. Joshua did kill every soul in the city of Hebron. Joshua did kill the king of Hebron as Joshua did kill the king of Eglon.

Joshua 10:38 Israel did return to Debir. Israel did fight against Debir.

Joshua 10:39 Debir was a city. God did deliver Debir and the king of Debir into the hand of Israel. Joshua did destroy the city of Debir. Joshua did kill every soul in the city of Debir. Joshua did kill the king of Debir as Joshua did kill the king of Libnah.

Joshua 10:40 Joshua did smite the country of the hills. Joshua did smite the country of the south and of the vale and of the springs. Joshua did not leave survivors as commanded by God.

Joshua 10:41 Joshua did smite the heathens from Kadeshbarnea to Gaza. Joshua did smite the heathens from the country of Goshen to Gibeon.

Joshua 10:42 Joshua did take the lands and the kings in one campaign because God did fight for Israel.

Joshua 10:43 Israel did return to the camp at Gilgal.



Joshua 11:1 Hazor was a city. Jabin was the king of Hazor. Jobab was the king of Madon. Jabin did contact the king of Shimron. Jabin did contact the king of Achshaph. Jabin did contact Jobab.

Joshua 11:2 Jabin did contact the kings on the north of the mountains. Jabin did contact the kings of the plains in the south of Chinneroth. Jabin did contact the kings in the valley. Jabin did contact the kings in the borders of Dor on the west.

Joshua 11:3 Jabin did contact the Canaanite on the east and on the west. Jabin did contact the Amorite and the Hittite. Jabin did contact the Perizzite and the Jebusite in the mountains. Jabin did contact the Hivite under Hermon in the land of Mizpeh.

Joshua 11:4 Jabin did assemble the numerous forces from the many kings and from the many lands.

Joshua 11:5 Jabin did settle the combined forces at the waters of Merom to fight against Israel.

Joshua 11:6 God did say "Be not afraid because of them:" to Joshua. God did say "for to morrow about this time will I deliver them up all slain before Israel:" to Joshua. God did say "thou shalt hough their horses, and burn their chariots with fire." to Joshua. God did tell Joshua to remain brave. Joshua should not fear the forces of Jabin. God would deliver the forces of Jabin to be slain before Israel. God would allow Joshua to hough the horses of the forces of Jabin. God would allow Joshua to burn the chariots of the forces of Jabin.

Joshua 11:7 Joshua did lead the army of Israel in haste against the forces of Jabin by the waters of Merom. Israel did battle the forces of Jabin.

Joshua 11:8 God did deliver the forces of Jabin into the hand of Israel. Israel did smite the forces of Jabin. Israel did chase the survivors from Zidon to Misrephothmaim to the valley of Mizpeh. Israel did kill everyone in the forces of Jabin.

Joshua 11:9 Joshua did burn the chariots within the forces of Jabin. Joshua did hough the horses within the forces of Jabin.

Joshua 11:10 Joshua did attack Hazor. Joshua did kill the king of Hazor. Hazor did reign over the many kingdoms.

Joshua 11:11 Joshua did destroy every soul in Hazor. Joshua did burn Hazor with fire.

Joshua 11:12 Joshua did proceed to destroy all of the cities of the kings.

Joshua 11:13 Joshua did not burn the other cities of the kings. Joshua did burn the city of Hazor only.

Joshua 11:14 The "children of Israel" did take the spoils from the cities. The "children of Israel" did take the cattle from the cities. The "children of Israel" did kill every breathing thing in the cities.

Joshua 11:15 Joshua did comply with the commandments that God did leave for Moses.

Joshua 11:16 Joshua did take all the land and the hills and all the south country. Joshua did take all the land of Goshen and the valley and the plain. Joshua did take the mountain of Israel and the valley of the Israel.

Joshua 11:17 "Mount Hermon" was a mountain. "Mount Halak" was a mountain. Joshua did take all the land from "mount Halak" to Seir to Baalgad in the valley of Lebanon under "mount Hermon". Joshua did kill all of the kings of the lands.

Joshua 11:18 Joshua did fight a long war with all the kings.

Joshua 11:19 Gibeon was the only city to make peace with Israel. Israel did take all of the other cities in battle.

Joshua 11:20 God did harden the hearts of the heathen kings to facilitate their destruction by Israel in battle.

Joshua 11:21 Joshua did sever the Anakims from the mountains and from Hebron. Joshua did sever the Anakims from Debir and from Anab. Joshua did sever the Anakims from all the mountains of Judah. Joshua did sever the Anakims from all the mountains of Israel. Joshua destroyed them utterly with their cities.

Joshua 11:22 The "children of Israel" did remove all Anakims from the "Promised Land". The Anakims did persist in Gaza and in Gath and in Ashdod.

Joshua 11:23 Joshua did secure the "Promised Land" to give to the "children of Israel" as inheritance according to the will of God.



Joshua 12:1 The "children of Israel" did kill many kings from the river Arnon to "mount Hermon". The "children of Israel" did kill many kings in all the plain on the east.

Joshua 12:2 Sihon was the king of the Amorites. Sihon did dwell in Heshbon. Sihon did rule from Aroer on the bank of the river of Arnon. Sihon did rule from Aroer on the river of Arnon to the river of Jabbok. The "children of Israel" did kill the king of the Amorites. The "children of Israel" did seize the land under the rule of the king of the Amorites.

Joshua 12:3 Sihon did rule from from the plain to the sea of Chinneroth on the east to the salt sea on the east. Sihon did rule from on the south under Ashdodthpishgah.

Joshua 12:4 Og was the king of Bashan. Og was a remnant of the giants that did dwell at Ashtaroth and at Edrei. The "children of Israel" did kill the king of the Bashan. The "children of Israel" did seize the land under the rule of the king of the Bashan.

Joshua 12:5 Og did rule in mount Hermon and in Salcah. Og did rule in all Bashan to the border of the Geshurites and of the Maachathites. Og did rule a half of Gilead on the border of Sihon king of Heshbon.

Joshua 12:6 Moses did smite Sihon and Og to seize the land. The land was given to the Reubenites and to the Gadites and to a half of the tribe of Manasseh.

Joshua 12:7 Joshua did smite kings to seize land on the west of the Jordan river from Baalgad to "mount Halak".

Joshua 12:8 The "children of Israel" were given inheritance in the mountains and in the valleys and in the plains. The "children of Israel" were given inheritance in the springs and in the wilderness and in the south country. The "children of Israel" were given inheritance in the lands of the Hittites and of the Amorites. The "children of Israel" were given inheritance in the lands of the Canaanites and of the Perizzites. The "children of Israel" were given inheritance in the lands of the Hivites and of the Jebusites.

Joshua 12:9 The "children of Israel" did kill the king of Jericho to seize land. The "children of Israel" did kill the king of Ai to seize land.

Joshua 12:10 The "children of Israel" did kill the king of Jerusalem to seize land. The "children of Israel" did kill the king of Hebron to seize land.

Joshua 12:11 The "children of Israel" did kill the king of Jarmuth to seize land. The "children of Israel" did kill the king of Lachish to seize land.

Joshua 12:12 The "children of Israel" did kill the king of Eglon to seize land. The "children of Israel" did kill the king of Gezer to seize land.

Joshua 12:13 The "children of Israel" did kill the king of Debir to seize land. The "children of Israel" did kill the king of Geder to seize land.

Joshua 12:14 The "children of Israel" did kill the king of Hormah to seize land. The "children of Israel" did kill the king of Arad to seize land.

Joshua 12:15 The "children of Israel" did kill the king of Libnah to seize land. The "children of Israel" did kill the king of Adullam to seize land.

Joshua 12:16 The "children of Israel" did kill the king of Makkedah to seize land. The "children of Israel" did kill the king of Bethel to seize land.

Joshua 12:17 The "children of Israel" did kill the king of Tappuah to seize land. The "children of Israel" did kill the king of Hephher to seize land.

Joshua 12:18 The "children of Israel" did kill the king of Aphek to seize land. The "children of Israel" did kill the king of Lasharon to seize land.

Joshua 12:19 The "children of Israel" did kill the king of Madon to seize land. The "children of Israel" did kill the king of Hazer to seize land.

Joshua 12:20 The "children of Israel" did kill the king of Shimronmeron to seize land. The "children of Israel" did kill the king of Achshaph to seize land.

Joshua 12:21 The "children of Israel" did kill the king of Taanach to seize land. The "children of Israel" did kill the king of Megiddo to seize land.

Joshua 12:22 The "children of Israel" did kill the king of Kedesh to seize land. The "children of Israel" did kill the king of Jokneam to seize land.

Joshua 12:23 The "children of Israel" did kill the king of Dor to seize land. The "children of Israel" did kill the king of the nations of Gilgal to seize land.

Joshua 12:24 The "children of Israel" did kill the king of Tirzah to seize land. The "children of Israel" did kill 31 kings to seize land.



Joshua 13:1 Joshua was old and weary with age. God did say "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." to Joshua. God did believe that Joshua was old. God did know that land did need to be taken in the "Promised Land" still.

Joshua 13:2 God did say "This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri," to Joshua. The "children of Israel" did need to take the land of the Philistines still. The "children of Israel" did need to take the land of the Geshuri still.

Joshua 13:3 God did say "From Sihor, which is before Egypt, even unto the borders of Ekron northward," to Joshua. God did say "which is counted to the Canaanite: five lords of the Philistines;" to Joshua. God did say "the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites;" to Joshua. God did say "also the Avites:" to Joshua. The "children of Israel" did need to take the land of the Geshuri still from Sihor to the northern borders of Ekron. The "children of Israel" did need to take the land of the Gazathites still. The "children of Israel" did need to take the land of the Ashdothites still. The "children of Israel" did need to take the land of the Eshkalonites still. The "children of Israel" did need to take the land of the Gittites still. The "children of Israel" did need to take the land of the Ekronites still. The "children of Israel" did need to take the land of the Avites still.

Joshua 13:4 God did say "From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians unto Aphek," to Joshua. God did say "to the borders of the Amorites:" to Joshua. The "children of Israel" did need to take the land to the south of the Canaanites still. The "children of Israel" did need to take the land of the Mearah still that is beside the Sidonians to Aphek. The "children of Israel" did need to take the land of the Mearah to the borders of the Amorites still.

Joshua 13:5 God did say "And the land of the Giblites, and all Lebanon, toward the sunrising," to Joshua. God did say "from Baalgad under mount Hermon unto the entering into Hamath." to Joshua. The "children of Israel" did need to take the land of the Giblites still. The "children of Israel" did need to take the land of Lebanon toward the east from Baalgad to Hamath still.

Joshua 13:6 God did say "All the inhabitants of the hill country from Lebanon unto Misrephothmaim," to Joshua. God did say "and all the Sidonians, them will I drive out from

before the children of Israel:" to Joshua. God did say "only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee." to Joshua. The "children of Israel" did need to take the inhabitants of the hill country from Lebanon to Misrephothmaim still. The "children of Israel" did need to take the land of the Sidonians still.

Joshua 13:7 God did say "Now therefore divide this land for an inheritance unto the nine tribes," to Joshua. God did say "and the half tribe of Manasseh," to Joshua. The land did need to be divided for an inheritance to the 9 tribes in Israel and to the half of the tribe of Manasseh.

Joshua 13:8 God did say "With whom the Reubenites and the Gadites have received their inheritance," to Joshua. God did say "which Moses gave them, beyond Jordan eastward," to Joshua. God did say "even as Moses the servant of the LORD gave them;" to Joshua.

Joshua 13:9 God did say "From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river," to Joshua. God did say "and all the plain of Medeba unto Dibon;" to Joshua.

Joshua 13:10 God did say "And all the cities of Sihon king of the Amorites, which reigned in Heshbon," to Joshua. God did say "unto the border of the children of Ammon;" to Joshua.

Joshua 13:11 God did say "And Gilead, and the border of the Geshurites and Maachathites," to Joshua. God did say "and all mount Hermon, and all Bashan unto Salcah;" to Joshua.

Joshua 13:12 God did say "All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei," to Joshua. God did say "who remained of the remnant of the giants: for these did Moses smite, and cast them out." to Joshua.

Joshua 13:13 God did say "Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites:" to Joshua. God did say "but the Geshurites and the Maachathites dwell among the Israelites until this day." to Joshua.

Joshua 13:14 God did say "Only unto the tribes of Levi he gave none inheritance;" to Joshua. God did say "the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them." to Joshua.

Joshua 13:15 God did say "And Moses gave unto the tribe of the children of Reuben inheritance according to their families." to Joshua.

Joshua 13:16 God did say "And their coast was from Aroer, that is on the bank of the river Arnon," to Joshua. God did say "and the city that is in the midst of the river, and all the plain by Medeba;" to Joshua.

Joshua 13:17 God did say "Heshbon, and all her cities that are in the plain; Dibon, and Bamothbaal, and Bethbaalmeon," to Joshua.

Joshua 13:18 God did say "And Jahaza, and Kedemoth, and Mephaath," to Joshua.

Joshua 13:19 God did say "And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley," to Joshua.

Joshua 13:20 God did say "And Bethpeor, and Ashdothpispah, and Bethjeshimoth," to Joshua.

Joshua 13:21 God did say "And all the cities of the plain, and all the kingdom of Sihon king of the Amorites," to Joshua. God did say "which reigned in Heshbon, whom Moses smote with the princes of Midian," to Joshua. God did say "Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country." to Joshua.

Joshua 13:22 God did say "Balaam also the son of Beor, the soothsayer, did the children of Israel slay" to Joshua. God did say "with the sword among them that were slain by them." to Joshua.

Joshua 13:23 God did say "And the border of the children of Reuben was Jordan, and the border thereof." to Joshua. God did say "This was the inheritance of the children of Reuben after their families," to Joshua. God did say "the cities and the villages thereof." to Joshua.

Joshua 13:24 God did say "And Moses gave inheritance unto the tribe of Gad," to Joshua. God did say "even unto the children of Gad according to their families." to Joshua.

Joshua 13:25 God did say "And their coast was Jazer, and all the cities of Gilead," to Joshua. God did say "and half the land of the children of Ammon, unto Aroer that is before Rabbah;" to Joshua.

Joshua 13:26 God did say "And from Heshbon unto Ramathmizpeh, and Betonim;" to Joshua. God did say "and from Mahanaim unto the border of Debir;" to Joshua.

Joshua 13:27 God did say "And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon," to Joshua. God did say "the rest of the kingdom of Sihon king of Heshbon, Jordan and his border," to Joshua. God did say "even unto the edge of the sea of Chinnereth on the other side Jordan eastward." to Joshua.

Joshua 13:28 God did say "This is the inheritance of the children of Gad after their families, the cities, and their villages." to Joshua.

Joshua 13:29 God did say "And Moses gave inheritance unto the half tribe of Manasseh:" to Joshua. God did say "and this was the possession of the half tribe of the children of Manasseh by their families." to Joshua.

Joshua 13:30 God did say "And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan," to Joshua. God did say "and all the towns of Jair, which are in Bashan, threescore cities:" to Joshua.

Joshua 13:31 God did say "And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan," to Joshua. God did say "were pertaining unto the children of Machir the son of

Manasseh," to Joshua. God did say "even to the one half of the children of Machir by their families." to Joshua.

Joshua 13:32 God did say "These are the countries which Moses did distribute for inheritance in the plains of Moab," to Joshua. God did say "on the other side Jordan, by Jericho, eastward." to Joshua.

Joshua 13:33 God did say "But unto the tribe of Levi Moses gave not any inheritance:" to Joshua. God did say "the LORD God of Israel was their inheritance, as he said unto them." to Joshua.



Joshua 14:1 The "children of Israel" did inherit the land of countries in the land of Canaan. Eleazar did parcel the inheritance among the "children of Israel". Joshua did help Eleazar to parcel the inheritance among the "children of Israel". Joshua did help the elders of Israel to parcel the inheritance among the "children of Israel".

Joshua 14:2 The inheritance was by lot for 9 tribes and for half a tribe according to the commandments from God.

Joshua 14:3 Moses did give an inheritance on the east of the Jordan River to the Gadites and to the Reubenites.

Joshua 14:4 The "children of Joseph" did consist of the "tribe of Manasseh" and the "tribe of Ephraim". The Levites did not receive an inheritance according to the will of God.

Joshua 14:5 The land was divided according to the commandment from God.

Joshua 14:6 Joshua was approached by the children of Judah in Gilgal. Caleb was the son of Jephunneh. Jephunneh was a Kenezite. Caleb did say "Thou knowest the thing that the LORD said unto Moses the man of God" to Joshua. Caleb did say "concerning me and thee in Kadeshbarnea." to Joshua.

Joshua 14:7 Caleb did say "Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea" to Joshua. Caleb did say "to espy out the land; and I brought him word again as it was in mine heart." to Joshua. Caleb did relate his experience as a spy.

Joshua 14:8 Caleb did say "Nevertheless my brethren that went up with me made the heart of the people melt:" to Joshua. Caleb did say "but I wholly followed the LORD my God." to Joshua.

Joshua 14:9 Caleb did say "And Moses sware on that day," to Joshua. Caleb did say "saying, Surely the land whereon thy feet have trodden shall be thine inheritance," to Joshua. Caleb did

say "and thy children's for ever, because thou hast wholly followed the LORD my God." to Joshua. God did promise a land to Caleb for the faith that Caleb did demonstrate in God.

Joshua 14:10 Caleb did say "And now, behold, the LORD hath kept me alive, as he said, these forty and five years," to Joshua. Caleb did say "even since the LORD spake this word unto Moses," to Joshua. Caleb did say "while the children of Israel wandered in the wilderness:" to Joshua. Caleb did say "and now, lo, I am this day fourscore and five years old." to Joshua.

Joshua 14:11 Caleb did say "As yet I am as strong this day as I was in the day that Moses sent me:" to Joshua. Caleb did say "as my strength was then, even so is my strength now, for war, both to go out, and to come in." to Joshua. Caleb was physically strong at 85 years of age.

Joshua 14:12 Caleb did say "Now therefore give me this mountain, whereof the LORD spake in that day;" to Joshua. Caleb did say "for thou heardest in that day how the Anakims were there," to Joshua. Caleb did say "and that the cities were great and fenced:" to Joshua. Caleb did say "if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said." to Joshua. Caleb did want the mountain of the Anakims as an inheritance.

Joshua 14:13 Joshua did give "mount Hebron" to Caleb as an inheritance.

Joshua 14:14 Hebron was the inheritance of Caleb.

Joshua 14:15 Hebron was also known as Kirjatharba. Arba was a man of great stature among the Anakims. War did end in the "Promised Land".



Joshua 15:1 The "tribe of Judah" did inherit to the south of the border of Edom in the wilderness of Zin.

Joshua 15:2 The "tribe of Judah" did inherit a border in the south from the south bay along the shore of the "salt sea".

Joshua 15:3 The "tribe of Judah" did inherit to the south side to Maalehacabbim to Zin. The "tribe of Judah" did inherit a border that did ascended on the south side to Kadeshbarnea to Hezron to Adar to Karkaa.

Joshua 15:4 The "tribe of Judah" did inherit a border that did pass toward Azmon and to the river of Egypt.

Joshua 15:5 The "tribe of Judah" did inherit a border on the east with the salt sea to the end of Jordan. The "tribe of Judah" did inherit a border on the north from the bay of the sea at the beginning of Jordan.

Joshua 15:6 Bohan was the son of Reuben. The "tribe of Judah" did inherit a border on the north from Bethhogla to Betharabah to the stone of Bohan.

Joshua 15:7 Adummim was on the south side of the river. The "tribe of Judah" did inherit a border on the north from the valley of Achor to Debir toward Adummim. The "tribe of Judah" did inherit a border on the north from Adummim toward the waters of Enshemesh at Enrogel.

Joshua 15:8 The "tribe of Judah" did inherit a border on the north from the valley of the son of Hinnom to the south side of Jerusalem. Hinnom was at the end of the valley of the giants in the north. The "tribe of Judah" did inherit a border on the north from Jerusalem to the top of the mountain before the valley of Hinnom.

Joshua 15:9 The "tribe of Judah" did inherit a border on the north from the top of the hill to the fountain of the water of Nephtoah. The "tribe of Judah" did inherit a border on the north from Nephtoah to the cities of "mount Ephron" to Baalah. Baalah was also known as Kirjathjearim.

Joshua 15:10 The "tribe of Judah" did inherit a border on the north from Baalah to the west to "mount Seir" along the side of "mount Jearim". The "tribe of Judah" did inherit a border from the north side of Chesalon to Bethshemesh to Timnah.

Joshua 15:11 The "tribe of Judah" did inherit a border to the north side of Ekron to Shicron to "mount Baalah". The "tribe of Judah" did inherit a border from "mount Baalah" to Jabneel with ports at the sea.

Joshua 15:12 The "tribe of Judah" did inherit a border on the west with the coast of the sea.

Joshua 15:13 Arba was the father of Anak. Arba did control the city of Hebron. Caleb was given a part of the inheritance from the "tribe of Judah" as commanded by God to Joshua. Caleb was given the city of Hebron.

Joshua 15:14 Arnak did have 3 sons. Sheshai was the son of Arnak. Ahiman was the son of Arnak. Talmai was the son of Arnak. Caleb did dispel the sons of Arnak from Hebron.

Joshua 15:15 Caleb did go to address the inhabitants of Debir. Debir was also known as Kirjathsepher.

Joshua 15:16 Caleb did say "He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife". Achsah was the daughter of Caleb. Caleb would give Achsah as a wife to the conqueror of Kirjathsepher.

Joshua 15:17 Othniel was the son of Kenaz. Kenaz was the brother of Caleb. Othniel did conquer Kirjathsepher. Caleb did give Achsah to Othniel to marry.

Joshua 15:18 Achsah did urge Othniel to ask for a field from Caleb. Achsah did dismount her donkey. Caleb did say "What wouldest thou?" to Achsah.

Joshua 15:19 Achsah did say "Give me a blessing; for thou hast given me a south land; give me also springs of water." to Caleb. Achsah did ask for land with water. Caleb did give the upper springs and the nether springs to Achsah.

Joshua 15:20 The "tribe of Judah" did inherit land in the "Promised Land".

Joshua 15:21 Kabzeel was a city of the "tribe of Judah" that was toward the south coast of Edom. Eder was a city of the "tribe of Judah" that was toward the south coast of Edom. Jagur was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:22 Kinah was a city of the "tribe of Judah" that was toward the south coast of Edom. Dimonah was a city of the "tribe of Judah" that was toward the south coast of Edom. Adadah was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:23 Kedesh was a city of the "tribe of Judah" that was toward the south coast of Edom. Hazor was a city of the "tribe of Judah" that was toward the south coast of Edom. Ithnan was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:24 Ziph was a city of the "tribe of Judah" that was toward the south coast of Edom. Telem was a city of the "tribe of Judah" that was toward the south coast of Edom. Bealoth was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:25 Hazor was a city of the "tribe of Judah" that was toward the south coast of Edom. Hadattah was a city of the "tribe of Judah" that was toward the south coast of Edom. Kerioth was a city of the "tribe of Judah" that was toward the south coast of Edom. Hezron was a city of the "tribe of Judah" that was toward the south coast of Edom. Hezron was also known as Hazor.

Joshua 15:26 Amam was a city of the "tribe of Judah" that was toward the south coast of Edom. Shema was a city of the "tribe of Judah" that was toward the south coast of Edom. Moladah was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:27 Hazargaddah was a city of the "tribe of Judah" that was toward the south coast of Edom. Heshmon was a city of the "tribe of Judah" that was toward the south coast of Edom. Bethpalet was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:28 Hazarshual was a city of the "tribe of Judah" that was toward the south coast of Edom. Beersheba was a city of the "tribe of Judah" that was toward the south coast of Edom. Bizjothjah was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:29 Baalah was a city of the "tribe of Judah" that was toward the south coast of Edom. Iim was a city of the "tribe of Judah" that was toward the south coast of Edom. Azem was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:30 Eltolad was a city of the "tribe of Judah" that was toward the south coast of Edom. Chesil was a city of the "tribe of Judah" that was toward the south coast of Edom. Hormah was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:31 Ziklag was a city of the "tribe of Judah" that was toward the south coast of Edom. Madmannah was a city of the "tribe of Judah" that was toward the south coast of Edom. Sansannah was a city of the "tribe of Judah" that was toward the south coast of Edom.

Joshua 15:32 Lebaoth was a city of the "tribe of Judah" that was toward the south coast of Edom. Shilhim was a city of the "tribe of Judah" that was toward the south coast of Edom. Ain was a city of the "tribe of Judah" that was toward the south coast of Edom. Rimmon was a city of the "tribe of Judah" that was toward the south coast of Edom. The "tribe of Judah" did have 29 cities with villages toward the south coast of Edom.

Joshua 15:33 Eshtaol was a city of the "tribe of Judah" that was in the valley. Zoreah was a city of the "tribe of Judah" that was in the valley. Ashnah was a city of the "tribe of Judah" that was in the valley.

Joshua 15:34 Zanoah was a city of the "tribe of Judah" that was in the valley. Engannim was a city of the "tribe of Judah" that was in the valley. Tappuah was a city of the "tribe of Judah" that was in the valley. Enam was a city of the "tribe of Judah" that was in the valley.

Joshua 15:35 Jarmuth was a city of the "tribe of Judah" that was in the valley. Adullam was a city of the "tribe of Judah" that was in the valley. Socoh was a city of the "tribe of Judah" that was in the valley. Azekah was a city of the "tribe of Judah" that was in the valley.

Joshua 15:36 Sharaim was a city of the "tribe of Judah" that was in the valley. Adithaim was a city of the "tribe of Judah" that was in the valley. Gederah was a city of the "tribe of Judah" that was in the valley. Gederothaim was a city of the "tribe of Judah" that was in the valley. The "tribe of Judah" did have 14 cities with villages in the valley.

Joshua 15:37 Zenan was a city of the "tribe of Judah" that was in the valley. Hadashah was a city of the "tribe of Judah" that was in the valley. Migdalgad was a city of the "tribe of Judah" that was in the valley.

Joshua 15:38 Dilean was a city of the "tribe of Judah" that was in the valley. Mizpeh was a city of the "tribe of Judah" that was in the valley. Joktheel was a city of the "tribe of Judah" that was in the valley.

Joshua 15:39 Lachish was a city of the "tribe of Judah" that was in the valley. Bozkath was a city of the "tribe of Judah" that was in the valley. Eglon was a city of the "tribe of Judah" that was in the valley.

Joshua 15:40 Cabbon was a city of the "tribe of Judah" that was in the valley. Lahmam was a city of the "tribe of Judah" that was in the valley. Kithlish was a city of the "tribe of Judah" that was in the valley.

Joshua 15:41 Gederoth was a city of the "tribe of Judah" that was in the valley. Bethdagon was a city of the "tribe of Judah" that was in the valley. Naamah was a city of the "tribe of Judah"

that was in the valley. Makkedah was a city of the "tribe of Judah" that was in the valley. The "tribe of Judah" did have 16 cities with villages in the valley.

Joshua 15:42 Libnah was a city of the "tribe of Judah" that was in the valley. Ether was a city of the "tribe of Judah" that was in the valley. Ashan was a city of the "tribe of Judah" that was in the valley.

Joshua 15:43 Jiphtah was a city of the "tribe of Judah" that was in the valley. Ashnah was a city of the "tribe of Judah" that was in the valley. Nezib was a city of the "tribe of Judah" that was in the valley.

Joshua 15:44 Keilah was a city of the "tribe of Judah" that was in the valley. Achzib was a city of the "tribe of Judah" that was in the valley. Mareshah was a city of the "tribe of Judah" that was in the valley. The "tribe of Judah" did have 9 cities with villages in the valley.

Joshua 15:45 Ekron was a region of land of the "tribe of Judah" with towns and with villages.

Joshua 15:46 The "tribe of Judah" did encompass the land from Ekron to the sea. The "tribe of Judah" did encompass the land that did lay near to Ashdod.

Joshua 15:47 Ashdod was a region of land of the "tribe of Judah" with towns and with villages. Gaza was a region of land of the "tribe of Judah" with towns and with villages from Gaza to the river of Egypt to the sea.

Joshua 15:48 Shamir was a city of the "tribe of Judah" that was in the mountains. Jattir was a city of the "tribe of Judah" that was in the mountains. Socoh was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:49 Dannah was a city of the "tribe of Judah" that was in the mountains. Kirjathsannah was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:50 Anab was a city of the "tribe of Judah" that was in the mountains. Eshtemoah was a city of the "tribe of Judah" that was in the mountains. Anim was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:51 Goshen was a city of the "tribe of Judah" that was in the mountains. Holon was a city of the "tribe of Judah" that was in the mountains. Giloh was a city of the "tribe of Judah" that was in the mountains. The "tribe of Judah" did have 11 cities with villages in the mountains.

Joshua 15:52 Arab was a city of the "tribe of Judah" that was in the mountains. Dumah was a city of the "tribe of Judah" that was in the mountains. Eshean was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:53 Janum was a city of the "tribe of Judah" that was in the mountains. Bethtappuah was a city of the "tribe of Judah" that was in the mountains. Aphekah was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:54 Humtah was a city of the "tribe of Judah" that was in the mountains. Zior was a city of the "tribe of Judah" that was in the mountains. Kirjatharba was a city of the "tribe of Judah" that was in the mountains. Kirjatharba was also known as Hebron. The "tribe of Judah" did have 9 cities with villages in the mountains.

Joshua 15:55 Maon was a city of the "tribe of Judah" that was in the mountains. Carmel was a city of the "tribe of Judah" that was in the mountains. Ziph was a city of the "tribe of Judah" that was in the mountains. Juttah was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:56 Jezreel was a city of the "tribe of Judah" that was in the mountains. Jokdeam was a city of the "tribe of Judah" that was in the mountains. Zanoah was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:57 Cain was a city of the "tribe of Judah" that was in the mountains. Gibeah was a city of the "tribe of Judah" that was in the mountains. Timnah was a city of the "tribe of Judah" that was in the mountains. The "tribe of Judah" did have 10 cities with villages in the mountains.

Joshua 15:58 Halhul was a city of the "tribe of Judah" that was in the mountains. Bethzur was a city of the "tribe of Judah" that was in the mountains. Gedor was a city of the "tribe of Judah" that was in the mountains.

Joshua 15:59 Maarath was a city of the "tribe of Judah" that was in the mountains. Bethanoth was a city of the "tribe of Judah" that was in the mountains. Eltekon was a city of the "tribe of Judah" that was in the mountains. The "tribe of Judah" did have 6 cities with villages in the mountains.

Joshua 15:60 Kirjathjearim was a city of the "tribe of Judah" that was in the mountains. Rabbah was a city of the "tribe of Judah" that was in the mountains. The "tribe of Judah" did have 2 cities with villages in the mountains.

Joshua 15:61 Betharabah was a city of the "tribe of Judah" that was in the wilderness. Middin was a city of the "tribe of Judah" that was in the wilderness. Secacah was a city of the "tribe of Judah" that was in the wilderness.

Joshua 15:62 Nibshan was a city of the "tribe of Judah" that was in the wilderness. Salt was a city of the "tribe of Judah" that was in the wilderness. Engedi was a city of the "tribe of Judah" that was in the wilderness. The "tribe of Judah" did have 6 cities with villages in the wilderness.

Joshua 15:63 The "tribe of Judah" could not expel the inhabitants of Jerusalem. The Jebusites did inhabit Jerusalem. The "tribe of Judah" did inhabit Jerusalem with the Jebusites.



Joshua 16:1 The "tribe of Joseph" did inherit land from Jordan by Jericho to the water of Jericho on the east to the wilderness. The "tribe of Joseph" did inherit land in the wilderness from Jericho through "mount Bethel".

Joshua 16:2 The "tribe of Joseph" did inherit land from Bethel to Luz to the borders of Archi to Ataroth.

Joshua 16:3 The "tribe of Joseph" did inherit land to the west of the coast of Japhleti to the coast of Bethhoron to Gezer with ports at the sea.

Joshua 16:4 The "tribe of Joseph" did assume their inheritance.

Joshua 16:5 The "tribe of Ephraim" did inherit land on the east from Atarothaddar to Bethhoron.

Joshua 16:6 The "tribe of Ephraim" did inherit land from Bethhoron to the sea to Michmethah in the north. The "tribe of Ephraim" did inherit land from Michmethah to Taanathshiloh in the east to Janohah.

Joshua 16:7 The "tribe of Ephraim" did inherit land from Janohah to Ataroth to Naarath to Jericho to end at Jordan.

Joshua 16:8 The "tribe of Ephraim" did inherit land from Tappuah to the west to the "Kananah river" with ports at the sea.

Joshua 16:9 The "tribe of Ephraim" did have cities among the inheritance of the "children of Manasseh".

Joshua 16:10 The Canaanites were not expelled from Gezer. The Canaanites did dwell with the "children of Ephraim" in Gezer.



Joshua 17:1 The "tribe of Manasseh" did have an inheritance also. Machir was the firstborn of Manasseh. Machir was the father of Gilead. Machir did receive Gilead and Bashan because Machir was a warrior.

Joshua 17:2 The "tribe of Manasseh" did receive an inheritance in parts by clan in half of the "tribe of Manasseh". The inheritance was partitioned among the children of Abiezer and of Helek and of Asriel. The inheritance was partitioned among the children of Shechem and of Hopher and of Shemida.

Joshua 17:3 Zelophehad did not have sons for an inheritance. Zelophehad did have Mahlah and Noah as daughters. Zelophehad did have Hoglah and Milcah and Tirzah as daughters.

Joshua 17:4 God did command Moses to establish an inheritance for the daughters of Zelophehad. The inheritance was partitioned among the daughters of Zelophehad.

Joshua 17:5 The "tribe of Manasseh" did have 10 portions in the in addition to Gilead and to Bashan on the east of the "Jordan river".

Joshua 17:6 The "daughters of Zelophehad" did have inheritance among the half of the "tribe of Manasseh". Gilead was occupied by half of the "tribe of Manasseh".

Joshua 17:7 The "tribe of Manasseh" did inherit land on the coast from Asher to Michmethah before Shechem. The "tribe of Manasseh" did inherit land with a border on the right to the inhabitants of Entappuah.

Joshua 17:8 The "tribe of Manasseh" did inherit the land of Tappuah. Tappuah did belong to the children of Ephraim on the border of Manasseh.

Joshua 17:9 The "tribe of Manasseh" did inherit land with a coast that did descend to south of the "Kananah river". The "tribe of Manasseh" did have cities among the cities "tribe of Ephraim". The "tribe of Manasseh" did inherit land with a coast on the north of the "Kananah river" with ports at the sea.

Joshua 17:10 The "tribe of Manasseh" did inherit land with the northern coast on the sea. The "tribe of Ephraim" did inherit land with the southern coast the sea. The "tribe of Manasseh" did meet the "tribe of Ephraim" in Asher on the north. The "tribe of Manasseh" did meet the "tribe of Ephraim" in Issachar on the north.

Joshua 17:11 The "tribe of Manasseh" did have the city and towns of Bethshean in Issachar and in Asher. The "tribe of Manasseh" did have the city and towns of Ibleam in Issachar and in Asher. The "tribe of Manasseh" did have the city and towns of Dor in Issachar and in Asher. The "tribe of Manasseh" did have the city and towns of Endor in Issachar and in Asher. The "tribe of Manasseh" did have the city and towns of Taanach in Issachar and in Asher. The "tribe of Manasseh" did have the city and towns of Megiddo in Issachar and in Asher.

Joshua 17:12 The "tribe of Manasseh" could not expel the inhabitants of the cities in Issachar and in Asher. The Canaanites did continue to dwell in Issachar and in Asher.

Joshua 17:13 The Canaanites were subjected to slavery in Issachar and in Asher when Israel did become strong.

Joshua 17:14 The "children of Joseph" did say "Why hast thou given me but one lot and one portion to inherit," to Joshua. The "children of Joseph" did say "seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?" to Joshua. The "children of Joseph" did question the judgment to give the "children of Joseph" 1 lot of inheritance.

Joshua 17:15 Joshua did say "If thou be a great people, then get thee up to the wood country," to the "children of Joseph". Joshua did say "and cut down for thyself there in the land of the

Perizzites and of the giants," to the "children of Joseph". Joshua did say "if mount Ephraim be too narrow for thee." to the "children of Joseph". Joshua did tell the "children of Joseph" to expand into the wood country of Perizzites and of the giants for more space.

Joshua 17:16 The "children of Joseph" did say "The hill is not enough for us:" to Joshua. The "children of Joseph" did say "and all the Canaanites that dwell in the land of the valley have chariots of iron," to Joshua. The "children of Joseph" did say "both they who are of Bethshean and her towns," to Joshua. The "children of Joseph" did say "and they who are of the valley of Jezreel." to Joshua. The "children of Joseph" did not believe the wood country was able to satisfy the needs of the "children of Joseph". The "children of Joseph" did believe the Canaanites in the wood country to be powerful with chariots of iron.

Joshua 17:17 Joshua did speak to the tribes of Joseph and of Ephraim and of Manasseh. Joshua did say "Thou art a great people, and hast great power:" to the tribes. Joshua did say "thou shalt not have one lot only:" to the tribes. Joshua did decree that the tribes should not be limited to 1 lot.

Joshua 17:18 Joshua did say "But the mountain shall be thine; for it is a wood, and thou shalt cut it down:" to the tribes. Joshua did say "and the outgoings of it shall be thine:" to the tribes. Joshua did say "for thou shalt drive out the Canaanites," to the tribes. Joshua did say "though they have iron chariots, and though they be strong." to the tribes. Joshua did declare that the mountain would go to the tribes. Joshua did declare that the tribes would expel the Canaanites from the mountain.



Joshua 18:1 Israel did gather the congregation at Shiloh. "Tabernacle of the congregation" was assembled at Shiloh. The land was subdued in Shiloh.

Joshua 18:2 The inheritance did need to be assigned to 7 tribes.

Joshua 18:3 Joshua did speak with the "children of Israel". Joshua did say "How long are ye slack to go to possess the land,". Joshua did say "which the LORD God of your fathers hath given you?". Joshua did inquire about the lack of incentive of the tribes to possess their inheritance.

Joshua 18:4 Joshua did say "Give out from among you three men for each tribe:" to the 7 tribes. Joshua did say "and I will send them, and they shall rise, and go through the land," to the 7 tribes. Joshua did say "and describe it according to the inheritance of them; and they shall come again to me." to the 7 tribes. Joshua did tell the tribes to select 3 men to survey the land of their inheritance. The men would report back to Joshua.

Joshua 18:5 Joshua did say "And they shall divide it into seven parts:" to the 7 tribes. Joshua did say "Judah shall abide in their coast on the south," to the 7 tribes. Joshua did say "and the

house of Joseph shall abide in their coasts on the north." to the 7 tribes. Joshua did instruct the men to divide the land into 7 parts for the remaining tribes. The "tribe of Judah" will inhabit the land with the coast on the south. The "tribe of Joseph" will inhabit the land with the coast on the north.

Joshua 18:6 Joshua did say "Ye shall therefore describe the land into seven parts, and bring the description hither to me," to the 7 tribes. Joshua did say "that I may cast lots for you here before the LORD our God." to the 7 tribes. Joshua would cast 7 lots using the description from the men before God for the tribes.

Joshua 18:7 Joshua did say "But the Levites have no part among you; for the priesthood of the LORD is their inheritance: " to the 7 tribes. Joshua did say "and Gad, and Reuben, and half the tribe of Manasseh," to the 7 tribes. Joshua did say "have received their inheritance beyond Jordan on the east," to the 7 tribes. Joshua did say "which Moses the servant of the LORD gave them." to the 7 tribes. The Levites would not receive an inheritance of land. The Levites did receive the inheritance of priesthood from God. The inheritance was given already to the "tribe of Gad" and to the "tribe of Reuben" on the east of the "Jordan River".

Joshua 18:8 Joshua did say "Go and walk through the land, and describe it, and come again to me," to the men. Joshua did say "that I may here cast lots for you before the LORD in Shiloh." to the men. Joshua would cast the lots of the inheritance before God in Shiloh. The men did go to survey the land of the inheritance.

Joshua 18:9 The men did survey the land. The men did describe the land by cities into 7 parts in a book. The men did return to Joshua in Shiloh.

Joshua 18:10 Joshua did cast the lots for the inheritance by tribes before God in Shiloh.

Joshua 18:11 The "tribe of Benjamin" did inherit a land between the "children of Judah" and the "children of Joseph".

Joshua 18:12 The "tribe of Benjamin" did inherit a land in the north from Jordan to the side of Jericho on the north. The "tribe of Benjamin" did inherit a land from the side of Jericho on the north through the mountains to the west. The "tribe of Benjamin" did inherit a land from the mountains to the west to the wilderness of Bethaven.

Joshua 18:13 The "tribe of Benjamin" did inherit a land from the wilderness of Bethaven to Luz to Bethel towards the south. The "tribe of Benjamin" did inherit a land from Bethel to Atarothadar by the hill on the south Bethhoron.

Joshua 18:14 The "tribe of Benjamin" did inherit a land with a border from Bethhoron to encompass the corner of the sea to Kirjathbaal. Kirjathbaal was a city of the "tribe of Judah".

Joshua 18:15 The "tribe of Benjamin" did inherit a land from the end of Kirjathjearim to the well of waters of Nephtoah.

Joshua 18:16 "Valley of the son of Hinnom" was a valley of the giants in the north. The "tribe of Benjamin" did inherit a land from Nephtoah to the end of the mountain before the "valley of the son of Hinnom". The "tribe of Benjamin" did inherit a land from the "valley of the son of Hinnom" to the side of Jebusi to Enrogel.

Joshua 18:17 The "tribe of Benjamin" did inherit a land from from the north in Enrogel to Enshemesh to Geliloth against Adummim. The "tribe of Benjamin" did inherit a land from Geliloth to the stone of Bohan.

Joshua 18:18 The "tribe of Benjamin" did inherit a land from the stone of Bohan to the side against Arabah to Arabah.

Joshua 18:19 The "tribe of Benjamin" did inherit a border along the side of Bethhoglah in the north. The "tribe of Benjamin" did inherit a border with ports in the "north bay" of the "salt sea" at the south of Jordan.

Joshua 18:20 The "tribe of Benjamin" did inherit a border with Jordan at the east.

Joshua 18:21 "Jericho" was a city of the "tribe of Benjamin". "Bethhoglah" was a city of the "tribe of Benjamin". "Valley of Keziz" was a city of the "tribe of Benjamin".

Joshua 18:22 "Betharabah" was a city of the "tribe of Benjamin". "Zemaraim" was a city of the "tribe of Benjamin". "Bethel" was a city of the "tribe of Benjamin".

Joshua 18:23 "Avim" was a city of the "tribe of Benjamin". "Pharah" was a city of the "tribe of Benjamin". "Ophrah" was a city of the "tribe of Benjamin".

Joshua 18:24 "Chepharhaammonai" was a city of the "tribe of Benjamin". "Ophni" was a city of the "tribe of Benjamin". "Gaba" was a city of the "tribe of Benjamin". The "tribe of Benjamin" did inhabit 12 cities with villages.

Joshua 18:25 "Gibeon" was a city of the "tribe of Benjamin". "Ramah" was a city of the "tribe of Benjamin". "Beeroth" was a city of the "tribe of Benjamin".

Joshua 18:26 "Mizpeh" was a city of the "tribe of Benjamin". "Chephirah" was a city of the "tribe of Benjamin". "Mozah" was a city of the "tribe of Benjamin".

Joshua 18:27 "Rekem" was a city of the "tribe of Benjamin". "Irpeel" was a city of the "tribe of Benjamin". "Taralah" was a city of the "tribe of Benjamin".

Joshua 18:28 "Zelah" was a city of the "tribe of Benjamin". "Eleph" was a city of the "tribe of Benjamin". "Jebusi" was a city of the "tribe of Benjamin". Jerusalem was also known as Jebusi. Jebusi was also known as Jerusalem. "Gibeath" was a city of the "tribe of Benjamin". "Kirjath" was a city of the "tribe of Benjamin". The "tribe of Benjamin" did inhabit 14 cities with villages.



Joshua 19:1 The "tribe of Simeon" did receive an inheritance within the inheritance of the "children of Judah". The "tribe of Simeon" did receive the second lot of the inheritance according to their families.

Joshua 19:2 "Beersheba" was a city of the "tribe of Simeon". "Sheba" was a city of the "tribe of Simeon". "Moladah" was a city of the "tribe of Simeon".

Joshua 19:3 "Hazarshual" was a city of the "tribe of Simeon". "Balah" was a city of the "tribe of Simeon". "Azem" was a city of the "tribe of Simeon".

Joshua 19:4 "Eltolad" was a city of the "tribe of Simeon". "Bethul" was a city of the "tribe of Simeon". "Hormah" was a city of the "tribe of Simeon".

Joshua 19:5 "Ziklag" was a city of the "tribe of Simeon". "Bethmarcaboth" was a city of the "tribe of Simeon". "Hazarsusah" was a city of the "tribe of Simeon".

Joshua 19:6 "Bethlebaoth" was a city of the "tribe of Simeon". "Sharuhem" was a city of the "tribe of Simeon". The "tribe of Simeon" did have 13 cities with villages.

Joshua 19:7 "Ain" was a city of the "tribe of Simeon". "Remmon" was a city of the "tribe of Simeon". "Ether" was a city of the "tribe of Simeon". "Ashan" was a city of the "tribe of Simeon". The "tribe of Simeon" did have 4 cities with villages.

Joshua 19:8 The "tribe of Simeon" did have villages to the south until Baalathbeer.

Joshua 19:9 The "tribe of Simeon" did receive an inheritance from within the inheritance of the "tribe of Judah". The "tribe of Judah" did have a large inheritance.

Joshua 19:10 The "tribe of Zebulun" did receive the third lot of the inheritance according to their families. The "tribe of Zebulun" did have an inheritance with a border to Sarid.

Joshua 19:11 The "tribe of Zebulun" did have an inheritance with a border from Sarid to the sea to Maralah to Dabbasheth. The "tribe of Zebulun" did have an inheritance with a border from Dabbasheth to the river before Jokneam.

Joshua 19:12 The "tribe of Zebulun" did have an inheritance with a border from Sarid to the east to the border of Chislothabor. The "tribe of Zebulun" did have an inheritance with a border from Daberath to Japhia.

Joshua 19:13 The "tribe of Zebulun" did have an inheritance with a border from Japhia to Gittahhepher to Ittahkazin. The "tribe of Zebulun" did have an inheritance with a border from Ittahkazin to Remmonmethoar to Neah.

Joshua 19:14 The "tribe of Zebulun" did have an inheritance with a border from Neah to the north to Hannathon to the valley of Jipthahel.

Joshua 19:15 "Kattath" was a city of the "tribe of Zebulun". "Nahallal" was a city of the "tribe of Zebulun". "Shimron" was a city of the "tribe of Zebulun". "Idalah" was a city of the "tribe of Zebulun". "Bethlehem" was a city of the "tribe of Zebulun". The "tribe of Zebulun" did have 12 cities with villages.

Joshua 19:16 The "tribe of Zebulun" did receive an inheritance according to their families.

Joshua 19:17 The "tribe of Issachar" did receive the fourth lot of the inheritance according to their families.

Joshua 19:18 The "tribe of Issachar" did receive an inheritance with a border toward Jezreel. "Jezreel" was a city of the "tribe of Issachar". "Chesulloth" was a city of the "tribe of Issachar". "Shunem" was a city of the "tribe of Issachar".

Joshua 19:19 "Haphraim" was a city of the "tribe of Issachar". "Shihon" was a city of the "tribe of Issachar". "Anaharath" was a city of the "tribe of Issachar".

Joshua 19:20 "Rabbith" was a city of the "tribe of Issachar". "Kishion" was a city of the "tribe of Issachar". "Abez" was a city of the "tribe of Issachar".

Joshua 19:21 "Remeth" was a city of the "tribe of Issachar". "Engannim" was a city of the "tribe of Issachar". "Enhaddah" was a city of the "tribe of Issachar". "Bethpazzez" was a city of the "tribe of Issachar".

Joshua 19:22 The "tribe of Issachar" did receive an inheritance with a border toward Tabor. "Tabor" was a city of the "tribe of Issachar". "Shahazimah" was a city of the "tribe of Issachar". "Bethshemesh" was a city of the "tribe of Issachar". The "tribe of Issachar" did receive an inheritance with a border along the "Jordan River". The "tribe of Issachar" did have 16 cities with villages.

Joshua 19:23 The "tribe of Issachar" did receive an inheritance according to their families.

Joshua 19:24 The "tribe of Asher" did receive the fifth lot of the inheritance according to their families.

Joshua 19:25 "Helkath" was a city of the "tribe of Asher". "Hali" was a city of the "tribe of Asher". "Beten" was a city of the "tribe of Asher". "Achshaph" was a city of the "tribe of Asher".

Joshua 19:26 "Alammelech" was a city of the "tribe of Asher". "Amad" was a city of the "tribe of Asher". "Misheal" was a city of the "tribe of Asher". The "tribe of Asher" did receive an inheritance with a border that did reach to the west to Carmal to Shihorlibnath.

Joshua 19:27 The "tribe of Asher" did receive an inheritance with a border from Shihorlibnath to Bethdagon to Zebulun. The "tribe of Asher" did receive an inheritance with a border from Zebulun to the valley of Jipthahel. The "tribe of Asher" did receive an inheritance with a border from Jipthahel toward the north of Bethemek and Neiel. The "tribe of Asher" did receive an inheritance with a border from Neiel to Cabul.

Joshua 19:28 The "tribe of Asher" did receive an inheritance from Hebron to Cabul to Rehob to Hammon to Kanah to Zidon.

Joshua 19:29 The "tribe of Asher" did receive an inheritance with a coast from Zidon to Ramah to Tyre. The "tribe of Asher" did receive an inheritance with a coast from Tyre to Hosah. The "tribe of Asher" did receive an inheritance with ports at the sea from the coast to Achzib.

Joshua 19:30 "Ummah" was a city of the "tribe of Asher". "Aphek" was a city of the "tribe of Asher". "Rehob" was a city of the "tribe of Asher". The "tribe of Asher" did have 22 cities with villages.

Joshua 19:31 The "tribe of Asher" did receive an inheritance according to their families.

Joshua 19:32 The "tribe of Naphtali" did receive the sixth lot of the inheritance according to their families.

Joshua 19:33 The "tribe of Naphtali" did receive an inheritance with a coast from Heleph to Allon to Zaanannim. The "tribe of Naphtali" did receive an inheritance with a coast from Zaanannim to Adami to Nekeb. The "tribe of Naphtali" did receive an inheritance with a coast from Nekeb to Jabneel to Lakum with ports on the "Jordan River".

Joshua 19:34 The "tribe of Naphtali" did receive an inheritance with a coast from Lakum to Aznothtabor to Hukkok. The "tribe of Naphtali" did receive an inheritance with a coast to Zebulun on the south side. The "tribe of Naphtali" did receive an inheritance with a coast to Asher on the west side. The "tribe of Naphtali" did receive an inheritance with a coast to Judah on the Jordan on the east side.

Joshua 19:35 "Ziddim" was a fortified city of the "tribe of Naphtali". "Zer" was a fortified city of the "tribe of Naphtali". "Hammath" was a fortified city of the "tribe of Naphtali". "Rakkath" was a fortified city of the "tribe of Naphtali". "Chinnereth" was a fortified city of the "tribe of Naphtali".

Joshua 19:36 "Adamah" was a fortified city of the "tribe of Naphtali". "Ramah" was a fortified city of the "tribe of Naphtali". "Hazor" was a fortified city of the "tribe of Naphtali".

Joshua 19:37 "Kedesh" was a fortified city of the "tribe of Naphtali". "Edrei" was a fortified city of the "tribe of Naphtali". "Enhazor" was a fortified city of the "tribe of Naphtali".

Joshua 19:38 "Iron" was a fortified city of the "tribe of Naphtali". "Migdalel" was a fortified city of the "tribe of Naphtali". "Horem" was a fortified city of the "tribe of Naphtali".

"Bethanath" was a fortified city of the "tribe of Naphtali". "Bethshemesh" was a fortified city of the "tribe of Naphtali". The "tribe of Naphtali" did have 19 cities with villages.

Joshua 19:39 The "tribe of Naphtali" did receive an inheritance according to their families.

Joshua 19:40 The "tribe of Dan" did receive the seventh lot of the inheritance according to their families.

Joshua 19:41 "Zorah" was a city of the "tribe of Dan". "Eshtaol" was a city of the "tribe of Dan". "Irshemesh" was a city of the "tribe of Dan".

Joshua 19:42 "Shaalabbin" was a city of the "tribe of Dan". "Ajalon" was a city of the "tribe of Dan". "Jethlah" was a city of the "tribe of Dan".

Joshua 19:43 "Elon" was a city of the "tribe of Dan". "Thimnathah" was a city of the "tribe of Dan". "Ekron" was a city of the "tribe of Dan".

Joshua 19:44 "Eltekeh" was a city of the "tribe of Dan". "Gibbethon" was a city of the "tribe of Dan". "Baalath" was a city of the "tribe of Dan".

Joshua 19:45 "Jehud" was a city of the "tribe of Dan". "Beneberak" was a city of the "tribe of Dan". "Gathrimmon" was a city of the "tribe of Dan".

Joshua 19:46 "Mejarkon" was a city of the "tribe of Dan". "Rakkon" was a city of the "tribe of Dan". "Rakkon" did include the territory before Japho.

Joshua 19:47 The "tribe of Dan" did require more space for their inheritance. Leshem was a city. The "tribe of Dan" did conquer Leshem to acquire more space. Leshem was renamed to Dan. Leshem is also known as Dan.

Joshua 19:48 The "tribe of Dan" did receive an inheritance according to their families.

Joshua 19:49 The "children of Israel" did give an inheritance to Joshua.

Joshua 19:50 "Timnathserah" was a city in "mount Ephraim". The "children of Israel" did give the city of Timnathserah to Joshua. Joshua did dwell in Timnathserah.

Joshua 19:51 The inheritance was divided among the tribes of Israel by lot in Shiloh before God at the door of the "tabernacle of the congregation".



Joshua 20:1 God did speak to Joshua.

Joshua 20:2 God did say "Speak to the children of Israel, saying, Appoint out for you cities of refuge," to Joshua. God did say "whereof I spake unto you by the hand of Moses:" to Joshua. God did tell Joshua to establish cities of refuge in the land.

Joshua 20:3 God did say "That the slayer that killeth any person unawares and unwittingly may flee thither:" to Joshua. God did say "and they shall be your refuge from the avenger of blood." to Joshua. A slayer can seek refuge in a "city of refuge".

Joshua 20:4 God did say "And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city," to Joshua. God did say "and shall declare his cause in the ears of the elders of that city," to Joshua. God did say "they shall take him into the city unto them," to Joshua. God did say "and give him a place, that he may dwell among them." to Joshua. A slayer must present their case at the gate of the city to the elders of the city of refuge.

Joshua 20:5 God did say "And if the avenger of blood pursue after him," to Joshua. God did say "then they shall not deliver the slayer up into his hand;" to Joshua. God did say "because he smote his neighbour unwittingly, and hated him not beforetime." to Joshua. The slayer must be protected from the avenger in cases of accidental death.

Joshua 20:6 God did say "And he shall dwell in that city, until he stand before the congregation for judgment," to Joshua. God did say "and until the death of the high priest that shall be in those days:" to Joshua. God did say "then shall the slayer return, and come unto his own city," to Joshua. God did say "and unto his own house, unto the city from whence he fled." to Joshua. The slayer must reside in the city until judgment by the congregation. The slayer must reside in the city of refuge until the death of the high priest that did issue judgment for the slayer.

Joshua 20:7 Kedesh was a "city of refuge" in Galilee in "mount Naphtali". Shechem was a "city of refuge" in "mount Ephraim". Hebron was a "city of refuge" in the mountain of Judah.

Joshua 20:8 Bezer was a "city of refuge" in the wilderness upon the plain in the "tribe of Reuben". Ramoth was a "city of refuge" in Gilead in the "tribe of Gad". Golan was a "city of refuge" in Bashan in the "tribe of Manasseh".

Joshua 20:9 The "children of Israel" did appoint 6 cities as a "city of refuge".



Joshua 21:1 Eleazar was approached by the Levites in Shiloh.

Joshua 21:2 The Levites did say "The LORD commanded by the hand of Moses to give us cities to dwell in," to Eleazar. The Levites did say "with the suburbs thereof for our cattle." to Eleazar. The Levites did request cities to live in.

Joshua 21:3 The "children of Israel" did give cities and suburbs to the Levites out of their inheritance as commanded by God.

Joshua 21:4 The Kohathites were descendents of Kohath. The Kohathites did receive 13 cities from the inheritance of the tribes of Judah and of Simeon and of Benjamin.

Joshua 21:5 The Kohathites did receive 10 cities from the inheritance of the tribes of Ephraim and of Dan and of half of Manasseh.

Joshua 21:6 The "children of Gershon" did receive 13 cities from the tribes of Issachar and of Asher and of Naphtali and of half of Manasseh.

Joshua 21:7 The "children of Merari" did receive 12 cities from the tribes of Reuben and of Gad and of Zebulun.

Joshua 21:8 The Levites were given the cities by the "children of Israel" as commanded by God.

Joshua 21:9 Cities were given to the Levites from the tribes of Judah and of Simeon.

Joshua 21:10 The "children of Aaron" were the first lot in the Kohathites.

Joshua 21:11 Arba was a city with suburbs that was given to the "children of Aaron". Arba was in the hill country of Judah.

Joshua 21:12 Caleb was given the fields of Arba and the villages of Arba.

Joshua 21:13 Hebron was a city or refuge with suburbs that was given to the "children of Aaron". Libnah was a city with suburbs that was given to the "children of Aaron".

Joshua 21:14 Jattir was a city with suburbs that was given to the "children of Aaron". Eshtemoa was a city with suburbs that was given to the "children of Aaron".

Joshua 21:15 Holon was a city with suburbs that was given to the "children of Aaron". Debir was a city with suburbs that was given to the "children of Aaron".

Joshua 21:16 Ain was a city with suburbs that was given to the "children of Aaron". Juttah was a city with suburbs that was given to the "children of Aaron". Bethshemesh was a city with suburbs that was given to the "children of Aaron". The "children of Aaron" were given 9 cities from the tribes of Judah and of Simeon.

Joshua 21:17 Cities were given to the Levites from the tribe of Benjamin. Gibeon was a city with suburbs that was given to the "children of Aaron". Geba was a city with suburbs that was given to the "children of Aaron".

Joshua 21:18 Anathoth was a city with suburbs that was given to the "children of Aaron". Almon was a city with suburbs that was given to the "children of Aaron". The "children of Aaron" were given 4 cities from the tribe of Benjamin.

Joshua 21:19 The "children of Aaron" were allocated 13 cities with suburbs.

Joshua 21:20 The "children of Kohath" did receive cities from the "tribe of Ephraim".

Joshua 21:21 Shechem was a city of refuge with suburbs that was given to the "children of Kohath". Gezer was a city with suburbs that was given to the "children of Kohath".

Joshua 21:22 Kibzaim was a city with suburbs that was given to the "children of Kohath". Bethhoron was a city with suburbs that was given to the "children of Kohath". The "children of Kohath" were given 4 cities with suburbs from the "tribe of Ephraim".

Joshua 21:23 The "children of Kohath" were given cities with suburbs from the "tribe of Dan". Eltekeh was a city with suburbs that was given to the "children of Kohath". Gibbethon was a city with suburbs that was given to the "children of Kohath".

Joshua 21:24 Aijalon was a city with suburbs that was given to the "children of Kohath". Gathrimmon was a city with suburbs that was given to the "children of Kohath". The "children of Kohath" were given 4 cities with suburbs from the "tribe of Dan".

Joshua 21:25 The "children of Kohath" were given cities with suburbs from half of the "tribe of Manasseh". Tanach was a city with suburbs that was given to the "children of Kohath". Gathrimmon was a city with suburbs that was given to the "children of Kohath". The "children of Kohath" were given 2 cities with suburbs from half of the "tribe of Manasseh".

Joshua 21:26 The "children of Kohath" were allocated 10 cities with suburbs.

Joshua 21:27 The "children of Gershon" were given cities with suburbs from half of the "tribe of Manasseh". Golan was a city of refuge with suburbs that was given to the "children of Gershon". Beeshterah was a city with suburbs that was given to the "children of Gershon". The "children of Gershon" were given 2 cities with suburbs from half of the "tribe of Manasseh".

Joshua 21:28 The "children of Gershon" were given cities with suburbs from the "tribe of Issachar". Kishon was a city of refuge with suburbs that was given to the "children of Gershon". Dabareh was a city with suburbs that was given to the "children of Gershon".

Joshua 21:29 Jarmuth was a city of refuge with suburbs that was given to the "children of Gershon". Engannim was a city with suburbs that was given to the "children of Gershon". The "children of Gershon" were given 4 cities with suburbs from the "tribe of Issachar".

Joshua 21:30 The "children of Gershon" were given cities with suburbs from the "tribe of Asher". Mishal was a city of refuge with suburbs that was given to the "children of Gershon". Abdon was a city with suburbs that was given to the "children of Gershon".

Joshua 21:31 Helkath was a city of refuge with suburbs that was given to the "children of Gershon". Rehob was a city with suburbs that was given to the "children of Gershon". The "children of Gershon" were given 4 cites with suburbs from the "tribe of Asher".

Joshua 21:32 The "children of Gershon" were given cites with suburbs from the "tribe of Naphtali". Kedesh was a city of refuge in Galilee with suburbs that was given to the "children of Gershon". Hammothdor was a city with suburbs that was given to the "children of Gershon". Kartan was a city with suburbs that was given to the "children of Gershon". The "children of Gershon" were given 3 cites with suburbs from the "tribe of Naphtali".

Joshua 21:33 The "children of Gershon" were allocated 13 cites with suburbs.

Joshua 21:34 The "children of Merari" were given cites with suburbs from the "tribe of Zebulun". Jokneam was a city with suburbs that was given to the "children of Merari". Kartah was a city with suburbs that was given to the "children of Merari".

Joshua 21:35 Dimnah was a city with suburbs that was given to the "children of Merari". Nahalal was a city with suburbs that was given to the "children of Merari". The "children of Merari" were given 4 cites with suburbs from the "tribe of Zebulun".

Joshua 21:36 The "children of Merari" were given cites with suburbs from the "tribe of Reuben". Bezer was a city with suburbs that was given to the "children of Merari". Jahazah was a city with suburbs that was given to the "children of Merari".

Joshua 21:37 Kedemoth was a city with suburbs that was given to the "children of Merari". Mephaath was a city with suburbs that was given to the "children of Merari". The "children of Merari" were given 4 cites with suburbs from the "tribe of Reuben".

Joshua 21:38 The "children of Merari" were given cites with suburbs from the "tribe of Gad". Ramoth was a city of refuge in Gilead with suburbs that was given to the "children of Merari". Mahanaim was a city with suburbs that was given to the "children of Merari".

Joshua 21:39 Heshbon was a city with suburbs that was given to the "children of Merari". Jazer was a city with suburbs that was given to the "children of Merari". The "children of Merari" were given 4 cites with suburbs from the "tribe of Gad".

Joshua 21:40 The "children of Merari" were allocated 12 cites with suburbs.

Joshua 21:41 The Levites were allocated 48 cities with suburbs.

Joshua 21:42 Suburbs did surround each city in the possession of the Levites.

Joshua 21:43 The "Promised Land" was given as an inheritance for division among the "children of Israel" as promised by God.

Joshua 21:44 God did allow Israel to rest. God did deliver the enemies into the hands of Israel. The enemies were defeated.

Joshua 21:45 Israel did experience all of the good works as spoken by God.



Joshua 22:1 Joshua did call for the Reubenites and for the Gadites and for half of the tribe of Manasseh.

Joshua 22:2 Joshua did say "Ye have kept all that Moses the servant of the LORD commanded you,". Joshua did say "and have obeyed my voice in all that I commanded you:". Joshua did recognize that the tribes did keep their oath of allegiance to Israel.

Joshua 22:3 Joshua did say "Ye have not left your brethren these many days unto this day,". Joshua did say "but have kept the charge of the commandment of the LORD your God.".

Joshua 22:4 Joshua did say "And now the LORD your God hath given rest unto your brethren, as he promised them:". Joshua did say "therefore now return ye, and get you unto your tents, and unto the land of your possession,". Joshua did say "which Moses the servant of the LORD gave you on the other side Jordan.". Joshua did release the tribes to return to the land of their possession.

Joshua 22:5 Joshua did say "But take diligent heed to do the commandment and the law,". Joshua did say "which Moses the servant of the LORD charged you, to love the LORD your God,". Joshua did say "and to walk in all his ways, and to keep his commandments, and to cleave unto him,". Joshua did say "and to serve him with all your heart and with all your soul.". Joshua did warn the tribes to serve God and to obey the commandments of God.

Joshua 22:6 Joshua did bless the tribes. The tribes did return to their tents.

Joshua 22:7 The "tribe of Manasseh" was split with half of the tribe in Bashan on the east of the Jordan River. The "tribe of Manasseh" was split with half of the tribe on the west of the Jordan River. Joshua did bless the half of the "tribe of Manasseh" with inheritance in Bashan.

Joshua 22:8 Joshua did say "Return with much riches unto your tents, and with very much cattle," to the tribes. Joshua did say "with silver, and with gold, and with brass, and with iron, and with very much raiment:" to the tribes. Joshua did say "divide the spoil of your enemies with your brethren." to the tribes. Joshua did tell the tribes to divide the spoils of war with their brethren.

Joshua 22:9 The "tribe of Reuben" did depart Shiloh to return to their possessions on the east of the "Jordan River". The "tribe of Gad" did depart Shiloh to return to their possessions on the

east of the "Jordan River". The "tribe of Manasseh" did depart Shiloh to return to their possessions on the east of the "Jordan River".

Joshua 22:10 An altar was built on the "Jordan River" by the tribes of Reuben and of Gad and of half of the tribe of Manasseh.

Joshua 22:11 The news did spread to the "children of Israel" of the altar on the border of Jordan. Someone did say "Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh". Someone did say "have built an altar over against the land of Canaan, in the borders of Jordan,". Someone did say "at the passage of the children of Israel.".

Joshua 22:12 Israel did hear of the altar. Israel did gather in Shiloh to prepare for war against the tribes of Reuben and of Gad and of half of the tribe of Manasseh.

Joshua 22:13 Israel did send Phinehas to the tribes in the land of Gilead.

Joshua 22:14 Israel did send 1 prince from each tribe with Phinehas. Phinehas was accompanied by 10 princes of Israel.

Joshua 22:15 Phinehas did travel with the 10 princes to speak with the tribes in the land of Gilead.

Joshua 22:16 Phinehas did say "Thus saith the whole congregation of the LORD," to the tribes in Gilead. Phinehas did say "What trespass is this that ye have committed against the God of Israel," to the tribes in Gilead. Phinehas did say "to turn away this day from following the LORD, in that ye have builded you an altar," to the tribes in Gilead. Phinehas did say "that ye might rebel this day against the LORD?" to the tribes in Gilead. Phinehas did bring news of discontent within the "children of Israel" over the altar.

Joshua 22:17 Phinehas did say "Is the iniquity of Peor too little for us, from which we are not cleansed until this day," to the tribes in Gilead. Phinehas did say "although there was a plague in the congregation of the LORD," to the tribes in Gilead.

Joshua 22:18 Phinehas did say "But that ye must turn away this day from following the LORD?" to the tribes in Gilead. Phinehas did say "and it will be, seeing ye rebel to day against the LORD," to the tribes in Gilead. Phinehas did say "that to morrow he will be wroth with the whole congregation of Israel." to the tribes in Gilead. Phinehas did fear that the tribes might reject the grace of God.

Joshua 22:19 Phinehas did say "Notwithstanding, if the land of your possession be unclean," to the tribes in Gilead. Phinehas did say "then pass ye over unto the land of the possession of the LORD," to the tribes in Gilead. Phinehas did say "wherein the LORD's tabernacle dwelleth, and take possession among us:" to the tribes in Gilead. Phinehas did say "but rebel not against the LORD, nor rebel against us," to the tribes in Gilead. Phinehas did say "in building you an altar beside the altar of the LORD our God." to the tribes in Gilead. Phinehas did offer land in the

west of the "Jordan River" in case the land of Gilead was unclean. Phinehas did not want the tribes to build an altar in defiance to God.

Joshua 22:20 Phinehas did say "Did not Achan the son of Zerah commit a trespass in the accursed thing," to the tribes in Gilead. Phinehas did say "and wrath fell on all the congregation of Israel?" to the tribes in Gilead. Phinehas did say "and that man perished not alone in his iniquity." to the tribes in Gilead. Phinehas did remind the tribes of the punishment to Israel for the folly of Achan at Jericho.

Joshua 22:21 The tribes did respond to the statements from Phinehas.

Joshua 22:22 The tribes did say "The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know;" to Phinehas. The tribes did say "if it be in rebellion, or if in transgression against the LORD, (save us not this day,)" to Phinehas. The tribes did submit to the judgment of God.

Joshua 22:23 The tribes did say "That we have built us an altar to turn from following the LORD," to Phinehas. The tribes did say "or if to offer thereon burnt offering or meat offering," to Phinehas. The tribes did say "or if to offer peace offerings thereon, let the LORD himself require it;" to Phinehas. The tribes did not build the altar to replace the holy things of God. The tribes did not build the altar for offerings.

Joshua 22:24 The tribes did say "And if we have not rather done it for fear of this thing," to Phinehas. The tribes did say "saying, In time to come your children might speak unto our children," to Phinehas. The tribes did say "saying, What have ye to do with the LORD God of Israel?" to Phinehas.

Joshua 22:25 The tribes did say "For the LORD hath made Jordan a border between us and you," to Phinehas. The tribes did say "ye children of Reuben and children of Gad; ye have no part in the LORD:" to Phinehas. The tribes did say "so shall your children make our children cease from fearing the LORD." to Phinehas. The tribes did worry that the "Jordan River" might serve as a division among the tribes in the east and in the west.

Joshua 22:26 The tribes did say "Therefore we said, Let us now prepare to build us an altar," to Phinehas. The tribes did say "not for burnt offering, nor for sacrifice:" to Phinehas.

Joshua 22:27 The tribes did say "But that it may be a witness between us, and you, and our generations after us," to Phinehas. The tribes did say "that we might do the service of the LORD before him" to Phinehas. The tribes did say "with our burnt offerings, and with our sacrifices, and with our peace offerings;" to Phinehas. The tribes did say "that your children may not say to our children in time to come, Ye have no part in the LORD." to Phinehas. The tribes did build the altar as a symbol of their devotion to God and to Israel.

Joshua 22:28 The tribes did say "Therefore said we, that it shall be," to Phinehas. The tribes did say "when they should so say to us or to our generations in time to come," to Phinehas. The tribes did say "that we may say again, Behold the pattern of the altar of the LORD, which our

fathers made," to Phinehas. The tribes did say "not for burnt offerings, nor for sacrifices; but it is a witness between us and you." to Phinehas.

Joshua 22:29 The tribes did say "God forbid that we should rebel against the LORD, and turn this day from following the LORD," to Phinehas. The tribes did say "to build an altar for burnt offerings, for meat offerings, or for sacrifices," to Phinehas. The tribes did say "beside the altar of the LORD our God that is before his tabernacle." to Phinehas. The tribes would not build an altar to replace the holy things of God.

Joshua 22:30 The response did please Phinehas and the 10 princes of the congregation.

Joshua 22:31 Phinehas did say "This day we perceive that the LORD is among us," to the tribes. Phinehas did say "because ye have not committed this trespass against the LORD:" to the tribes. Phinehas did say "now ye have delivered the children of Israel out of the hand of the LORD." to the tribes. Phinehas did realize that the tribes did serve God.

Joshua 22:32 Phinehas did return with the 10 princes to Israel.

Joshua 22:33 Phinehas did report to the "children of Israel". The "children of Israel" were pleased with the report of Phinehas.

Joshua 22:34 The tribes did give the altar the name of "Ed". "Ed" was the altar on the "Jordan River".



Joshua 23:1 Joshua did grow old with age.

Joshua 23:2 Joshua did call for Israel and for the elders and for the judges and for the officers. Joshua did say "I am old and stricken in age:" to Israel.

Joshua 23:3 Joshua did say "And ye have seen all that the LORD your God hath done unto all these nations because of you;" to Israel. Joshua did say "for the LORD your God is he that hath fought for you." to Israel.

Joshua 23:4 Joshua did say "Behold, I have divided unto you by lot these nations that remain," to Israel. Joshua did say "to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off," to Israel. Joshua did say "even unto the great sea westward." to Israel.

Joshua 23:5 Joshua did say "And the LORD your God, he shall expel them from before you," to Israel. Joshua did say "and drive them from out of your sight; and ye shall possess their land," to Israel. Joshua did say "as the LORD your God hath promised unto you." to Israel. Joshua did reiterate the history of the incursion of Israel into the "Promised Land".

Joshua 23:6 Joshua did say "Be ye therefore very courageous to keep and to do all that is written" to Israel. Joshua did say "in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;" to Israel. The "children of Israel" should not deviate from the book of the law of Moses.

Joshua 23:7 Joshua did say "That ye come not among these nations, these that remain among you;" to Israel. Joshua did say "neither make mention of the name of their gods, nor cause to swear by them," to Israel. Joshua did say "neither serve them, nor bow yourselves unto them:" to Israel. The "children of Israel" should not interact with the heathen nations. The "children of Israel" should not recognize the false deities of the heathen nations.

Joshua 23:8 Joshua did say "But cleave unto the LORD your God, as ye have done unto this day." to Israel.

Joshua 23:9 Joshua did say "For the LORD hath driven out from before you great nations and strong:" to Israel. Joshua did say "but as for you, no man hath been able to stand before you unto this day." to Israel. God did fight for Israel.

Joshua 23:10 Joshua did say "One man of you shall chase a thousand:" to Israel. Joshua did say "for the LORD your God, he it is that fighteth for you, as he hath promised you." to Israel.

Joshua 23:11 Joshua did say "Take good heed therefore unto yourselves, that ye love the LORD your God." to Israel. Israel should cleave to God.

Joshua 23:12 Joshua did say "Else if ye do in any wise go back, and cleave unto the remnant of these nations," to Israel. Joshua did say "even these that remain among you, and shall make marriages with them," to Israel. Joshua did say "and go in unto them, and they to you:" to Israel.

Joshua 23:13 Joshua did say "Know for a certainty that the LORD your God will no more drive out any of these nations from before you;" to Israel. Joshua did say "but they shall be snares and traps unto you, and scourges in your sides," to Israel. Joshua did say "and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you." to Israel. If Israel does intermingle with the heathen nations then God would not protect Israel from the heathen nations.

Joshua 23:14 Joshua did say "And, behold, this day I am going the way of all the earth:" to Israel. Joshua did say "and ye know in all your hearts and in all your souls," to Israel. Joshua did say "that not one thing hath failed of all the good things which the LORD your God spake concerning you;" to Israel. Joshua did say "all are come to pass unto you, and not one thing hath failed thereof." to Israel. Joshua did reiterate that God did not fail to deliver anything. Joshua did reiterate that the word of God is reliable.

Joshua 23:15 Joshua did say "Therefore it shall come to pass, that as all good things are come upon you," to Israel. Joshua did say "which the LORD your God promised you; so shall the LORD bring upon you all evil things," to Israel. Joshua did say "until he have destroyed you

from off this good land which the LORD your God hath given you." to Israel. If Israel did stray from the path of God then God would bring evil to Israel as threatened.

Joshua 23:16 Joshua did say "When ye have transgressed the covenant of the LORD your God," to Israel. Joshua did say "which he commanded you, and have gone and served other gods," to Israel. Joshua did say "and bowed yourselves to them; then shall the anger of the LORD be kindled against you," to Israel. Joshua did say "and ye shall perish quickly from off the good land which he hath given unto you." to Israel. If Israel did transgress the covenant with God to worship false deities then Israel would perish from the "Promised Land".



Joshua 24:1 Joshua did gather the tribes of Israel to Shechem. Joshua did call for the elders and for the judges and for the officers.

Joshua 24:2 Joshua did say "Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time," to Israel. Joshua did say "even Terah, the father of Abraham, and the father of Nachor: and they served other gods." to Israel.

Joshua 24:3 Joshua did say "And I took your father Abraham from the other side of the flood," to Israel. Joshua did say "and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." to Israel.

Joshua 24:4 Joshua did say "And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it;" to Israel. Joshua did say "but Jacob and his children went down into Egypt." to Israel. Joshua did retell the history of Abraham after the flood.

Joshua 24:5 Joshua did say "I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them:" to Israel. Joshua did say "and afterward I brought you out." to Israel.

Joshua 24:6 Joshua did say "And I brought your fathers out of Egypt: and ye came unto the sea;" to Israel. Joshua did say "and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea." to Israel. Joshua did retell the history of the exodus of the "children of Israel" from Egypt.

Joshua 24:7 Joshua did say "And when they cried unto the LORD, he put darkness between you and the Egyptians," to Israel. Joshua did say "and brought the sea upon them, and covered them;" to Israel. Joshua did say "and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season." to Israel. Joshua did retell the history of the 40 years that the "children of Israel" did spend in the wilderness.

Joshua 24:8 Joshua did say "And I brought you into the land of the Amorites, which dwelt on the other side Jordan;" to Israel. Joshua did say "and they fought with you: and I gave them into

your hand, that ye might possess their land;" to Israel. Joshua did say "and I destroyed them from before you." to Israel.

Joshua 24:9 Joshua did say "Then Balak the son of Zippor, king of Moab, arose and warred against Israel," to Israel. Joshua did say "and sent and called Balaam the son of Beor to curse you:" to Israel.

Joshua 24:10 Joshua did say "But I would not hearken unto Balaam; therefore he blessed you still:" to Israel. Joshua did say "so I delivered you out of his hand." to Israel. Joshua did retell the history of the battles between Israel and the Amorites.

Joshua 24:11 Joshua did say "And you went over Jordan, and came unto Jericho: and the men of Jericho fought against you," to Israel. Joshua did say "the Amorites, and the Perizzites, and the Canaanites, and the Hittites," to Israel. Joshua did say "and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand." to Israel.

Joshua 24:12 Joshua did say "And I sent the hornet before you, which drave them out from before you," to Israel. Joshua did say "even the two kings of the Amorites; but not with thy sword, nor with thy bow." to Israel. Joshua did retell the history of the battles between Israel and the heathen in the "Promised Land".

Joshua 24:13 Joshua did say "And I have given you a land for which ye did not labour," to Israel. Joshua did say "and cities which ye built not, and ye dwell in them;" to Israel. Joshua did say "of the vineyards and oliveyards which ye planted not do ye eat." to Israel.

Joshua 24:14 Joshua did say "Now therefore fear the LORD, and serve him in sincerity and in truth:" to Israel. Joshua did say "and put away the gods which your fathers served on the other side of the flood, and in Egypt;" to Israel. Joshua did say "and serve ye the LORD." to Israel. Joshua did present the reasons for the faith that Israel should have in God.

Joshua 24:15 Joshua did say "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve;" to Israel. Joshua did say "whether the gods which your fathers served that were on the other side of the flood," to Israel. Joshua did say "or the gods of the Amorites, in whose land ye dwell:" to Israel. Joshua did say "but as for me and my house, we will serve the LORD." to Israel. Joshua did offer a chance for the people to choose to follow God or to forsake God.

Joshua 24:16 Israel did reply to Joshua. Israel did say "God forbid that we should forsake the LORD, to serve other gods;" to Joshua. Israel did choose to follow God.

Joshua 24:17 Israel did say "For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt," to Joshua. Israel did say "from the house of bondage, and which did those great signs in our sight," to Joshua. Israel did say "and preserved us in all the way wherein we went, and among all the people through whom we passed:" to Joshua.

Joshua 24:18 Israel did say "And the LORD drove out from before us all the people, even the Amorites which dwelt in the land:" to Joshua. Israel did say "therefore will we also serve the LORD; for he is our God." to Joshua. Israel did remember the blessings from God. Israel did not waver in their faith in God.

Joshua 24:19 Joshua did say "Ye cannot serve the LORD: for he is an holy God; he is a jealous God;" to Joshua. Joshua did say "he will not forgive your transgressions nor your sins." to Joshua. Joshua did state that God is holy and jealous.

Joshua 24:20 Joshua did say "If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt," to Joshua. Joshua did say "and consume you, after that he hath done you good." to Joshua. If the "children of Israel" did serve strange deities then God would hurt the "children of Israel". Joshua did offer a chance for the people to choose to follow God or to forsake God.

Joshua 24:21 The "children of Israel" did say "Nay; but we will serve the LORD.". The "children of Israel" did choose to follow God.

Joshua 24:22 Joshua did say "Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him.". Israel did say "We are witnesses.". Joshua did bind the "children of Israel" as witness to themselves of the choice to follow God.

Joshua 24:23 Joshua did say "Now therefore put away the strange gods which are among you," to Israel. Joshua did say "and incline your heart unto the LORD God of Israel." to Israel. Joshua did tell Israel to remove the strange deities from among the "children of Israel".

Joshua 24:24 Israel did say "The LORD our God will we serve, and his voice will we obey." to Joshua. Israel did comply with the directions from Joshua. Israel would endeavor to serve and to obey the voice of God.

Joshua 24:25 Joshua did make a covenant with the people. Joshua did set the covenant in a statute and in an ordinance in Shechem.

Joshua 24:26 "Book of the law of God" was a covenant that was written by Joshua. "Book of the law of God" did describe the choice of Israel to follow God. Joshua did write the covenant in the "book of the law of God". Joshua did set a great stone under an oak beside the sanctuary of the LORD.

Joshua 24:27 Joshua did say "Behold, this stone shall be a witness unto us;". Joshua did say "for it hath heard all the words of the LORD which he spake unto us:". Joshua did say "it shall be therefore a witness unto you, lest ye deny your God.". Joshua did set the stone as a witness of the covenant between Israel and God.

Joshua 24:28 Joshua did release the congregation to their inheritance.

Joshua 24:29 Joshua did die after 110 years of life.

Joshua 24:30 Joshua was buried in the border of Timnathserah in "mount Ephraim" on the north of the hill of Gaash.

Joshua 24:31 Israel did serve God all of the days of Joshua and all of the days of the elders that did outlive Joshua.

Joshua 24:32 The "children of Israel" did bury the bones of Joseph in Shechem.

Joshua 24:33 Eleazar did die. Phinehas was the son of Eleazar. Eleazar was buried in a hill that did belong to Phinehas.



Judges



Judges 1:1 The "children of Israel" did say "Who shall go up for us against the Canaanites first, to fight against them?" after the death of Joshua. Israel did inquire about the Canaanites that did remain.

Judges 1:2 God did say "Judah shall go up: behold, I have delivered the land into his hand." God would send Judah to fight the Canaanites.

Judges 1:3 Judah did say "Come up with me into my lot, that we may fight against the Canaanites;". Judah did say "and I likewise will go with thee into thy lot.". Simeon is the brother of Judah. If Simeon would help Judah to fight in the lot of Judah then Judah would help Simeon to fight in the lot of Simeon. Simeon did go with Judah.

Judges 1:4 Judah did go to fight the Canaanites and the Perizzites. The Canaanites were defeated by Judah and by Simeon in Bezek. The Perizzites were defeated by Judah and by Simeon in Bezek. Judah did slay 10000 men in Bezek.

Judges 1:5 Adonibezek was found in Bezek by Judah and by Simeon. Adonibezek was fought in Bezek by Judah and by Simeon.

Judges 1:6 Adonibezek did flee from Judah and from Simeon. Adonibezek was caught by Judah and by Simeon. Adonibezek did lose his thumbs and his big toes to amputation by Judah and by Simeon.

Judges 1:7 Adonibezek did say "Threescore and ten kings, having their thumbs and their great toes cut off;". Adonibezek did say "gathered their meat under my table: as I have done, so God hath requited me.". Adonibezek was brought to Jerusalem. Adonibezek did die in Jerusalem.

Judges 1:8 The "tribe of Judah" did fight against Jerusalem. The "tribe of Judah" did conquer Jerusalem. The "tribe of Judah" did burn Jerusalem.

Judges 1:9 The "tribe of Judah" did fight the Canaanites in the mountain after conquering Jerusalem. The "tribe of Judah" did fight the Canaanites in the south after conquering Jerusalem. The "tribe of Judah" did fight the Canaanites in the valley after conquering Jerusalem.

Judges 1:10 The "tribe of Judah" did fight the Canaanites in Hebron. The "tribe of Judah" did kill Sheshai and Ahiman and Talmi.

Judges 1:11 The "tribe of Judah" did fight the inhabitants of Debir after the battle for Hebron. Debir was also known as Kirjathsepher.

Judges 1:12 Caleb did say "He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.". Achsah was the daughter of Caleb. Caleb would offer Achsah in marriage to the conquerer of Kirjathsepher.

Judges 1:13 Othniel was the son of Kenaz. Kenaz was the brother of Caleb. Caleb was older than Kenaz. Othniel did conquer Kirjathsepher. Caleb did give Achsah to Othniel to marry.

Judges 1:14 Achsah did ask Caleb for a field. Caleb did say "What wilt thou?".

Judges 1:15 Achsah did say "Give me a blessing: for thou hast given me a south land; give me also springs of water.". Caleb did give the upper springs and the nether springs to Achsah.

Judges 1:16 The "children of the Kenite" did leave the city of palm trees with the "children of Judah" into the "wilderness of Judah". The "wilderness of Judah" was a wilderness. The "wilderness of Judah" does reside in the south of Arad. The "children of the Kenite" did settle among the "children of Judah".

Judges 1:17 The Zephathites were inhabitants of Zephath. The Zephathites were Canaanites. The Zephathites were killed by Judah and by Simeon. The Zephath was destroyed by Judah and by Simeon. Zephath was renamed to Hormah.

Judges 1:18 Judah did conquer Gaza with the coast. Judah did conquer Askelon with the coast. Judah did conquer Ekron with the coast.

Judges 1:19 God was with Judah. Judah did expel inhabitants of the mountain. Judah could not expel the inhabitants with chariots of iron in the valley.

Judges 1:20 Hebron was given to Caleb. Caleb did expel the 3 sons of Anak.

Judges 1:21 The "children of Benjamin" did not expel the Jebusites in Jerusalem. The Jebusites did live among the "children of Benjamin" in Jerusalem.

Judges 1:22 Bethel was attacked by the house of Joseph. God was with the house of Joseph.

Judges 1:23 Spies were sent to Bethel from the house of Joseph.

Judges 1:24 The spies did see a man come leave the city. The spies did say "Shew us, we pray thee, the entrance into the city, and we will shew thee mercy." to the man. The spies did seek the entrance to the city from the man. If the man did reveal the entrance to the city to the spies from the house of Joseph then the man would be shown mercy.

Judges 1:25 The man did reveal the entrance into the city. Bethel was conquered by the house of Joseph. The man was allowed with his family to escape the destruction.

Judges 1:26 The man did go into the land of the Hittites to build the city of Luz.

Judges 1:27 The "tribe of Manasseh" did not expel the inhabitants of the city and of the towns of Bethshean. The "tribe of Manasseh" did not expel the inhabitants of the city and of the towns of Taanach. The "tribe of Manasseh" did not expel the inhabitants of the city and of the towns of Dor. The "tribe of Manasseh" did not expel the inhabitants of the city and of the towns of Ibleam. The "tribe of Manasseh" did not expel the inhabitants of the city and of the towns of Megiddo. The Canaanites did dwell among the "tribe of Manasseh" in Bethshean and in Taanach. The Canaanites did dwell among the "tribe of Manasseh" in Dor and in Ibleam and in Megiddo.

Judges 1:28 The Canaanites were made to serve the "children of Israel" over time.

Judges 1:29 The "tribe of Ephraim" did not expel the Canaanites in Gezer. The Canaanites did dwell among the "tribe of Ephraim" in Gezer.

Judges 1:30 The "tribe of Zebulun" did not expel the inhabitants in Kitron. The "tribe of Zebulun" did not expel the inhabitants in Nahalol. The Canaanites did dwell among the "tribe of Zebulun" in Kitron to become servants to Israel. The Canaanites did dwell among the "tribe of Zebulun" in Nahalol to become servants to Israel.

Judges 1:31 The "tribe of Asher" did not expel the inhabitants in Accho. The "tribe of Asher" did not expel the inhabitants in Zidon. The "tribe of Asher" did not expel the inhabitants in Ahlab. The "tribe of Asher" did not expel the inhabitants in Achzib. The "tribe of Asher" did not expel the inhabitants in Helbah. The "tribe of Asher" did not expel the inhabitants in Aphik. The "tribe of Asher" did not expel the inhabitants in Rehob.

Judges 1:32 The "tribe of Asher" did live among the Canaanites of the land.

Judges 1:33 The "tribe of Naphtali" did not expel the inhabitants in Bethshemesh. The "tribe of Naphtali" did not expel the inhabitants in Bethanath. The Canaanites did dwell among the "tribe of Naphtali" to become servants to Israel.

Judges 1:34 The Amorites did force the "children of Dan" from the valley into the mountain.

Judges 1:35 The Amorites did dwell in "mount Heres" in Aijalon and in Shaalbim. The Amorites were defeated by the house of Joseph. The Amorites did become servants to Israel.

Judges 1:36 The Amorites did have a coast to define their borders. The coast did extend to Akkrabbim from the rock upward.



Judges 2:1 An angel did go from Gilgal to Bochim. An angel did say "I made you to go up out of Egypt," to Israel. An angel did say "and have brought you unto the land which I swore unto

your fathers;" to Israel. An angel did say "and I said, I will never break my covenant with you." to Israel. The angel did remind Israel that Israel was assisted from Egypt to the "Promised Land".

Judges 2:2 An angel did say "And ye shall make no league with the inhabitants of this land;" to Israel. An angel did say "ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?" to Israel. The angel did remind Israel that Israel should not mingle with the heathen in the "Promised Land". The "children of Israel" did not expel all of the heathen from the "Promised Land".

Judges 2:3 An angel did say "Wherefore I also said, I will not drive them out from before you;" to Israel. An angel did say "but they shall be as thorns in your sides, and their gods shall be a snare unto you." to Israel. The angel did tell Israel that God would allow the heathen to be thorns in the sides of Israel. The angel did tell Israel that God would allow the heathen to be ensnared by the deities of the heathen.

Judges 2:4 Israel did despair at the words of the angel.

Judges 2:5 The angel did speak to Israel in Bochim. Israel did sacrifice to God in Bochim.

Judges 2:6 Israel did proceed to inhabit their inheritance in the "Promised Land".

Judges 2:7 Israel did serve God during the life of Joshua. Israel did serve God during the life of the elders that did outlive Joshua.

Judges 2:8 Joshua did live for 110 years.

Judges 2:9 Joshua was buried in the border of Timnathheres in the "mount Ephraim" on the north of the hill of Gaash.

Judges 2:10 God did gather the generation of Joshua. God was unknown to the generation that did arise after the death of Joshua.

Judges 2:11 Israel did begin to perform evil acts in the sight of the LORD. Israel did begin to worship Baal.

Judges 2:12 Israel did forsake God after the death of Joshua. Israel did surround themselves with the false deities. Israel did worship the false deities. Israel did incur the anger of God.

Judges 2:13 Israel did serve Baal and Ashtaroth.

Judges 2:14 God was angry with Israel. God did deliver Israel into the hands of the heathen. God did allow the people of Israel to be sold to their enemies. God did weaken Israel before their enemies.

Judges 2:15 God was against Israel because Israel was evil. God did show anger to Israel as God did promise. Israel did distress over their plight.

Judges 2:16 God did raise judges within Israel to rescue Israel from the hands of the heathen.

Judges 2:17 Israel would not follow the judges in Israel. Israel did continue to worship the false deities. Israel did not follow the commandments from God that the previous generation did follow.

Judges 2:18 God did support the judges that God did establish in Israel. The judges would deliver Israel from the hands of the enemies of Israel during the life of the judge. God did feel regret over the despair of the Israelites.

Judges 2:19 Israel did return to the worship of false deities upon the death of the judge. Israel did not turn from their stubbornness.

Judges 2:20 Israel did rekindle the anger of God. God did say "Because that this people hath transgressed my covenant which I commanded their fathers,". God did say "and have not hearkened unto my voice;".

Judges 2:21 God did say "I also will not henceforth drive out any from before them of the nations which Joshua left when he died:". God would not expel the heathen that did remain after the death of Joshua.

Judges 2:22 God did say "That through them I may prove Israel, whether they will keep the way of the LORD to walk therein,". God did say "as their fathers did keep it, or not.". God did want Israel to prove their worthiness of the support of God.

Judges 2:23 God did allow the heathen to remain within the inheritances of the Israel. God did not drive the heathen into the hand of Joshua.



Judges 3:1 God did allow heathen nations to remain to test the faith of Israel. Israel did not remember all of the wars of Canaan.

Judges 3:2 God did leave the heathen nations to allow Israel to learn the way of war.

Judges 3:3 "Mount Lebanon" was a mountain. "Mount Baalhermon" was a mountain. The Philistines did remain with 5 lords. The Canaanites did remain. The Sidonians did remain. The Hivites did remain in "mount Lebanon" from "mount Baalhermon" to the beginning of Hamath.

Judges 3:4 God would determine the worthiness of Israel by the conduct of war between Israel and the heathens.

Judges 3:5 The "children of Israel" did dwell among the Canaanites and among the Hittites. The "children of Israel" did dwell among the Amorites and among the Perizzites. The "children of Israel" did dwell among the Hivites and among the Jebusites.

Judges 3:6 The "children of Israel" did marry among the heathen. The "children of Israel" did worship the deities of the heathen.

Judges 3:7 The "children of Israel" did evil in the sight of God. The "children of Israel" did forget God. The "children of Israel" did worship Baal and the groves.

Judges 3:8 God was hot with anger toward Israel. Chushanrishathaim was the king of Mesopotamia. God did allow Israel to be sold into labor in the hand of Chushanrishathaim. Israel did serve Chushanrishathaim for 8 years.

Judges 3:9 God did establish Othniel to deliver Israel from bondage as Israel did cry to God for help.

Judges 3:10 Othniel was a judge for Israel. The "Spirit of God" did come over Othniel. Othniel did lead Israel into war against Chushanrishathaim. Othniel did lead Israel to defeat Chushanrishathaim.

Judges 3:11 Peace did return to the land for 40 years. Othniel did die during a time a peace.

Judges 3:12 The "children of Israel" did evil in the sight of God. The "children of Israel" did forget God. Eglon was the king of Moab. God did strengthen the resolve of Eglon against Israel.

Judges 3:13 Eglon did gather the "children of Ammon" for war against Israel. Eglon did gather the "children of Amalek" for war against Israel. Eglon did proceed to smite Israel to possess the city of palm trees.

Judges 3:14 Israel did serve Eglon for 18 years.

Judges 3:15 God did establish Ehud to deliver Israel from Eglon as Israel did cry to God for help. Ehud was the son of Gera. Ehud was a descendent of Benjamin. Ehud was a lefthanded man. Ehud was a judge for Israel. Ehud did direct the "children of Israel" to send a present to Eglon.

Judges 3:16 Ehud did make a dagger with 2 edges of 1 cubit in length. Ehud did conceal the dagger under his clothing on his right thigh.

Judges 3:17 Ehud did bring the present to Eglon. Eglon was a very fat man.

Judges 3:18 Ehud did offer a present to Eglon. Eglon did release the bearers of the present.

Judges 3:19 Ehud did turn from the quarries by Gilgal. Ehud did say "I have a secret errand unto thee, O king" to Eglon. Eglon did say "Keep silence" to Ehud. Ehud did want to speak in private with Eglon. The people did leave Ehud alone with Eglon.

Judges 3:20 Eglon did sit in a summer parlour. Ehud did approach Eglon. Ehud did say "I have a message from God unto thee" to Eglon. Ehud did tell Eglon that God did have a message for Eglon. Eglon did stand up.

Judges 3:21 Ehud did take the dagger from the right thigh of Ehud into the left hand of Ehud. Ehud did thrust the dagger into the belly of Eglon.

Judges 3:22 The belly did swallow the haft of the dagger. The fat did envelop the dagger. Ehud could not remove the dagger from the belly of Eglon. Eglon did loose his bowels.

Judges 3:23 Ehud did shut the doors of the parlour. Ehud did lock the doors.

Judges 3:24 The doors were locked to the servants of Eglon. The servants did say "Surely he covereth his feet in his summer chamber". The servants did believe that Eglon was naked.

Judges 3:25 The servants did tarry outside the door of the parlour for a lengthy amount of time. The servants did unlock the doors of the parlour with a key to find Eglon dead on the earth.

Judges 3:26 Ehud did escape as the servants did tarry outside the parlour. Ehud did pass beyond the quarries to Seirath.

Judges 3:27 Ehud did blow a trumpet in the mountain of Ephraim. The "children of Israel" did descend the mountain with Ehud in front.

Judges 3:28 Ehud did say "Follow after me: for the LORD hath delivered your enemies the Moabites into your hand." to the "children of Israel". The "children of Israel" did pass the fords of Jordan toward Moab without a loss of life.

Judges 3:29 The "children of Israel" did slay 10000 men of valour in Moab. The "children of Israel" did not leave survivors in Moab.

Judges 3:30 Moab was defeated by Israel. Peace did return to the land for 80 years.

Judges 3:31 God did establish Shamgar to deliver Israel from the Philistines. Shamgar was the son of Anath. Shamgar was a judge for Israel. Shamgar did slay 600 men with an ox-goad in Philistine.



Judges 4:1 The "children of Israel" did evil in the sight of God after the death of Ehud.

Judges 4:2 Jabin was the king of Canaan. Jabin did reign in Hazor. Sisera was the captain of the host of Jabin. Sisera did dwell in Harosheth of the Gentiles. God did sell the "children of Israel" into the hand of Jabin.

Judges 4:3 The "children of Israel" did cry to God. Jabin did have 900 chariots of iron. The "children of Israel" were oppressed by Jabin for 20 years.

Judges 4:4 Deborah was a prophetess. Deborah was the wife of Lapidoth. Deborah was a judge of Israel.

Judges 4:5 Deborah did dwell under the palm tree of Deborah between Ramah and Bethel in "mount Ephraim". The "children of Israel" did go to Deborah for judgment.

Judges 4:6 Barak was the son of Abinoam from Kedeshnaphtali. Deborah did call for Barak. Deborah did say "Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men" to Barak. Deborah did say "of the children of Naphtali and of the children of Zebulun?" to Barak. Deborah did tell Barak that God did send Barak to "mount Tabor" with 10000 men from the "tribe of Nephtali" and from the "tribe of Zebulun".

Judges 4:7 Deborah did say "And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army," to Barak. Deborah did say "with his chariots and his multitude; and I will deliver him into thine hand." to Barak. Deborah did tell Barak that God would deliver the chariots of Sisera into the hand of Barak.

Judges 4:8 Barak did say "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." to Deborah. If Deborah did go with Barak then Barak would go. If Deborah did not go with Barak then Barak would not go.

Judges 4:9 Deborah did say "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour;" to Barak. Deborah did say "for the LORD shall sell Sisera into the hand of a woman." to Barak. Deborah did arise to go with Barak to Kedesh.

Judges 4:10 Barak did depart with Deborah for Kedesh with 10000 men from the "tribe of Nephtali" and from the "tribe of Zebulun".

Judges 4:11 Heber was a Kenite. Heber was severed from the Kenites in a tent in the plain of Zaanaim by Kedesh.

Judges 4:12 Barak was the son of Abinoam. Heber did warn Sisera of the approach of Barak up "mount Tabor".

Judges 4:13 Sisera did gather his 900 chariots of iron. Sisera did gather his people from Harosheth of the Gentiles to the river of Kishon.

Judges 4:14 Deborah did say "Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?" to Barak. Deborah did tell Barak that God would deliver Sisera today. Barak did descend from "mount Tabor" with the 10000 men behind Barak.

Judges 4:15 God did discomfit the army of Sisera before the arrival of Barak. Sisera did flee on foot before Barak.

Judges 4:16 Barak did pursue the army of Sisera to Harosheth of the Gentiles. Barak did slay every man in the army of Sisera.

Judges 4:17 Jael was the wife of Heber. Sisera did flee on foot to the tent of Jael the wife of Heber. Peace did exist between Jabin of Hazor and the house of Heber.

Judges 4:18 Jael did say "Turn in, my lord, turn in to me; fear not." to Sisera. Jael did offer safety to Sisera. Sisera did enter the tent of Jael. Jael did cover Sisera with a mantle in the tent.

Judges 4:19 Sisera did say "Give me, I pray thee, a little water to drink; for I am thirsty." to Jael. Sisera did ask for a drink. Jael did offer milk to Sisera to drink. Jael did recover Sisera after drinking.

Judges 4:20 Sisera did say "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee," to Jael. Sisera did say "and say, Is there any man here? that thou shalt say, No." to Jael. Sisera did want Jael to hide the presence of Sisera from any visitors.

Judges 4:21 Jael did take a hammer and nails in hand. Sisera did fall asleep. Jael did kill Sisera by driving the nails into the temples of Sisera as Sisera did sleep.

Judges 4:22 Barak did seek Sisera. Barak did approach the tent of Jael. Jael did say "Come, and I will shew thee the man whom thou seekest." to Barak. Jael did tell Barak that the body of Sisera was in the tent. Barak did inspect the dead body of Sisera in the tent.

Judges 4:23 God did subdue Jabin of Canaan before the "children of Israel".

Judges 4:24 The "children of Israel" did prevail against Jabin until Jabin was destroyed.



Judges 5:1 Deborah did sing a song with Barak after the defeat of Jabin.

Judges 5:2 Deborah did say "Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves." in a song with Barak.

Judges 5:3 Deborah did say "Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD;" in a song with Barak. Deborah did say "I will sing praise to the LORD God of Israel." in a song with Barak.

Judges 5:4 Deborah did say "LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom," in a song with Barak. Deborah did say "the earth trembled, and the heavens dropped, the clouds also dropped water." in a song with Barak.

Judges 5:5 Deborah did say "The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel." in a song with Barak.

Judges 5:6 Deborah did say "In the days of Shamgar the son of Anath, in the days of Jael," in a song with Barak. Deborah did say "the highways were unoccupied, and the travellers walked through byways." in a song with Barak. Shamgar was the son of Anath in the days of Jael.

Judges 5:7 Deborah did say "The inhabitants of the villages ceased, they ceased in Israel," in a song with Barak. Deborah did say "until that I Deborah arose, that I arose a mother in Israel." in a song with Barak.

Judges 5:8 Deborah did say "They chose new gods; then was war in the gates:" in a song with Barak. Deborah did say "was there a shield or spear seen among forty thousand in Israel?" in a song with Barak. Israel did forget the ways of war.

Judges 5:9 Deborah did say "My heart is toward the governors of Israel, that offered themselves willingly among the people." in a song with Barak. Deborah did say "Bless ye the LORD." in a song with Barak.

Judges 5:10 Deborah did say "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way." in a song with Barak.

Judges 5:11 Deborah did say "They that are delivered from the noise of archers in the places of drawing water," in a song with Barak. Deborah did say "there shall they rehearse the righteous acts of the LORD," in a song with Barak. Deborah did say "even the righteous acts toward the inhabitants of his villages in Israel:" in a song with Barak. Deborah did say "then shall the people of the LORD go down to the gates." in a song with Barak.

Judges 5:12 Deborah did say "Awake, awake, Deborah: awake, awake, utter a song:" in a song with Barak. Deborah did say "arise, Barak, and lead thy captivity captive, thou son of Abinoam." in a song with Barak.

Judges 5:13 Deborah did say "Then he made him that remaineth have dominion over the nobles among the people:" in a song with Barak. Deborah did say "the LORD made me have dominion over the mighty." in a song with Barak.

Judges 5:14 Deborah did say "Out of Ephraim was there a root of them against Amalek;" in a song with Barak. Deborah did say "after thee, Benjamin, among thy people;" in a song with

Barak. Deborah did say "out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." in a song with Barak.

Judges 5:15 Deborah did say "And the princes of Issachar were with Deborah; even Issachar, and also Barak:" in a song with Barak. Deborah did say "he was sent on foot into the valley." in a song with Barak. Deborah did say "For the divisions of Reuben there were great thoughts of heart." in a song with Barak.

Judges 5:16 Deborah did say "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?" in a song with Barak. Deborah did say "For the divisions of Reuben there were great searchings of heart." in a song with Barak.

Judges 5:17 Deborah did say "Gilead abode beyond Jordan: and why did Dan remain in ships?" in a song with Barak. Deborah did say "Asher continued on the sea shore, and abode in his breaches." in a song with Barak. Gilead did not assist Barak against Jabin. The "tribe of Asher" did not assist Barak against Jabin. The "tribe of Asher" did stay on the sea shore and in breaches.

Judges 5:18 Deborah did say "Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places of the field." in a song with Barak.

Judges 5:19 Deborah did say "The kings came and fought, then fought the kings of Canaan" in a song with Barak. Deborah did say "in Taanach by the waters of Megiddo; they took no gain of money." in a song with Barak.

Judges 5:20 Deborah did say "They fought from heaven; the stars in their courses fought against Sisera." in a song with Barak.

Judges 5:21 Deborah did say "The river of Kishon swept them away, that ancient river, the river Kishon." in a song with Barak. Deborah did say "O my soul, thou hast trodden down strength." in a song with Barak. The "river of Kishon" is a river in Kishon. The "river of Kishon" did sweep the army of Jabin from the field of battle.

Judges 5:22 Deborah did say "Then were the horsehoofs broken by the means of the pransings," in a song with Barak. Deborah did say "the pransings of their mighty ones." in a song with Barak.

Judges 5:23 Deborah did say "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof;" in a song with Barak. Deborah did say "because they came not to the help of the LORD, to the help of the LORD against the mighty." in a song with Barak.

Judges 5:24 Deborah did say "Blessed above women shall Jael the wife of Heber the Kenite be," in a song with Barak. Deborah did say "blessed shall she be above women in the tent." in a song with Barak.

Judges 5:25 Deborah did say "He asked water, and she gave him milk; she brought forth butter in a lordly dish." in a song with Barak.

Judges 5:26 Deborah did say "She put her hand to the nail, and her right hand to the workmen's hammer;" in a song with Barak. Deborah did say "and with the hammer she smote Sisera, she smote off his head," in a song with Barak. Deborah did say "when she had pierced and stricken through his temples." in a song with Barak.

Judges 5:27 Deborah did say "At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell:" in a song with Barak. Deborah did say "where he bowed, there he fell down dead." in a song with Barak.

Judges 5:28 Deborah did say "The mother of Sisera looked out at a window, and cried through the lattice," in a song with Barak. Deborah did say "Why is his chariot so long in coming? why tarry the wheels of his chariots?" in a song with Barak.

Judges 5:29 Deborah did say "Her wise ladies answered her, yea, she returned answer to herself," in a song with Barak.

Judges 5:30 Deborah did say "Have they not sped? have they not divided the prey; to every man a damsel or two;" in a song with Barak. Deborah did say "to Sisera a prey of divers colours, a prey of divers colours of needlework," in a song with Barak. Deborah did say "of divers colours of needlework on both sides, meet for the necks of them that take the spoil?" in a song with Barak.

Judges 5:31 Deborah did say "So let all thine enemies perish, O LORD:" in a song with Barak. Deborah did say "but let them that love him be as the sun when he goeth forth in his might." in a song with Barak. Peace did come to the land for 40 years.



Judges 6:1 The "children of Israel" did evil in the sight of God. God did deliver Israel into the hand of Midian for 7 years.

Judges 6:2 Midian did prevail against Israel. The "children of Israel" did live in dens and in caves in the mountains.

Judges 6:3 The Midianites did join the Amalekites and the children of the east as enemies to attack Israel.

Judges 6:4 The enemies did encamp against Israel. The enemies did destroy the increase of the earth of Israel. The enemies did not leave any sheep or ox or ass.

Judges 6:5 The enemies were plentiful as grasshoppers. The enemies did seek to destroy the land.

Judges 6:6 Israel was greatly impoverished because of the Midianites. Israel did cry to God.

Judges 6:7 God did hear the cry of Israel because of the Midianites.

Judges 6:8 God did send a prophet to Israel. The prophet did say "Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;"

Judges 6:9 The prophet did say "And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you,". The prophet did say "and drave them out from before you, and gave you their land;"

Judges 6:10 The prophet did say "And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell:". The prophet did say "but ye have not obeyed my voice.". The prophet did tell of the disobedience of Israel.

Judges 6:11 Joash was an Abiezrite. An angel did sit under an oak in Ophrah that was owned by Joash. Gideon was the son of Joash. Gideon did thresh wheat by the winepress to hide the wheat from the Midianites.

Judges 6:12 The angel did appear to Gideon. The angel did say "The LORD is with thee, thou mighty man of valour." to Gideon. The angel did believe Gideon to be a man of valor.

Judges 6:13 Gideon did say "Oh my Lord, if the LORD be with us, why then is all this befallen us?" to the angel. Gideon did say "and where be all his miracles which our fathers told us of," to the angel. Gideon did say "saying, Did not the LORD bring us up from Egypt?" to the angel. Gideon did say "but now the LORD hath forsaken us, and delivered us into the hands of the Midianites." to the angel. Gideon did question the plight of Israel in the hand of the Midianites.

Judges 6:14 God did look upon Gideon. God did say "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" to Gideon. God did tell Gideon to save Israel.

Judges 6:15 Gideon did say "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." to God. Gideon was from the weakest clan in the "tribe of Manasseh". Gideon did doubt the ability of Gideon to save Israel.

Judges 6:16 God did say "Surely I will be with thee, and thou shalt smite the Midianites as one man." to Gideon. God would aid Gideon to defeat the Midianites.

Judges 6:17 Gideon did say "If now I have found grace in thy sight, then shew me a sign that thou talkest with me." to God. Gideon did seek a sign from God.

Judges 6:18 Gideon did say "Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee." to God. Gideon did desire to prepare an offering to God. Gideon did ask for God to tarry until Gideon did return with the offering. God did say "I will tarry until thou come again." to Gideon. God did agree to wait until the return of Gideon.

Judges 6:19 Gideon did prepare a kid of goat with unleavened cakes of an ephah of flour. Gideon did put the meat in a basket. Gideon did put the broth in a pot. Gideon did present the offering to the angel under the oak.

Judges 6:20 The angel did say "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." to Gideon. The angel did tell Gideon the lay the offerings on the rock. The angel did tell Gideon to extract the broth.

Judges 6:21 The angel was holding a staff by hand. The angel did touch the offering with the end of the staff. A fire did erupt from the rock to consume the offering. The angel did depart Gideon after the offering was consumed by the fire.

Judges 6:22 Gideon did understand the angel to be from God. Gideon did say "Alas, O LORD God! for because I have seen an angel of the LORD face to face."

Judges 6:23 God did say "Peace be unto thee; fear not: thou shalt not die." to Gideon. God did tell Gideon to become free of fear. God did tell Gideon that Gideon would not die.

Judges 6:24 Gideon did build an altar to God in the place of the sign by the oak. Jehovahshalom was the altar in Ophrah of the Abiezrites that was built by Gideon.

Judges 6:25 God did speak to Gideon at night. God did say "Take thy father's young bullock, even the second bullock of seven years old," to Gideon. God did say "and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:" to Gideon. God did tell Gideon to take the second bullock of 7 years that did belong to the father of Gideon. God did tell Gideon to destroy the altar of Baal that did belong to the father of Gideon. God did tell Gideon to destroy the grove beside the altar of Baal that did belong to the father of Gideon.

Judges 6:26 God did say "And build an altar unto the LORD thy God upon the top of this rock, in the ordered place," to Gideon. God did say "and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down." to Gideon. God did tell Gideon to build an altar to God on the rock of Jehovahshalom. God did tell Gideon to offer the bullock as a burnt sacrifice with the wood of the grove that Gideon did destroy.

Judges 6:27 Gideon did gather 10 male servants to perform the commandments from God. Gideon did fear the household and the men of the city. Gideon did construct the altar by night.

Judges 6:28 Gideon did destroy the altar of Baal to build an altar to God for the offering of the second bullock in sight of the men of the city in the morning.

Judges 6:29 The men did say "Who hath done this thing?". The men did learn that Gideon did destroy the altar to Baal to build the altar to God.

Judges 6:30 The men did say "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it." to Joash. The men did want Joash to surrender Gideon for a sentence of death.

Judges 6:31 Joash did say "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning:" to the men. Joash did say "if he be a god, let him plead for himself, because one hath cast down his altar." to the men. Joash did argue that the men should not speak for Baal. Joash did argue that Baal should defend altars to Baal.

Judges 6:32 Gideon was also known as Jerubbaal. Gideon was named Jerubbaal because Gideon did destroy the altar to Baal.

Judges 6:33 The Midianites did encamp in the valley of Jazreel with the Amalekites and the children of the east.

Judges 6:34 The "Spirit of God" did come upon Gideon. Gideon did blow a trumpet. Gideon did summon the family of Abiezer.

Judges 6:35 Gideon did send messengers throughout the "tribe of Manasseh". Gideon did send messengers to the "tribe of Asher". Gideon did send messengers to the "tribe of Zebulun". Gideon did send messengers to the "tribe of Naphtali".

Judges 6:36 Gideon did say "If thou wilt save Israel by mine hand, as thou hast said," to God.

Judges 6:37 Gideon did say "Behold, I will put a fleece of wool in the floor;" to God. Gideon did say "and if the dew be on the fleece only, and it be dry upon all the earth beside," to God. Gideon did say "then shall I know that thou wilt save Israel by mine hand, as thou hast said." to God. Gideon did want God to send a sign of comfort to Gideon. Gideon did want God to send dew to the fleece on a dry ground as a sign from God.

Judges 6:38 Gideon did find dew in the fleece on a dry ground in the morning.

Judges 6:39 Gideon did say "Let not thine anger be hot against me, and I will speak but this once:". Gideon did say "let me prove, I pray thee, but this once with the fleece;". Gideon did say "let it now be dry only upon the fleece, and upon all the ground let there be dew.". Gideon did want God to send dew to the ground with a dry fleece as a sign from God.

Judges 6:40 Gideon did find dew on the ground with a dry fleece in the morning.



Judges 7:1 Gideon did encamp with the people beside the well of Harod. The Midianites were on the north of Gideon by the hill of Moreh in the valley.

Judges 7:2 God did say "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me," to Gideon. God did say "saying, Mine own hand hath saved me." to Gideon. God did tell Gideon that Gideon did bring too many people.

Judges 7:3 God did say "Now therefore go to, proclaim in the ears of the people," to Gideon. God did say "saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead." to Gideon. God did tell Gideon to allow the fearful to depart from "mount Gilead". The fearful did number 22000 people. The fearful did depart from "mount Gilead". Gideon did keep 10000 people of valor.

Judges 7:4 God did say "The people are yet too many; bring them down unto the water, and I will try them for thee there:" to Gideon. God did say "and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee;" to Gideon. God did say "and of whomsoever I say unto thee, This shall not go with thee, the same shall not go." to Gideon. God did tell Gideon that Gideon did retain too many people. God did tell Gideon to lead the people to water.

Judges 7:5 Gideon did lead the people to water. God did say "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself;" to Gideon. God did say "likewise every one that boweth down upon his knees to drink." to Gideon. God did tell Gideon to separate the people that did lap of the water with hand to mouth. God did tell Gideon to separate the people that did drink of the water on their knees.

Judges 7:6 Gideon did count 300 men that did lap of the water with hand to mouth.

Judges 7:7 God did say "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand:" to Gideon. God did say "and let all the other people go every man unto his place." to Gideon. God would deliver the Midianites into the hand of Gideon using the 300 men. God did tell Gideon to release the rest.

Judges 7:8 The people were dismissed by Gideon. Gideon did retain 300 men. The Midianites were in the valley.

Judges 7:9 God did say "Arise, get thee down unto the host; for I have delivered it into thine hand." to Gideon at night. God did tell Gideon to attack the Midianites at night.

Judges 7:10 God did say "But if thou fear to go down, go thou with Phurah thy servant down to the host:" to Gideon. Phurah was a servant of Gideon. If Gideon did fear to attack the Midianites then Gideon should go to the camp of the Midianites with Phurah.

Judges 7:11 God did say "And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host." to Gideon. Gideon should listen to the Midianites. Gideon did approach the Midianites with Phurah.

Judges 7:12 The enemy was numerous as the sand by the sea.

Judges 7:13 Gideon did witness the telling of a dream by a men in the camp of the enemy. The man did say "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian," to a fellow. The man did say "and came unto a tent, and smote it that it fell, and

overturned it, that the tent lay along." to a fellow. The man did dream of a cake that did tumble into the camp of the Midianites to destroy a tent.

Judges 7:14 The fellow did say "This is nothing else save the sword of Gideon the son of Joash, a man of Israel:" to the man. The fellow did say "for into his hand hath God delivered Midian, and all the host." to the man. The fellow did believe the dream to be an omen of defeat for the Midianites.

Judges 7:15 Gideon did worship after hearing the dream. Gideon did return to the 300 men. Gideon did say "Arise; for the LORD hath delivered into your hand the host of Midian.". Gideon did raise the men for battle.

Judges 7:16 Gideon did divide the 300 men into 3 companies with a trumpet in the hand of every man with lamps within pitchers.

Judges 7:17 Gideon did say "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.".

Judges 7:18 Gideon did say "When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp,.". Gideon did say "and say, The sword of the LORD, and of Gideon.". Gideon did instruct the men to blow the trumpets on command around the camp of the Midianites.

Judges 7:19 Gideon did lead 100 men to the Midianites in the beginning of the middle watch. The trumpets were blown. The pitchers were broken.

Judges 7:20 The trumpets were blown by the 3 companies. The pitchers were broken by the 3 companies. The lamps were held in the left hand. The trumpets were held in the right hand. The companies did say "The sword of the LORD, and of Gideon.".

Judges 7:21 The companies did surround the Midianites. The Midianites did flee in fear.

Judges 7:22 The Midianites did attack other Midianiteas at the sound of the trumpets. The Midianites did flee to Bethshittah in Zererath. The Midianites did flee to the border of Abelmeholah to Tabbath.

Judges 7:23 The Israelites were called from Naphtali and from Asher and from Manasseh to pursue the Midianites.

Judges 7:24 Gideon did send messengers throughout all of "mount Ephraim". The messengers did say "come down against the Midianites, and take before them the waters unto Bethbarah and Jordan". The "tribe of Ehpraim" did take the waters to Bethbarah and to Jordan.

Judges 7:25 The "tribe of Ehpraim" did capture the 2 princes of the Midianites. Oreb was a prince of the Midianites. Zeeb was a prince of the Midianites. Oreb was killed on the rock of

Oreb. Zeeb was killed at the winepress of Zeeb. The "tribe of Ephraim" did bring the heads of Oreb and of Zeeb to Gideon.



Judges 8:1 The "tribe of Ephraim" did say "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?" to Gideon. The "tribe of Ephraim" did chide with Gideon sharply. The "tribe of Ephraim" did want to assist in the fight against the Midianites.

Judges 8:2 Gideon did say "What have I done now in comparison of you?" to the "tribe of Ephraim". Gideon did say "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" to the "tribe of Ephraim".

Judges 8:3 Gideon did say "God hath delivered into your hands the princes of Midian, Oreb and Zeeb:" to the "tribe of Ephraim". Gideon did say "and what was I able to do in comparison of you?" to the "tribe of Ephraim". Gideon did remind the "tribe of Ephraim" that God did deliver the princes of Midian to the hand of the "tribe of Ephraim". The "tribe of Ephraim" did abate their anger.

Judges 8:4 Gideon did cross the "Jordan River" with the 300 men in pursuit of the enemy. The men were exhausted.

Judges 8:5 Gideon did approach the men of Succoth. Gideon did say "Give, I pray you, loaves of bread unto the people that follow me;" to the men of Succoth. Gideon did say "for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian." to the men of Succoth. Zebah was a king of Midian. Zalmunna was a king of Midian. Gideon did pursue Zebah and Zalmunna. Gideon did ask for provisions from the men of Succoth.

Judges 8:6 Gideon was addressed by the princes of Succoth. The princes did say "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" to Gideon. The princes were hesitant to give bread to the men with Gideon.

Judges 8:7 Gideon did say "Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand," to the princes of Succoth. Gideon did say "then I will tear your flesh with the thorns of the wilderness and with briers." to the princes of Succoth. Gideon did promise pain from thorns and from briers to the princes of Succoth after the destruction of the Midianites.

Judges 8:8 Gideon did go to Penuel. Gideon did request provisions from Penuel. Penuel did deny the provisions to Gideon.

Judges 8:9 Gideon did say "When I come again in peace, I will break down this tower." to the men of Penuel. Gideon did promise the destruction of the tower of Penuel.

Judges 8:10 Zebah was in Karkor with Zalmunna and with 15000 men from the "children of the east". The "children of the east" did lose 120000 warriors.

Judges 8:11 Gideon did travel along the way of the nomads on the east of Nobah and of Jogbehah to surprise the enemy.

Judges 8:12 Zebah did flee the battle with Zalmunna. Gideon did pursue the kings. Gideon did capture Zebah and Zalmunna. The enemy was left in disarray.

Judges 8:13 Gideon did return from battle before dawn.

Judges 8:14 Gideon did catch a young man from Succoth. Gideon did question the young man about the princes of Succoth. The man did describe the names of 77 men of Succoth to Gideon.

Judges 8:15 Gideon did return to the men of Succoth. Gideon did say "Behold Zebah and Zalmunna, with whom ye did upbraid me," to the men of Succoth. Gideon did say "saying, Are the hands of Zebah and Zalmunna now in thine hand," to the men of Succoth. Gideon did say "that we should give bread unto thy men that are weary?" to the men of Succoth. Gideon did declare the deaths of the kings of Midian to the men of Succoth.

Judges 8:16 Gideon did bring the pain of thorns and of briers to the men of Succoth.

Judges 8:17 Gideon did destroy the tower of Penuel. Gideon did slay the men of the city of Penuel.

Judges 8:18 Gideon did pose a question to Zebah and to Zalmunna. Gideon did say "What manner of men were they whom ye slew at Tabor?" to the kings. The kings did say "As thou art, so were they; each one resembled the children of a king." to Gideon. Gideon did ask the kings about the victims of their aggression at Tabor.

Judges 8:19 Gideon did say "They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you." to the kings. Gideon did inform the kings that the victims were brethren to Gideon.

Judges 8:20 Jether was the firstborn of Gideon. Jether was a son of Gideon. Gideon did say "Up, and slay them" to Jether. Jether did not move to kill the kings because Jether was young and inexperienced.

Judges 8:21 The kings did say "Rise thou, and fall upon us: for as the man is, so is his strength." to Gideon. The kings did demand to die at the hands of Gideon. Gideon did kill Zebah and Zalmunna. Gideon did take the ornaments from the necks of the camels of the kings of Midian.

Judges 8:22 Gideon was addressed by the 300 men. The men did say "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian." to Gideon. The men did desire to be ruled by the posterity of Gideon.

Judges 8:23 Gideon did say "I will not rule over you, neither shall my son rule over you: the LORD shall rule over you." to the men. Gideon would not rule the men. Gideon did tell the men that God would rule the men.

Judges 8:24 Gideon did say "I would desire a request of you, that ye would give me every man the earrings of his prey.". The men did have golden earrings. The men were Ishmaelites. Gideon did request a earring from the spoils of each of the 300 men.

Judges 8:25 The men did say "We will willingly give them." to Gideon. The men did agree to give the earrings to Gideon. The man did spread a garment to set the earrings on.

Judges 8:26 The earrings did measure 1700 shekels of gold in addition to the spoils from the kings of Midian.

Judges 8:27 Gideon did make an ephod from the gold to place in the city of Ophrah. Israel did begin to worship the ephod as an idol of a false deity. The ephod did become a snare to Gideon and to the family of Gideon.

Judges 8:28 Midian was subdued by the "children of Israel". The country was at peace for 40 years in the days of Gideon.

Judges 8:29 Jerubbaal did return to his home.

Judges 8:30 Gideon did have many wives. Gideon did have 70 sons.

Judges 8:31 Gideon did have a son by a concubine in Shechem. Abimelech was the son of Gideon. Abimelech was the son of the concubine of Gideon in Shechem.

Judges 8:32 Gideon did die of old age. Gideon was buried in the sepulchre of Joash in Ophrah of the Abiezrites.

Judges 8:33 Israel did turn to evil after the death of Gideon. Israel did begin to worship Baal. Israel did establish a covenant with Baal.

Judges 8:34 The "children of Israel" did not remember their God that did deliver Israel from the hands of their enemies.

Judges 8:35 The "children of Israel" did not show kindness to the family of Jerubbaal. The "children of Israel" did forsake the house of Gideon after the goodness that Gideon did bring to Israel.



Judges 9:1 Abimelech did meet with his brethren of his mother in Shechem. Abimelech did speak with the family on the side of his mother.

Judges 9:2 Abimelech did say "Speak, I pray you, in the ears of all the men of Shechem,". Abimelech did say "Whether is better for you, either that all the sons of Jerubbaal,". Abimelech did say "which are threescore and ten persons, reign over you, or that one reign over you?". Abimelech did say "remember also that I am your bone and your flesh.". Abimelech did suggest that the men of Shechem could select a single ruler.

Judges 9:3 The "men of Shechem" were men in Shechem. The brethren did speak with the "men of Shechem". The brethren did say "He is our brother." to the "men of Shechem". Abimelech was selected as the ruler.

Judges 9:4 Abimelech was given 70 pieces of silver from the house of Baalberith. Abimelech did hire vain people to follow Abimelech.

Judges 9:5 Abimelech did slay 70 brothers on 1 stone in the house of Gideon in Ophrah. Jotham was the youngest son of Jerubbaal. Jotham did hide from Abimelech.

Judges 9:6 Abimelech was made king in the plain of the pillar in Shechem by the "men of Shechem" and by the house of Millo.

Judges 9:7 Jotham was told that Abimelech was made a king. Jotham did go to stand on the top of mount Gerizim. Jotham did address the "men of Shechem". Jotham did say "Hearken unto me, ye men of Shechem, that God may hearken unto you." to the men of Shechem.

Judges 9:8 Jotham did say "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us." to the men of Shechem. Jotham did begin a parable of trees to explain the actions that did lead to the reigning of Abimelech as king.

Judges 9:9 Jotham did say "But the olive tree said unto them, Should I leave my fatness," to the men of Shechem. Jotham did say "wherewith by me they honour God and man, and go to be promoted over the trees?" to the men of Shechem.

Judges 9:10 Jotham did say "And the trees said to the fig tree, Come thou, and reign over us." to the men of Shechem.

Judges 9:11 Jotham did say "But the fig tree said unto them, Should I forsake my sweetness," to the men of Shechem. Jotham did say "and my good fruit, and go to be promoted over the trees?" to the men of Shechem.

Judges 9:12 Jotham did say "Then said the trees unto the vine, Come thou, and reign over us." to the men of Shechem.

Judges 9:13 Jotham did say "And the vine said unto them, Should I leave my wine, which cheereth God and man," to the men of Shechem. Jotham did say "and go to be promoted over the trees?" to the men of Shechem.

Judges 9:14 Jotham did say "Then said all the trees unto the bramble, Come thou, and reign over us." to the men of Shechem.

Judges 9:15 Jotham did say "And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow:" to the men of Shechem. Jotham did say "and if not, let fire come out of the bramble, and devour the cedars of Lebanon." to the men of Shechem.

Judges 9:16 Jotham did say "Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king," to the men of Shechem. Jotham did say "and if ye have dealt well with Jerubbaal and his house," to the men of Shechem. Jotham did say "and have done unto him according to the deserving of his hands;" to the men of Shechem.

Judges 9:17 Jotham did say "For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:" to the men of Shechem.

Judges 9:18 Jotham did say "And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons," to the men of Shechem. Jotham did say "upon one stone, and have made Abimelech, the son of his maidservant," to the men of Shechem. Jotham did say "king over the men of Shechem, because he is your brother" to the men of Shechem.

Judges 9:19 Jotham did say "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day," to the men of Shechem. Jotham did say "then rejoice ye in Abimelech, and let him also rejoice in you:" to the men of Shechem.

Judges 9:20 Jotham did say "But if not, let fire come out from Abimelech, and devour the men of Shechem," to the men of Shechem. Jotham did say "and the house of Millo; and let fire come out from the men of Shechem," to the men of Shechem. Jotham did say "and from the house of Millo, and devour Abimelech." to the men of Shechem. If evil did result from the establishment of Abimelech as king then Jotham did curse Abimelech and the men of Shechem with death by fire.

Judges 9:21 Jotham did flee to dwell in Beer.

Judges 9:22 Abimelech did reign over Israel for 3 years.

Judges 9:23 God did send an evil spirit between Abimelech and the men of Shechem. Abimelech was betrayed by the men of Shechem.

Judges 9:24 God did send the evil spirit because of the evil of the murder of the brethren of Jotham.

Judges 9:25 The "men of Shechem" did send brutes in wait for Abimelech in the top of the mountains. The brutes did rob everyone along the paths by the brutes. Abimelech was told about the brutes.

Judges 9:26 Gaal was the son of Ebed. Gaal did bring his brethren to Shechem. The "men of Shechem" did trust in Gaal.

Judges 9:27 Gaal did make wine with his brethren. Gaal did hold a festival in the house of his false deity. Gaal did curse Abimelech.

Judges 9:28 Gaal did say "Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer?". Gaal did say "serve the men of Hamor the father of Shechem: for why should we serve him?". Gaal did not respect Abimelech. Gaal did not want to serve Abimelech. Gaal did support the descendents of Hamor. Hamor was the father of Shechem. Zebul was an officer of Abimelech.

Judges 9:29 Gaal did say "And would to God this people were under my hand! then would I remove Abimelech". Gaal did say "And he said to Abimelech, Increase thine army, and come out.". Gaal would challenge the rule of Abimelech.

Judges 9:30 Zebul was the ruler of the city. Zebul was angered at the words of Gaal.

Judges 9:31 Zebul did send messengers to warn Abimelech in secret. Zebul did say "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee." to Abimelech. Zebul did tell Abimelech that Gaal did fortify the city against Abimelech.

Judges 9:32 Zebul did say "Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:" to Abimelech. Zebul did tell Abimelech to raise an army to attack the city by night. The army should lie in wait in the field.

Judges 9:33 Zebul did say "And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city:" to Abimelech. Zebul did say "and, behold, when he and the people that is with him come out against thee," to Abimelech. Zebul did say "then mayest thou do to them as thou shalt find occasion." to Abimelech. Zebul did tell Abimelech to attack the city in the morning.

Judges 9:34 Abimelech did prepare an army of 4 companies at night to wait until dawn.

Judges 9:35 Gaal did stand in the entering of the gate of the city. Abimelech did reveal himself and the 4 companies.

Judges 9:36 Gaal saw the army. Gaal did say "Behold, there come people down from the top of the mountains." to Zebul. Zebul did say "Thou seest the shadow of the mountains as if they were men." to Gaal. Gaal did remark to Zebul about the approach of people. Zebul did insinuate that Gaal did see shadows.

Judges 9:37 Gaal did say "See there come people down by the middle of the land, and another company come along by the plain of Meonenim." to Zebul. Gaal did see people approach from the middle of the land and from the plain of Meonenim.

Judges 9:38 Zebul did say "Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him?" to Gaal. Zebul did say "is not this the people that thou hast despised? go out, I pray now, and fight with them." to Gaal. Zebul did remind Gaal about the boasting of Gaal. Zebul did challenge Gaal to fight Abimelech.

Judges 9:39 Gaal did go to fight with Abimelech.

Judges 9:40 Abimelech did chase Gaal. Gaal did flee before Abimelech. Gaal did attempt to flee into the city of Shechem.

Judges 9:41 Abimelech did dwell at Arumah. Zebul did expel Gaal and his brethren from Shechem.

Judges 9:42 The "men of Shechem" did enter the field of battle on the following morning. Abimelech was told of the approach of the "men of Shechem".

Judges 9:43 Abimelech did divide his army into 3 companies to wait in the field for the "men of Shechem". Abimelech did rise to smite the "men of Shechem".

Judges 9:44 Abimelech did rush with 1 company to the entering of the gate of the city. The "men of Shechem" were slayed in the field by the 2 companies of Abimelech.

Judges 9:45 Abimelech did fight against the city all day. Abimelech did take the city. Abimelech did slay the people within the city. Abimelech did sow the destroyed city with salt.

Judges 9:46 The battle was conveyed to the men of the tower of Shechem. Berith was a false deity. The men did enter the hold of the house of Berith.

Judges 9:47 Abimelech was told that the men of the tower of Shechem did gather.

Judges 9:48 Abimelech did go to "mount Zalmon" with his army. Abimelech did cut down a bough from the trees with an axe. Abimelech did raise the wood to his shoulders. Abimelech did say "What ye have seen me do, make haste, and do as I have done." to the army. Abimelech did instruct the army to repeat his actions.

Judges 9:49 The army did cut down the boughs. The army did put the wood on the hold of the house of Berith. Abimelech did ignite the wood to burn the hold of the house of Berith. Abimelech did kill 1000 men and women in the fire of the hold of the house of Berith.

Judges 9:50 Abimelech did go to Thebez. Thebez was a city. Abimelech did assault Thebez to conquer the city and the inhabitants of Thebez.

Judges 9:51 Thebez did have a strong tower within the city. The inhabitants did seek refuge in the tower in the city. The inhabitants did ascend the tower to the top.

Judges 9:52 Abimelech did assault the tower. Abimelech did intend to burn the door of the tower.

Judges 9:53 A woman cast a piece of millstone from the top of the tower. The millstone did fall to break the skull of Abimelech.

Judges 9:54 An armourbearer is a person that will carry the armor of battle for another. Abimelech did call to his armourbearer. Abimelech did say "Draw thy sword, and slay me, that men say not of me, A women slew him" to the armourbearer. Abimelech did not want to die at the hand of a woman. The armourbearer did gore Abimelech with a sword to kill Abimelech.

Judges 9:55 Israel did depart the service of Abimelech upon the death of Abimelech.

Judges 9:56 God did render justice to Abimelech for the murder of the posterity of Gideon.

Judges 9:57 God did render the evil of the "men of Shechem" upon their heads. The "men of Shechem" did suffer the curse of Jotham.



Judges 10:1 Tola was the son of Puah. Puah was the son of Dodo. Tola did arise to defend Israel after Abimelech. Tola did dwell n Shamir in "mount Ephraim".

Judges 10:2 Tola did judge for Israel for 23 years until death. Tola was buried in Shamir.

Judges 10:3 Jair did arise to defend Israel after Tola. Jair did judge for Israel for 22 years until death. Jair was from Gilead.

Judges 10:4 Jair did have 30 sons with 30 ass colts and with 30 cities in Gilead. Havothjair were the 30 cities of the sons of Jair in Gilead.

Judges 10:5 Jair did die. Jair was buried in Camon.

Judges 10:6 The "children of Israel" did evil again in the sight God after Jair. The "children of Israel" did serve Baalim and Ashtaroth after Jair. The "children of Israel" did serve the false deities of Syria after Jair. The "children of Israel" did serve the false deities of Zidon after Jair. The "children of Israel" did serve the false deities of Moab after Jair. The "children of Israel" did serve the false deities of the children of Ammon after Jair. The "children of Israel" did serve the false deities of the Philistines after Jair. The "children of Israel" did not serve God after Jair.

Judges 10:7 God was angry with the "children of Israel". God did sell Israel into the hands of the Philistines. God did sell Israel into the hands of the children of Ammon.

Judges 10:8 The "children of Israel" were oppressed for 18 years in the land of the Amorites in Gilead.

Judges 10:9 The "children of Ammon" did cross the "Jordan River" to fight against the tribes of Judah and of Benjamin and of Ephraim. Israel was distressed.

Judges 10:10 The "children of Israel" did cry to God. The "children of Israel" did say "We have sinned against thee, both because we have forsaken our God, and also served Baalim." to God.

Judges 10:11 God did say "Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?" to Israel. God did remind the "children of Israel" of the mercy of God.

Judges 10:12 God did say "The Zidonians also, and the Amalekites, and the Maonites, did oppress you;" to Israel. God did say "and ye cried to me, and I delivered you out of their hand." to Israel.

Judges 10:13 God did say "Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more." to Israel. God would not aid Israel again after Israel did forsake God.

Judges 10:14 God did say "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.". God did tell Israel to beg the false deities for assistance.

Judges 10:15 The "children of Israel" did say "We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day." to God. If God would save Israel then Israel should accept the punishments according to the will of God.

Judges 10:16 Israel did reject the false deities to serve God. God did grieve for the misery of Israel.

Judges 10:17 The "children of Ammon" did gather and encamped in Gilead. The "children of Israel" did gather and encamped in Mizpeh.

Judges 10:18 The camps were observed by the leaders of the people of Gilead. The leaders did say "What man is he that will begin to fight against the children of Ammon?". The leaders did say "he shall be head over all the inhabitants of Gilead.". The leaders did wonder about the identity of the leader of the army against the "children of Ammon".



Judges 11:1 A Gileadite was a person from the land of Gilead. Jephthah was a Gileadite. Jephthah was a mighty man of valor. Jephthah was the son of a harlot. Jephthah was the son of Gilead.

Judges 11:2 Gilead did have sons with the wife of Gilead. The sons did reject Jephthah because Jephthah was the son of a harlot. The sons did say "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." to Jephthah.

Judges 11:3 Jephthah did flee from his brethren to the land of Tob. Jephthah did collect vain men as followers in Tob.

Judges 11:4 The "children of Ammon" did go to war against Israel.

Judges 11:5 The "elders of Gilead" were the leaders of Gilead. The "elders of Gilead" did fetch Jephthah from the land of Tob after the "children of Ammon" did start a war against Israel.

Judges 11:6 The "elders of Gilead" did say "Come, and be our captain, that we may fight with the children of Ammon.". The "elders of Gilead" did want Jephthah to lead the fight against the "children of Ammon".

Judges 11:7 Jephthah did say "Did not ye hate me, and expel me out of my father's house?" to the "elders of Gilead". Jephthah did say "and why are ye come unto me now when ye are in distress?" to the "elders of Gilead". Jephthah did remember the disrespect that the elders did show Jephthah.

Judges 11:8 The "elders of Gilead" did say "Therefore we turn again to thee now, that thou mayest go with us," to Jephthah. The "elders of Gilead" did say "and fight against the children of Ammon, and be our head over all the inhabitants of Gilead." to Jephthah. The "elders of Gilead" did promise to Jephthah the mantle of leadership.

Judges 11:9 Jephthah did say "If ye bring me home again to fight against the children of Ammon," to the "elders of Gilead". Jephthah did say "and the LORD deliver them before me, shall I be your head?" to the "elders of Gilead".

Judges 11:10 The "elders of Gilead" did say "The LORD be witness between us, if we do not so according to thy words." to Jephthah. The "elders of Gilead" did ensure that Jephthah would receive the mantle of leadership.

Judges 11:11 Jephthah did go with the elders of Gilead. Jephthah was made the captain over the people of Gilead. Jephthah did utter all his words before God in Mizpeh.

Judges 11:12 Jephthah did send messengers to the king of the "children of Ammon". The messengers did say "What hast thou to do with me, that thou art come against me to fight in my land?" to the king of the "children of Ammon". The messengers did inquire about the motives of the king of the "children of Ammon".

Judges 11:13 The king did say "Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan:" to the messengers. The king did say "now therefore restore those lands again peaceably." to the messengers. The king was displeased with the loss of land to Israel.

Judges 11:14 Jephthah did send messengers to the king of the children of Ammon again.

Judges 11:15 The messengers did say "Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:" to the king of the "children of Ammon". The messengers did tell the story of the journeys of Israel through the land of Moab.

Judges 11:16 The messengers did say "But when Israel came up from Egypt," to the king of the "children of Ammon". The messengers did say "and walked through the wilderness unto the Red sea, and came to Kadesh," to the king of the "children of Ammon".

Judges 11:17 The messengers did say "Then Israel sent messengers unto the king of Edom," to the king of the "children of Ammon". The messengers did say "saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto." to the king of the "children of Ammon". The messengers did say "And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh." to the king of the "children of Ammon".

Judges 11:18 The messengers did say "Then they went along through the wilderness, and compassed the land of Edom," to the king of the "children of Ammon". The messengers did say "and the land of Moab, and came by the east side of the land of Moab," to the king of the "children of Ammon". The messengers did say "and pitched on the other side of Arnon," to the king of the "children of Ammon". The messengers did say "but came not within the border of Moab: for Arnon was the border of Moab." to the king of the "children of Ammon".

Judges 11:19 The messengers did say "And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon;" to the king of the "children of Ammon". The messengers did say "and Israel said unto him, Let us pass, we pray thee, through thy land into my place." to the king of the "children of Ammon".

Judges 11:20 The messengers did say "But Sihon trusted not Israel to pass through his coast:" to the king of the "children of Ammon". The messengers did say "but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel." to the king of the "children of Ammon".

Judges 11:21 The messengers did say "And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them:" to the king of the "children of Ammon". The messengers did say "so Israel possessed all the land of the Amorites, the inhabitants of that country." to the king of the "children of Ammon". The messengers did tell the king that God did deliver the land of the Amorites to Israel.

Judges 11:22 The messengers did say "And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok," to the king of the "children of Ammon". The messengers did say "and from the wilderness even unto Jordan." to the king of the "children of Ammon".

Judges 11:23 The messengers did say "So now the LORD God of Israel hath dispossessed the Amorites" to the king of the "children of Ammon". The messengers did say "from before his people Israel, and shouldest thou possess it?" to the king of the "children of Ammon".

Judges 11:24 The messengers did say "Wilt not thou possess that which Chemosh thy god giveth thee to possess?" to the king of the "children of Ammon". The messengers did say "So whomsoever the LORD our God shall drive out from before us, them will we possess." to the king of the "children of Ammon". The messengers did tell the king of Ammon to possess the land of Chemosh.

Judges 11:25 The messengers did say "And now art thou any thing better than Balak the son of Zippor, king of Moab?" to the king of the "children of Ammon". The messengers did say "did he ever strive against Israel, or did he ever fight against them," to the king of the "children of Ammon".

Judges 11:26 The messengers did say "While Israel dwelt in Heshbon and her towns, and in Aroer and her towns," to the king of the "children of Ammon". The messengers did say "and in all the cities that be along by the coasts of Arnon, three hundred years?" to the king of the "children of Ammon". The messengers did say "why therefore did ye not recover them within that time?" to the king of the "children of Ammon". The messengers did ask the king about the hesitance of the king to reclaim the cities along the coasts after 300 years.

Judges 11:27 The messengers did say "Wherefore I have not sinned against thee, but thou doest me wrong to war against me:" to the king of the "children of Ammon". The messengers did say "the LORD the Judge be judge this day between the children of Israel and the children of Ammon." to the king of the "children of Ammon". The messengers did profess the innocence of Israel with regard to the "children of Ammon".

Judges 11:28 The king did not hearken to the words of the messengers from Jephthah.

Judges 11:29 The "Spirit of God" did come to Jephthah. Jephthah did proceed to pass over Gilead and over Manasseh. Jephthah did pass over Mizpeh of Gilead to the "children of Gilead".

Judges 11:30 Jephthah did make a vow to God. Jephthah did say "If thou shalt without fail deliver the children of Ammon into mine hands," to God.

Judges 11:31 Jephthah did say "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me," to God. Jephthah did say "when I return in peace from the children of Ammon, shall surely be the LORD's," to God. Jephthah did say "and I will offer it up for a burnt offering." to God. Jephthah did vow to God to offer as a "burnt offering" whatever that did emerge from the doors of the home of Jephthah after the battle.

Judges 11:32 Jephthah did engage the "children of Ammon" in battle. God did deliver the "children of Ammon" into the hands of Jephthah.

Judges 11:33 Jephthah did destroy 20 cities from Aroer to Minnith to the plain of the vineyards. The "children of Ammon" were subdued by the "children of Israel".

Judges 11:34 Jephthah did return home to the house of Jephthah. Jephthah did have 1 child. Jephthah did have 1 daughter. The "daughter of Jephthah" did emerge with timbrels and with dance from the doors of the house of Jephthah.

Judges 11:35 Jephthah did rend his clothing at the sight of his daughter. Jephthah did say "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me:". Jephthah did say "for I have opened my mouth unto the LORD, and I cannot go back.". Jephthah did remember his vow to God.

Judges 11:36 The "daughter of Jephthah" did say "My father, if thou hast opened thy mouth unto the LORD," to Jephthah. The "daughter of Jephthah" did say "do to me according to that which hath proceeded out of thy mouth;" to Jephthah. The "daughter of Jephthah" did say "forasmuch as the LORD hath taken vengeance for thee of thine enemies," to Jephthah. The "daughter of Jephthah" did say "even of the children of Ammon." to Jephthah. The "daughter of Jephthah" did want Jephthah to honor his vow to God.

Judges 11:37 The "daughter of Jephthah" did say "Let this thing be done for me:" to Jephthah. The "daughter of Jephthah" did say "let me alone two months, that I may go up and down upon the mountains," to Jephthah. The "daughter of Jephthah" did say "and bewail my virginity, I and my fellows." to Jephthah. The "daughter of Jephthah" did want to mourn in the mountains with friends for 2 months to bewail her virginity.

Judges 11:38 Jephthah did say "Go". Jephthah did send his daughter to the mountains with companions to bewail her virginity for 2 months.

Judges 11:39 The "daughter of Jephthah" did return as a virgin to Jephthah after 2 months. Jephthah did keep his vow to God.

Judges 11:40 Israel did establish a custom for the daughters of Israel to lament the "daughter of Jephthah" for 4 days in a year.



Judges 12:1 The "tribe of Ephraim" did gather together to approach Jephthah. The "tribe of Ephraim" did say "Wherefore passedst thou over to fight against the children of Ammon," to Jephthah. The "tribe of Ephraim" did say "and didst not call us to go with thee? we will burn thine house upon thee with fire." to Jephthah. The "tribe of Ephraim" did want to join Jephthah

in the fight against the "children of Ammon". The "tribe of Ephraim" did threaten to burn the house of Jephthah.

Judges 12:2 Jephthah did say "I and my people were at great strife with the children of Ammon;" to the "tribe of Ephraim". Jephthah did say "and when I called you, ye delivered me not out of their hands." to the "tribe of Ephraim". The "tribe of Ephraim" did not respond to the call for aid from Jephthah.

Judges 12:3 Jephthah did say "And when I saw that ye delivered me not, I put my life in my hands," to the "tribe of Ephraim". Jephthah did say "and passed over against the children of Ammon, and the LORD delivered them into my hand:" to the "tribe of Ephraim". Jephthah did say "wherefore then are ye come up unto me this day, to fight against me?" to the "tribe of Ephraim". Jephthah did fight the "children of Ammon" without assistance. God did deliver the "children of Ammon" to the hand of Jephthah. Jephthah did not want war with the "tribe of Ephraim".

Judges 12:4 Jephthah did gather all of the men of Gilead to fight with the "tribe of Ephraim". The "tribe of Ephraim" did say "Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.". The "tribe of Ephraim" did believe that the men of Gilead were fugitives. Jephthah did conquer the "tribe of Ephraim".

Judges 12:5 A Gileadite is a person from Gilead. An Ephramite is a person from the "tribe of Ephraim". The Gileadites did take the passages of Jordan from the Ephraimites. The battle did leave few survivors to escape death. The Gileadites did test the survivors that did desire to escape.

Judges 12:6 The Gileadites did force the survivors that did desire to escape to say the word of Shibboleth. If the survivor did say Sibboleth then the Gileadites did slay the survivors at the passages of the Jordan River. The Gileadites did kill 42000 Ephramites.

Judges 12:7 Jephthah did serve as a judge in Israel for 6 years. Jephthah did die after serving as a judge. Jephthah was buried in a city in Gilead.

Judges 12:8 Ibzan was from Bethlehem. Ibzan did judge Israel after the death of Jephthah.

Judges 12:9 Ibzan did have 30 sons and 30 daughters. Ibzan did have 60 children. Ibzan did send his sons abroad to marry women from abroad. Ibzan did serve as a judge of Israel for 7 years.

Judges 12:10 Ibzan did die after serving as a judge. Ibzan was buried in a city in Bethlehem.

Judges 12:11 A Zebulonite is a person from Zebulun. Elon was a Zebulonite. Elon did judge Israel after the death of Ibzan. Elon did serve as a judge of Israel for 10 years.

Judges 12:12 Elon did die after serving as a judge. Elon was buried in Aijalon in the country of Zebulun.

Judges 12:13 Abdon did judge Israel after the death of Elon. Abdon was a Pirathonite.

Judges 12:14 Abdon did have 40 sons and 30 nephews that did ride on 70 colts. Abdon did serve as a judge of Israel for 8 years.

Judges 12:15 Abdon did die after serving as a judge. Abdon was buried in Pirathon in the land of Ephraim in the mount of the Amalekites.



Judges 13:1 The "children of Israel" did evil again in the sight of God. God did deliver Israel into the hand of the Philistines for 40 years.

Judges 13:2 Manoah was a man from Zorah. Manoah was from the family of the Danites. Manoah did have a wife. The wife was barren.

Judges 13:3 An angel did appear to the wife. The angel did say "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son." to the wife of Manoah. The angel did tell the wife of Manoah that the wife would conceive to bear a son.

Judges 13:4 The angel did say "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:" to the wife of Manoah. The angel did tell the wife of Manoah that to avoid the consumption of the unclean and to avoid strong drink.

Judges 13:5 The angel did say "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head:" to the wife of Manoah. The angel did say "for the child shall be a Nazarite unto God from the womb:" to the wife of Manoah. The angel did say "and he shall begin to deliver Israel out of the hand of the Philistines." to the wife of Manoah. The angel did tell the wife of Manoah that the hair of the child should not be cut. The angel did tell the wife of Manoah that the child would grow to deliver Israel from the hand of the Philistines. The angel did tell the wife of Manoah that the child would be a Nazarite to God from birth until death.

Judges 13:6 The wife did say "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible:" to Manoah. The wife did say "but I asked him not whence he was, neither told he me his name:" to Manoah. The wife did tell Manoah of the visit from the angel.

Judges 13:7 The wife did say "But he said unto me, Behold, thou shalt conceive, and bear a son;". The wife did say "and now drink no wine nor strong drink, neither eat any unclean thing:". The wife did say "for the child shall be a Nazarite to God from the womb to the day of his death.". The wife did reiterate the directions as spoken by the angel.

Judges 13:8 Manoah did plead to God. Manoah did say "O my Lord, let the man of God which thou didst send come again unto us," to God. Manoah did say "and teach us what we shall do

unto the child that shall be born." to God. Manoah did seek guidance from the angel for the raising of the child.

Judges 13:9 God did hear the pleas of Manoah. God did send the angel of God to the wife of Manoah in a field.

Judges 13:10 The wife ran to Manoah to tell Manoah of the appearance of the angel in the field. The wife did say "Behold, the man hath appeared unto me, that came unto me the other day." to Manoah.

Judges 13:11 Manoah did go with his wife to speak to the angel in the form of a man in the field. Manoah did say "Art thou the man that spakest unto the woman?" to the angel. The angel did say "I am.". Manoah did confirm that the man was the angel.

Judges 13:12 Manoah did say "Now let thy words come to pass. How shall we order the child, and how shall we do unto him?" to the angel. Manoah did ask for guidance from the angel.

Judges 13:13 The angel did say "Of all that I said unto the woman let her beware." to Manoah. The angel did repeat the instructions as given to the wife of Manoah.

Judges 13:14 The angel did say "She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing:" to Manoah. The angel did say "all that I commanded her let her observe." to Manoah.

Judges 13:15 Manoah did say "I pray thee, let us detain thee, until we shall have made ready a kid for thee." to the angel. Manoah did want the angel to remain until a kid of goats was prepared for the angel.

Judges 13:16 The angel did say "Though thou detain me, I will not eat of thy bread:" to Manoah. The angel would not eat from Manoah. The angel did say "and if thou wilt offer a burnt offering, thou must offer it unto the LORD.". The angel did tell Manoah that a "burnt offering" must be offered to God. Manoah did not know that the man was an angel.

Judges 13:17 Manoah did say "What is thy name, that when thy sayings come to pass we may do thee honour?" to the angel. Manoah did ask for the name of the man.

Judges 13:18 The angel did say "Why askest thou thus after my name, seeing it is secret?". The angel did tell Manoah that the name was a secret.

Judges 13:19 Manoah did offer a kid of goats on a rock as a burnt offering to God. Manoah did offer a meat offering to God. The angel did perform a miracle as and Manoah and his wife did watch.

Judges 13:20 The angel did ascend toward heaven in the flame of the burnt offering on the altar. Manoah did genuflect with his wife on the ground.

Judges 13:21 The angel did not appear to Manoah again. Manoah did understand that the man was an angel of God.

Judges 13:22 Manoah did say "We shall surely die, because we have seen God." to the wife of Manoah. Manoah did believe that they would die for observing God.

Judges 13:23 The wife did say "If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands," to Manoah. The wife did say "neither would he have shewed us all these things, nor would as at this time have told us such things as these." to Manoah. The wife did speak reason to Manoah. The wife did not believe that God would destroy them.

Judges 13:24 The wife did bear a son. Samson was the son of Manoah. God did bless Samson.

Judges 13:25 The "Spirit of God" did move Samson at times in the camp of Dan between Zorah and Eshtaol.



Judges 14:1 Samson did go to Timnath. Samson did see a woman in Timnath of the daughters of the Philistines.

Judges 14:2 Samson did go to speak with his parents. Samson did say "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife." to the parents of Samson. Samson did want his parents to get the woman for Samson to marry.

Judges 14:3 The parents did say "Is there never a woman among the daughters of thy brethren, or among all my people," to Samson. The parents did say "that thou goest to take a wife of the uncircumcised Philistines?" to Samson. Samson did say "Get her for me; for she pleaseth me well." to the parents of Samson. The parents did want Samson to select a wife from within his people. The parents did not want Samson select a wife from within the Philistines. Samson did want a wife from the Philistines.

Judges 14:4 God did arrange for Samson to marry a woman from the Philistines. God did want Israel to confront Philistine.

Judges 14:5 Samson did go to the vineyards of Timnath with his parents. A lion did roar against Samson.

Judges 14:6 The "Spirit of God" did inhabit Samson. Samson did rip apart the lion with bare hands as Samson could rip apart a kid of goats. Samson did not tell the story of the lion to his parents.

Judges 14:7 Samson did go to talk with the woman. The woman did please Samson.

Judges 14:8 Samson did return to take the woman. Samson did see a swarm of bees and honey in the carcase of the lion that Samson did kill.

Judges 14:9 Samson did take honey from the carcass into his hands. Samson did eat the honey. Samson did share the honey with his parents. Samson did not tell his parents about the source of the honey.

Judges 14:10 The woman was visited by the father of Samson. Samson did make a feast.

Judges 14:11 Samson was given 30 companions by the family of the woman.

Judges 14:12 Samson did say "I will now put forth a riddle unto you:" to the companions. Samson did say "if ye can certainly declare it me within the seven days of the feast," to the companions. Samson did say "and find it out, then I will give you thirty sheets and thirty change of garments:" to the companions. Samson did pose a riddle to the companions. If the companions could solve the riddle from Samson during the 7 days of the feast then Samson would give 30 sheets and 30 garments to the companions.

Judges 14:13 Samson did say "But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments." to the companions. If the companions could not solve the riddle from Samson during the 7 days of the feast then the companions would give 30 sheets and 30 garments to Samson. The companions did say "Put forth thy riddle, that we may hear it." to Samson. The companions did accept the riddle.

Judges 14:14 Samson did say "Out of the eater came forth meat, and out of the strong came forth sweetness." to the companions. The companions could not solve the riddle after 3 days.

Judges 14:15 The companions could not solve the riddle by the seventh day. The companions did approach the wife of Samson on the seventh day. The companions did say "Entice thy husband, that he may declare unto us the riddle," to the wife of Samson. The companions did say "lest we burn thee and thy father's house with fire:" to the wife of Samson. The companions did say "have ye called us to take that we have? is it not so?" to the wife of Samson. The companions did want the wife to entice the solution to the riddle from Samson. If the wife did not acquire the solution to the riddle from Samson then the companions would burn the wife and the house of her father.

Judges 14:16 The wife did weep before Samson. The wife did say "Thou dost but hate me, and lovest me not:" to Samson. The wife did say "thou hast put forth a riddle unto the children of my people, and hast not told it me." to Samson. The wife did try to trick Samson into giving the solution to the riddle to the wife of Samson. Samson did say "Behold, I have not told it my father nor my mother, and shall I tell it thee?" to the wife. Samson did not give the solution to his parents.

Judges 14:17 The wife did weep before Samson through the duration of the feast. Samson did give the solution to the riddle to his wife on the seventh day. The wife did give the solution to the riddle to the companions on the seventh day.

Judges 14:18 The companions did speak with Samson on the seventh day before the sun did set. The companions did say "What is sweeter than honey? And what is stronger than a lion?" to Samson. The companions did reveal the solution of the riddle to Samson. Samson did say "If ye had not plowed with my heifer, ye had not found out my riddle." to the companions. Samson did realize that the companions did obtain the solution from the wife through coercion.

Judges 14:19 The "Spirit of God" did inhabit Samson. Samson did slay 30 men in Ashkelon. Samson did take the spoils of the 30 men that Samson did kill. Samson did give the spoils to the 30 companions. Samson did return to the house of his parents in anger.

Judges 14:20 The wife was given to the companion that Samson did befriend.



Judges 15:1 Samson did visit his wife with a kid of goats in the time of harvest. Samson did say "I will go in to my wife into the chamber.". Samson was prevented entry by the father of his wife.

Judges 15:2 The father did say "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion:" to Samson. The father did say "is not her younger sister fairer than she? take her, I pray thee, instead of her." to Samson. The father did give the wife of Samson to the friend of Samson. The father did offer the younger sister of the wife to Samson.

Judges 15:3 Samson did say "Now shall I be more blameless than the Philistines, though I do them a displeasure.". Samson did desire vengeance against the Philistines.

Judges 15:4 Samson did catch 300 foxes. Samson did tie the foxes by the tail in pairs. Samson did attach a torch between the pair of tails.

Judges 15:5 Samson did release the foxes on fire into the corn fields of the Philistines. The foxes did burn the stacked and the standing grain. The foxes did burn the olives and the vineyards.

Judges 15:6 The Philistines did say "Who hath done this?". The Philistines did say "Samson, the son in law of the Timnite, because he had taken his wife,". The Philistines did say "and given her to his companion.". The Philistines did burn the wife of Samson and her father with fire.

Judges 15:7 Samson did say "Though ye have done this, yet will I be avenged of you, and after that I will cease." to the Philistines. Samson did promise retribution for the deaths of the wife and of her father.

Judges 15:8 Samson did slaughter many Philistines. Samson did retreat to a cave in the rock of Etam.

Judges 15:9 The Philistines did set camp in Judah in a spread near the town of Lehi.

Judges 15:10 The "men of Judah" did say "Why are ye come up against us?" to the Philistines. The Philistines did say "To bind Samson are we come up, to do to him as he hath done to us." to the men of Judah. The "men of Judah" did question the motives of the Philistines. The Philistines did want to entrap Samson.

Judges 15:11 The "men of Judah" did gather into a group of 3000 men. The men did go to Samson at the top of the rock of Etam. The men did say "Knowest thou not that the Philistines are rulers over us?" to Samson. The men did say "what is this that thou hast done unto us?" to Samson. The men did question the motives of Samson. The men did tell Samson that the Philistines did rule over the men of Judah. Samson did say "As they did unto me, so have I done unto them." to the men. Samson did follow the course of vengeance.

Judges 15:12 The men did say "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." to Samson. Samson did say "Swear unto me, that ye will not fall upon me yourselves." to the men. The men did want to surrender Samson to the Philistines. Samson did not want to die at the hands of the men of Judah.

Judges 15:13 The men did say "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." to Samson. The men did bind Samson with 2 cords. The men did bring Samson from the rock of Etam.

Judges 15:14 The Philistines did shout against Samson as Samson was brought to Lehi. The "Spirit of God" did come over Samson. The cords did become weak as burned by fire. The cords did fall from binding the hands of Samson.

Judges 15:15 Samson took a jawbone of an ass in hand to slay 1000 men.

Judges 15:16 Samson did say "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.". Samson did kill 1000 men with the jawbone of an ass.

Judges 15:17 Ramathlehi was the place of the slaughter by jawbone.

Judges 15:18 Samson was sore of thirst after the slaughter. Samson did call on God. Samson did say "Thou hast given this great deliverance into the hand of thy servant:" to God. Samson did say "and now shall I die for thirst, and fall into the hand of the uncircumcised?" to God.

Judges 15:19 God did cause water to flow from a hollow in the ground near Lehi. Samson did drink the water to revive the spirit of Samson. Enhakkore was the place of the flowing water from God in Lehi.

Judges 15:20 Samson did serve as a judge of Israel in the days of the Philistines for 20 years.



Judges 16:1 Samson did go to Gaza to see a harlot.

Judges 16:2 A Gazite was a person from Gaza. The Gazites were told that Samson did arrive. The Gazites did set an ambush for Samson at night in the gate of the city. The Gazites did intend to kill Samson in the morning.

Judges 16:3 Samson did lay until midnight to take the doors of the gate of the city with the 2 posts on his shoulders to the top of an hill by Hebron.

Judges 16:4 Delilah was a woman in the valley of Sorek. Samson did love Delilah.

Judges 16:5 The "lords of the Philistines" were the leaders of the Philistines. The "lords of the Philistines" did approach Delilah. The "lords of the Philistines" did say "Entice him and see wherein his great strength lieth and by what means we may prevail against him" to Delilah. The "lords of the Philistines" did say "that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver." to Delilah. The "lords of the Philistines" did inquire about the weakness of Samson. The "lords of the Philistines" did offer 1100 pieces of silver to Delilah for information on the weakness of Samson.

Judges 16:6 Delilah did say "Tell me I pray thee wherein thy great strength lieth and wherewith thou mightest be bound to afflict thee." to Samson. Delilah did ask Samson about the weaknesses of Samson.

Judges 16:7 Samson did say "If they bind me with seven green withs that were never dried then shall I be weak and be as another man." to Delilah. Samson did disclose a weakness to Delilah. If Samson was bound with 7 green cords then Samson would become as weak as a normal man.

Judges 16:8 The "lords of the Philistines" did bring 7 green cords to Delilah to bind Samson.

Judges 16:9 Men did wait in the chamber with Delilah. Delilah did say "The Philistines be upon thee Samson.". Samson did break the bonds of the cords. Samsom did not reveal his weakness.

Judges 16:10 Delilah did say "Behold thou hast mocked me and told me lies: now tell me I pray thee wherewith thou mightest be bound." to Samson. Delilah did feel betrayed that Samson did not reveal his weakness.

Judges 16:11 Samson did say "If they bind me fast with new ropes that never were occupied then shall I be weak and be as another man.". Samson did disclose a weakness to Delilah. If Samson was bound with a new rope then Samson would become as weak as a normal man.

Judges 16:12 Delilah did bind Samson in new ropes. Delilah did say "The Philistines be upon thee Samson.". Men did wait in the chamber. Samson did break the ropes as thread.

Judges 16:13 Delilah did say "Hitherto thou hast mocked me and told me lies: tell me wherewith thou mightest be bound." to Samson. Delilah did feel betrayed that Samson did mock Delilah. Samson did say "If thou weavest the seven locks of my head with the web." to Delilah. Samson did disclose a weakness to Delilah. If Samson was bound by weaving 7 locks of hair with a loom then Samson would become as weak as a normal man.

Judges 16:14 Delilah did fasten the hair of Samson to the loom with a pin. Delilah did say "The Philistines be upon thee Samson.". Samson did walk away unbound.

Judges 16:15 Delilah did say "How canst thou say I love thee when thine heart is not with me?" to Samson. Delilah did say "thou hast mocked me these three times and hast not told me wherein thy great strength lieth." to Samson. Delilah was distraught that Samson would not disclose the secret of the strength of Samson.

Judges 16:16 Delilah did press Samson for the secret of the strength of Samson. Samson was vexed from the nagging of Delilah.

Judges 16:17 Samson did confide in Delilah. Samson did say "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb:" to Delilah. Samson did say "if I be shaven then my strength will go from me and I shall become weak and be like any other man." to Delilah. If Samson were shaved upon his head then Samson would become as weak as a normal man.

Judges 16:18 Delilah did realize that Samson did reveal the truth of the strength of Samson. Delilah did proceed to inform the "lords of the Philistines" of the secret of the strength of Samson. Delilah did say "Come up this once for he hath shewed me all his heart." to the "lords of the Philistines". The "lords of the Philistines" did bring money to Delilah.

Judges 16:19 Delilah did convince Samson to sleep on the knees of Delilah. Delilah did call for a man to shave 7 locks of hair from the head of Samson. Samson was weakened from the shaving.

Judges 16:20 Delilah did say "The Philistines be upon thee Samson.". Samson did awaken from sleep. Samson did say "I will go out as at other times before and shake myself.". Samson did not realize that the spirit of God did ebb from within Samson.

Judges 16:21 The Philistines did capture Samson. The Philistines did gouge the eyes from Samson. Samson was taken to Gaza by the Philistines to reside in chains in prison.

Judges 16:22 Samson did begin to regrow the hair that was shaved.

Judges 16:23 Dagon was the false deity of the Philistines. The "lords of the Philistines" did gather for a sacrifice to Dagon. The Philistines did say "Our god hath delivered Samson our enemy into our hand.".

Judges 16:24 The Philistines did say "Our god hath delivered into our hands our enemy and the destroyer of our country which slew many of us.". The Philistines did rejoice over the capture of Samson.

Judges 16:25 The Philistines did become merry and drunk. The Philistines did say "Call for Samson that he may make us sport". Samson was retrieved from the prison to entertain the Philistines.

Judges 16:26 A lad did lead Samson by the hand. Samson did say "Suffer me that I may feel the pillars whereupon the house standeth that I may lean upon them." to the lad. Samson did ask to lean on the pillars that did support the house.

Judges 16:27 The Philistines did rejoice in the house. The house did contain the "lords of the Philistines". The house did hold 3000 Philistines on the roof.

Judges 16:28 Samson did call to God. Samson did say "O Lord God remember me I pray thee and strengthen me I pray thee only this once" to God. Samson did say "O God that I may be at once avenged of the Philistines for my two eyes." to God. Samson did pray to God for the strength to avenge the Philistines for the loss of the eyes of Samson.

Judges 16:29 Samson did place his hands on the 2 middle pillars of the house.

Judges 16:30 Samson did say "Let me die with the Philistines.". Samson did dislodge the pillars of the house to kill the Philistines. Samson did kill more Philistines in the house than Samson did kill during the life of Samson.

Judges 16:31 Samson was recovered by his brethren and by the house of the father of Samson. Samson was buried between Zorah and Eshtaol in the place of the burial of Manoah. Samson did judge for Israel for 20 years.



Judges 17:1 Micah was a man from the mount of Ephraim.

Judges 17:2 The "mother of Micah" was the mother of Micah from the mount of Ephraim. Micah did say "The eleven hundred shekels of silver that were taken from thee" to the "mother of Micah". Micah did say "about which thou cursedst and spakest of also in mine ears behold the silver is with me; I took it." to the "mother of Micah". The "mother of Micah" did say "Blessed be thou of the LORD my son.". Micah did take 1100 shekels of silver from his mother.

Judges 17:3 Micah did return the 1100 shekels of silver to his mother. The "mother of Micah" did say "I had wholly dedicated the silver unto the LORD from my hand for my son" to Micah. The "mother of Micah" did say "to make a graven image and a molten image: now therefore I will restore it unto thee." to Micah. The "mother of Micah" did dedicate the silver to God for

Micah go create a graven image and a molten image. The "mother of Micah" did return the silver to Micah.

Judges 17:4 Micah did restore the money to his mother. The "mother of Micah" did give 200 shekels of silver to a craftsmen to craft the graven image and molten image. The images did reside in the house of Micah.

Judges 17:5 Micah install a shrine for the images. Micah did make an ephod and a teraphim. Micah did consecrate a son of Micah to become a priest for Micah.

Judges 17:6 Israel did not have a king in the time of Micah. Israelites did act according to the will of the Israelite.

Judges 17:7 The "Levite of Bethlehemjudah" was a young man from the family of Judah in Bethlehemjudah. The "Levite of Bethlehemjudah" was a Levite.

Judges 17:8 The "Levite of Bethlehemjudah" did journey from the city of Bethlehemjudah to the house of Micah in the "mount Ephraim". The "Levite of Bethlehemjudah" did seek a place to sojourn.

Judges 17:9 Micah did say "Whence comest thou?" to the "Levite of Bethlehemjudah". The "Levite of Bethlehemjudah" did say "I am a Levite of Bethlehemjudah and I go to sojourn where I may find a place." to Micah.

Judges 17:10 Micah did say "Dwell with me and be unto me a father and a priest" to the "Levite of Bethlehemjudah". Micah did say "and I will give thee ten shekels of silver by the year and a suit of apparel and thy victuals." to the "Levite of Bethlehemjudah". Micah did offer 10 shekels of silver per year with clothing and with victuals to the "Levite of Bethlehemjudah" to stay with Micah. The "Levite of Bethlehemjudah" did agree to serve as a priest for Micah.

Judges 17:11 Micah did treat the "Levite of Bethlehemjudah" as a son.

Judges 17:12 Micah did consecrate the "Levite of Bethlehemjudah" to become a priest in the house of Micah.

Judges 17:13 Micah did say "Now know I that the LORD will do me good seeing I have a Levite to my priest.". Micah did believe the God would approve of a Levite as a priest in the house of Micah.



Judges 18:1 Israel did not have kings in the days of Micah. The "tribe of Dan" did seek a place to settle still. The "tribe of Dan" did not settle in an inheritance by the time of the days of Micah.

Judges 18:2 The "tribe of Dan" did assemble 5 men of valour from Zorah and from Eshtaol to act as spies in the land. The spies did go to the house of Micah in "mount Ephraim". The spies did lodge in the house of Micah.

Judges 18:3 The spies did recognize the voice of the "Levite of Bethlehemjudah". The spies did say "Who brought thee hither? and what makest thou in this place? and what hast thou here?" to the "Levite of Bethlehemjudah". The spies did inquire about the reason for the "Levite of Bethlehemjudah" to sojourn in the house of Micah.

Judges 18:4 The "Levite of Bethlehemjudah" did say "Thus and thus dealeth Micah with me and hath hired me and I am his priest." to the spies. The "Levite of Bethlehemjudah" did tell the spies that the "Levite of Bethlehemjudah" was a priest of Micah.

Judges 18:5 The spies did say "Ask counsel we pray thee of God that we may know whether our way which we go shall be prosperous." to the "Levite of Bethlehemjudah". The spies did want to know about their chances of succuss in their mission.

Judges 18:6 The "Levite of Bethlehemjudah" did say "Go in peace: before the LORD is your way wherein ye go." to the spies. The "Levite of Bethlehemjudah" did tell the spies that God would be with the spies.

Judges 18:7 The spies did depart for the city of Laish. The spies did see that the people of Laish were careless as the Zidonians. The spies did see that the people of Laish were quiet and secure and isolated. The spies did see that the people of Laish did not have a magistrate over the people.

Judges 18:8 The spies did return to their brethren in Zorah and in Eshtaol to report.

Judges 18:9 The spies did say "Arise that we may go up against them: for we have seen the land and behold it is very good:" in the report. The spies did say "and are ye still? be not slothful to go and to enter to possess the land." in the report. The spies did advise the brethren to attack the people of Laish to acquire the land.

Judges 18:10 The spies did say "When ye go ye shall come unto a people secure and to a large land:" in the report. The spies did say "for God hath given it into your hands; a place where there is no want of any thing that is in the earth." in the report. The spies did tell the brethren of the tranquility of the land of the Laish.

Judges 18:11 The "tribe of Dan" did send 600 men with weapons of war from Zorah and from Eshtaol to battle against the people of Laish.

Judges 18:12 The warriors did pitch in Kirjathjearim in Judah. Kirjathjearim was also known as Mahanehdan. Mahanehdan was behind Kirjathjearim.

Judges 18:13 The warriors did come to the house of Micah.

Judges 18:14 The spies did say "Do ye know that there is in these houses an ephod and teraphim and a graven image and a molten image?" to the warriors. The spies did say "now therefore consider what ye have to do." to the warriors. The spies did tell the warriors about the images and the ephod and the teraphim in the house of Micah.

Judges 18:15 The spies did go to the house of Micah. The spies did salute the "Levite of Bethlehemjudah".

Judges 18:16 The warriors did stand by the entrance of the gate.

Judges 18:17 The spies did take the images and the ephod and the teraphim. The "Levite of Bethlehemjudah" did stand with the warriors at the gate.

Judges 18:18 The "Levite of Bethlehemjudah" did observe the theft of the images by the spies. The "Levite of Bethlehemjudah" did say "What do you?". The "Levite of Bethlehemjudah" did inquire about the actions of the spies.

Judges 18:19 The spies did say "Hold thy peace lay thine hand upon thy mouth and go with us and be to us a father and a priest:" to the "Levite of Bethlehemjudah". The spies did say "is it better for thee to be a priest unto the house of one man" to the "Levite of Bethlehemjudah". The spies did say "or that thou be a priest unto a tribe and a family in Israel?" to the "Levite of Bethlehemjudah". The spies did tell the "Levite of Bethlehemjudah" to be silent. The spies did offer the "Levite of Bethlehemjudah" to become a priest for the "tribe of Dan".

Judges 18:20 The "Levite of Bethlehemjudah" was pleased with the offer of priesthood. The "Levite of Bethlehemjudah" did take the teraphim and the graven image within the middle of the warriors.

Judges 18:21 The warriors did depart. The warriors were preceded by the livestock and by the women and by the children.

Judges 18:22 The warriors did progress a great distance from the house of Micah. The warriors were overtaken by the neighbors of the house of Micah.

Judges 18:23 The warriors were approached by the neighbors of Micah. The warriors did say "What aileth thee that thou comest with such a company?" to Micah. The warriors did inquire about the motives of Micah.

Judges 18:24 Micah did say "Ye have taken away my gods which I made and the priest and ye are gone away:" to the warriors. Micah did say "and what have I more? and what is this that ye say unto me What aileth thee?" to the warriors. Micah did accuse the warriors of the theft of the priest and of the theft of the idols.

Judges 18:25 The warriors did say "Let not thy voice be heard among us lest angry fellows run upon thee" to Micah. The warriors did say "and thou lose thy life with the lives of thy household." to Micah. The warriors did threaten Micah with death.

Judges 18:26 Micah did allow the warriors to leave. Micah did return to the house of Micah.

Judges 18:27 The warriors did go to Laish. The warriors did slay the people of Laish. Laish was set on fire.

Judges 18:28 Laish did not possess a savior. Laish was in the valley beside Bethrehob. A city was built by the "tribe of Dan" in the valley of Laish.

Judges 18:29 Dan was the city that was built by the "tribe of Dan" in the valley of Laish.

Judges 18:30 The "tribe of Dan" did install the images in the city of Dan. Jonathan was the son of Gershom. Gershom was the son of Manasseh. Jonathan would be a priest for the "tribe of Dan" with the sons of Jonathan until the day of the captivity of the land.

Judges 18:31 The "tribe of Dan" did use the images of Micah during the time that the the house of God was in Shiloh.



Judges 19:1 A Levite did sojourn on the side of "mount Ephraim". The Levite did marry a concubine from Bethlehemjudah.

Judges 19:2 The concubine was a whore to the Levite. The concubine did leave the Levite to go to the house of her father in Bethlehemjudah. The concubine did stay in the house for 4 months.

Judges 19:3 The Levite did pursue the concubine to consult with her. The Levite did depart with a servant and with 2 asses. The concubine did invite the Levite into the house of her father. The father did rejoice at the sight of the Levite.

Judges 19:4 The Levite did lodge in the house of the father of the concubine for 3 days. The Levite did eat and drink in the house.

Judges 19:5 The Levite did rise to depart the house on the fourth day. The father did say "Comfort thine heart with a morsel of bread and afterward go your way" to the Levite. The father did offer the Levite another meal.

Judges 19:6 The Levite did eat and drink with the father of the concubine. The father did say "Be content I pray thee and tarry all night and let thine heart be merry" to the Levite. The father did invite the Levite to stay for another night.

Judges 19:7 The father did urge the Levite to stay for another night as the Levite did rise to leave. The Levite did stay for another night.

Judges 19:8 The Levite did rise to depart the house on the fifth day. The father did say "Comfort thine heart I pray thee" to the Levite. The Levite did stay for another meal with the father until the afternoon.

Judges 19:9 The Levite did rise to depart with the concubine and with the servant. The father did say "Behold now the day draweth toward evening I pray you tarry all night:" to the Levite. The father did say "behold the day groweth to an end lodge here that thine heart may be merry;" to the Levite. The father did say "and to morrow get you early on your way that thou mayest go home" to the Levite. The father did reflect upon the approach of the evening. The father did suggest to the Levite that the Levite should leave tomorrow.

Judges 19:10 The Levite would not tarry in the house. The Levite did depart with the concubine and with the servant and with the 2 asses. The Levite did approach Jerusalem.

Judges 19:11 Evening did approach. The servant did say "Come I pray thee and let us turn in into this city of the Jebusites and lodge in it." to the Levite. The servant did suggest that the group could stay in Jerusalem at night.

Judges 19:12 The Levite did say "We will not turn aside hither into the city of a stranger that is not of the children of Israel;" to the servant. The Levite did say "we will pass over to Gibeah" to the servant. The Levite did not want to stay in the heathen city of Jerusalem. The Levite did want to continue to Gibeah in the land of the "children of Israel".

Judges 19:13 The Levite did say "Come and let us draw near to one of these places to lodge all night in Gibeah or in Ramah." to the servant. The Levite did suggest a stayover at Gibeah or at Ramah.

Judges 19:14 The group did approach Gibeah of the "tribe of Benjamin" at nightfall.

Judges 19:15 The group did turn into Gibeah. The group did not find lodging with the inhabitants of Gibeah. The group did lodge in the street of the city of Gibeah.

Judges 19:16 An old man did enter the city from the field in the evening. The man did sojourn in Gibeah.

Judges 19:17 The old man did notice the Levite. The old man did say "Whither goest thou? and whence comest thou?". The old man did inquire about the purpose of the Levite.

Judges 19:18 The Levite did say "We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I:" to the old man. The Levite did say "and I went to Bethlehemjudah but I am now going to the house of the LORD;" to the old man. The Levite did say "and there is no man that receiveth me to house." to the old man. The Levite did inform the old man of their travels. The Levite did inform the old man that the Levite did fail to secure lodging in the city for the night.

Judges 19:19 The Levite did say "Yet there is both straw and provender for our asses; and there is bread and wine also for me" to the old man. The Levite did say "and for thy handmaid and for the young man which is with thy servants: there is no want of any thing." to the old man. The Levite did have provisions for the group.

Judges 19:20 The old man "Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street." to the Levite. The Levite was offered lodging and provisions by the old man.

Judges 19:21 The group was brought into the house of the old man. Provender was given to the asses. The group did enjoy clean feet and food and drink in the house of the old man.

Judges 19:22 Belial was a demon of Hell. A "Belial follower" is a person that did worship Belial. Gibeah did contain some Belial followers. The followers did surround the house of the old man. The followers did beat at the door of the house of the old man. The followers did say "Bring forth the man that came into thine house that we may know him." to the old man. The followers did want the old man to surrender the Levite.

Judges 19:23 The old man did say "Nay my brethren nay I pray you do not so wickedly;" to the followers. The old man did say "seeing that this man is come into mine house do not this folly." to the followers. The old man did not want to surrender the Levite to the followers.

Judges 19:24 The old man did say "Behold here is my daughter a maiden and his concubine;" to the followers. The old man did say "them I will bring out now and humble ye them and do with them what seemeth good unto you:" to the followers. The old man did say "but unto this man do not so vile a thing." to the followers. The old man did offer his daughter and the concubine to the followers.

Judges 19:25 The Levite did send the concubine to the followers. The followers did rape and abuse the concubine from night until the morning. The concubine was released by the followers in the morning.

Judges 19:26 The concubine did collapse to the ground at the door of the house of the old man until dawn.

Judges 19:27 The Levite did rise to continue on the journey. The Levite did see the hands of the concubine on the threshold.

Judges 19:28 The Levite did say "Up and let us be going" to the concubine. The Levite did order the concubine to rise. The concubine did not reply. The concubine was killed by the followers during the rapes. The Levite did mount the corpse of the concubine on an ass to leave. The Levite did leave the city.

Judges 19:29 The Levite did return home. The Levite did dismember the body of the concubine into 12 parts with bones. The Levite did send the parts among the territories of Israel.

Judges 19:30 The Israelites did react in shock to the receipt of the body parts. The Israelites did say "There was no such deed done nor seen from the day that the children of Israel came up". The Israelites did say "out of the land of Egypt unto this day: consider of it take advice and speak your minds."



Judges 20:1 The congregation was gathered together in Israel from Dan to Beersheba with the land of Gilead to Mizpeh.

Judges 20:2 The leaders did present themselves before 400000 men that were able for war.

Judges 20:3 The "tribe of Benjamin" did observe of the meeting of the tribes in Israel in Mizpeh with disapproval. The "tribe of Benjamin" did say "how was this wickedness?".

Judges 20:4 The Levite did address the congregation of Israel. The Levite did say "I came into Gibeah that belongeth to Benjamin I and my concubine to lodge." to Israel. The Levite did tell the story of the murder of his concubine by members of the "tribe of Benjamin" in Gibeah.

Judges 20:5 The Levite did say "And the men of Gibeah rose against me and beset the house round about upon me by night" to Israel. The Levite did say "and thought to have slain me: and my concubine have they forced that she is dead." to Israel.

Judges 20:6 The Levite did say "And I took my concubine and cut her in pieces" to Israel. The Levite did say "and sent her throughout all the country of the inheritance of Israel:" to Israel. The Levite did say "for they have committed lewdness and folly in Israel." to Israel.

Judges 20:7 The Levite did say "Behold ye are all children of Israel; give here your advice and counsel." to Israel. The Levite did solicit a judgment from Israel on the matter of the death of the concubine.

Judges 20:8 Israel did unite behind a common purpose. The people did say "We will not any of us go to his tent neither will we any of us turn into his house."

Judges 20:9 The people did say "But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;". Israel did decide to smite the wickedness in Gibeah.

Judges 20:10 The people did say "And we will take ten men of an hundred throughout all the tribes of Israel". The people did say "and an hundred of a thousand and a thousand out of ten thousand". The people did say "to fetch victual for the people that they may do when they come to Gibeah of Benjamin". The people did say "according to all the folly that they have wrought in Israel.". Israel would select 10 percent of the men of Israel to secure provisions for the army to march on Gibeah.

Judges 20:11 The men did constitute a single "army of Israel". An "army of Israel" is a army that is composed of men of Israel.

Judges 20:12 Israel did send men through the "tribe of Benjamin" to get a sense of the scope of the wickedness. The men did say "What wickedness is this that is done among you?".

Judges 20:13 The men did say "Now therefore deliver us the men the children of Belial which are in Gibeah". The men did say "that we may put them to death and put away evil from Israel.". The men did demand the surrender of the murderers of the concubine in Gibeah. The "tribe of Benjamin" did not hearken to the voice of their brethren of Israel.

Judges 20:14 The "tribe of Benjamin" did gather from many cities into Gibeah to battle against the "army of Israel".

Judges 20:15 The "tribe of Benjamin" did assemble 26000 warriors with the 700 warriors of Gibeah into an "army of the tribe of Benjamin". The "army of the tribe of Benjamin" was composed of 26700 warriors from the "tribe of Benjamin".

Judges 20:16 The "army of the tribe of Benjamin" did have 700 lefthanded men with expertise in slings.

Judges 20:17 The "army of Israel" did have 400000 warriors.

Judges 20:18 The "army of Israel" did travel to the house of God for counsel. The "army of Israel" did say "Which of us shall go up first to the battle against the children of Benjamin?" to God. God did tell the "army of Israel" to send the "tribe of Judah" against the "army of the tribe of Benjamin" first.

Judges 20:19 The "army of Israel" did rise to encamp against Gibeah in the morning.

Judges 20:20 The "tribe of Judah" did organize into columns to engage the "army of the tribe of Benjamin" in battle at Gibeah.

Judges 20:21 The "army of the tribe of Benjamin" did emerge from Gibeah to kill 22000 warriors from the "tribe of Judah" in battle on the first day.

Judges 20:22 The "army of Israel" did stoke their morale. The "army of Israel" did organize in columns for battle in the same place.

Judges 20:23 The "army of Israel" did travel to the house of God for counsel. The "army of Israel" did weep before God until the evening. The "army of Israel" did say "Shall I go up again to battle against the children of Benjamin my brother?" to God. God did tell the "army of Israel" to battle against the "army of the tribe of Benjamin".

Judges 20:24 The "army of Israel" did march against the "army of the tribe of Benjamin" on the second day.

Judges 20:25 The "army of the tribe of Benjamin" did emerge from Gibeah to kill 18000 warriors from the "army of Israel" in battle on the second day.

Judges 20:26 Then all the children of Israel and all the people went up and came unto the house of God and wept and sat there before the LORD and fasted that day until even and offered burnt offerings and peace offerings before the LORD. Israel did travel to the house of God for counsel. Israel did fast and weep before God until the evening. Israel did offer "burnt offerings" and "peace offerings" to God.

Judges 20:27 Israel did continue to inquire of God.

Judges 20:28 Phinehas did say "Shall I yet again go out to battle against the children of Benjamin my brother or shall I cease?" to God. God did say "Go up; for to morrow I will deliver them into thine hand". Phinehas did inquire about the need for Israel to continue to fight against the "army of the tribe of Benjamin". God did tell Phinehas to continue to fight. God would deliver the "army of the tribe of Benjamin" into the hand of Israel on the following day.

Judges 20:29 Israel did position groups to lie in wait in ambush around Gibeah.

Judges 20:30 The "army of Israel" did march into battle against the "army of the tribe of Benjamin" on the third day. The "army of Israel" did position into columns against Gibeah.

Judges 20:31 The "army of the tribe of Benjamin" did emerge for battle from Gibeah. The "army of the tribe of Benjamin" was drawn from the city of Gibeah. The "army of the tribe of Benjamin" did begin to smite the warriors of the "army of Israel" in the highways and in the fields.

Judges 20:32 The "army of the tribe of Benjamin" did say "They are smitten down before us as at the first.". The "army of the tribe of Benjamin" did believe that the "army of Israel" was routed. The "army of Israel" did say "Let us flee and draw them from the city unto the highways.". The "army of Israel" did employ a tactic to draw the "army of the tribe of Benjamin" to the highways.

Judges 20:33 Israel did spring the trap of ambush on the "army of the tribe of Benjamin". The ambush was sprung at Baaltamar. The ambushers did emerge from the meadows of Gibeah.

Judges 20:34 The "army of the tribe of Benjamin" was besieged by 10000 skilled warriors of the "army of Israel" in the ambush. The battle was horrific. The "army of Israel" did remain steadfast in their faith in God. The "army of Israel" did not fear defeat.

Judges 20:35 God did smite the "army of the tribe of Benjamin" before Israel. The "army of Israel" did kill 25100 warriors from the "army of the tribe of Benjamin" on the third day of the battle.

Judges 20:36 The "tribe of Benjamin" did realize that the "tribe of Benjamin" was defeated. The "army of Israel" did draw the the "army of the tribe of Benjamin" into the trap of ambush.

Judges 20:37 The ambushers did rush into Gibeah to kill the inhabitants of the city.

Judges 20:38 The ambushers did signal the "army of Israel" with flames and with smoke from the city.

Judges 20:39 The "army of the tribe of Benjamin" did begin to smite the warriors of the "army of Israel". The "army of the tribe of Benjamin" did kill 30 warriors as the "army of Israel" did retreat. The "army of the tribe of Benjamin" did believe that the "army of Israel" was defeated as Israel did retreat.

Judges 20:40 The "army of the tribe of Benjamin" did look to the city of Gibeah. The "army of the tribe of Benjamin" did see that the signal of flame in the city did ascend to heaven.

Judges 20:41 The "army of the tribe of Benjamin" did realize that evil did descend upon the "army of the tribe of Benjamin". The "army of the tribe of Benjamin" did realize that the "army of Israel" would triumph.

Judges 20:42 The "army of the tribe of Benjamin" did retreat from the "army of Israel" into the wilderness. The "army of the tribe of Benjamin" was slaughtered by the "army of Israel".

Judges 20:43 The "army of Israel" did surround the "army of the tribe of Benjamin". The "army of Israel" did drive the "army of the tribe of Benjamin" to defeat against the sunrise at the city of Gibeah.

Judges 20:44 The "army of Israel" did kill 18000 men of valor from the "tribe of Benjamin".

Judges 20:45 The "army of the tribe of Benjamin" did flee toward the wilderness to the rock of Rimmon. The "army of Israel" did kill 5000 warriors from the "army of the tribe of Benjamin" in the highways. The "army of Israel" did kill 2000 warriors as the "army of the tribe of Benjamin" did flee to Gidom.

Judges 20:46 The "army of Israel" did kill 25000 warriors of valor from the "army of the tribe of Benjamin".

Judges 20:47 Survivors did flee into the wilderness to the rock of Rimmon. The survivors did number 600 men. The survivors did abide in the rock of Rimmon for 4 months.

Judges 20:48 Israel did turn on the "tribe of Benjamin". Israel did smite all of the men of the cities of the "tribe of Benjamin". Israel did smite all of the beasts of the cities of the "tribe of Benjamin". Israel did burn the cities of the "tribe of Benjamin".



Judges 21:1 Israel did swear in Mizpeh to ostracize the "tribe of Benjamin". The "tribe of Benjamin" was forbidden to marry the daughters of Israel. Israel did say "There shall not any of us give his daughter unto Benjamin to wife."

Judges 21:2 Israel did go to the house of God until the evening to weep before God.

Judges 21:3 Israel did say "O LORD God of Israel why is this come to pass in Israel". Israel did say "that there should be to day one tribe lacking in Israel?". Israel did bewail the loss of the "tribe of Benjamin".

Judges 21:4 Israel did rise early in the morning on the following day to build an altar. Israel did offer "burnt offerings" and "peace offerings" on the altar.

Judges 21:5 Israel did say "Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?". Israel did require all of the congregation to gather at the house of God in Mizpeh. If a person did not convene in Mizpeh then the person would be put to death.

Judges 21:6 Israel did mourn for Benjamin. Israel did say "There is one tribe cut off from Israel this day". Israel did mourn the loss of the "tribe of Benjamin".

Judges 21:7 Israel did say "How shall we do for wives for them that remain". Israel did say "seeing we have sworn by the LORD that we will not give them of our daughters to wives?". Men did survive in the "tribe of Benjamin". Israel did inquire about wives for the men that did remain in the "tribe of Benjamin".

Judges 21:8 Israel did say "What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?". Jabeshgilead did not send people to the assembly.

Judges 21:9 The congregation did not have representation from Jabeshgilead at the assembly in Mizpeh.

Judges 21:10 The congregation did say "Go and smite the inhabitants of Jabeshgilead with the edge of the sword with the women and the children.". The congregation did send 12000 valiant men to kill the inhabitants of Jabeshgilead.

Judges 21:11 The congregation did say "And this is the thing that ye shall do Ye shall utterly destroy every male and every woman that hath lain by man.". The congregation did order the men to kill the inhabitants but the man should spare the virgins.

Judges 21:12 The men did find 400 young virgins in Jabeshgilead. The men did take the virgins to Shiloh in the land of Canaan.

Judges 21:13 The congregation did send messengers to speak in peace to the survivors of the "tribe of Benjamin" in the rock of Rimmon.

Judges 21:14 The survivors did join the assembly. The virgins were saved for the survivors of the "tribe of Benjamin".

Judges 21:15 The congregation did repent the survivors for the sins of the "tribe of Benjamin".

Judges 21:16 The elders did speak to the congregation. The elders did say "How shall we do for wives for them that remain seeing the women are destroyed out of Benjamin?".

Judges 21:17 The congregation did say "There must be an inheritance for them that be escaped of Benjamin". The congregation did say "that a tribe be not destroyed out of Israel.". The congregation did agree to reestablish an inheritance for the survivors of the "tribe of Benjamin".

Judges 21:18 The congregation did say "Howbeit we may not give them wives of our daughters:". The congregation did say "for the children of Israel have sworn saying Cursed be he that giveth a wife to Benjamin.".

Judges 21:19 The congregation did say "Behold there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel". The congregation did say "on the east side of the highway that goeth up from Bethel to Shechem and on the south of Lebonah.". A feast was held yearly to God in Shiloh on the north of Bethel on the east of the highway to Sechem on the south of Lebonah.

Judges 21:20 The congregation did give orders to the survivors of the "tribe of Benjamin". The congregation did say "Go and lie in wait in the vineyards;". The congregation did tell the survivors to hide in the vineyards during the feast.

Judges 21:21 The congregation did say "And see and behold if the daughters of Shiloh come out to dance in dances". The congregation did say "then come ye out of the vineyards". The congregation did say "and catch you every man his wife of the daughters of Shiloh and go to the land of Benjamin.". The daughters did dance during the feast. The congregation did tell the survivors to catch a wife of the dancing daughters of Shiloh to return to the land of Benjamin.

Judges 21:22 The fathers might take offense to the kidnaping of the daughters. If the fathers did take offense then the congregation would say "Be favourable unto them for our sakes: because we reserved not to each man his wife in the war:" to the fathers. If the fathers did take offense then the congregation would say "for ye did not give unto them at this time that ye should be guilty.". If the fathers did take offense then the fathers should be consoled for their concerns for breaking the vow.

Judges 21:23 The survivors did gain wives to return to the inheritance of Benjamin to repair and to rebuild.

Judges 21:24 The congregation did return to their homes in their families in their tribes.

Judges 21:25 Israel did not have a king during the days of the rebuilding of the "tribe of Benjamin". Israelites did live according to the wills of the Israelites.



Ruth



Ruth 1:1 A famine did visit the land in the days of the judges. A "man of Bethlehemjudah" was a man from Bethlehemjudah. A "man of Bethlehemjudah" did sojourn in the country of Moab with his wife and with 2 sons.

Ruth 1:2 Elimelech was a man from Bethlehemjudah. Elimelech did sojourn in the country of Moab with his wife and with 2 sons. Naomi was the wife of Elimelech. Mahlon was the son of Elimelech and of Naomi. Chilion was the son of Elimelech and of Naomi.

Ruth 1:3 Elimelech did die. Naomi was alone with 2 sons.

Ruth 1:4 The sons did take wives in Moab. Orpah was a wife in Moab. Ruth was a wife in Moab. The sons did dwell in Moab for 10 years with Orpah and with Ruth.

Ruth 1:5 Mahlon did die. Chilion did die. Naomi was alone without a husband and without sons.

Ruth 1:6 Naomi did rise to depart Moab with Orpah and with Ruth. Naomi did hear of rumors that God did give bread to the people of God.

Ruth 1:7 Naomi did return to the land of Judah with Orpah and with Ruth.

Ruth 1:8 Naomi did say "Go return each to her mother's house: the LORD deal kindly with you" to Orpah and to Ruth. Naomi did say "as ye have dealt with the dead and with me." to Orpah and to Ruth. Naomi did release the daughters to the houses of their husbands.

Ruth 1:9 Naomi did say "The LORD grant you that ye may find rest each of you in the house of her husband." to Orpah and to Ruth. Naomi did kiss the 2 daughters in law. The daughters did weep.

Ruth 1:10 The daughters did say "Surely we will return with thee unto thy people." to Naomi. The daughters did desire to go with Naomi.

Ruth 1:11 Naomi did say "Turn again my daughters: why will ye go with me?" to Orpah and to Ruth. Naomi did say "are there yet any more sons in my womb that they may be your husbands?" to Orpah and to Ruth. Naomi could not birth husbands for Orpah and for Ruth.

Ruth 1:12 Naomi did say "Turn again my daughters go your way; for I am too old to have an husband." to Orpah and to Ruth. Naomi did say "If I should say I have hope if I should have an husband also to night and should also bear sons;" to Orpah and to Ruth. Naomi was too old for a husband.

Ruth 1:13 Naomi did say "Would ye tarry for them till they were grown? would ye stay for them from having husbands?" to Orpah and to Ruth. Naomi did say "nay my daughters; for it grieveth me much for your sakes" to Orpah and to Ruth. Naomi did say "that the hand of the LORD is gone out against me." to Orpah and to Ruth.

Ruth 1:14 The daughters did weep again. Orpah did kiss Naomi. Orpah did leave. Ruth did cling to Naomi.

Ruth 1:15 Naomi did say "Behold thy sister in law is gone back unto her people and unto her gods: return thou after thy sister in law." to Ruth. Naomi did urge Ruth to leave as Orpah did leave.

Ruth 1:16 Ruth did say "Intreat me not to leave thee or to return from following after thee: for whither thou goest I will go;" to Naomi. Ruth did say "and where thou lodgest I will lodge: thy people shall be my people and thy God my God:" to Naomi. Ruth did desire to stay with Naomi.

Ruth 1:17 Ruth did say "Where thou diest will I die and there will I be buried:" to Naomi. Ruth did say "the LORD do so to me and more also if ought but death part thee and me." to Naomi. Ruth did insist to stay with Naomi.

Ruth 1:18 Naomi did realize that Ruth was steadfast in insistence to stay with Naomi.

Ruth 1:19 Ruth did travel to Bethlehem with Naomi. The inhabitants did recognize Naomi. The inhabitants did say "Is this Naomi?".

Ruth 1:20 Naomi did say "Call me not Naomi call me Mara: for the Almighty hath dealt very bitterly with me." to the inhabitants. Naomi did want to be renamed as Mara.

Ruth 1:21 Naomi did say "I went out full and the LORD hath brought me home again empty:". Naomi did say "why then call ye me Naomi seeing the LORD hath testified against me and the Almighty hath afflicted me?". Naomi did believe that God did punish Naomi.

Ruth 1:22 Naomi did return to Bethlehem with Ruth in the beginning of the harvest of barley.



Ruth 2:1 Boaz was a kinsman of Elimelech. Boaz was a mighty man of wealth.

Ruth 2:2 Ruth did say "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace." to Naomi. Ruth did want to glean corn from the field. Ruth did want to find grace in the sight of Boaz. Naomi did say "Go my daughter."

Ruth 2:3 Ruth did glean the corn after the reapers. Ruth did glean in a field of Boaz.

Ruth 2:4 Boaz did arrive in the field from Bethlehem. Boaz did say "The LORD be with you." to the reapers. The reapers did say "The LORD bless thee." to Boaz.

Ruth 2:5 Boaz did ask a servant about the identity of Ruth.

Ruth 2:6 The servant did say "It is the Moabitish damsel that came back with Naomi out of the country of Moab:" to Boaz. The servant did tell Boaz of the origins of Ruth.

Ruth 2:7 The servant did say "And she said I pray you let me glean and gather after the reapers among the sheaves:" to Boaz. The servant did say "so she came and hath continued even from the morning until now" to Boaz. The servant did say "that she tarried a little in the house." to Boaz. The servant did tell Boaz about the time that Ruth did spend in the field.

Ruth 2:8 Boaz did say "Hearest thou not my daughter? Go not to glean in another field neither go from hence" to Ruth. Boaz did say "but abide here fast by my maidens:" to Ruth. Boaz did desire for Ruth to remain in his field.

Ruth 2:9 Boaz did say "Let thine eyes be on the field that they do reap and go thou after them:" to Ruth. Boaz did say "have I not charged the young men that they shall not touch thee?" to Ruth. Boaz did say "and when thou art athirst go unto the vessels and drink of that which the young men have drawn." to Ruth. Boaz did tell Ruth that Ruth was protected from the male workers. Boaz did tell Ruth to drink water from the vessels that were drawn by the men.

Ruth 2:10 Ruth was prostrate before Boaz. Ruth did say "Why have I found grace in thine eyes that thou shouldest take knowledge of me seeing I am a stranger?" to Boaz. Ruth did inquire about the reason that Boaz did find favor in Ruth.

Ruth 2:11 Boaz did say "It hath fully been shewed me all that thou hast done unto thy mother in law since the death of thine husband:" to Ruth. Boaz did say "and how thou hast left thy father and thy mother and the land of thy nativity" to Ruth. Boaz did say "and art come unto a people which thou knewest not heretofore." to Ruth. Boaz did admire the loyalty of Ruth to Naomi.

Ruth 2:12 Boaz did say "The LORD recompense thy work and a full reward be given thee of the LORD God of Israel" to Ruth. Boaz did say "under whose wings thou art come to trust." to Ruth. Boaz did wish for blessings from God for the work of Ruth.

Ruth 2:13 Ruth did say "Let me find favour in thy sight my lord; for that thou hast comforted me" to Boaz. Ruth did say "and for that thou hast spoken friendly unto thine handmaid" to Boaz. Ruth did say "though I be not like unto one of thine handmaidens." to Boaz. Ruth did want to continue to find favor in the sight of Boaz for the kindness that Boaz did show to Ruth.

Ruth 2:14 Boaz did say "At mealtime come thou hither and eat of the bread and dip thy morsel in the vinegar." to Ruth. Boaz did invite Ruth to special accommodations at mealtime. Ruth did sit beside the reapers. Boaz did give bread to Ruth to eat. Ruth ate the bread until Ruth was full.

Ruth 2:15 Ruth did rise to glean again. Boaz did command the men to allow Ruth to glean among the sheaves. Boaz did say "Let her glean even among the sheaves and reproach her not:" to the men.

Ruth 2:16 Boaz did say "And let fall also some of the handfuls of purpose for her and leave them" to the men. Boaz did say "that she may glean them and rebuke her not." to the men. Boaz did order the men to leave sheaves for Ruth to glean.

Ruth 2:17 Ruth did glean until the evening to obtain an ephah of barley after the beating of the sheaves.

Ruth 2:18 Ruth did take the barley into the city. Ruth did give the leftovers of the barley to Naomi.

Ruth 2:19 Naomi did say "Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee." to Ruth. Naomi did ask about where Ruth did glean during the day. Ruth did show the field to Naomi. Ruth did tell Naomi that Ruth did work for Boaz during the day. Ruth did say "The man's name with whom I wrought to day is Boaz." to Naomi.

Ruth 2:20 Naomi did say "Blessed be he of the LORD who hath not left off his kindness to the living and to the dead." to Ruth. Naomi did say "The man is near of kin unto us one of our next kinsmen." to Ruth. Naomi did marvel at the kindness of Boaz.

Ruth 2:21 Ruth did say "He said unto me also Thou shalt keep fast by my young men until they have ended all my harvest." to Naomi. Boaz did invite Ruth to continue to glean until the harvest was complete.

Ruth 2:22 Naomi did say "It is good my daughter that thou go out with his maidens that they meet thee not in any other field." to Ruth. Naomi did advise Ruth to stay in the field of Boaz.

Ruth 2:23 Ruth did glean with the maidens of Boaz until the end of the harvest of wheat and of barley. Ruth did continue to live with Naomi.



Ruth 3:1 Naomi did say "My daughter shall I not seek rest for thee that it may be well with thee?" to Ruth. Naomi did offer to find a permanent home for Ruth.

Ruth 3:2 Naomi did say "And now is not Boaz of our kindred with whose maidens thou wast?" to Ruth. Naomi did say "Behold he winnoweth barley to night in the threshingfloor." to Ruth. Naomi did tell Ruth that Boaz would winnow the barley at night on the floor.

Ruth 3:3 Naomi did say "Wash thyself therefore and anoint thee and put thy raiment upon thee and get thee down to the floor:" to Ruth. Naomi did say "but make not thyself known unto the man until he shall have done eating and drinking." to Ruth. Naomi did tell Ruth to wash and to clothe herself. Naomi did tell Ruth to go to the floor with Boaz. Naomi did tell Ruth to hide until Boaz did finish with eating and with drinking.

Ruth 3:4 Naomi did say "And it shall be when he lieth down that thou shalt mark the place where he shall lie" to Ruth. Naomi did say "and thou shalt go in and uncover his feet and lay thee down; and he will tell thee what thou shalt do." to Ruth. Naomi did tell Ruth to find the bed of Boaz. Naomi did tell Ruth to lie at the foot of the bed of Boaz after Boaz did go to bed.

Ruth 3:5 Ruth did say "All that thou sayest unto me I will do." to Naomi.

Ruth 3:6 Ruth did follow the instructions of Naomi.

Ruth 3:7 Boaz did retire for the night after eating and after drinking. Boaz did sleep at the end of the heap of corn. Ruth did lie at the feet of Boaz.

Ruth 3:8 Boaz did awaken at midnight in a start to notice Ruth at his feet.

Ruth 3:9 Boaz did say "Who art thou?". Boaz did inquire about the identity of the woman at his feet. Ruth did say "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.". Ruth did confirm her identity to Boaz.

Ruth 3:10 Boaz did say "Blessed be thou of the LORD my daughter:" to Ruth. Boaz did say "for thou hast shewed more kindness in the latter end than at the beginning" to Ruth. Boaz did say "inasmuch as thou followedst not young men whether poor or rich." to Ruth. Boaz did notice the kindness of Ruth. Boaz did notice that Ruth did not follow the young men.

Ruth 3:11 Boaz did say "And now my daughter fear not; I will do to thee all that thou requirest:" to Ruth. Boaz did say "for all the city of my people doth know that thou art a virtuous woman." to Ruth.

Ruth 3:12 Boaz did say "And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I." to Ruth. Boaz does mention the existence of a kinsman that was nearer in relation to Ruth.

Ruth 3:13 Boaz did say "Tarry this night and it shall be in the morning that if he will perform unto thee the part of a kinsman well;" to Ruth. Boaz did say "let him do the kinsman's part: but if he will not do the part of a kinsman to thee" to Ruth. Boaz did say "then will I do the part of a kinsman to thee as the LORD liveth: lie down until the morning." to Ruth. Boaz did allow Ruth

to continue to sleep. If noone did perform the part of a kinsman with Ruth then Boaz would perform the part of the kinsman with Ruth.

Ruth 3:14 Ruth did lay at the feet of Boaz until morning. Ruth did rise early in the morning. Boaz did say "Let it not be known that a woman came into the floor."

Ruth 3:15 Boaz did say "Bring the vail that thou hast upon thee and hold it." to Ruth. Boaz did tell Ruth to hold her veil. Boaz did apportion 6 measures of barley into the veil. Ruth did carry the barley in the veil into the city.

Ruth 3:16 Ruth did visit Naomi. Naomi did say "Who art thou my daughter?" to Ruth. Ruth did tell Naomi of the night with Boaz.

Ruth 3:17 Ruth did say "These six measures of barley gave he me; for he said to me Go not empty unto thy mother in law." to Naomi.

Ruth 3:18 Naomi did say "Sit still my daughter until thou know how the matter will fall: for the man will not be in rest" to Ruth. Naomi did say "until he have finished the thing this day." to Ruth. Naomi did tell Ruth to rest until Boaz does make a move.



Ruth 4:1 Boaz did go to the gate to sit. Boaz did encounter the kinsman. Boaz did say "Ho such a one! turn aside sit down here." to the kinsman. The kinsman did set with Boaz.

Ruth 4:2 Boaz did gather 10 men of the elders of the city to sit also.

Ruth 4:3 Boaz did say "Naomi that is come again out of the country of Moab selleth a parcel of land which was our brother Elimelech's:" to the kinsman.

Ruth 4:4 Boaz did say "And I thought to advertise thee saying Buy it before the inhabitants" to the kinsman. Boaz did say "and before the elders of my people. If thou wilt redeem it redeem it: but if thou wilt not redeem it" to the kinsman. Boaz did say "then tell me that I may know: for there is none to redeem it beside thee; and I am after thee." to the kinsman. Boaz did offer a parcel of land to the kinsman. The kinsman did want to redeem the parcel of land.

Ruth 4:5 Boaz did say "What day thou buyest the field of the hand of Naomi thou must buy it also of Ruth the Moabitess" to the kinsman. Boaz did say "the wife of the dead to raise up the name of the dead upon his inheritance." to the kinsman. Boaz did inform the kinsman that the kinsman would need to redeem Ruth as a widow with the land.

Ruth 4:6 The kinsman did say "I cannot redeem it for myself lest I mar mine own inheritance:" to Boaz. The kinsman did say "redeem thou my right to thyself; for I cannot redeem it." to Boaz. The kinsman could not redeem the land and Ruth.

Ruth 4:7 A person did remove a sandal to give to the other party to settle a transaction.

Ruth 4:8 The kinsman did say "Buy it for thee" to Boaz. Boaz did hand the sandal to the kinsman.

Ruth 4:9 Boaz did say "Ye are witnesses this day that I have bought all that was Elimelech's" to the elders. Boaz did say "and all that was Chilion's and Mahlon's of the hand of Naomi." to the elders. Boaz did agree to redeem the land and Ruth.

Ruth 4:10 Boaz did say "Moreover Ruth the Moabitess the wife of Mahlon have I purchased to be my wife" to the elders. Boaz did say "to raise up the name of the dead upon his inheritance" to the elders. Boaz did say "that the name of the dead be not cut off from among his brethren and from the gate of his place:" to the elders. Boaz did say "ye are witnesses this day." to the elders. Boaz did purchase Ruth as a wife of Boaz.

Ruth 4:11 The people did witness the transaction between Boaz and the kinsman. The elders did say "We are witnesses. The LORD make the woman that is come into thine house" to Boaz. The elders did say "like Rachel and like Leah which two did build the house of Israel:" to Boaz. The elders did say "and do thou worthily in Ephratah and be famous in Bethlehem:" to Boaz.

Ruth 4:12 The elders did say "And let thy house be like the house of Pharez whom Tamar bare unto Judah" to Boaz. The elders did say "of the seed which the LORD shall give thee of this young woman." to Boaz.

Ruth 4:13 Boaz did take Ruth as a wife. Boaz did copulate with Ruth. Ruth did conceive to bare a son.

Ruth 4:14 The women did say "Blessed be the LORD which hath not left thee this day without a kinsman" to Naomi. The women did say "that his name may be famous in Israel." to Naomi.

Ruth 4:15 The women did say "And he shall be unto thee a restorer of thy life and a nourisher of thine old age:" to Naomi. The women did say "for thy daughter in law which loveth thee which is better to thee than seven sons hath born him." to Naomi.

Ruth 4:16 Naomi did nurse the child of Boaz and of Ruth.

Ruth 4:17 The women did say "There is a son born to Naomi;". Naomi did care for Obed. Obed was the son that Naomi did care for. Obed was the father of Jesse. Jesse was the father of David.

Ruth 4:18 Hezron was the son of Pharez.

Ruth 4:19 Ram was the son of Hezron. Amminadab was the son of Ram.

Ruth 4:20 Nahshon was the son of Amminadab. Salmon was the son of Nahshon.

Ruth 4:21 Boaz was the son of Salmon. Obed was the son of Boaz.

Ruth 4:22 Jesse was the son of Obed. David was the son of Jesse.



1 Samuel



1 Samuel 1:1 Elkanah was the son of Jeroham. Jeroham was the son of Elihu. Elihu was the son of Tohu. Tohu was the son of Zuph. Elkanah was a man of Ramathaimzophim in "mount Ephraim".

1 Samuel 1:2 Elkanah did have 2 wives. Hannah was the wife of Elkanah. Peninnah was the wife of Elkanah. Peninnah did have children. Hannah did not have children.

1 Samuel 1:3 Elkanah do go to worship and to sacrifice to God in Shiloh yearly. Eli was a priest. Phinehas was the son of Eli. Hophni was the son of Eli. Phinehas was a priest. Hophni was a priest. Eli was in Shiloh. Phinehas was in Shiloh. Hophni was in Shiloh.

1 Samuel 1:4 Elkanah would share the meat of the sacrifice with Peninnah and the children of Peninnah.

1 Samuel 1:5 Elkanah did share a greater portion with Hannah. Elkanah did love Hannah. Hannah was sterile.

1 Samuel 1:6 Hannah did fret over her sterility.

1 Samuel 1:7 Elkanah did travel to Shiloh with Hannah and with Peninnah. Peninnah did taunt Hannah over the sterility of Hannah in Shiloh each year. Hannah did weep because of the taunting of Peninnah. Hannah did not eat because of the taunting of Peninnah.

1 Samuel 1:8 Elkanah did say "Hannah why weepest thou? and why eatest thou not? and why is thy heart grieved?" to Hannah. Elkanah did say "am not I better to thee than ten sons?" to Hannah. Elkanah did inquire about the sadness in Hannah.

1 Samuel 1:9 Hannah did arise after eating and after drinking in Shiloh. Eli did sit on a seat by a post of the temple of God.

1 Samuel 1:10 Hannah was bitter. Hannah did pray to God. Hannah did weep.

1 Samuel 1:11 Hannah did make a vow to God. Hannah did say "O LORD of hosts if thou wilt indeed look on the affliction of thine handmaid and remember me" to God. Hannah did say "and not forget thine handmaid but wilt give unto thine handmaid a man child" to God. Hannah did say "then I will give him unto the LORD all the days of his life" to God. Hannah did say "and

there shall no razor come upon his head." to God. If Hannah did conceive a boy then Hannah did vow to God to dedicate the child to God throughout the life of the boy. If Hannah did conceive a boy then Hannah would not shave the head of the boy.

1 Samuel 1:12 Eli did see Hannah in prayer to God.

1 Samuel 1:13 Eli did see the movement of the lips of Hannah in prayer. Eli could not hear the words of Hannah in prayer. Eli did believe that Hannah was drunk.

1 Samuel 1:14 Eli did say "How long wilt thou be drunken? put away thy wine from thee." to Hannah. Eli did tell Hannah to stop drinking.

1 Samuel 1:15 Hannah did say "No my lord I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink" to Eli. Hannah did say "but have poured out my soul before the LORD." to Eli.

1 Samuel 1:16 Hannah did say "Count not thine handmaid for a daughter of Belial:" to Eli. Hannah did say "for out of the abundance of my complaint and grief have I spoken hitherto." to Eli. Hannah was not a wicked woman.

1 Samuel 1:17 Eli did say "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." to Hannah. Eli was placated. Eli did wish Hannah well.

1 Samuel 1:18 Hannah did say "Let thine handmaid find grace in thy sight." to Eli. Hannah did eat after speaking with Eli. Hannah was not sad after speaking with Eli.

1 Samuel 1:19 Elkanah did rise with his family in the morning. The family did return to their house in Ramah. Elkanah did copulate with Hannah. God did remember the prayers of Hannah.

1 Samuel 1:20 Hannah did conceive a son. Samuel was the son of Hannah and of Elkanah. Hannah did say "Because I have asked him of the LORD."

1 Samuel 1:21 Elkanah did make offerings to God yearly.

1 Samuel 1:22 Hannah did not go to make the offerings. Hannah did say "I will not go up until the child be weaned and then I will bring him". Hannah did say "that he may appear before the LORD and there abide for ever."

1 Samuel 1:23 Elkanah did say "Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word." to Hannah. Hannah did wean Samuel.

1 Samuel 1:24 Hannah did take Samuel with 3 bullocks and 1 ephah of flour and 1 bottle of wine to the house of God in Shiloh.

1 Samuel 1:25 The family did slay a bullock for offering. The family did bring Samuel to Eli.

1 Samuel 1:26 Hannah did say "Oh my lord as thy soul liveth my lord I am the woman that stood by thee here praying unto the LORD." to Eli.

1 Samuel 1:27 Hannah did say "For this child I prayed; and the LORD hath given me my petition which I asked of him:" to Eli.

1 Samuel 1:28 Hannah did say "Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.". Eli did worship to God.



1 Samuel 2:1 Hannah did pray to God in joy. Hannah did say "My heart rejoiceth in the LORD mine horn is exalted in the LORD:" in prayer to God. Hannah did say "my mouth is enlarged over mine enemies; because I rejoice in thy salvation." in prayer to God.

1 Samuel 2:2 Hannah did say "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God." in prayer to God.

1 Samuel 2:3 Hannah did say "Talk no more so exceeding proudly; let not arrogancy come out of your mouth:" in prayer to God. Hannah did say "for the LORD is a God of knowledge and by him actions are weighed." in prayer to God.

1 Samuel 2:4 Hannah did say "The bows of the mighty men are broken and they that stumbled are girded with strength." in prayer to God.

1 Samuel 2:5 Hannah did say "They that were full have hired out themselves for bread; and they that were hungry ceased:" in prayer to God. Hannah did say "so that the barren hath born seven; and she that hath many children is waxed feeble." in prayer to God.

1 Samuel 2:6 Hannah did say "The LORD killeth and maketh alive: he bringeth down to the grave and bringeth up." in prayer to God.

1 Samuel 2:7 Hannah did say "The LORD maketh poor and maketh rich: he bringeth low and lifteth up." in prayer to God.

1 Samuel 2:8 Hannah did say "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill" in prayer to God. Hannah did say "to set them among princes and to make them inherit the throne of glory:" in prayer to God. Hannah did say "for the pillars of the earth are the LORD's and he hath set the world upon them." in prayer to God.

1 Samuel 2:9 Hannah did say "He will keep the feet of his saints and the wicked shall be silent in darkness;" in prayer to God. Hannah did say "for by strength shall no man prevail." in prayer to God.

1 Samuel 2:10 Hannah did say "The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them:" in prayer to God. Hannah did say "the LORD shall judge the ends of the earth;" in prayer to God. Hannah did say "and he shall give strength unto his king and exalt the horn of his anointed." in prayer to God.

1 Samuel 2:11 Elkanah did go home to Ramah. Samuel did minister to God before Eli.

1 Samuel 2:12 Eli did have sons. The "sons of Eli" were the sons of Eli. The "sons of Eli" did worship Belial.

1 Samuel 2:13 A custom did emerge from the priest during offers of sacrifice. A person did take a fork with 3 teeth in hand during the seething of meat in a offering.

1 Samuel 2:14 The person did stick the fork into the pan or into the kettle or into the pot with the meat in the custom. If meat did cling to the fork then the priest would eat the meat in the custom. The custom was practiced in Shiloh.

1 Samuel 2:15 A person must give meat to the priest before the burning of the fat in the sacrifice.

1 Samuel 2:16 The priest must be given the meat in raw form. The meat could be taken by force for the priest.

1 Samuel 2:17 If a person did not offer the raw meat to the priest then the person did commit a great sin before God.

1 Samuel 2:18 Samuel did minister before God as a child in a ephod of linen.

1 Samuel 2:19 A coat was made by Hannah for Samuel. Hannah did bring the coat each year on the trip to sacrifice in Shiloh.

1 Samuel 2:20 Eli did bless Elkanah and Hannah. Eli did say "The LORD give thee seed of this woman for the loan which is lent to the LORD." to Elkanah and to Hannah. Elkanah did return home with Hannah.

1 Samuel 2:21 God did bless Hannah with more conceptions. Hannah did bare 3 sons and 2 daughters. Samuel did continue to grow before God.

1 Samuel 2:22 Eli was very old. Eli did hear of the exploits of the "sons of Eli" in Israel. The "sons of Eli" did copulate with women at the door of the tabernacle of the congregation.

1 Samuel 2:23 Eli did say "Why do ye such things? for I hear of your evil dealings by all this people." to the "sons of Eli". Eli did question the wickedness of the "sons of Eli".

1 Samuel 2:24 Eli did say "Nay my sons; for it is no good report that I hear: ye make the LORD's people to transgress." to the "sons of Eli".

1 Samuel 2:25 Eli did say "If one man sin against another the judge shall judge him:" to the "sons of Eli". Eli did say "but if a man sin against the LORD who shall intreat for him?" to the "sons of Eli". Eli did try to warn the to the "sons of Eli" against sin. The "sons of Eli" did not listen to Eli. God would slay the "sons of Eli".

1 Samuel 2:26 Samuel did continue to grow. Samuel was in favor with God and with men.

1 Samuel 2:27 A "man of God" is a holy man. A "man of God" did approach Eli. The "man of God" did say "Thus saith the LORD Did I plainly appear unto the house of thy father" to Eli. The "man of God" did say "when they were in Egypt in Pharaoh's house?" to Eli.

1 Samuel 2:28 The "man of God" did say "And did I choose him out of all the tribes of Israel to be my priest to offer upon mine altar" to Eli. The "man of God" did say "to burn incense to wear an ephod before me?" to Eli. The "man of God" did say "and did I give unto the house of thy father all the offerings made by fire of the children of Israel?" to Eli. The "man of God" did tell Eli that Eli did honor the "sons of Eli" more than God.

1 Samuel 2:29 The "man of God" did say "Wherefore kick ye at my sacrifice and at mine offering which I have commanded in my habitation;" to Eli. The "man of God" did say "and honourest thy sons above me" to Eli. The "man of God" did say "to make yourselves fat with the chiefest of all the offerings of Israel my people?" to Eli.

1 Samuel 2:30 The "man of God" did say "Wherefore the LORD God of Israel saith I said indeed that thy house" to Eli. The "man of God" did say "and the house of thy father should walk before me for ever:" to Eli. The "man of God" did say "but now the LORD saith Be it far from me;" to Eli. The "man of God" did say "for them that honour me I will honour and they that despise me shall be lightly esteemed." to Eli.

1 Samuel 2:31 The "man of God" did say "Behold the days come that I will cut off thine arm and the arm of thy father's house" to Eli. The "man of God" did say "that there shall not be an old man in thine house." to Eli. The "man of God" did tell Eli that God would punish the priests in the "tribe of Levi" for their wickedness.

1 Samuel 2:32 The "man of God" did say "And thou shalt see an enemy in my habitation in all the wealth which God shall give Israel:" to Eli. The "man of God" did say "and there shall not be an old man in thine house for ever." to Eli. The "man of God" did tell Eli that God would sever the lineage of the house of Eli.

1 Samuel 2:33 The "man of God" did say "And the man of thine whom I shall not cut off from mine altar" to Eli. The "man of God" did say "shall be to consume thine eyes and to grieve thine heart:" to Eli. The "man of God" did say "and all the increase of thine house shall die in the flower of their age." to Eli.

1 Samuel 2:34 The "man of God" did say "And this shall be a sign unto thee that shall come upon thy two sons on Hophni and Phinehas;" to Eli. The "man of God" did say "in one day they

shall die both of them." to Eli. Hophni was the son of Eli. Phinehas was the son of Eli. The sons would die on the same day as a sign from God.

1 Samuel 2:35 The "man of God" did say "And I will raise me up a faithful priest" to Eli. The "man of God" did say "that shall do according to that which is in mine heart and in my mind:" to Eli. The "man of God" did say "and I will build him a sure house; and he shall walk before mine anointed for ever." to Eli. The "man of God" did tell Eli that God would raise a priest of faith in a stable house.

1 Samuel 2:36 The "man of God" did say "And it shall come to pass that every one that is left in thine house shall come" to Eli. The "man of God" did say "and crouch to him for a piece of silver and a morsel of bread" to Eli. The "man of God" did say "and shall say Put me I pray thee into one of the priests' offices that I may eat a piece of bread." to Eli. The "man of God" did tell Eli that God would force the survivors in the house of Eli to grovel before the priest of faith.



1 Samuel 3:1 Samuel did minister to God before Eli. Sermons were rare about God in the days of Samuel. Visions were rare in the days of Samuel.

1 Samuel 3:2 Eli was becoming blind. Eli did lay to rest at night.

1 Samuel 3:3 The "lamp of God" was not extinguished. Samuel was asleep.

1 Samuel 3:4 God did call to Samuel. Samuel did say "Here am I".

1 Samuel 3:5 Samuel did run to Eli. Samuel did believe that Eli did call to Samuel. Eli did tell Samuel to go to sleep again. Samuel did go to rest.

1 Samuel 3:6 God did call to Samuel again. Samuel did run to Eli again. Samuel did say "Here am I" to Eli. Samuel did believe that Eli did call to Samuel. Eli did say "I called not my son; lie down again" to Samuel. Samuel did go to rest.

1 Samuel 3:7 Samuel did not know of the word of God.

1 Samuel 3:8 God did call to Samuel for a third time. Samuel did run to Eli again. Samuel did say "Here am I; for thou didst call me" to Eli. Eli did realize that God did call to Samuel.

1 Samuel 3:9 Eli did say "Go lie down: and it shall be if he call thee that thou shalt say Speak LORD; for thy servant heareth." to Samuel. Eli did tell Samuel to reply to God. Samuel did go to rest.

1 Samuel 3:10 God did call for Samuel. Samuel did say "Speak; for thy servant heareth".

1 Samuel 3:11 God did say "Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle." to Samuel.

1 Samuel 3:12 God did say "In that day I will perform against Eli all things which I have spoken concerning his house:" to Samuel. God did say "when I begin I will also make an end." to Samuel. God did tell Samuel that God would punish the house of Eli.

1 Samuel 3:13 God did say "For I have told him that I will judge his house for ever for the iniquity which he knoweth;" to Samuel. God did say "because his sons made themselves vile and he restrained them not." to Samuel. God did tell Samuel that God would punish the house of Eli for the sins of the sons of Eli. God did tell Samuel that God would punish the house of Eli for the reluctance of Eli to punish the sons of Eli.

1 Samuel 3:14 God did say "And therefore I have sworn unto the house of Eli" to Samuel. God did say "that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." to Samuel.

1 Samuel 3:15 Samuel did lay until the morning. Samuel did open the doors of the house of God. Samuel did fear to tell Eli of the vision from God.

1 Samuel 3:16 Eli did call for Samuel. Samuel did say "Here am I" in response to Eli.

1 Samuel 3:17 Eli did say "What is the thing that the LORD hath said unto thee? I pray thee hide it not from me:" to Samuel. Eli did say "God do so to thee and more also if thou hide any thing from me of all the things that he said unto thee." to Samuel. Eli did want to know about the vision.

1 Samuel 3:18 Samuel did tell Eli about the vision. Samuel did not hide anything about the vision from Eli. Eli did say "It is the LORD: let him do what seemeth him good.". Eli did accept the vision.

1 Samuel 3:19 Samuel did grow. God did continue to walk with Samuel. Samuel did speak the truth.

1 Samuel 3:20 Samuel was known from Dan to Beersheba as a prophet of God.

1 Samuel 3:21 God did appear to Samuel in Shiloh again.



1 Samuel 4:1 Israel did hear the words of Samuel. Israel did war against the Philistines. Israel did camp beside Ebenezer. The Philistines did camp in Aphek.

1 Samuel 4:2 The Philistines did deploy for battle against Israel. The Philistines did defeat Israel in battle. The Philistines did kill 4000 men of Israel.

1 Samuel 4:3 The Israelites did return to camp. The elders did say "Wherefore hath the LORD smitten us to day before the Philistines?". The elders did say "Let us fetch the ark of the covenant of the LORD out of Shiloh unto us". The elders did say "that when it cometh among us it may save us out of the hand of our enemies.". Israel did lament the loss in battle to the Philistines. Israel did want to remove the "Ark of the Covenant" from Shiloh to shield the "army of Israel" from defeat.

1 Samuel 4:4 Israel did send messages to Shiloh to remove the "Ark of the Covenant" between the cherubims. The "sons of Eli" were with the "Ark of the Covenant".

1 Samuel 4:5 The "Ark of the Covenant" did travel to the camp of Israel. The people did shout on arrival of the "Ark of the Covenant" in the camp. The shout did shake the earth.

1 Samuel 4:6 The Philistines did hear the noise of the shout. The Philistines did say "What meaneth the noise of this great shout in the camp of the Hebrews?". The Philistines did understand that the "Ark of the Covenant" did arrive in the camp.

1 Samuel 4:7 The Philistines were afraid. The Philistines did say "God is come into the camp. Woe unto us! for there hath not been such a thing heretofore.".

1 Samuel 4:8 The Philistines did say "Woe unto us! who shall deliver us out of the hand of these mighty Gods?". The Philistines did say "these are the Gods that smote the Egyptians with all the plagues in the wilderness.". The Philistines did recognize the God of the Hebrews as the God that did smite the Egyptians.

1 Samuel 4:9 The Philistines did say "Be strong and quit yourselves like men O ye Philistines". The Philistines did say "that ye be not servants unto the Hebrews as they have been to you:". The Philistines did say "quit yourselves like men and fight.". The Philistines did not want to fear. The Philistines did prepare to fight Israel.

1 Samuel 4:10 The Philistines did engage in battle with Israel. The Philistines did slaughter the "army of Israel". The Philistines did kill 30000 men of Israel.

1 Samuel 4:11 The Philistines did steal the "Ark of the Covenant" from Israel. The "sons of Eli" were killed.

1 Samuel 4:12 A survivor did escape the slaughter. The survivor was a man from the "tribe of Benjamin". The survivor did go to Shiloh in ragged clothing.

1 Samuel 4:13 Eli did watch the survivor as the survivor did enter Shiloh. Eli did fear for the "Ark of the Covenant". Shiloh was told of the fate of the "Ark of the Covenant". Shiloh did mourn the loss of the "Ark of the Covenant" to the Philistines.

1 Samuel 4:14 Eli did hear the noise of the crying. Eli did say "What meaneth the noise of this tumult?". The survivor did tell Eli of the loss of the "Ark of the Covenant" to the Philistines.

1 Samuel 4:15 Eli was blind at 98 years old.

1 Samuel 4:16 The survivor did say "I am he that came out of the army and I fled to day out of the army." to Eli. Eli did say "What is there done my son?" to the survivor.

1 Samuel 4:17 The survivor did say "Israel is fled before the Philistines" to Eli. The survivor did say "and there hath been also a great slaughter among the people" to Eli. The survivor did say "and thy two sons also Hophni and Phinehas are dead and the ark of God is taken." to Eli.

1 Samuel 4:18 Eli did fall from his seat backward by the side of the gate to break his neck as the survivor did tell Eli of the fate of the "Ark of the Covenant". Eli did die as an old man. Eli did judge Israel for 40 years.

1 Samuel 4:19 The "wife of Phinehas" was the wife of Phinehas. The "wife of Phinehas" was pregnant and close to term. The "wife of Phinehas" did enter labor on the news of the death of Phinehas and of Eli.

1 Samuel 4:20 Women did surround the "wife of Phinehas" during childbirth. The "wife of Phinehas" was dying in childbirth. The women did say "Fear not; for thou hast born a son". The "wife of Phinehas" did bare a son.

1 Samuel 4:21 Ichabod was the son of Phinehas. The "wife of Phinehas" did say "The glory is departed from Israel:". The "wife of Phinehas" did despair over the loss of the "Ark of the Covenant". The "wife of Phinehas" did despair over the loss of Eli and of Phinehas.

1 Samuel 4:22 The "wife of Phinehas" did say "The glory is departed from Israel: for the ark of God is taken.". The "wife of Phinehas" did despair over the loss of the "Ark of the Covenant".



1 Samuel 5:1 The Philistines did take the "Ark of the Covenant" from Ebenezer to Ashdod.

1 Samuel 5:2 Dagon was a false deity. The Philistines did set the ark of God beside an idol of Dagon in the house of Dagon.

1 Samuel 5:3 The "inhabitants of Ashdod" were people that did live in Ashdod. The "inhabitants of Ashdod" did arise from sleep in Ashdod. The "inhabitants of Ashdod" did find that the idol of Dagon did fall to the earth before the "Ark of the Covenant". The "inhabitants of Ashdod" did replace the idol of Dagon before the "ark of the covenant".

1 Samuel 5:4 The "inhabitants of Ashdod" did arise from sleep in Ashdod. The "inhabitants of Ashdod" did find that the idol of Dagon did fall to the earth before the "Ark of the Covenant" again. The head was severed from the idol of Dagon on the threshold. The palms were severed from the arms of the idol of Dagon on the threshold.

1 Samuel 5:5 Noone did step on the threshold of Dagon in Ashdod again.

1 Samuel 5:6 God did punish the "inhabitants of Ashdod". God did smite the "inhabitants of Ashdod" with emerods from Ashdod to the borders.

1 Samuel 5:7 The "inhabitants of Ashdod" did say "The ark of the God of Israel shall not abide with us: for his hand is sore upon us". The "inhabitants of Ashdod" did say "and upon Dagon our god.".

1 Samuel 5:8 The "inhabitants of Ashdod" did gather the leaders of the Philistines. The "inhabitants of Ashdod" did say "What shall we do with the ark of the God of Israel?" to the leaders of the Philistines. The leaders did say "Let the ark of the God of Israel be carried about unto Gath." to the "inhabitants of Ashdod". The "inhabitants of Ashdod" would not allow the "Ark of the Covenant" to remain in Ashdod. The "Ark of the Covenant" was transferred to Gath.

1 Samuel 5:9 God did smite the city of Gath with a great destruction. God did smite the men of the city of Gath with emerods.

1 Samuel 5:10 The "Ark of the Covenant" was sent to the people of Ekron. The people did say "They have brought about the ark of the God of Israel to us to slay us and our people.". The "Ark of the Covenant" was not welcome in Ekron.

1 Samuel 5:11 The people did send for the leaders of the Philistines. The people did say "Send away the ark of the God of Israel and let it go again to his own place that it slay us not and our people:" to the leaders. The people did say "for there was a deadly destruction throughout all the city; the hand of God was very heavy there." to the leaders. The people did demand that the "Ark of the Covenant" be returned to escape punishment from God.

1 Samuel 5:12 Ekron did have survivors. The survivors were smitten with tumors by God. The city did wail in agony.



1 Samuel 6:1 The "Ark of the Covenant" did reside in the country of the Philistines for 7 months.

1 Samuel 6:2 The Philistines did call for the priests and for the diviners to decide the fate of the "Ark of the Covenant". The Philistines did say "What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.".

1 Samuel 6:3 The diviners did say "If ye send away the ark of the God of Israel send it not empty;" to the Philistines. The diviners did say "but in any wise return him a trespass offering: then ye shall be healed" to the Philistines. The diviners did say "and it shall be known to you why his hand is not removed from you." to the Philistines. The Philistines should return the "Ark of the Covenant" to Israel with a "trespass offering".

1 Samuel 6:4 The Philistines did say "What shall be the trespass offering which we shall return to him?" to the diviners. The diviners did say "Five golden emerods and five golden mice according to the number of the lords of the Philistines:" to the Philistines. The diviners did say "for one plague was on you all and on your lords." to the Philistines.

1 Samuel 6:5 The diviners did say "Wherefore ye shall make images of your emerods and images of your mice that mar the land;" to the Philistines. The diviners did say "and ye shall give glory unto the God of Israel:" to the Philistines. The diviners did say "peradventure he will lighten his hand from off you and from off your gods and from off your land." to the Philistines. The Philistines should return a "trespass offering" of 5 golden emerods and 5 golden mice in hope that God would be sated.

1 Samuel 6:6 The diviners did say "Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts?" to the Philistines. The diviners did say "when he had wrought wonderfully among them did they not let the people go and they departed?" to the Philistines.

1 Samuel 6:7 The diviners did say "Now therefore make a new cart and take two milch kine on which there hath come no yoke" to the Philistines. The diviners did say "and tie the kine to the cart and bring their calves home from them:" to the Philistines. The diviners did tell the Philistines to build a new cart. The diviners did tell the Philistines to select 2 cows that were not attached by a yoke to a cart. The diviners did tell the Philistines to attach the cows to the cart.

1 Samuel 6:8 The diviners did say "And take the ark of the LORD and lay it upon the cart;" to the Philistines. The diviners did say "and put the jewels of gold which ye return him for a trespass offering in a coffer by the side thereof;" to the Philistines. The diviners did say "and send it away that it may go." to the Philistines. The diviners did tell the Philistines to place the "Ark of the Covenant" on the cart. The diviners did tell the Philistines to place the coffer with the "trespass offering" on the cart. The diviners did tell the Philistines to send the cart away.

1 Samuel 6:9 The diviners did say "And see if it goeth up by the way of his own coast to Bethshemesh then he hath done us this great evil:" to the Philistines. The diviners did say "but if not then we shall know that it is not his hand that smote us: it was a chance that happened to us." to the Philistines. If the cart does proceed to Bethshemesh then God did send the calamity to the Philistines. If the cart does not proceed to Bethshemesh then the Philistines did suffer the calamity by chance.

1 Samuel 6:10 The Philistines did tie 2 cows to a cart. The Philistines did separate the calves from the cows.

1 Samuel 6:11 The Philistines did place the "Ark of the Covenant" with the coffer on the cart.

1 Samuel 6:12 The cows did pull the cart to Bethshemesh in a straight line. The Philistines did follow the cart to the border of Bethshemesh.

1 Samuel 6:13 People did reside in Bethshemesh. The people were reaping a harvest of wheat in Bethshemesh. The people did see the cart with the "Ark of the Covenant". The people did rejoice.

1 Samuel 6:14 The cart did come to rest in the field of Joshua of Bethshemesh. The people did chop the wood of the cart for a fire. The people did offer the cows as a "burnt offering" to God.

1 Samuel 6:15 The "stone of Abel" was a great rock. The Levites did remove the "Ark of the Covenant" from the cart to sit on the "stone of Abel". The Levites did place the gold on the "stone of Abel". The people did offer "burnt offering" and sacrifices to God.

1 Samuel 6:16 The Philistines did return to Ekron after witnessing the rejoicing of the people of Bethshemesh.

1 Samuel 6:17 The Philistines did return a golden emerod as a "trespass offering" for the city of Ashdod. The Philistines did return a golden emerod as a "trespass offering" for the city of Askelon. The Philistines did return a golden emerod as a "trespass offering" for the city of Gaza. The Philistines did return a golden emerod as a "trespass offering" for the city of Gath. The Philistines did return a golden emerod as a "trespass offering" for the city of Ekron.

1 Samuel 6:18 The Philistines did return a golden mouse as a "trespass offering" for each city of the lords of the Philistines.

1 Samuel 6:19 God did kill 70 men of Bethshemesh that did upon into the "Ark of the Covenant". The people did lament over the deaths of the men of Bethshemesh.

1 Samuel 6:20 The people did say "Who is able to stand before this holy LORD God? and to whom shall he go up from us?".

1 Samuel 6:21 The people did send messengers to Kirjathjearim to retrieve the "Ark of the Covenant". The messengers did say "The Philistines have brought again the ark of the LORD;" to the people of Kirjathjearim. The messengers did say "come ye down and fetch it up to you." to the people of Kirjathjearim.



1 Samuel 7:1 Kirjathjearim did send men to fetch the "Ark of the Covenant". Eleazar was the son of Abinadab. The men did take the "Ark of the Covenant" to the house of Abinidab in the hill. Eleazar was sanctified to care for the "Ark of the Covenant".

1 Samuel 7:2 The "Ark of the Covenant" did reside in Kirjathjearim for 20 years. Israel did lament.

1 Samuel 7:3 Samuel did say "If ye do return unto the LORD with all your hearts then put away the strange gods and Ashtaroth from among you" to the people of Israel. Samuel did say "and prepare your hearts unto the LORD and serve him only: and he will deliver you out of the hand of the Philistines." to the people of Israel. Samuel did tell Israel to cease the worship of false deities. If Israel would serve God then God would deliver Israel from the hand of the Philistines.

1 Samuel 7:4 Israel did cease the worship of Baalim. Israel did cease the worship of Ashtaroth. Israel did begin to worship God only.

1 Samuel 7:5 Samuel did say "Gather all Israel to Mizpeh and I will pray for you unto the LORD.". Samuel did request a gathering of the people of Israel in Mizpeh.

1 Samuel 7:6 The people did gather in Mizpeh. The people did draw water to pour before God. The people did fast. The people did say "We have sinned against the LORD.". Samuel did judge the children of Israel in Mizpeh.

1 Samuel 7:7 The Philistines did learn that the children of Israel were gathered in Mizpeh. The Philistines did advance against Israel. Israel was afraid of the Philistines.

1 Samuel 7:8 The "children of Israel" did say "Cease not to cry unto the LORD our God for us that he will save us out of the hand of the Philistines." to Samuel.

1 Samuel 7:9 Samuel did take a young lamb to offer as a "burnt offering" to God. Samuel did cry to God for Israel. God did hear the cry of Samuel.

1 Samuel 7:10 The Philistines did draw near to battle against Israel as Samuel was offering the "burnt offering". God did confuse and smite the Philistines before Israel with a great thunder on day of the "burnt offering".

1 Samuel 7:11 The Israelites did emerge from Mizpeh to pursue the Philistines. The Israelites did smite the Philistines from Mizpeh to Bethcar.

1 Samuel 7:12 Samuel did place a stone between Mizpeh and Shen. Samuel did give the stone the name of Ebenezer.

1 Samuel 7:13 The Philistines were subdued. The Philistines did not enter into the coast of Israel again. God did strive against the Philistines during the days of Samuel.

1 Samuel 7:14 The cities were restored to Israel from the Philistines from Ekron to Gath. Israel did free the borders from the hand of the Philistines. Israel did establish a peace with the Amorites.

1 Samuel 7:15 Samuel did judge for Israel during his lifetime.

1 Samuel 7:16 Samuel did travel from Bethel to Gilgal to Mizpeh to judge each year.

1 Samuel 7:17 Samuel did live in a house in Ramah. Samuel did judge for Israel from Ramah. Samuel did build an altar to God in Ramah.



1 Samuel 8:1 Samuel did grow old. Samuel did appoint the sons of Samuel as judges over Israel.

1 Samuel 8:2 Joel was a son of Samuel. Joel was the firstborn of Samuel. Abiah was a son of Samuel. Joel was a judge of Beersheba. Abiah was a judge of Beersheba.

1 Samuel 8:3 Joel did take bribes. Abiah did take bribes. Joel did pervert judgment. Abiah did pervert judgment.

1 Samuel 8:4 Samuel was approached by the elders of Israel in Ramah.

1 Samuel 8:5 The elders did say "Behold thou art old and thy sons walk not in thy ways:" to Samuel. The elders did say "now make us a king to judge us like all the nations." to Samuel. The elders did inform Samuel of the actions of Joel and of Abiah.

1 Samuel 8:6 The elders did say "Give us a king to judge us" to Samuel. The elders did request for a king as a judge. Samuel was displeased with the request from the elders. Samuel did pray to God.

1 Samuel 8:7 God did say "Hearken unto the voice of the people in all that they say unto thee:" to Samuel. God did say "for they have not rejected thee but they have rejected me that I should not reign over them." to Samuel.

1 Samuel 8:8 God did say "According to all the works which they have done" to Samuel. God did say "since the day that I brought them up out of Egypt even unto this day" to Samuel. God did say "wherewith they have forsaken me and served other gods so do they also unto thee." to Samuel. God did observe that Israel did worship false deities.

1 Samuel 8:9 God did say "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them" to Samuel. God did say "and shew them the manner of the king that shall reign over them." to Samuel. God did tell Samuel to grant the request of the elders. God did tell Samuel to explain the role of the king to the elders.

1 Samuel 8:10 Samuel did tell the words from God to the elders.

1 Samuel 8:11 Samuel did say "This will be the manner of the king that shall reign over you:" to the elders. Samuel did say "He will take your sons and appoint them for himself for his chariots" to the elders. Samuel did say "and to be his horsemen; and some shall run before his chariots." to the elders. Samuel did tell the elders that the king would conscript the sons of Israel into an army.

1 Samuel 8:12 Samuel did say "And he will appoint him captains over thousands and captains over fifties;" to the elders. Samuel did say "and will set them to ear his ground and to reap his harvest" to the elders. Samuel did say "and to make his instruments of war and instruments of his chariots." to the elders. Samuel did tell the elders that the king would appoint captains and officers in the army. Samuel did tell the elders that the king would appoint the army to create instruments of war.

1 Samuel 8:13 Samuel did say "And he will take your daughters to be confectionaries and to be cooks and to be bakers." to the elders. Samuel did tell the elders that the king would appoint the daughters of Israel as cooks and as bakers.

1 Samuel 8:14 Samuel did say "And he will take your fields and your vineyards and your oliveyards even the best of them" to the elders. Samuel did say "and give them to his servants." to the elders. Samuel did tell the elders that the king would acquire the vineyards to give to the servants of the king.

1 Samuel 8:15 Samuel did say "And he will take the tenth of your seed and of your vineyards" to the elders. Samuel did say "and give to his officers and to his servants." to the elders. Samuel did tell the elders that the king would acquire 0.10 shares of the yields of the vineyards as income. Samuel did tell the elders that the king would give the income to the officers and to the servants of the king.

1 Samuel 8:16 Samuel did say "And he will take your menservants and your maidservants and your goodliest young men" to the elders. Samuel did say "and your asses and put them to his work." to the elders. Samuel did tell the elders that the king would place the people of Israel into the service of the king.

1 Samuel 8:17 Samuel did say "He will take the tenth of your sheep: and ye shall be his servants." to the elders. Samuel did tell the elders that the king would acquire 0.10 shares of the sheep of the people of Israel. Samuel did tell the elders that the "children of Israel" would become servants to the king.

1 Samuel 8:18 Samuel did say "And ye shall cry out in that day because of your king which ye shall have chosen you;" to the elders. Samuel did say "and the LORD will not hear you in that day." to the elders. Samuel did tell the elders that the "children of Israel" would cry to God about the plight of Israel in service to the king.

1 Samuel 8:19 The elders did reject the words of Samuel. The elders did say "Nay; but we will have a king over us;" to Samuel. The elders did insist upon the nomination of a king.

1 Samuel 8:20 The elders did say "That we also may be like all the nations; and that our king may judge us" to Samuel. The elders did say "and go out before us and fight our battles." to Samuel. The elders did want a king to judge and to lead the people of Israel in battle.

1 Samuel 8:21 Samuel did relay the words of the elders to God.

1 Samuel 8:22 God did say "Hearken unto their voice and make them a king.". Samuel did say "Go ye every man unto his city" to the men of Israel. Samuel did tell the men of Israel to return to the cities.



1 Samuel 9:1 Kish was a man in the "tribe of Benjamin". Kish was the son of Abiel. Abiel was the son of Zeror. Zeror was the son of Bechorath. Bechorath was the son of Aphiah. Kish was a mighty man of power.

1 Samuel 9:2 Saul was the son of Kish. Saul was goodly man in Israel. Saul was the most righteous man in Israel.

1 Samuel 9:3 Kish did lose his asses. Kish did say "Take now one of the servants with thee and arise go seek the asses." to Saul. Kish did tell Saul to take a servant to find the asses.

1 Samuel 9:4 Saul did travel through "mount Ephraim" through the land of Shalisha without finding the asses. Saul did pass through the land of Shalim without finding the asses. Saul did pass through the land of the "tribe of Benjamin" without finding the asses.

1 Samuel 9:5 Saul did enter the land of Zuph with the servant. Saul did say "Come and let us return; lest my father leave caring for the asses and take thought for us." to the servant. Saul did suggest to return without the asses.

1 Samuel 9:6 The servant did say "Behold now there is in this city a man of God and he is an honourable man;" to Saul. The servant did say "all that he saith cometh surely to pass: now let us go thither;" to Saul. The servant did say "peradventure he can shew us our way that we should go." to Saul. The servant did suggest that Saul should seek guidance from a holy man in a city.

1 Samuel 9:7 Saul did say "But behold if we go what shall we bring the man?" to the servant. Saul did say "for the bread is spent in our vessels" to the servant. Saul did say "and there is not a present to bring to the man of God: what have we?" to the servant. Saul did not have a present to give to the holy man.

1 Samuel 9:8 The servant did say "Behold I have here at hand the fourth part of a shekel of silver:" to Saul. The servant did say "that will I give to the man of God to tell us our way." to Saul. The servant would give 0.25 parts of a shekel of silver to the holy man.

1 Samuel 9:9 A prophet was also known as a seer. A seer is also known as a prophet.

1 Samuel 9:10 Saul did say "come let us go". Saul did go to see the holy man in the city.

1 Samuel 9:11 Maidens did draw water as Saul did approach up the hill. Saul did say "Is the seer here?" to the maidens.

1 Samuel 9:12 The maidens did say "He is; behold he is before you: make haste now for he came to day to the city;" to Saul. The maidens did say "for there is a sacrifice of the people to day in the high place:" to Saul. The maidens did confirm that the holy man was present for a sacrifice in the city.

1 Samuel 9:13 The maidens did say "As soon as ye be come into the city ye shall straightway find him before he go up to the high place to eat:" to Saul. The maidens did say "for the people will not eat until he come because he doth bless the sacrifice;" to Saul. The maidens did say "and afterwards they eat that be bidden." to Saul. The maidens did say "Now therefore get you up; for about this time ye shall find him." to Saul. The maidens did tell Saul to look for the seer in the entrance of the city.

1 Samuel 9:14 Saul did approach the city with the servant. Samuel did meet Saul and the servant at the city.

1 Samuel 9:15 God did speak to Samuel before the arrival of Saul.

1 Samuel 9:16 God did say "To morrow about this time I will send thee a man out of the land of Benjamin" to Samuel. God did say "and thou shalt anoint him to be captain over my people Israel" to Samuel. God did say "that he may save my people out of the hand of the Philistines:" to Samuel. God did say "for I have looked upon my people because their cry is come unto me." to Samuel. God did tell Samuel to anoint a man from the "tribe of Benjamin" as the king of Israel.

1 Samuel 9:17 God did say "Behold the man whom I spake to thee of! this same shall reign over my people." as Samuel did see Saul. God did identify Saul as the man to become the king of Israel.

1 Samuel 9:18 Saul did say "Tell me I pray thee where the seer's house is." to Samuel. Saul did ask for the location of the house of the seer.

1 Samuel 9:19 Samuel did say "I am the seer: go up before me unto the high place; for ye shall eat with me to day" to Saul. Samuel did say "and to morrow I will let thee go and will tell thee all that is in thine heart." to Saul. Samuel did confirm that the seer was Samuel. Samuel did invite Saul for a meal and for lodging. Samuel would see for Saul.

1 Samuel 9:20 Samuel did say "And as for thine asses that were lost three days ago set not thy mind on them;" to Saul. Samuel did say "for they are found. And on whom is all the desire of Israel?" to Saul. Samuel did say "Is it not on thee and on all thy father's house?" to Saul. Samuel did confirm that the asses were found.

1 Samuel 9:21 Saul did say "Am not I a Benjamite of the smallest of the tribes of Israel?" to Samuel. Saul did say "and my family the least of all the families of the tribe of Benjamin?" to Samuel. Saul did say "wherefore then speakest thou so to me?" to Samuel.

1 Samuel 9:22 Samuel did seat Saul and the servant at the place of honor before 30 people in the parlour.

1 Samuel 9:23 Samuel did say "Bring the portion which I gave thee of which I said unto thee Set it by thee." to the cook. Samuel did send for a choice piece of meat.

1 Samuel 9:24 The cook did set the meat before Saul. Samuel did say "Behold that which is left! set it before thee and eat:" to Saul. Samuel did say "for unto this time hath it been kept for thee since I said I have invited the people." to Saul. Saul did eat with Samuel on that day.

1 Samuel 9:25 Samuel did commune with Saul upon the top of the house after leaving the high place of the city.

1 Samuel 9:26 The men did rise in the morning. Samuel did say "Up that I may send thee away." to Saul. Saul did go outside with Samuel.

1 Samuel 9:27 Samuel did say "Bid the servant pass on before us (and he passed on)" to Saul. Samuel did say "but stand thou still a while that I may shew thee the word of God." to Saul. Samuel did want Saul to send the servant on the way. Samuel did want Saul to linger. Samuel did want to give the word of God to Saul.



1 Samuel 10:1 Samuel did pour a vial of oil upon the head of Saul. Samuel did kiss Saul. Samuel did say "Is it not because the LORD hath anointed thee to be captain over his inheritance?" to Saul.

1 Samuel 10:2 Samuel did say "When thou art departed from me to day then thou shalt find two men" to Saul. Samuel did say "by Rachel's sepulchre in the border of Benjamin at Zelzah;" to Saul. Samuel did say "and they will say unto thee The asses which thou wentest to seek are found:" to Saul. Samuel did say "and lo thy father hath left the care of the asses and sorroweth for you" to Saul. Samuel did say "saying What shall I do for my son?" to Saul. Samuel did tell Saul that Saul would meet 2 men by "Rachel's sepulchre" with knowledge of the location of the asses.

1 Samuel 10:3 Samuel did say "Then shalt thou go on forward from thence and thou shalt come to the plain of Tabor" to Saul. Samuel did say "and there shall meet thee three men going up to God to Bethel one carrying three kids" to Saul. Samuel did say "and another carrying three loaves of bread and another carrying a bottle of wine:" to Saul. Samuel did tell Saul that Saul

would meet 3 men in the plain of Tabor on the way to Bethel. The men would carry 3 kids of goats and 3 loaves of bread and a bottle of wine.

1 Samuel 10:4 Samuel did say "And they will salute thee and give thee two loaves of bread; which thou shalt receive of their hands." to Saul. Samuel did tell Saul that the men would salute Saul. Samuel did tell Saul that the men would give 2 loaves of bread to Saul.

1 Samuel 10:5 Samuel did say "After that thou shalt come to the hill of God where is the garrison of the Philistines:" to Saul. Samuel did say "and it shall come to pass when thou art come thither to the city" to Saul. Samuel did say "that thou shalt meet a company of prophets coming down from the high place" to Saul. Samuel did say "with a psaltery and a tabret and a pipe and a harp before them; and they shall prophesy:" to Saul. Samuel did tell Saul that Saul would travel to a garrison of the Philistines. Samuel did tell Saul that Saul would meet a company of prophets in the garrison. The prophets would carry a psaltery and a timbrel and a pipe and a harp.

1 Samuel 10:6 Samuel did say "And the Spirit of the LORD will come upon thee and thou shalt prophesy with them" to Saul. Samuel did say "and shalt be turned into another man." to Saul. Samuel did tell Saul that Saul would prophesy with the prophets until Saul did become another man.

1 Samuel 10:7 Samuel did say "And let it be when these signs are come unto thee that thou do as occasion serve thee;" to Saul. Samuel did say "for God is with thee." to Saul. Samuel did tell Saul to watch for the signs.

1 Samuel 10:8 Samuel did say "And thou shalt go down before me to Gilgal;" to Saul. Samuel did say "and behold I will come down unto thee to offer burnt offerings" to Saul. Samuel did say "and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry" to Saul. Samuel did say "till I come to thee and shew thee what thou shalt do." to Saul. Samuel did tell Saul to go to Gilgal. Saul should tarry for 7 days in wait for Samuel. Samuel would provide additional direction to Saul.

1 Samuel 10:9 The signs did appear to Saul after departing from Samuel.

1 Samuel 10:10 Saul did prophesy with a company of prophets near a hill.

1 Samuel 10:11 The people did marvel that Saul did prophesy among the prophets. The people did say "What is this that is come unto the son of Kish? Is Saul also among the prophets?"

1 Samuel 10:12 A person did say "But who is their father?". Saul was thought to be among the prophets.

1 Samuel 10:13 Saul did go to the high place after prophesying.

1 Samuel 10:14 Saul did have an uncle. The uncle did say "Whither went ye?" to Saul. Saul did say "To seek the asses: and when we saw that they were no where we came to Samuel." to the

uncle. Saul did tell the uncle about the journey to find the asses. Saul did tell the uncle about Samuel.

1 Samuel 10:15 The uncle did say "Tell me I pray thee what Samuel said unto you." to Saul. The uncle did inquire about the words of Samuel.

1 Samuel 10:16 Saul did say "He told us plainly that the asses were found." to the uncle. Saul did not tell the uncle about the prophesy of Saul to become a king.

1 Samuel 10:17 Samuel did assemble the people before God in Mizpeh.

1 Samuel 10:18 Samuel did say "Thus saith the LORD God of Israel I brought up Israel out of Egypt" to Israel. Samuel did say "and delivered you out of the hand of the Egyptians" to Israel. Samuel did say "and out of the hand of all kingdoms and of them that oppressed you:" to Israel.

1 Samuel 10:19 Samuel did say "And ye have this day rejected your God who himself saved you out of all your adversities and your tribulations;" to Israel. Samuel did say "and ye have said unto him Nay but set a king over us." to Israel. Samuel did say "Now therefore present yourselves before the LORD by your tribes and by your thousands." to Israel. Samuel did call for Israel to gather before God.

1 Samuel 10:20 Israel did gather by tribes before God. The "tribe of Benjamin" was selected.

1 Samuel 10:21 A selection was made for Saul of the family of Matri within the "tribe of Benjamin". Saul could not be found.

1 Samuel 10:22 Israel did inquire of God about the location of Saul. God did say "Behold he hath hid himself among the stuff." to Israel. Saul was hiding.

1 Samuel 10:23 The people did go to retrieve Saul from hiding. Saul did stand among the people. Saul was taller than the people.

1 Samuel 10:24 Samuel did say "See ye him whom the LORD hath chosen that there is none like him among all the people?" to the people. The people did say "God save the king." in a shout.

1 Samuel 10:25 Samuel did describe the manner of the kingdom in a book to set before God. Samuel did release the people to their homes.

1 Samuel 10:26 Saul did go home to Gibeah with a band of men with hearts that were touched by God.

1 Samuel 10:27 Saul was despised by the followers of Belial. The followers did not offer presents to Saul. The followers did say "How shall this man save us?". Saul did keep the peace in the face of the resentment from the followers of Belial.



1 Samuel 11:1 Nahash was was the king of Ammon. Nahash did lay siege to the city of Jabeshgilead. Jabeshgilead was a city. Nahash was approached by the men of Jabeshgilead. The men did say "Make a covenant with us and we will serve thee." to Nahash. The men did seek a covenant of servitude to Nahash.

1 Samuel 11:2 Nahash did say "On this condition will I make a covenant with you that I may thrust out all your right eyes" to the men of Jabeshgilead. Nahash did say "and lay it for a reproach upon all Israel." to the men of Jabeshgilead. Nahash did desire to gouge the right eyes of the men to discredit Israel on condition of the covenant.

1 Samuel 11:3 The men were represented in Jabeshgilead by the elders. The elders did say "Give us seven days' respite that we may send messengers unto all the coasts of Israel:" to Nahash. The elders did say "and then if there be no man to save us we will come out to thee." to Nahash. The elders did seek a cessation of hostilities for 7 days. The elders did seek assistance from Israel.

1 Samuel 11:4 Jabeshgilead did send messengers to request assistance. The messengers did reach the neighbors of Saul with the news from Jabeshgilead. The neighbors did weep at the news from Jabeshgilead.

1 Samuel 11:5 Saul did return with a herd from the field. Saul did inquire about the weeping of the people. Saul did say "What aileth the people that they weep?" to the people. Saul was told of the news from Jabeshgilead.

1 Samuel 11:6 The "Spirit of God" did enter Saul to cause great anger.

1 Samuel 11:7 Saul did dismember a pair of oxen into pieces. Saul did send the pieces by messenger throughout Israel. Saul did say "Whosoever cometh not forth after Saul and after Samuel so shall it be done unto his oxen.". Saul did encourage the people to join for battle under the threat of penalty. The "fear of God" was a fear that did compel people to action. The "fear of God" did compel the people of Israel to gather with Saul for battle.

1 Samuel 11:8 Saul did count 300000 warriors that did assemble into an army from Israel in Bezek. Saul did count 30000 warriors that did assemble into an army from the land of Judah in Bezek. Saul did command an army of 330000 men.

1 Samuel 11:9 Saul did send word of assistance with the messengers of Jabeshgilead. Saul did say "Thus shall ye say unto the men of Jabeshgilead To morrow by that time the sun be hot ye shall have help." to the messengers. The messengers did convey the message of assistance to the men of Jabeshgilead. The men were glad.

1 Samuel 11:10 The men did say "To morrow we will come out unto you and ye shall do with us all that seemeth good unto you." to Nahash. The men did intend to go to war with Nahash in the morning.

1 Samuel 11:11 Saul did arrive on the next day with the army of assistance. Saul did organize the army into 3 companies. Saul did attack the army of the Ammonites at dawn. Saul did lead the army to slay the army of the Ammonites that was led by Nahash. The battle did last into the heat of the day. The survivors were scattered by the army of Saul.

1 Samuel 11:12 The people did say "Who is he that said Shall Saul reign over us? bring the men that we may put them to death." to Samuel. The people did want to slay the followers of Belial.

1 Samuel 11:13 Saul did say "There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.". Saul did spare the lives of the followers of Belial.

1 Samuel 11:14 Samuel did say "Come and let us go to Gilgal and renew the kingdom there." to the people. Samuel did lead the people to reestablish the kingdom of Gilgal.

1 Samuel 11:15 The people did go to Gilgal to make Saul the king of Israel before God in Gilgal. The people did make sacrifices of "peace offerings" before God. Saul did rejoice with the people greatly.



1 Samuel 12:1 Samuel did say "Behold I have hearkened unto your voice in all that ye said unto me and have made a king over you." to Israel.

1 Samuel 12:2 Samuel did say "And now behold the king walketh before you: and I am old and grayheaded;" to Israel. Samuel did say "and behold my sons are with you: and I have walked before you from my childhood unto this day." to Israel.

1 Samuel 12:3 Samuel did say "Behold here I am: witness against me before the LORD and before his anointed:" to Israel. Samuel did say "whose ox have I taken? or whose ass have I taken or whom have I defrauded or whom have I oppressed?" to Israel. Samuel did say "or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." to Israel. Samuel did serve Israel in honor.

1 Samuel 12:4 Israel did say "Thou hast not defrauded us nor oppressed us neither hast thou taken ought of any man's hand." to Samuel. Israel did agree that Samuel did serve Israel in honor.

1 Samuel 12:5 Samuel did say "The LORD is witness against you and his anointed is witness this day" to Israel. Samuel did say "that ye have not found ought in my hand." to Israel. Israel did say "He is witness." to Samuel.

1 Samuel 12:6 Samuel did say "It is the LORD that advanced Moses and Aaron and that brought your fathers up out of the land of Egypt." to the people of Israel.

1 Samuel 12:7 Samuel did say "Now therefore stand still that I may reason with you before the LORD" to the people of Israel. Samuel did say "of all the righteous acts of the LORD which he did to you and to your fathers." to the people of Israel. Samuel did recite the story of God and of the "children of Israel".

1 Samuel 12:8 Samuel did say "When Jacob was come into Egypt and your fathers cried unto the LORD" to the people of Israel. Samuel did say "then the LORD sent Moses and Aaron which brought forth your fathers out of Egypt" to the people of Israel. Samuel did say "and made them dwell in this place." to the people of Israel.

1 Samuel 12:9 Samuel did say "And when they forgot the LORD their God he sold them into the hand of Sisera captain of the host of Hazor" to the people of Israel. Samuel did say "and into the hand of the Philistines and into the hand of the king of Moab and they fought against them." to the people of Israel.

1 Samuel 12:10 Samuel did say "And they cried unto the LORD and said We have sinned" to the people of Israel. Samuel did say "because we have forsaken the LORD and have served Baalim and Ashtaroth:" to the people of Israel. Samuel did say "but now deliver us out of the hand of our enemies and we will serve thee." to the people of Israel.

1 Samuel 12:11 Samuel did say "And the LORD sent Jerubbaal and Bedan and Jephthah and Samuel" to the people of Israel. Samuel did say "and delivered you out of the hand of your enemies on every side and ye dwelled safe." to the people of Israel.

1 Samuel 12:12 Samuel did say "And when ye saw that Nahash the king of the children of Ammon came against you" to the people of Israel. Samuel did say "ye said unto me Nay; but a king shall reign over us: when the LORD your God was your king." to the people of Israel.

1 Samuel 12:13 Samuel did say "Now therefore behold the king whom ye have chosen and whom ye have desired!" to the people of Israel. Samuel did say "and behold the LORD hath set a king over you." to the people of Israel.

1 Samuel 12:14 Samuel did say "If ye will fear the LORD and serve him and obey his voice" to the people of Israel. Samuel did say "and not rebel against the commandment of the LORD" to the people of Israel. Samuel did say "then shall both ye and also the king that reigneth over you continue following the LORD your God:" to the people of Israel.

1 Samuel 12:15 Samuel did say "But if ye will not obey the voice of the LORD but rebel against the commandment of the LORD" to the people of Israel. Samuel did say "then shall the hand of the LORD be against you as it was against your fathers." to the people of Israel.

1 Samuel 12:16 Samuel did say "Now therefore stand and see this great thing which the LORD will do before your eyes." to the people of Israel.

1 Samuel 12:17 Samuel did say "Is it not wheat harvest to day? I will call unto the LORD and he shall send thunder and rain;" to the people of Israel. Samuel did say "that ye may perceive and see that your wickedness is great" to the people of Israel. Samuel did say "which ye have done in the sight of the LORD in asking you a king." to the people of Israel. Israel did commit a folly in asking for a king. Israel did not need a king for assistance. Israel did have assistance from God.

1 Samuel 12:18 Samuel did call for thunder and for rain from God to illustrate the folly of Israel. God did send thunder and rain to Israel.

1 Samuel 12:19 Israel did say "Pray for thy servants unto the LORD thy God that we die not:" to Samuel. Israel did say "for we have added unto all our sins this evil to ask us a king." Samuel. Israel did want Samuel to pray for mercy from God. Israel did realize their folly.

1 Samuel 12:20 Samuel did say "Fear not: ye have done all this wickedness: yet turn not aside from following the LORD" to the people of Israel. Samuel did say "but serve the LORD with all your heart;" to the people of Israel. Samuel did tell Israel that Israel should serve God.

1 Samuel 12:21 Samuel did say "And turn ye not aside: for then should ye go after vain things" to the people of Israel. Samuel did say "which cannot profit nor deliver; for they are vain." to the people of Israel. Samuel did tell Israel that Israel should not pursue vain things.

1 Samuel 12:22 Samuel did say "For the LORD will not forsake his people for his great name's sake:" to the people of Israel. Samuel did say "because it hath pleased the LORD to make you his people." to the people of Israel. Samuel did tell Israel that God is pleased with Israel as the people of God.

1 Samuel 12:23 Samuel did say "Moreover as for me God forbid that I should sin against the LORD in ceasing to pray for you:" to the people of Israel. Samuel did say "but I will teach you the good and the right way:" to the people of Israel. Samuel did tell Israel that Samuel would continue to pray for Israel. Samuel did tell Israel that Samuel would instruct Israel in right from wrong.

1 Samuel 12:24 Samuel did say "Only fear the LORD and serve him in truth with all your heart:" to the people of Israel. Samuel did say "for consider how great things he hath done for you." to the people of Israel. Samuel did tell Israel that Israel should serve God in truth. Samuel did tell Israel that Israel should consider the grace of God toward Israel.

1 Samuel 12:25 Samuel did say "But if ye shall still do wickedly ye shall be consumed both ye and your king." to the people of Israel. If Israel did continue to perform wicked things then Israel would be consumed.



1 Samuel 13:1 Saul was the king. Saul did reign as king over Israel.

1 Samuel 13:2 Saul did choose 3000 men of Israel after 2 years as king of Israel. Saul did have 2000 men in Michmash and in mount Bethel. Saul did have 1000 men with Jonathan in Gibeah of Benjamin.

1 Samuel 13:3 Jonathan did smite the garrison of the Philistines in Geba. The Philistines did hear of the destruction of the garrison in Geba. Saul did blow the trumpet throughout the land. Saul did say "Let the Hebrews hear.".

1 Samuel 13:4 Israel did learn of the destruction of the garrison of the Philistines. Saul did call the people to Gilgal.

1 Samuel 13:5 The Philistines did gather to fight with Israel. The Philistines did gather 30000 chariots and 6000 horsemen for battle against Israel. The Philistines did gather a large multitude of people. The Philistines did encamp in Michmash from Bethaven.

1 Samuel 13:6 Israel did hide the men of Israel in caves and in thickets and in rocks and in high places and in pits.

1 Samuel 13:7 A Hebrew is also known as a person of Israel. Some Hebrews did cross the Jordan to the land of Gad and to the land of Gilead. Saul did remain in Gilgal with the people that did follow Saul. The people did shake with fear.

1 Samuel 13:8 Saul did tarry for 7 days as instructed by Samuel. Samuel did not arrive to join with Samuel after 7 days. The people did begin to scatter from Saul.

1 Samuel 13:9 Saul did say "Bring hither a burnt offering to me and peace offerings.". Saul did offer a "burnt offering".

1 Samuel 13:10 Samuel did arrive after the burnt offering of Saul. Saul did go to salute Samuel.

1 Samuel 13:11 Samuel did say "What hast thou done?" to Saul. Samuel did question the actions of Saul. Saul did say "Because I saw that the people were scattered from me and that thou camest not within the days appointed" to Samuel. Saul did say "and that the Philistines gathered themselves together at Michmash;" to Samuel.

1 Samuel 13:12 Saul did say "Therefore said I The Philistines will come down now upon me to Gilgal" to Samuel. Saul did say "and I have not made supplication unto the LORD:" to Samuel. Saul did say "I forced myself therefore and offered a burnt offering." to Samuel. Saul did tell Samuel that Saul did offer a "burnt offering" to God.

1 Samuel 13:13 Samuel did say "Thou hast done foolishly:" to Saul. Samuel did say "thou hast not kept the commandment of the LORD thy God which he commanded thee:" to Saul. Samuel did say "for now would the LORD have established thy kingdom upon Israel for ever." to Saul.

1 Samuel 13:14 Samuel did say "But now thy kingdom shall not continue:" to Saul. Samuel did say "the LORD hath sought him a man after his own heart" to Saul. Samuel did say "and the LORD hath commanded him to be captain over his people" to Saul. Samuel did say "because thou hast not kept that which the LORD commanded thee." to Saul. Saul did not follow the instructions of God. Saul should have waited for the arrival of Samuel. Saul would not remain as king of Israel for long.

1 Samuel 13:15 Samuel did depart from Gilgal to travel to Gibeah of Benjamin. Saul did number the remaining people at 600 men.

1 Samuel 13:16 Saul did abide with Jonathan and with the 600 men in Gibeah. Jonathan was the son of Saul. The Philistines did encamp in Michmash.

1 Samuel 13:17 The Philistines did detach 3 companies of raiders. A company did venture along the path to Ophrah to the land of Shual.

1 Samuel 13:18 A company did venture toward Bethhoron. A company did venture along the path of the border toward the valley of Zeboim toward the wilderness.

1 Samuel 13:19 Israel did not have metalsmiths in the land of Israel. The Philistines did say "Lest the Hebrews make them swords or spears:". The Philistines did not want the Israelites to have the ability to make weapons.

1 Samuel 13:20 The Israelites did sharpen their wares in the land of the Philistines.

1 Samuel 13:21 The Philistines did charge 0.33 shekels to sharpen the tools of the Israelites.

1 Samuel 13:22 Saul did not have swords or spears for his army. Saul did have weapons. Jonathan did have weapons.

1 Samuel 13:23 The Philistines did secure the passage of Michmash with a garrison of troops.



1 Samuel 14:1 A man did bear the armor for Jonathan. The man was young. Jonathan did say "Come and let us go over to the Philistines' garrison that is on the other side." to the young man. Jonathan did plan to go the garrison of the Philistines. Jonathan did not tell Saul.

1 Samuel 14:2 Saul did tarry under a pomegranate tree in Migron within Gibeah. Saul was accompanied by 600 men.

1 Samuel 14:3 Ahiah was the son of Ahitub. Ahitub was the brother of Ichabod. Ahitub was the son of Phinehas. Ichabod was the son of Phinehas. Eli was the father of Phinehas. Ahiah did wear an ephod. Ahiah was a priest. The people did not know of the departure of Jonathan.

1 Samuel 14:4 Bozez was a sharp rock. Seneh was a sharp rock. Jonathan did take the passage that did lay between Bozez and Seneh.

1 Samuel 14:5 Bozez was situated toward the north against Michmash. Seneh was situated toward the south against Gibeah.

1 Samuel 14:6 Jonathan did say "Come and let us go over unto the garrison of these uncircumcised:" to the young man. Jonathan did say "it may be that the LORD will work for us:" to the young man. Jonathan did say "for there is no restraint to the LORD to save by many or by few." to the young man.

1 Samuel 14:7 The man did say "Do all that is in thine heart: turn thee; behold I am with thee according to thy heart." to Jonathan.

1 Samuel 14:8 Jonathan did say "Behold we will pass over unto these men and we will discover ourselves unto them." to the young man. Jonathan did plan to reveal himself to the garrison of the Philistines.

1 Samuel 14:9 Jonathan did say "If they say thus unto us Tarry until we come to you;" to the young man. Jonathan did say "then we will stand still in our place and will not go up unto them." to the young man. Jonathan did present the plan to the young man.

1 Samuel 14:10 Jonathan did say "But if they say thus Come up unto us; then we will go up:" to the young man. Jonathan did say "for the LORD hath delivered them into our hand: and this shall be a sign unto us." to the young man. If the garrison did instruct Jonathan to tarry then Jonathan would remain in place. If the garrison did call for Jonathan then Jonathan did believe the garrison would be delivered by God into the hand of Jonathan.

1 Samuel 14:11 Jonathan did reveal himself and the young man to the garrison of the Philistines. The Philistines did say "Behold the Hebrews come forth out of the holes where they had hid themselves.".

1 Samuel 14:12 The Philistines did say "Come up to us and we will shew you a thing.". The Philistines did call for Jonathan. Jonathan did say "Come up after me: for the LORD hath

delivered them into the hand of Israel." to the young man. Jonathan did believe that the garrison could be defeated.

1 Samuel 14:13 Jonathan did climb to the garrison with the young man. The Philistines were slaughtered by Jonathan and by the young man.

1 Samuel 14:14 The Philistines did lose 20 men over half of an acre of land to the slaughter of Jonathan.

1 Samuel 14:15 The Philistines did panic because of the slaughter by Jonathan. An earthquake did occur among the Philistines.

1 Samuel 14:16 Saul did have watchmen in Gibeah. The watchmen did observe that the army of the Philistines did appear to disperse.

1 Samuel 14:17 Saul did say "Number now and see who is gone from us.". Saul did call for a count within his men. Saul did discover the absence of Jonathan and the young man.

1 Samuel 14:18 Saul did say "Bring hither the ark of God." to Ahiah. Saul did call for the "Ark of the Covenant".

1 Samuel 14:19 The activity did increase within the army of the Philistines as Saul did speak with Ahiah. Saul did say " Withdraw thine hand." to Ahiah.

1 Samuel 14:20 Saul did assemble his army for battle with the Philistines. Saul did see that the Philistines did fight among themselves.

1 Samuel 14:21 The Philistines were accompanied by Hebrews. The Hebrews did part with the Philistines to join the army of Saul.

1 Samuel 14:22 The Israelites did descend from hiding in "mount Ephraim" to join in the battle against the Philistines.

1 Samuel 14:23 God did save Israel on that day. The battle did spread into Bethaven.

1 Samuel 14:24 The Israelites were distressed on that day. Saul did say "Cursed be the man that eateth any food until evening that I may be avenged on mine enemies." to the Israelites. Saul would not allow the people to eat until Saul was avenged. If a person did eat without permission from Saul then Saul would curse the person.

1 Samuel 14:25 The Israelites did come to a forest. The Israelites did see honey on the ground.

1 Samuel 14:26 The honey did drop as the people did enter the forest. The people did not eat of the honey.

1 Samuel 14:27 Jonathan did not hear the order from Saul. Jonathan did touch a honeycomb with the end of the rod that was in his hand. Jonathan did eat the honey with enlightened eyes.

1 Samuel 14:28 An Israelite did say "Thy father straitly charged the people with an oath saying" to Jonathan. An Israelite did say "Cursed be the man that eateth any food this day" to Jonathan. Jonathan was informed of the order of Saul. The people were faint with hunger.

1 Samuel 14:29 Jonathan did say "My father hath troubled the land: see I pray you how mine eyes have been enlightened" to the Israelite. Jonathan did say "because I tasted a little of this honey." to the Israelite. Jonathan did argue against the order of Saul.

1 Samuel 14:30 Jonathan did say "How much more if haply the people had eaten freely to day of the spoil of their enemies which they found?". Jonathan did say "for had there not been now a much greater slaughter among the Philistines?".

1 Samuel 14:31 Israel did smite the Philistines on that day from Michmash to Aijalon. The Israelites were very weak from hunger.

1 Samuel 14:32 The Israelites did descend upon the spoil and livestock. The Israelites did eat the blood with the meat of the livestock.

1 Samuel 14:33 Saul was told of the sinful acts of the people. A person did say "Behold the people sin against the LORD in that they eat with the blood" to Saul. Saul did say "Ye have transgressed: roll a great stone unto me this day.". Saul did call for a large stone.

1 Samuel 14:34 Saul did say "Disperse yourselves among the people and say unto them Bring me hither every man his ox". Saul did say "and every man his sheep and slay them here and eat;". Saul did say "and sin not against the LORD in eating with the blood.". Saul did designate a place on the rock to slay the livestock for eating. The people did bring the livestock to slay on the rock during the night.

1 Samuel 14:35 Saul did build his first altar to God.

1 Samuel 14:36 Saul did say "Let us go down after the Philistines by night and spoil them until the morning light" to the people. Saul did say "and let us not leave a man of them." to the people. The people did say "Do whatsoever seemeth good unto thee." to Saul. Saul did want to raid the Philistines through the night. Saul did want to kill every male of the Philistines. The priest did say "Let us draw near hither unto God.". The priest did want to consult with God.

1 Samuel 14:37 Saul did seek the counsel of God. Saul did say "Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?" to God. God did not answer Saul immediately.

1 Samuel 14:38 Saul did say "Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day." to the people. Saul did believe that a sin did offend God.

1 Samuel 14:39 Saul did say "For as the LORD liveth which saveth Israel though it be in Jonathan my son he shall surely die." to the people. Saul did suggest that Jonathan should be put to death. The Israelites did not answer Saul.

1 Samuel 14:40 Saul did say "Be ye on one side and I and Jonathan my son will be on the other side." to the people. The people did say "Do what seemeth good unto thee." to Saul. Saul did separate from the people with Jonathan.

1 Samuel 14:41 Saul did say "Give a perfect lot." to God. The people did cast sacred lots to determine the guilty. Guilt was placed on Saul and on Jonathan. The people were innocent.

1 Samuel 14:42 Saul did say "Cast lots between me and Jonathan my son." to the people. Lots were cast to determine the guilt between Saul and Jonathan. Jonathan was found guilty.

1 Samuel 14:43 Saul did say "Tell me what thou hast done." to Jonathan. Jonathan did say "I did but taste a little honey with the end of the rod that was in mine hand and lo I must die." to Saul. Jonathan did tell Saul that Jonathan did taste the honey.

1 Samuel 14:44 Saul did say "God do so and more also: for thou shalt surely die Jonathan." to Jonathan. Saul did proclaim that Jonathan must die.

1 Samuel 14:45 The people did say "Shall Jonathan die who hath wrought this great salvation in Israel?" to Saul. The people did say "God forbid: as the LORD liveth there shall not one hair of his head fall to the ground;" to Saul. The people did say "for he hath wrought with God this day." to Saul. The people did defend Jonathan for his works during the day. Jonathan was saved from death by the people.

1 Samuel 14:46 Saul did stop from pursuing the Philistines. The Philistines did return home.

1 Samuel 14:47 Saul did reign as king over Israel. Saul did lead Israel into battle against Moab. Saul did lead Israel into battle against Ammon. Saul did lead Israel into battle against Edom. Saul did lead Israel into battle against Zobah. Saul did lead Israel into battle against Philistine.

1 Samuel 14:48 Saul did gather an army to smite the people of Amalek. Saul did deliver Israel from the hands of the enemies.

1 Samuel 14:49 Jonathan was a son of Saul. Ishui was a son of Saul. Melchishua was a son of Saul. Merab was a daughter of Saul. Michal was a daughter of Saul.

1 Samuel 14:50 Ahinoam was the wife of Saul. Ahinoam was the daughter of Ahimaaz. Ner was an uncle of Saul. Abner was the son of Ner. Abner was the captain of the army of Saul.

1 Samuel 14:51 Saul was the son of Kish. Ner was the son of Abiel.

1 Samuel 14:52 Israel did wage a terrible war against the Philistines during the days of Saul. Saul did welcome strong and valiant men into the army of Saul.



1 Samuel 15:1 Samuel did say "The LORD sent me to anoint thee to be king over his people over Israel:" to Saul. Samuel did say "now therefore hearken thou unto the voice of the words of the LORD." to Saul. Samuel did go to speak with Saul.

1 Samuel 15:2 Samuel did say "Thus saith the LORD of hosts I remember that which Amalek did to Israel" to Saul. Samuel did say "how he laid wait for him in the way when he came up from Egypt." to Saul.

1 Samuel 15:3 Samuel did say "Now go and smite Amalek and utterly destroy all that they have and spare them not;" to Saul. Samuel did say "but slay both man and woman infant and suckling ox and sheep camel and ass." to Saul. Samuel did send Saul to smite the kingdom of Amalek. Samuel should not spare any living thing in the kingdom of Amalek.

1 Samuel 15:4 Saul did gather the people for an army. Saul did gather 200000 footmen into an army to fight Amalek. Saul did gather 10000 men from Judah into an army to fight Amalek. Saul did gather the army in Telaim.

1 Samuel 15:5 Saul did lead the army to the city of Amalek to lay in wait in a valley.

1 Samuel 15:6 Saul did say "Go depart get you down from among the Amalekites lest I destroy you with them:" to the Kenites. Saul did say "for ye shewed kindness to all the children of Israel when they came up out of Egypt." to the Kenites. Saul did spare the Kenites. Saul did allow the Kenites to escape the destruction of the Amalekites because the Kenites did show kindness to Israel. The Kenites did depart from among the Amalekites.

1 Samuel 15:7 Saul did smite the Amalekites from Havilah to Shur against Egypt.

1 Samuel 15:8 Agag was the king of the Amalekites. Saul did capture Agag alive. Saul did destroyed all of the people of the kingdom of Amalek with the edge of the sword.

1 Samuel 15:9 Saul did spare Agag. Saul did allow the army to spare the best of the livestock in the kingdom of Amalek. Saul did order the army to destroy all of the vile things in the kingdom of Amalek.

1 Samuel 15:10 God did speak to Samuel.

1 Samuel 15:11 God did say "It repenteth me that I have set up Saul to be king: for he is turned back from following me" to Samuel. God did say "and hath not performed my commandments." to Samuel. Saul did not follow the commandments from God. God did tell Samuel that God was displeased with Saul. Samuel did cry to God all of the night.

1 Samuel 15:12 Samuel did rise in the morning to meet with Saul. A person did say "Saul came to Carmel and behold he set him up a place" to Samuel. A person did say "and is gone about and passed on and gone down to Gilgal." to Samuel. Samuel was told that Saul did continue to Gilgal.

1 Samuel 15:13 Samuel did travel to meet with Saul. Saul did say "Blessed be thou of the LORD: I have performed the commandment of the LORD." to Samuel. Saul did believe that Saul did follow the commandments of God.

1 Samuel 15:14 Samuel did say "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?" to Saul. Samuel did hear the sounds of the livestock that Saul did spare from the kingdom of Amalek.

1 Samuel 15:15 Saul did say "They have brought them from the Amalekites:" to Samuel. Saul did say "for the people spared the best of the sheep and of the oxen to sacrifice unto the LORD thy God;" to Samuel. Saul did say "and the rest we have utterly destroyed." to Samuel. Samuel did spare the best of the livestock to offer as sacrifice to God.

1 Samuel 15:16 Samuel did say "Stay and I will tell thee what the LORD hath said to me this night." to Saul. Saul did say "Say on." to Samuel.

1 Samuel 15:17 Samuel did say "When thou wast little in thine own sight wast thou not made the head of the tribes of Israel" to Saul. Samuel did say "and the LORD anointed thee king over Israel?" to Saul. Samuel did convey the words of God to Saul.

1 Samuel 15:18 Samuel did say "And the LORD sent thee on a journey and said Go and utterly destroy the sinners the Amalekites" to Saul. Samuel did say "and fight against them until they be consumed." to Saul.

1 Samuel 15:19 Samuel did say "Wherefore then didst thou not obey the voice of the LORD" to Saul. Samuel did say "but didst fly upon the spoil and didst evil in the sight of the LORD?" to Saul. Saul should have killed every living thing in the kingdom of Amalek.

1 Samuel 15:20 Saul did say "Yea I have obeyed the voice of the LORD and have gone the way which the LORD sent me" to Samuel. Saul did say "and have brought Agag the king of Amalek and have utterly destroyed the Amalekites." to Samuel. Saul did believe that Saul did follow the commandments of God.

1 Samuel 15:21 Saul did say "But the people took of the spoil sheep and oxen" to Samuel. Saul did say "the chief of the things which should have been utterly destroyed" to Samuel. Saul did say "to sacrifice unto the LORD thy God in Gilgal." to Samuel.

1 Samuel 15:22 Samuel did say "Hath the LORD as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD?" to Saul. Samuel did say "Behold to obey is better than sacrifice and to hearken than the fat of rams." to Saul. Samuel did convey to Saul that obedience is preferable to sacrifice in the sight of God.

1 Samuel 15:23 Samuel did say "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." to Saul. Samuel did say "Because thou hast rejected the word of the LORD he hath also rejected thee from being king." to Saul. Samuel did tell Saul that God did reject Saul as king of Israel because of the disobedience of Saul.

1 Samuel 15:24 Saul did say "I have sinned: for I have transgressed the commandment of the LORD and thy words:" to Samuel. Saul did say "because I feared the people and obeyed their voice." to Samuel. Saul should have controlled the army to assure the destruction of every living thing in the kingdom of Amalek.

1 Samuel 15:25 Saul did say "Now therefore I pray thee pardon my sin and turn again with me that I may worship the LORD." to Samuel. Saul did seek forgiveness.

1 Samuel 15:26 Samuel did say "I will not return with thee: for thou hast rejected the word of the LORD" to Saul. Samuel did say "and the LORD hath rejected thee from being king over Israel." to Saul. Samuel would not relent. Samuel would not join as allies with Saul again.

1 Samuel 15:27 Samuel did tear the skirt of his mantle as Samuel did turn to leave.

1 Samuel 15:28 Samuel did say "The LORD hath rent the kingdom of Israel from thee this day" to Saul. Samuel did say "and hath given it to a neighbour of thine that is better than thou." to Saul. Samuel did tell Saul that God did remove Saul from leadership over Israel. God would pass the mantle of leadership to another person.

1 Samuel 15:29 Samuel did say "And also the Strength of Israel will not lie nor repent: for he is not a man that he should repent." to Saul.

1 Samuel 15:30 Saul did say "I have sinned: yet honour me now I pray thee before the elders of my people and before Israel" to Samuel. Saul did say "and turn again with me that I may worship the LORD thy God." to Samuel. Saul did beg Samuel to accompany Saul in worship to God before the elders of Israel.

1 Samuel 15:31 Samuel did go with Saul. Saul did worship God.

1 Samuel 15:32 Samuel did say "Bring ye hither to me Agag the king of the Amalekites.". Samuel did call for the king of the Amalekites. Agag did approach Samuel delicately. Agag did say "Surely the bitterness of death is past.". Agag did appeal to Samuel for clemency.

1 Samuel 15:33 Samuel did say "As the sword hath made women childless so shall thy mother be childless among women." to Agag. Samuel did hack Agag into pieces before God in Gilgal.

1 Samuel 15:34 Samuel did return to Ramah. Saul did return to his home in Gibeah.

1 Samuel 15:35 Samuel did not see Saul again until the day of the death of Saul. Samuel did mourn for Saul. God did regret that God did make Saul the king over Israel.



1 Samuel 16:1 God did say "How long wilt thou mourn for Saul seeing I have rejected him from reigning over Israel?" to Samuel. God did say "fill thine horn with oil and go I will send thee to Jesse the Bethlehemite:" to Samuel. God did say "for I have provided me a king among his sons." to Samuel. God did inquire about the mourning of Samuel over the plight of Saul. God did select a king for Israel among the sons of Jesse of Bethlehem. God did command Samuel to go to Bethlehem with a horn of oil. Jesse did abide in Bethlehem.

1 Samuel 16:2 Samuel did say "How can I go? if Saul hear it he will kill me." to God. Samuel was concerned that Saul would kill Samuel over the selection of a new king of Israel. God did say "Take an heifer with thee and say I am come to sacrifice to the LORD." to Samuel. God did tell Samuel to take a heifer for sacrifice in Bethlehem.

1 Samuel 16:3 God did say "And call Jesse to the sacrifice and I will shew thee what thou shalt do:" to Samuel. God did say "and thou shalt anoint unto me him whom I name unto thee." to Samuel. God did tell Samuel to call Jesse to the sacrifice for anointment unto God.

1 Samuel 16:4 Samuel did secure a heifer for travel to Bethlehem. Samuel was seen by the elders of Bethlehem. The elders did tremble at the approach of Samuel. The elders did say "Comest thou peaceably?" to Samuel.

1 Samuel 16:5 Samuel did say "Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves and come with me to the sacrifice." to Jesse. Samuel did sanctify Jesse and the sons of Jesse for the sacrifice of the heifer to God. Samuel did call for Jesse of Bethlehem with the sons of Jesse to attend the sacrifice.

1 Samuel 16:6 Samuel did look at Eliab. Samuel did say "Surely the LORD's anointed is before him.". Samuel did believe that God did select Eliab as the new king of Israel.

1 Samuel 16:7 God did say "Look not on his countenance or on the height of his stature; because I have refused him:" to Samuel. God did say "for the LORD seeth not as man seeth;" to Samuel. God did say "for man looketh on the outward appearance but the LORD looketh on the heart." to Samuel. God did not select Eliab. God does not select according to the stature of a man. God does select according to the heart of a man.

1 Samuel 16:8 Jesse did order Abinadab to pass before Samuel. Samuel did say "Neither hath the LORD chosen this.". God did not select Abinadab as the king of Israel.

1 Samuel 16:9 Jesse did order Shammah to pass before Samuel. Samuel did say "Neither hath the LORD chosen this.". God did not select Shammah as the king of Israel.

1 Samuel 16:10 Jesse did order 7 sons to pass before Samuel. Samuel did say "The LORD hath not chosen these". God did not select a king of Israel from the 7 sons.

1 Samuel 16:11 Samuel did say "Are here all thy children?" to Jesse. Jesse did say "There remaineth yet the youngest and behold he keepeth the sheep." to Samuel. Samuel did say "Send and fetch him: for we will not sit down till he come hither." to Jesse. Jesse did have another son. Samuel did call for the youngest son of Jesse.

1 Samuel 16:12 Jesse did bring his youngest son to Samuel. The son was ruddy and handsome. God did say "Arise anoint him: for this is he." to Samuel.

1 Samuel 16:13 Samuel did anoint the youngest son in the midst of the sons of Jesse. David was the youngest son of Jesse. The "Spirit of God" did come upon David on that day. Samuel did depart to go to Ramah.

1 Samuel 16:14 The "Spirit of God" did depart from Saul. Saul was inhabited by an evil spirit from God to torment Saul.

1 Samuel 16:15 Saul was observed by his servants. The servants did say "Behold now an evil spirit from God troubleth thee."

1 Samuel 16:16 The servants did say "Let our lord now command thy servants which are before thee to seek out a man". The servants did say "who is a cunning player on an harp:". The servants did say "and it shall come to pass when the evil spirit from God is upon thee". The servants did say "that he shall play with his hand and thou shalt be well.". The servants did endeavor to find a musician to play on a harp to dispel the spirit from Saul.

1 Samuel 16:17 Saul did say "Provide me now a man that can play well and bring him to me." to the servants. Saul did send the servants to find the musician.

1 Samuel 16:18 A servant did say "Behold I have seen a son of Jesse the Bethlehemite that is cunning in playing" to Saul. A servant did say "and a mighty valiant man and a man of war and prudent in matters" to Saul. A servant did say "and a comely person and the LORD is with him." to Saul. The servant did tell Saul of David. David could play the harp.

1 Samuel 16:19 Saul did send messengers to Jesse. The messengers did say "Send me David thy son which is with the sheep" to Jesse.

1 Samuel 16:20 Jesse did send David with an ass and with bread and with a kid of goats and with wine to Saul.

1 Samuel 16:21 David did arrive before Saul. Saul did love David greatly. David did become an armorbearer for Saul.

1 Samuel 16:22 Saul did send a messenger to Jesse. The messenger did say "Let David I pray thee stand before me; for he hath found favour in my sight." to Jesse. Saul did want David to remain in service to Saul.

1 Samuel 16:23 If Saul was visited by the evil spirit of God then David did play the harp to dispel the evil spirit from Saul.



1 Samuel 17:1 The Philistines did gather their armies for battle at Shochoh in to Judah. The Philistines did encamp between Shochoh and Azekah in Ephesdammim.

1 Samuel 17:2 Saul did gather the men of Israel into an army to battle the Philistines. The Israelites did encamp by the valley of Elah. Israel did organize into formation for battle.

1 Samuel 17:3 A valley did separate the Philistine army from the Israeli army.

1 Samuel 17:4 Goliath was a warrior in the army of the Philistines. Goliath was a mighty man. Goliath was a champion within the Philistines. Goliath did live in Gath. Goliath was 6 cubits in height. Goliath was 1 cubit across his shoulders. Goliath did emerge from the battle lines of the Philistines.

1 Samuel 17:5 Goliath did wear a coat of mail that was constructed of 5000 shekels of brass. Goliath did wear a helmet of brass.

1 Samuel 17:6 Goliath did wear greaves of brass on his legs. Goliath did wear an armor of brass across his chest.

1 Samuel 17:7 Goliath did carry a spear as large as weaver's beam. A beam is part of a weaver. The spear did have a head of 600 shekels of iron in weight. A men did bear a shield before Goliath.

1 Samuel 17:8 Goliath did shout to the army of Israel. Goliath did say "Why are ye come out to set your battle in array? am not I a Philistine and ye servants to Saul?" to the Israelites. Goliath did say "choose you a man for you and let him come down to me." to the Israelites. Goliath did demand a champion from Israel to fight to the death.

1 Samuel 17:9 Goliath did say "If he be able to fight with me and to kill me then will we be your servants:" to the Israelites. Goliath did say "but if I prevail against him and kill him then shall ye be our servants and serve us." to the Israelites. Goliath did shout the terms of the contest of the champions. If Goliath did lose the fight then Philistine would serve Israel. If Goliath did win the fight then Israel would serve Philistine.

1 Samuel 17:10 The Philistine did say "I defy the armies of Israel this day; give me a man that we may fight together." to the Israelites. The Philistines did taunt Israel.

1 Samuel 17:11 Saul did hear the words of the Philistines. Israel was dismayed and afraid.

1 Samuel 17:12 David was the son of Jesse. Jesse did have 8 sons. Jesse was an old man during the days of Saul.

1 Samuel 17:13 Eliab was the firstborn son of Jesse. Abinadab was a son of Jesse. Shammah was a son of Jesse. Eliab was in the army of Saul. Abinadab was in the army of Saul. Shammah was in the army of Saul.

1 Samuel 17:14 David was the youngest son of Jesse. Saul was followed by Shammah and by Abinadab and by Eliab.

1 Samuel 17:15 David did leave the company of Saul previously. David did return from Saul to feed the sheep of Jesse in Bethlehem.

1 Samuel 17:16 The Philistines did approach the army of Israel in the mornings and in the evenings. Goliath did present himself to the army of Israel for 40 days.

1 Samuel 17:17 Jesse did say "Take now for thy brethren an ephah of this parched corn and these ten loaves" to David. Jesse did say "and run to the camp of thy brethren;" to David. Jesse did command David to take provisions to the brothers with Saul.

1 Samuel 17:18 Jesse did say "And carry these ten cheeses unto the captain of their thousand" to David. Jesse did say "and look how thy brethren fare and take their pledge." to David. Jesse did command David to take 10 cheeses to the captain of the brothers with Saul. Jesse did tell David to look after the brothers.

1 Samuel 17:19 The Philistines did stand at an impasse with the Israelites in the valley of Elah.

1 Samuel 17:20 David rose early in the morning to travel to the valley of Elah. David did leave the sheep with a keeper. David did proceed to travel to the valley of Elah to fulfill the commandments of Jesse. David did arrive as the army of Israel did organize for battle amid shouts for war.

1 Samuel 17:21 The armies did organize and prepare for battle.

1 Samuel 17:22 David did leave the carriage of provisions in the hand of the keeper of the carriage. David did run into the army of Israel to salute his brothers.

1 Samuel 17:23 Goliath did emerge from the Philistines as David did speak with the brothers of David. David did hear the words of Goliath.

1 Samuel 17:24 The Israelites did retreat in fear from the sight of Goliath.

1 Samuel 17:25 The Israelites did say "Have ye seen this man that is come up? surely to defy Israel is he come up:". The Israelites did say "and it shall be that the man who killeth him the king will enrich him with great riches". The Israelites did say "and will give him his daughter

and make his father's house free in Israel.". The Israelites did believe that riches and good fortune did await the man that did slay Goliath.

1 Samuel 17:26 David did speak to the men that were near to David. David did say "What shall be done to the man that killeth this Philistine and taketh away the reproach from Israel?" to the men. David did say "for who is this uncircumcised Philistine that he should defy the armies of the living God?" to the men. David did ask about Goliath. David did question the authority of Goliath to defy the army of God.

1 Samuel 17:27 The men did say "So shall it be done to the man that killeth him." to David. The men did believe that riches did await the slayer of Goliath.

1 Samuel 17:28 Eliab did hear that David did ask the men about Goliath. Eliab did become angry with David. Eliab did say "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?" to David. Eliab did say "I know thy pride and the naughtiness of thine heart;" to David. Eliab did say "for thou art come down that thou mightest see the battle." to David. Eliab did chastise David.

1 Samuel 17:29 David did say "What have I now done? Is there not a cause?" to Eliab. David did take offense to the chastisement from Eliab.

1 Samuel 17:30 David did speak with other men about Goliath.

1 Samuel 17:31 Saul was told the words of David. Saul did send for David.

1 Samuel 17:32 David did say "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." to Saul. David did volunteer to fight Saul.

1 Samuel 17:33 Saul did say "Thou art not able to go against this Philistine to fight with him:" to David. Saul did say "for thou art but a youth and he a man of war from his youth." to David. Saul did not believe that David could succeed against Goliath.

1 Samuel 17:34 David did say "Thy servant kept his father's sheep and there came a lion and a bear and took a lamb out of the flock:" to Saul.

1 Samuel 17:35 David did say "And I went out after him and smote him and delivered it out of his mouth:" to Saul. David did say "and when he arose against me I caught him by his beard and smote him and slew him." to Saul. David did slay a lion that did attempt to ensnare a sheep in the past.

1 Samuel 17:36 David did say "Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them" to Saul. David did say "seeing he hath defied the armies of the living God." to Saul. David did slay a lion and a bear in the past. David would slay Goliath as David did slay the beasts.

1 Samuel 17:37 David did say "The LORD that delivered me out of the paw of the lion and out of the paw of the bear" to Saul. David did say "he will deliver me out of the hand of this Philistine." to Saul. David did believe that God would bring victory to David. Saul did say "Go and the LORD be with thee." to David. Saul did send David to battle against Goliath.

1 Samuel 17:38 David did arm himself with armor from Saul. David did wear a helmet of brass and a coat of mail.

1 Samuel 17:39 David did arm himself with a sword. David did not have the skills of a swordsman. David did say "I cannot go with these; for I have not proved them.". David did reject the sword.

1 Samuel 17:40 David did arm himself with a staff. David did select 5 smooth stones from a brook to place in a "shepherd's bag". David did equip his sling as David did approach Goliath.

1 Samuel 17:41 Goliath did approach David. Goliath was proceeded by the man that did bear the shield for Goliath.

1 Samuel 17:42 David was young and handsome. Goliath did scoff at the sight of David.

1 Samuel 17:43 Goliath did say "Am I a dog that thou comest to me with staves?" to David. Goliath did taunt David. Goliath did curse David.

1 Samuel 17:44 Goliath did say "Come to me and I will give thy flesh unto the fowls of the air and to the beasts of the field." to David. Goliath did threaten David with death. Goliath would give the flesh of David to the beasts of the earth.

1 Samuel 17:45 David did say "Thou comest to me with a sword and with a spear and with a shield:" to Goliath. David did say "but I come to thee in the name of the LORD of hosts" to Goliath. David did say " the God of the armies of Israel whom thou hast defied." to Goliath. David did tell Goliath that David was protected by God.

1 Samuel 17:46 David did say "This day will the LORD deliver thee into mine hand; and I will smite thee and take thine head from thee;" to Goliath. David did say "and I will give the carcasses of the host of the Philistines this day unto the fowls of the air" to Goliath. David did say "and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." to Goliath. David did tell Goliath that God would deliver the flesh of the Philistines to the beasts of the earth.

1 Samuel 17:47 David did say "And all this assembly shall know that the LORD saveth not with sword and spear:" to Goliath. David did say "for the battle is the LORD's and he will give you into our hands." to Goliath.

1 Samuel 17:48 David did run toward Goliath as Goliath did approach for combat.

1 Samuel 17:49 David did select a stone from his bag. David did cast the stone with his sling at Goliath. The stone did penetrate the forehead of Goliath. Goliath did fall on his face to his death.

1 Samuel 17:50 David did defeat Goliath with a stone and with a sling.

1 Samuel 17:51 David did run to the body of Goliath. David did draw the sword of Goliath to sever the head of Goliath. The Philistines did flee at the sight of the defeat of Goliath by David.

1 Samuel 17:52 Israel did rise to pursue the Philistines through the valley to the gates of Ekron. Israel did slay the Philistines from Shaaraim to Gath to Ekron.

1 Samuel 17:53 Israel did spoil the tents in the encampment of the Philistines.

1 Samuel 17:54 David did place the armor of Goliath in the tent of David. David would bring the head of Goliath to Jerusalem.

1 Samuel 17:55 Saul did see David engage and defeat Goliath. Saul did say "whose son is this youth?" to Abner. Abner did say "As thy soul liveth O king I cannot tell." to Saul. Saul did ask Abner about the lineage of David. Abner did not know the father of David.

1 Samuel 17:56 Saul did say "Enquire thou whose son the stripling is." to Abner. Saul did send Abner to determine the lineage of David.

1 Samuel 17:57 Abner did collect David for a conference with Saul. David was presented before Saul with the head of Goliath in the hand of David.

1 Samuel 17:58 Saul did say "Whose son art thou thou young man?" to David. David did say "I am the son of thy servant Jesse the Bethlehemite." to Saul. David did confirm to Saul that David was the son of Jesse.



1 Samuel 18:1 David did finish speaking to Saul. Jonathan did seem to merge his soul with the soul of David.

1 Samuel 18:2 David did remain with Saul. David did not return home to Jesse.

1 Samuel 18:3 Jonathan did make a covenant with David.

1 Samuel 18:4 David did receive the clothing and armaments from Jonathan.

1 Samuel 18:5 David did follow the instructions of Saul. David was accepted by the people. David was made an officer over the men of war.

1 Samuel 18:6 Women did sing and dance at the return of Saul from the war with the Philistines.

1 Samuel 18:7 The women did say "Saul hath slain his thousands and David his ten thousands." as the women did sing and dance. The women did imply that Saul did slay over 1000 Philistines. The women did imply that David did slay over 10000 Philistines.

1 Samuel 18:8 Saul was angry with the women. Saul did feel more important than David. Saul did say "They have ascribed unto David ten thousands and to me they have ascribed but thousands:". Saul did say "and what can he have more but the kingdom?".

1 Samuel 18:9 Saul did become jealous of David.

1 Samuel 18:10 Saul was visited by the evil spirit from God. Saul did hold a javelin in hand. David did play music to ease the suffering of Saul.

1 Samuel 18:11 Saul did throw the javelin at David. Saul did say "I will smite David even to the wall with it". David did elude the javelin 2 times.

1 Samuel 18:12 Saul was afraid of David because God was with David.

1 Samuel 18:13 Saul did make David a captain over 1000 men. David did lead the men in battle.

1 Samuel 18:14 David did act honorably. God was with David.

1 Samuel 18:15 Saul did see that David did behave honorably. Saul was afraid of David.

1 Samuel 18:16 David was loved by Israel and by Judah.

1 Samuel 18:17 Saul did say "Behold my elder daughter Merab her will I give thee to wife:" to David. Saul did say "only be thou valiant for me and fight the LORD's battles." to David. Saul did say "Let not mine hand be upon him but let the hand of the Philistines be upon him." to himself. Merab was the daughter of Saul. Saul did tell David that Saul did intend to give Merab to David for marriage. Saul did intend to send David to die in battle with the Philistines.

1 Samuel 18:18 David did say "Who am I? and what is my life or my father's family in Israel that I should be son in law to the king?" to Saul. David was humbled.

1 Samuel 18:19 Adriel was from Meholath. Merab was not given to David. Merab was given to Adriel for marriage.

1 Samuel 18:20 Michal was a daughter of Saul. Michal did love David. Saul was pleased that Michal did love David.

1 Samuel 18:21 Saul did say "I will give him her that she may be a snare to him and that the hand of the Philistines may be against him." to himself. Saul did say "Thou shalt this day be my son in law in the one of the twain." to David. Saul did inform David that David could marry Michal.

1 Samuel 18:22 Saul did confer with the servants of Saul. Saul did say "Commune with David secretly and say Behold the king hath delight in thee and all his servants love thee:" to the servants. Saul did say "now therefore be the king's son in law." to the servants. Saul did want to ensnare David using Michal.

1 Samuel 18:23 The servants did speak to David. David did say "Seemeth it to you a light thing to be a king's son in law seeing that I am a poor man and lightly esteemed?". David did tell the servants that David was poor.

1 Samuel 18:24 The servants convey the words of David to Saul.

1 Samuel 18:25 Saul did want the servants to deliver another message to David. Saul did say "Thus shall ye say to David The king desireth not any dowry but an hundred foreskins of the Philistines" to the servants. Saul did say "to be avenged of the king's enemies." to the servants. The servants should tell David that David could submit a dowry of 100 foreskins from the Philistines. Saul did seek the death of David by the hand of the Philistines.

1 Samuel 18:26 The servants did convey the words of Saul to David. David would be pleased to be the son of a king.

1 Samuel 18:27 David did lead the warriors to slay 200 Philistines in battle. David did bring a dowry of 200 foreskins to Saul to marry Michal. Michal was given to David for marriage.

1 Samuel 18:28 Saul did realize that God was with David. Saul did realize that Michal did love David.

1 Samuel 18:29 Saul was more afraid of David. Saul did become an enemy of David.

1 Samuel 18:30 David did continue to lead warriors into battle against the Philistines. David was more successful in battle than the other officers of Saul. David did become loved by the people.



1 Samuel 19:1 Saul did tell Jonathan to kill David. Saul did tell his servants that David should be killed.

1 Samuel 19:2 Jonathan did like David. Jonathan did say "Saul my father seeketh to kill thee: now therefore I pray thee take heed to thyself until the morning" to David. Jonathan did say "and abide in a secret place and hide thyself:" to David. Jonathan did warn David.

1 Samuel 19:3 Jonathan did say "And I will go out and stand beside my father in the field where thou art" to David. Jonathan did say "and I will commune with my father of thee; and what I see that I will tell thee." to David. Jonathan would speak to Saul on behalf of David. Jonathan did tell David to hide in the field. Jonathan would speak to Saul in the field for David to overhear.

1 Samuel 19:4 Jonathan did speak good of David to Saul. Jonathan did say "Let not the king sin against his servant against David; because he hath not sinned against thee" to Saul. Jonathan did say "and because his works have been to thee-ward very good:" to Saul. Jonathan did remind Saul of the good works of David.

1 Samuel 19:5 Jonathan did say "For he did put his life in his hand and slew the Philistine" to Saul. Jonathan did say "and the LORD wrought a great salvation for all Israel: thou sawest it and didst rejoice:" to Saul. Jonathan did say "wherefore then wilt thou sin against innocent blood to slay David without a cause?" to Saul. Jonathan did remind Saul of the defeat of Goliath by David.

1 Samuel 19:6 Saul did hearken to the voice of Jonathan. Saul did say "As the LORD liveth he shall not be slain.". Saul did swear against the murder of David.

1 Samuel 19:7 Jonathan did call for David. Jonathan did tell David of the conversation between Saul and Jonathan. Jonathan did bring David to Saul as in the past.

1 Samuel 19:8 A war did begin between Israel and the Philistines again. David did lead that fight against the Philistines. David did slaughter the Philistines. The Philistines did flee from David.

1 Samuel 19:9 Saul was visited by the evil spirit from God. Saul did sit at home with a javelin in hand. David did play the harp for Saul.

1 Samuel 19:10 Saul did want to smite David to the wall with the javelin. David did slip from the presence of Saul. Saul did smite the javelin into the wall. David did flee in the night.

1 Samuel 19:11 Saul did send assassins to the home of David to kill David in the morning. Michal did say "If thou save not thy life to night to morrow thou shalt be slain." to David. Michal did tell David to save himself.

1 Samuel 19:12 Michal did lower David to the ground from a window. David did flee.

1 Samuel 19:13 Michal did place a decoy for David in bed. Michal did use goat hair on the decoy. Michal did cover the decoy with a cloth.

1 Samuel 19:14 Saul did send messengers to take David. Michal did say "He is sick" to the messengers. Michal did not reveal the location of David to the messengers.

1 Samuel 19:15 Saul did send the messengers to see David again. Saul did say "Bring him up to me in the bed that I may slay him." to the messengers. Saul did order the messengers to retrieve David in bed.

1 Samuel 19:16 The messengers did find the decoy in bed.

1 Samuel 19:17 Saul did say "Why hast thou deceived me so and sent away mine enemy that he is escaped?" to Michal. Saul did inquire about the reasons for Michal to deceive Saul. Michal did say "He said unto me Let me go; why should I kill thee?" to Saul.

1 Samuel 19:18 David did flee to Samuel to Ramah. David did tell Samuel about the actions of Saul. David did go with Samuel to dwell in Naioth.

1 Samuel 19:19 A person did say "Behold David is at Naioth in Ramah." to Saul. Saul was told of the location of David.

1 Samuel 19:20 Saul did send messengers to take David. The messengers did see a company of the prophets prophesying under the the guidance of Samuel. The "Spirit of God" did descend upon the messengers of Saul. The messengers did join the activities of the prophets.

1 Samuel 19:21 Saul was told of the fate of the messengers. Saul did send other messengers again. The messengers did join with the prophets. Saul did send messengers for the third time. The messengers did join with the prophets for the third time.

1 Samuel 19:22 Saul did go to Ramah to the well at Sechu. Saul did ask for Samuel and for David. A person did say "Behold they be at Naioth in Ramah." to Saul.

1 Samuel 19:23 Saul did go to Naioth in Ramah. Saul was visited by the "Spirit of God". Saul did prophesy on the way to Naioth in Ramah.

1 Samuel 19:24 Saul did undress to reveal his nakedness to prophesy in the presence of Samuel. Saul did lay on the ground during all of the day and all of the night. The people did say "Is Saul also among the prophets?".



1 Samuel 20:1 David did flee from Naioth in Ramah. David did go to Jonathan. David did say "Jonathan What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life?" to Jonathan.

1 Samuel 20:2 Jonathan did say "God forbid; thou shalt not die: behold my father will do nothing either great or small". Jonathan did say "but that he will shew it me: and why should my father hide this thing from me? it is not so.". Jonathan did not understand the source of the malice from Saul.

1 Samuel 20:3 David did say "Thy father certainly knoweth that I have found grace in thine eyes;" to Jonathan. David did say "and he saith Let not Jonathan know this lest he be grieved: but truly as the LORD liveth" to Jonathan. David did say "and as thy soul liveth there is but a step between me and death." to Jonathan. David did feel threatened.

1 Samuel 20:4 Jonathan did say "Whatsoever thy soul desireth I will even do it for thee." to David. Jonathan would help David.

1 Samuel 20:5 David did say "Behold to morrow is the new moon and I should not fail to sit with the king at meat:" to Jonathan. David did say "but let me go that I may hide myself in the field unto the third day at even." to Jonathan. David would hide in the field until the evening of the third day.

1 Samuel 20:6 David did say "If thy father at all miss me then say David earnestly asked leave of me that he might run to Bethlehem his city:" to Jonathan. David did say "for there is a yearly sacrifice there for all the family." to Jonathan. Jonathan should tell Saul that David did return to Bethlehem.

1 Samuel 20:7 David did say "If he say thus It is well; thy servant shall have peace:". David did say "but if he be very wroth then be sure that evil is determined by him.".

1 Samuel 20:8 David did say "Therefore thou shalt deal kindly with thy servant;" to Jonathan. David did say "for thou hast brought thy servant into a covenant of the LORD with thee:" to Jonathan. David did say "notwithstanding if there be in me iniquity slay me thyself; for why shouldest thou bring me to thy father?" to Jonathan. If David should die then David did want Jonathan to kill David.

1 Samuel 20:9 Jonathan did say "Far be it from thee:" to David. Jonathan did say "for if I knew certainly that evil were determined by my father to come upon thee then would not I tell it thee?" to David.

1 Samuel 20:10 David did say "Who shall tell me? or what if thy father answer thee roughly?" to Jonathan.

1 Samuel 20:11 Jonathan did say "Come and let us go out into the field." to David. Jonathan did walk with David into the field.

1 Samuel 20:12 Jonathan did say "O LORD God of Israel when I have sounded my father about to morrow any time or the third day" to David. Jonathan did say "and behold if there be good toward David and I then send not unto thee and shew it thee;" to David.

1 Samuel 20:13 Jonathan did say "The LORD do so and much more to Jonathan: but if it please my father to do thee evil" to David. Jonathan did say "then I will shew it thee and send thee away that thou mayest go in peace:" to David. Jonathan did say "and the LORD be with thee as he hath been with my father." to David. Jonathan would determine the motives of Saul toward David.

1 Samuel 20:14 Jonathan did say "And thou shalt not only while yet I live shew me the kindness of the LORD that I die not:" to David.

1 Samuel 20:15 Jonathan did say "But also thou shalt not cut off thy kindness from my house for ever:" to David. Jonathan did say "no not when the LORD hath cut off the enemies of David every one from the face of the earth." to David.

1 Samuel 20:16 Jonathan did make a covenant with the house of David. Jonathan did say "Let the LORD even require it at the hand of David's enemies." to David. Jonathan did enter into a pact of kindness with David.

1 Samuel 20:17 David did swear a covenant to Jonathan. Jonathan did find a kindred soul in David.

1 Samuel 20:18 Jonathan did say "To morrow is the new moon: and thou shalt be missed because thy seat will be empty." to David.

1 Samuel 20:19 Jonathan did say "And when thou hast stayed three days then thou shalt go down quickly" to David. Jonathan did say "and come to the place where thou didst hide thyself when the business was in hand" to David. Jonathan did say "and shalt remain by the stone Ezel." to David. David should hide in the field for 3 days. David should go to the stone of Ezel after the third day.

1 Samuel 20:20 Jonathan did say "And I will shoot three arrows on the side thereof as though I shot at a mark." to David. Jonathan will shoot 3 arrows towards the stone of Ezel.

1 Samuel 20:21 Jonathan did say "And behold I will send a lad saying Go find out the arrows." to David. Jonathan did say "If I expressly say unto the lad Behold the arrows are on this side of thee take them; then come thou:" to David. Jonathan did say "for there is peace to thee and no hurt; as the LORD liveth." to David. Jonathan will send a lad to inspect the arrows. If the arrows are in the stone then Saul did make a peace with David.

1 Samuel 20:22 Jonathan did say "But if I say thus unto the young man Behold the arrows are beyond thee;" to David. Jonathan did say "go thy way: for the LORD hath sent thee away." to David. If the arrows are beyond the stone then David should flee.

1 Samuel 20:23 Jonathan did say "And as touching the matter which thou and I have spoken of" to David. Jonathan did say "behold the LORD be between thee and me for ever." to David.

1 Samuel 20:24 David did hide in the field until the arrival of the new moon. Saul did sit for a feast on the new moon.

1 Samuel 20:25 Saul did sit in a seat by the wall. Abner did sit beside Saul. David did not seat in his seat.

1 Samuel 20:26 Saul was silent during the day. Saul did believe that a calamity did befall David.

1 Samuel 20:27 David was not in his seat on the second day of the month. Saul did say "Wherefore cometh not the son of Jesse to meat neither yesterday nor to day?" to Jonathan. Saul did ask about the whereabouts of David.

1 Samuel 20:28 Jonathan did say "David earnestly asked leave of me to go to Bethlehem:" to Saul.

1 Samuel 20:29 Jonathan did say "And he said Let me go I pray thee; for our family hath a sacrifice in the city;". Jonathan did say "and my brother he hath commanded me to be there: and now". Jonathan did say "if I have found favour in thine eyes let me get away I pray thee and see my brethren.". Jonathan did say "Therefore he cometh not unto the king's table.". Jonathan did tell Saul that David did depart to Bethlehem for a sacrifice.

1 Samuel 20:30 Saul did become angry with Jonathan. Saul did say "Thou son of the perverse rebellious woman" to Jonathan. Saul did say "do not I know that thou hast chosen the son of Jesse to thine own confusion" to Jonathan. Saul did say "and unto the confusion of thy mother's nakedness?" to Jonathan.

1 Samuel 20:31 Saul did say "For as long as the son of Jesse liveth upon the ground thou shalt not be established nor thy kingdom." to Jonathan. Saul did say "Wherefore now send and fetch him unto me for he shall surely die." to Jonathan. Saul did threaten Jonathan. If David should continue to live then Jonathan would not be a king.

1 Samuel 20:32 Jonathan did say "Wherefore shall he be slain? what hath he done?" to Saul. Jonathan did inquire about the crimes of David.

1 Samuel 20:33 Saul did cast a javelin in an attempt to smite Jonathan. Jonathan did realize the Saul was determined to kill David.

1 Samuel 20:34 Jonathan did rise from the meal at the table in a fierce anger. Jonathan was grieved for David. Saul did dishonor Jonathan.

1 Samuel 20:35 Jonathan did enter the field on the third day with a lad.

1 Samuel 20:36 Jonathan did shoot 3 arrows. Jonathan did say "Run find out now the arrows which I shoot." to the lad. Jonathan did tell the lad to retrieve the arrows. Jonathan did shoot the arrows into the distance.

1 Samuel 20:37 The lad did reach the arrows. Jonathan did call to the lad. Jonathan did say "Is not the arrow beyond thee?" to the lad.

1 Samuel 20:38 Jonathan did say "Make speed haste stay not." to the lad. The lad did gather the arrows to return to Jonathan.

1 Samuel 20:39 David did understand the significance of the arrows.

1 Samuel 20:40 Jonathan did give the weapons to the lad. Jonathan did tell the lad to return to the city. Jonathan did say "Go carry them to the city."

1 Samuel 20:41 David did rise from hiding as the lad did depart. David did bow to the ground for 3 times. Jonathan did weep with David. David did weep greatly.

1 Samuel 20:42 Jonathan did say "Go in peace forasmuch as we have sworn both of us in the name of the LORD saying" to David. Jonathan did say "The LORD be between me and thee and between my seed and thy seed for ever." to David. Jonathan did reaffirm the covenant between Jonathan and David. Jonathan did tell David to depart to live. David did depart. Jonathan did return to the city.



1 Samuel 21:1 David did go to Nob to meet with Ahimelech. Ahimelech was the priest of Nob. Ahimelech was afraid at the meeting with David. Ahimelech did say "Why art thou alone and no man with thee?"

1 Samuel 21:2 David did say "The king hath commanded me a business and hath said unto me" to Ahimelech. David did say "Let no man know any thing of the business whereabout I send thee and what I have commanded thee:" to Ahimelech. David did say "and I have appointed my servants to such and such a place." to Ahimelech. David did tell Ahimelech that David was on a secret business for the king. David was not on a secret business for the king.

1 Samuel 21:3 David did say "Now therefore what is under thine hand?" to Ahimelech. David did say "give me five loaves of bread in mine hand or what there is present." to Ahimelech. David did ask for 5 loaves of bread from Ahimelech.

1 Samuel 21:4 Ahimelech did say "There is no common bread under mine hand but there is hallowed bread;" to David. Ahimelech did say "if the young men have kept themselves at least from women." to David. Ahimelech did not have common bread at hand. Ahimelech did have hallowed bread only.

1 Samuel 21:5 David did say "Of a truth women have been kept from us about these three days" to Ahimelech. David did say "since I came out and the vessels of the young men are holy" to Ahimelech. David did say "and the bread is in a manner common yea though it were sanctified this day in the vessel." to Ahimelech. David did tell Ahimelech that David was sanctified to eat the hallowed bread.

1 Samuel 21:6 David was given hallowed bread by Ahimelech.

1 Samuel 21:7 Doeg was a servant of Saul in Nog. Doeg was from Edom. Doeg was the chief of the herdsmen of Saul.

1 Samuel 21:8 David did say "And is there not here under thine hand spear or sword?" to Ahimelech. David did say "to for I have neither brought my sword nor my weapons with me because the king's business required haste." to Ahimelech. David did ask for a weapon from Ahimelech. David did continue the charade of business for the king.

1 Samuel 21:9 Ahimelech did say "The sword of Goliath the Philistine whom thou slewest in the valley of Elah" to David. Ahimelech did say "behold it is here wrapped in a cloth behind the ephod: if thou wilt take that take it:" to David. Ahimelech did say "for there is no other save that here." to David. Ahimelech did tell David that the sword of Goliath was wrapped in a cloth behind the ephod. David did say "There is none like that; give it me.". David did want the sword of Goliath.

1 Samuel 21:10 David did leave in fear of Saul with the bread and with the sword. Achish was the king of Gath. David did go Achish.

1 Samuel 21:11 Achish did have servants. The servants did say "Is not this David the king of the land? did they not sing one to another of him in dances" to David. The servants did say "saying Saul hath slain his thousands and David his ten thousands?" to David. The servants did recognize David. The servants did remember the stories of David.

1 Samuel 21:12 David did become afraid of Achish.

1 Samuel 21:13 David did portray himself as insane before the servants of Achish.

1 Samuel 21:14 Achish did say "Lo ye see the man is mad: wherefore then have ye brought him to me?" to the servants. David did appear as a lunatic to Achish.

1 Samuel 21:15 Achish did say "Have I need of mad men that ye have brought this fellow to play the mad man in my presence?". Achish did say "shall this fellow come into my house?". Achish did not want to grant an audience to a lunatic.



1 Samuel 22:1 David did leave to go to the cave Adullam. David was joined by his brethren from the house of Jesse.

1 Samuel 22:2 David was joined by the people in distress and in debt and in discontent. David did become a leader of the 400 people in distress.

1 Samuel 22:3 David did go to speak to Mizpeh of Moab. David did say "Let my father and my mother I pray thee come forth and be with you till I know what God will do for me." to Mizpeh. David did ask Mizpeh for safe harbor in Moab for the parents of David.

1 Samuel 22:4 David did send his parents to stay in Moab while David was hiding.

1 Samuel 22:5 Gad was a prophet. Gad did speak with David. Gad did say "Abide not in the hold; depart and get thee into the land of Judah." to David. Gad did tell David to go to the land of Judah. David did depart to enter into the forest of Hareth.

1 Samuel 22:6 Saul did abide in Gibeah under a tree in Ramah with a spear in hand. Saul was surrounded by his servants. Saul was told of the discovery of David.

1 Samuel 22:7 Saul did say "Hear now ye Benjamites; will the son of Jesse give every one of you fields and vineyards" to the servants. Saul did say "and make you all captains of thousands and captains of hundreds;" to the servants.

1 Samuel 22:8 Saul did say "That all of you have conspired against me" to his servants. Saul did say "and there is none that sheweth me that my son hath made a league with the son of Jesse" to his servants. Saul did say "and there is none of you that is sorry for me" to his servants. Saul did say "or sheweth unto me that my son hath stirred up my servant against me to lie in wait as at this day?" to his servants. Saul did lament over the loss of Jonathan to the cause of David.

1 Samuel 22:9 Doeg did address Saul. Doeg did say "I saw the son of Jesse coming to Nob to Ahimelech the son of Ahitub." to Saul.

1 Samuel 22:10 Doeg did say "And he enquired of the LORD for him and gave him victuals and gave him the sword of Goliath the Philistine." to Saul.

1 Samuel 22:11 Saul did call for Ahimelech and for the priests of Nob.

1 Samuel 22:12 Saul did say "Hear now thou son of Ahitub." to Ahimelech. Ahimelech did say "Here I am my lord." to Saul.

1 Samuel 22:13 Saul did say "Why have ye conspired against me thou and the son of Jesse in that thou hast given him bread" to Ahimelech. Saul did say "and a sword and hast enquired of God for him that he should rise against me to lie in wait as at this day?" to Ahimelech. Saul did accuse Ahimelech of aiding David.

1 Samuel 22:14 Ahimelech did say "And who is so faithful among all thy servants as David" to Saul. Ahimelech did say "which is the king's son in law and goeth at thy bidding and is honourable in thine house?" to Saul. Ahimelech did defend the loyalty of David.

1 Samuel 22:15 Ahimelech did say "Did I then begin to enquire of God for him? be it far from me:" to Saul. Ahimelech did say "let not the king impute any thing unto his servant nor to all the

house of my father:" to Saul. Ahimelech did say "for thy servant knew nothing of all this less or more." to Saul. Ahimelech did intend to aid David illegally.

1 Samuel 22:16 Saul did say "Thou shalt surely die Ahimelech thou and all thy father's house." to Ahimelech. Saul did threaten Ahimelech and the family of Ahimelech with death.

1 Samuel 22:17 Saul did turn to speak to his servants. Saul did say "Turn and slay the priests of the LORD: because their hand also is with David" to the servants. Saul did say "and because they knew when he fled and did not shew it to me." to the servants. Saul did order his servants to kill the priests for helping David. The servants would not slay the priests.

1 Samuel 22:18 Saul did address Doeg directly. Saul did say "Turn thou and fall upon the priests." to Doeg. Doeg did kill 85 priests.

1 Samuel 22:19 Doeg did proceed to kill the families and the livestock of the priests in the city of Nob.

1 Samuel 22:20 Abiathar was the son of Ahitub. Abiathar did escape the carnage. Abiathar did flee after David.

1 Samuel 22:21 Abiathar did tell David that Saul did slay the priests in Nob.

1 Samuel 22:22 David did say "I knew it that day when Doeg the Edomite was there that he would surely tell Saul:" to Abiathar. David did say "I have occasioned the death of all the persons of thy father's house." to Abiathar. David did feel responsible for causing the deaths in Nob.

1 Samuel 22:23 David did say "Abide thou with me fear not: for he that seeketh my life seeketh thy life:" to Abiathar. David did say "but with me thou shalt be in safeguard." to Abiathar. David did tell Abiathar to remain. David would provide protection to Abiathar.



1 Samuel 23:1 David was told that the Philistines did fight against Keilah. The Philistines did rob the threshingfloors.

1 Samuel 23:2 David did pray to God. David did say "Shall I go and smite these Philistines?" in a prayer to God. God did say "Go and smite the Philistines and save Keilah." to David. God did instruct David to smite the Philistines to save Keilah.

1 Samuel 23:3 Fear did grip the men with David. The men did say "Behold we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?" to David.

1 Samuel 23:4 David did pray to God again because of the fear of the men. God did say "Arise go down to Keilah; for I will deliver the Philistines into thine hand." to David. God would make David victorious against the Philistines.

1 Samuel 23:5 David did gather the men to fight against the Philistines in Keilah. The Philistines were defeated by David. David did save the inhabitants and the cattle of Keilah.

1 Samuel 23:6 Abiathar did flee with an ephod in hand to David in Keilah.

1 Samuel 23:7 Saul was told of the presence of David in Keilah. Saul did say "God hath delivered him into mine hand; for he is shut in by entering into a town that hath gates and bars.". Saul did believe that David was trapped in Keilah.

1 Samuel 23:8 Saul did gather an army for war with David in Keilah. Saul did descend upon David to besiege Keilah.

1 Samuel 23:9 David did know of the plans of Saul. David did say "Bring hither the ephod" to Abiathar. David did ask for the ephod.

1 Samuel 23:10 David did pray to God. David did say "O LORD God of Israel thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake." to God.

1 Samuel 23:11 David did say "Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel I beseech thee tell thy servant." to God. God did say "He will come down." to David. God did confirm that Saul would descend upon Keilah.

1 Samuel 23:12 David did say "Will the men of Keilah deliver me and my men into the hand of Saul?" to God. God did say "They will deliver thee up.". God did confirm that the citizens of Keilah would surrender David to Saul.

1 Samuel 23:13 David did leave Keilah with 600 men. The men did scatter from Keilah. Saul was told that David did escape from Keilah. Saul did not go to Keilah after David did depart from Keilah.

1 Samuel 23:14 Ziph was a region that did contain a wilderness. David did establish fortified positions on a mountain in the wilderness of Ziph. Saul did search for David every day. God did not reveal the location of David to Saul.

1 Samuel 23:15 David did know that Saul did hunt for David in the wilderness.

1 Samuel 23:16 Jonathan did find David in the wilderness. David did increase his faith in God with the arrival of Jonathan.

1 Samuel 23:17 Jonathan did say "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel and I shall be next unto thee; and that also Saul my father

knoweth." to David. Jonathan did tell David to remain strong. Jonathan did tell David that David would be king over Israel. Jonathan did tell David that Jonathan would serve beside David in Israel.

1 Samuel 23:18 A covenant was made between Jonathan and David before God. David did remain in the wilderness. Jonathan did return home.

1 Samuel 23:19 The Ziphites did approach Saul in Gibeah. The Ziphites did say "Doth not David hide himself with us in strong holds in the wood in the hill of Hachilah which is on the south of Jeshimon?" to Saul. The Ziphites did reveal the location of David to Saul.

1 Samuel 23:20 The Ziphites were people from the land of Ziph. The Ziphites did say "Now therefore O king come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand." to Saul. The Ziphites would surrender David to Saul.

1 Samuel 23:21 Saul did say "Blessed be ye of the LORD; for ye have compassion on me." to the Ziphites.

1 Samuel 23:22 Saul did say "Go I pray you prepare yet and know and see his place where his haunt is and who hath seen him there: for it is told me that he dealeth very subtilly." to the Ziphites. Saul did tell the Ziphites to prepare for the capture of David.

1 Samuel 23:23 Saul did say "See therefore and take knowledge of all the lurking places where he hideth himself and come ye again to me with the certainty and I will go with you:" to the Ziphites. Saul did say "and it shall come to pass if he be in the land that I will search him out throughout all the thousands of Judah." to the Ziphites. Saul did tell the Zephites to identify the hiding places of David.

1 Samuel 23:24 The Ziphites did return to Ziph ahead of Saul. David did relocate to the wilderness of Maon in the plain on the south of Jeshimon.

1 Samuel 23:25 Saul did pursue David into the wilderness of Maon.

1 Samuel 23:26 Saul did approach a mountain on the side opposite of David. David did retreat from Saul. Saul did chase David around the mountain in an effort to capture David.

1 Samuel 23:27 A messenger was sent to Saul. The messenger did say "Haste thee and come; for the Philistines have invaded the land" to Saul. The messenger did tell Saul that the Philistines were attacking.

1 Samuel 23:28 Saul did stop pursuing David to return to fight the Philistines. David did escape capture by Saul at Selahammahlekoth.

1 Samuel 23:29 David did journey to encamp in the strongholds of Engedi.



1 Samuel 24:1 Saul did return from the fight with the Philistines. Saul was told that David was in the wilderness of Engedi.

1 Samuel 24:2 Saul did select 3000 men from all of Israel to seek David and the men of David upon the rocks of the wild goats.

1 Samuel 24:3 Saul did stop at the sheep pens beside a cave along the way. Saul did relieve himself in the cave. David was hiding in the cave with his men.

1 Samuel 24:4 The men did believe that David would be caught. David did cut a fragment from the robe of Saul without detection.

1 Samuel 24:5 David was bothered after cutting the robe.

1 Samuel 24:6 David did say "The LORD forbid that I should do this thing unto my master the LORD's anointed to stretch forth mine hand against him seeing he is the anointed of the LORD." to the men with David. David did believe that Saul should be respected.

1 Samuel 24:7 David did convince the men to spare Saul. Saul did depart the cave unmolested.

1 Samuel 24:8 David did arise to confer with Saul as Saul did prepare to depart. David did say "My lord the king" to Saul. Saul did see David prostrate on the ground before Saul.

1 Samuel 24:9 David did say "Wherefore hearest thou men's words saying Behold David seeketh thy hurt?" to Saul.

1 Samuel 24:10 David did say "Behold this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee:" to Saul. David did say "but mine eye spared thee; and I said I will not put forth mine hand against my lord; for he is the LORD's anointed." to Saul. David did recount for Saul the circumstances of their encounter in the cave. David did tell Saul that David did spare Saul in the cave.

1 Samuel 24:11 David did say "Moreover my father see ye see the skirt of thy robe in my hand:" to Saul. David did say "for in that I cut off the skirt of thy robe and killed thee not know thou and see that there is neither evil nor transgression in mine hand and I have not sinned against thee;" to Saul. David did say "yet thou huntest my soul to take it." to Saul.

1 Samuel 24:12 David did say "The LORD judge between me and thee and the LORD avenge me of thee: but mine hand shall not be upon thee." to Saul.

1 Samuel 24:13 David did say "As saith the proverb of the ancients Wickedness proceedeth from the wicked: but mine hand shall not be upon thee." to Saul. David did reiterate that David would not harm Saul.

1 Samuel 24:14 David did say "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog after a flea." to Saul.

1 Samuel 24:15 David did say "The LORD therefore be judge and judge between me and thee and see and plead my cause and deliver me out of thine hand." to Saul. David did decide to let God judge between David and Saul.

1 Samuel 24:16 David finished making his plea to Saul. Saul did say "Is this thy voice my son David?" after David did finish speaking; Saul did weep.

1 Samuel 24:17 Saul did say "Thou art more righteous than I: for thou hast rewarded me good whereas I have rewarded thee evil." to David. David would not hurt Saul as Saul would have hurt David.

1 Samuel 24:18 Saul did say "And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand thou killedst me not." to David. Saul did respect the mercy that David did show Saul.

1 Samuel 24:19 Saul did say "For if a man find his enemy will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day." to David.

1 Samuel 24:20 Saul did say "And now behold I know well that thou shalt surely be king and that the kingdom of Israel shall be established in thine hand." to David. Saul did acknowledge that David would be king of Israel.

1 Samuel 24:21 Saul did say "Swear now therefore unto me by the LORD that thou wilt not cut off my seed after me and that thou wilt not destroy my name out of my father's house." to David. Saul did compel David to swear that David would not inhibit the generations that did follow Saul.

1 Samuel 24:22 David would not inhibit the generations that would follow Saul. Saul did return hime. David did collect his men to return to the hold.



1 Samuel 25:1 Samuel did die. Israel did grieve over the death of Samuel. Samuel was buried in his house at Ramah. David did go to the wilderness of Paran.

1 Samuel 25:2 Nabal did live in Maon. Nabal did have possessions in Carmel. Nabal was wealthy with 3000 sheep and 1000 goats. Nabal was shearing his sheep in Carmel.

1 Samuel 25:3 Nabal did have a wife. Abigail was the wife of Nabal. Abigail was beautiful and smart. Nabal was churlish and evil. Nabal did descend from Caleb.

1 Samuel 25:4 David did learn in the wilderness that Nabal did shear sheep.

1 Samuel 25:5 David did send 10 young men to greet Nabal. David did say "Get you up to Carmel and go to Nabal and greet him in my name" to the men.

1 Samuel 25:6 David did say "And thus shall ye say to him that liveth in prosperity Peace be both to thee and peace be to thine house and peace be unto all that thou hast" to the men.

1 Samuel 25:7 David did say "And now I have heard that thou hast shearers:" to the men. David did say "now thy shepherds which were with us we hurt them not neither was there ought missing unto them all the while they were in Carmel." to the men.

1 Samuel 25:8 David did say "Ask thy young men and they will shew thee. Wherefore let the young men find favour in thine eyes:" to the men. David did say "for we come in a good day: give I pray thee whatsoever cometh to thine hand unto thy servants and to thy son David." to the men. David did instruct the men to tell Nabal that David did treat the men of Carmel with respect. David did seek assistance from Nabal.

1 Samuel 25:9 The men did speak the words of David to Nabal.

1 Samuel 25:10 Nabal did say "Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master" to the men.

1 Samuel 25:11 Nabal did say "Shall I then take my bread and my water and my flesh that I have killed for my shearers and give it unto men whom I know not whence they be?" to the men. Nabal did not know David. Nabal would not assist David.

1 Samuel 25:12 The men did return to David with the words from Nabal.

1 Samuel 25:13 David did say "Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword". David did say "and there went up after David about four hundred men; and two hundred abode by the stuff.". David did call 400 men to arms. David did leave 200 men at camp.

1 Samuel 25:14 Abigail was told by a man in the camp of David about the response of Nabal to David. The man did say "Behold David sent messengers out of the wilderness to salute our master; and he railed on them" to Abigail.

1 Samuel 25:15 The man did say "But the men were very good unto us and we were not hurt neither missed we any thing as long as we were conversant with them when we were in the fields" to Abigail.

1 Samuel 25:16 The man did say "They were a wall unto us both by night and day all the while we were with them keeping the sheep" to Abigail.

1 Samuel 25:17 The man did say "Now therefore know and consider what thou wilt do; for evil is determined against our master and against all his household" to Abigail. The man did say "for he is such a son of Belial that a man cannot speak to him." to Abigail. The man did plead for Abigail to intervene.

1 Samuel 25:18 Abigail did prepare 200 loaves of bread and 2 bottles of wine. Abigail did prepare 5 ready sheep and 5 measures of corn. Abigail did prepare 100 clusters of raisins and 200 cakes of figs. Abigail did load asses with the provisions.

1 Samuel 25:19 Abigail did speak to her servants. Abigail did say "Go on before me; behold I come after you" to the servants. Abigail did not tell Nabal about her actions.

1 Samuel 25:20 Abigail did ride on an ass to meet David by the covert on the hill.

1 Samuel 25:21 David did say "Surely in vain have I kept all that this fellow hath in the wilderness so that nothing was missed of all that pertained unto him: and he hath requited me evil for good." to Abigail.

1 Samuel 25:22 David did say "So and more also do God unto the enemies of David if I leave of all that pertain to him by the morning light any that pisseth against the wall" to Abigail. David did threaten to kill every man in the employ of Nabal by the morning.

1 Samuel 25:23 Abigail did dismount the ass to bow with her face to the ground before David.

1 Samuel 25:24 Abigail did say "Upon me my lord upon me let this iniquity be: and let thine handmaid I pray thee speak in thine audience and hear the words of thine handmaid." to David.

1 Samuel 25:25 Abigail did say "Let not my lord I pray thee regard this man of Belial even Nabal: for as his name is so is he" to David. Abigail did say "Nabal is his name and folly is with him: but I thine handmaid saw not the young men of my lord whom thou didst send" to David.

1 Samuel 25:26 Abigail did say "Now therefore my lord as the LORD liveth and as thy soul liveth seeing the LORD hath withholden thee from coming to shed blood" to David. Abigail did say "and from avenging thyself with thine own hand now let thine enemies and they that seek evil to my lord be as Nabal" to David.

1 Samuel 25:27 Abigail did say "And now this blessing which thine handmaid hath brought unto my lord let it even be given unto the young men that follow my lord" to David.

1 Samuel 25:28 Abigail did say "I pray thee forgive the trespass of thine handmaid" to David. Abigail did say "for the LORD will certainly make my lord a sure house" to David. Abigail did say "because my lord fighteth the battles of the LORD and evil hath not been found in thee all thy days" to David.

1 Samuel 25:29 Abigail did say "Yet a man is risen to pursue thee and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God" to David. Abigail did say " and the souls of thine enemies them shall he sling out as out of the middle of a sling" to David.

1 Samuel 25:30 Abigail did say "And it shall come to pass when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee" to David. Abigail did say "and shall have appointed thee ruler over Israel" to David.

1 Samuel 25:31 Abigail did say "That this shall be no grief unto thee nor offence of heart unto my lord either that thou hast shed blood causeless or that my lord hath avenged himself" to David. Abigail did say "but when the LORD shall have dealt well with my lord then remember thine handmaid." to David. Abigail did plead with David to spare her and the servants of Nabal.

1 Samuel 25:32 David did say "Blessed be the LORD God of Israel which sent thee this day to meet me" to Abigail.

1 Samuel 25:33 David did say "And blessed be thy advice and blessed be thou which hast kept me this day from coming to shed blood and from avenging myself with mine own hand" to Abigail.

1 Samuel 25:34 David did say "For in very deed as the LORD God of Israel liveth which hath kept me back from hurting thee except thou hadst hasted and come to meet me" to Abigail. David did say "surely there had not been left unto Nabal by the morning light any that pisseth against the wall" to Abigail. David did refrain from the slaughter because of the pleas of Abigail.

1 Samuel 25:35 David did receive the provisions from Abigail. David did say "Go up in peace to thine house; see I have hearkened to thy voice and have accepted thy person" to Abigail. David did dismiss Abigail in peace from his presence.

1 Samuel 25:36 Abigail did return to Nabal. Nabal did hold a feast of a king in his house. Nabal was merry and drunken. Abigail did decide to wait until the morning to tell Nabal about the meeting with David.

1 Samuel 25:37 Nabal did become sober by the morning. Abigail did report to Nabal about the meeting with David. Nabal did become withdrawn because of the report from Abigail.

1 Samuel 25:38 God did kill Nabal after 10 days.

1 Samuel 25:39 David did hear that Nabal was dead. David did say "Blessed be the LORD that hath pleaded the cause of my reproach from the hand of Nabal and hath kept his servant from evil". David did say "for the LORD hath returned the wickedness of Nabal upon his own head". David did give thanks to God that Nabal did reap punishment from God. David did commune with Abigail to make a wife of Abigail.

1 Samuel 25:40 David sent servants to Abigail in Carmel. The servants did say "David sent us unto thee to take thee to him to wife". The servants would take Abigail to David to be wed.

1 Samuel 25:41 Abigail did bow to the servants from David. Abigail did say "Behold let thine handmaid be a servant to wash the feet of the servants of my lord" to the servants. Abigail did offer to wash the feet of the servants.

1 Samuel 25:42 Abigail did depart upon an ass with the servants of David and 5 damsels of Abigail to become the wife of David.

1 Samuel 25:43 Ahinoam was a woman. Ahinoam did live in Jezreel. David did marry Ahinoam also. David did have 2 wives. Ahinoam was the wife of David. Abigail was the wife of David.

1 Samuel 25:44 Phalti was the son of Laish. Michal was the daughter of Saul. Michal was the wife of David previously. Michal was given to Phalti by Saul.



1 Samuel 26:1 The Ziphites did approach Saul in Gibeah. The Ziphites did say "Doth not David hide himself in the hill of Hachilah which is before Jeshimon?" to Saul. The Ziphites did tell Saul that David was hiding in the hills of Hachilah.

1 Samuel 26:2 Saul did arise to go to the wilderness of Ziph with 3000 men of Israel to seek David in the wilderness of Ziph.

1 Samuel 26:3 Saul did setup camp in the hills of Hachilah beside Jeshimon. David did abide in the wilderness. David did see that Saul did come into the wilderness after David.

1 Samuel 26:4 David did send spies to confirm the approach of Saul.

1 Samuel 26:5 David did approach the camps of Saul. Abner was the captain of the men under Saul. Abner was the son of Ner. David did find the resting place of Saul and of Abner. Saul did lay in a trench surrounded by the men.

1 Samuel 26:6 Abishai was the son of Zeruiah. Abishai was the brother of Joab. David did speak to Ahimelech and to Abishai. David did say "Who will go down with me to Saul to the camp?" to Ahimelech and to Abishai. Abishai did say "I will go down with thee" to David. Abishai would accompany David to the camp of Saul.

1 Samuel 26:7 David did approach the camp at nightfall with Abishai. Saul did rest in the trench with his spear in the ground beside his head. Saul was surrounded by Abner and by the men.

1 Samuel 26:8 Abishai did say "God hath delivered thine enemy into thine hand this day:" to David. Abishai did say "now therefore let me smite him I pray thee with the spear even to the earth at once and I will not smite him the second time." to David. Abishai did encourage David to smite Saul.

1 Samuel 26:9 David did say "Destroy him not: for who can stretch forth his hand against the LORD's anointed and be guiltless?" to Abishai. David would not smite Saul.

1 Samuel 26:10 David did say "As the LORD liveth the LORD shall smite him; or his day shall come to die; or he shall descend into battle and perish" to Abishai. David did tell Abishai that God would decide the fate of Saul.

1 Samuel 26:11 David did say "The LORD forbid that I should stretch forth mine hand against the LORD's anointed:" to Abishai. David did say "but I pray thee take thou now the spear that is at his bolster and the cruse of water and let us go" to Abishai. David did instruct Abishai to take the spear from Saul.

1 Samuel 26:12 David did remove the spear and water from Saul. David was not discovered by the men of Saul. The men were in a deep sleep from God.

1 Samuel 26:13 David did cross to the opposite side of the camp as a safe distance.

1 Samuel 26:14 David did shout to wake the men with Saul. David did say "Answerest thou not Abner?" to Abner. Abner did say "Who art thou that criest to the king?" in response to David.

1 Samuel 26:15 David did say "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?" to Abner. David did say "for there came one of the people in to destroy the king thy lord" to Abner.

1 Samuel 26:16 David did say "This thing is not good that thou hast done. As the LORD liveth ye are worthy to die because ye have not kept your master the LORD's anointed" to Abner. David did say "And now see where the king's spear is and the cruse of water that was at his bolster" to Abner. David did accuse Abner of negligence in the protection of Saul.

1 Samuel 26:17 Saul did hear the exchange between David and Abner. Saul did recognize the voice of David. Saul did say "Is this thy voice my son David?" to David. David did say "It is my voice my lord O king" to Saul.

1 Samuel 26:18 David did say "Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?" to Saul.

1 Samuel 26:19 David did say "Now therefore I pray thee let my lord the king hear the words of his servant" to Saul. David did say "If the LORD have stirred thee up against me let him accept an offering: but if they be the children of men cursed be they before the LORD;" to Saul. David did say "for they have driven me out this day from abiding in the inheritance of the LORD saying Go serve other gods" to Saul.

1 Samuel 26:20 David did say "Now therefore let not my blood fall to the earth before the face of the LORD:" to Saul. David did say "for the king of Israel is come out to seek a flea as when one doth hunt a partridge in the mountains" to Saul. David did not want harm from Saul.

1 Samuel 26:21 Saul did say "I have sinned: return my son David: for I will no more do thee harm because my soul was precious in thine eyes this day:" to David. Saul did say "behold I have played the fool and have erred exceedingly." to David. Saul did not seek to harm David.

1 Samuel 26:22 David did say "Behold the king's spear! and let one of the young men come over and fetch it" to Saul. David did offer to return the spear to Saul.

1 Samuel 26:23 David did say "The LORD render to every man his righteousness and his faithfulness;" to Saul. David did say "for the LORD delivered thee into my hand to day but I would not stretch forth mine hand against the LORD's anointed" to Saul. David did confirm that David did not seek to do harm to Saul.

1 Samuel 26:24 David did say "And behold as thy life was much set by this day in mine eyes so let my life be much set by in the eyes of the LORD and let him deliver me out of all tribulation" to Saul.

1 Samuel 26:25 Saul did say "Blessed be thou my son David: thou shalt both do great things and also shalt still prevail" to David. David did depart from Saul. Saul did return home.



1 Samuel 27:1 David did say "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines;" to himself. David did say "and Saul shall despair of me to seek me any more in any coast of Israel: so shall I escape out of his hand" to himself. David did decide to escape from Saul by traveling into the land of the Philistines.

1 Samuel 27:2 Achish was the son of Maach. Achish was the king of Gath. David did depart to meet Achish with 600 men.

1 Samuel 27:3 Ahinoam was a wife of David. Abigail was a wife of David. David did dwell in Gath with his wives. David did dwell in Gath with the households of the 600 men.

1 Samuel 27:4 Saul was told that David did flee to Gath. Saul did not pursue David again.

1 Samuel 27:5 David did say "If I have now found grace in thine eyes let them give me a place in some town in the country that I may dwell there: for why should thy servant dwell in the royal city with thee?" to Achish. David did seek refuge from Achish in the country.

1 Samuel 27:6 Achish did give the property of Ziklag to David.

1 Samuel 27:7 David did remain in the country of the Philistines for 16 months.

1 Samuel 27:8 The Geshurites were a people that did inhabit the land from Shur to Egypt. The Gezrites were a people that did inhabit the land from Shur to Egypt. The Amalekites were a people that did inhabit the land from Shur to Egypt. David did invade the land of the Geshurites. David did invade the land of the Gezrites. David did invade the land of the Amalekites.

1 Samuel 27:9 David did smite the men and the women in the land. David did return the sheep and the oxen and the camels and the apparel. David did speak with Achish.

1 Samuel 27:10 Achish did say "Whither have ye made a road to day?" to David. David did say "Against the south of Judah and against the south of the Jerahmeelites and against the south of the Kenites" to Achish. David did tell Achish about the locations of the invasions. David did mislead Achish by stating incorrect locations.

1 Samuel 27:11 David did not spare man or woman to eliminate witness to the invasions. David did say "Lest they should tell on us saying So did David and so will be his manner all the while he dwelleth in the country of the Philistines" to himself.

1 Samuel 27:12 Achish did believe David. Achish did say "He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever" to himself. Achish did believe that David would remain in Philistine in service to Achish forever.



1 Samuel 28:1 The Philistines did gather armies for war against Israel. Achish did say "Know thou assuredly that thou shalt go out with me to battle thou and thy men" to David. Achish did want David to join in the fight against Israel.

1 Samuel 28:2 David did say "Surely thou shalt know what thy servant can do" to Achish. Achish did say "Therefore will I make thee keeper of mine head for ever" to David. David did appear to join Achish. Achish did make David a personal bodyguard to Achish.

1 Samuel 28:3 Israel did mourn the death of Samuel. Samuel was buried in Ramah. Saul did expel the practice of witchcraft from the land of Israel.

1 Samuel 28:4 The Philistines did gather into an encampment in Shunem. Saul did gather the "children of Israel" into encampments in Gilboa.

1 Samuel 28:5 Saul did fear the sight of the armies of Philistine.

1 Samuel 28:6 Saul did seek guidance from God. God did not answer Saul by any means.

1 Samuel 28:7 Saul did call for his servants. Saul did say "Seek me a woman that hath a familiar spirit that I may go to her and enquire of her" to the servants. A medium is a person that can converse with spirits. A medium can perform witchcraft. Saul did desire to seek the guidance of a medium. The servants did say "Behold there is a woman that hath a familiar spirit at Endor" to Saul. The servants did know of a medium in Endor.

1 Samuel 28:8 Saul did assemble 2 men to travel to meet the medium. Saul did travel in disguise with the 2 men. The medium was approached at nightfall. Saul did say "I pray thee divine unto me by the familiar spirit and bring me him up whom I shall name unto thee" to the medium. Saul did plead for assistance from the medium.

1 Samuel 28:9 The medium did say "Behold thou knowest what Saul hath done how he hath cut off those that have familiar spirits and the wizards out of the land:" to Saul. The medium did say "wherefore then layest thou a snare for my life to cause me to die?" to Saul. The medium did not trust Saul.

1 Samuel 28:10 Saul did swear an oath of protection by God to the medium. Saul did say "As the LORD liveth there shall no punishment happen to thee for this thing" to the medium.

1 Samuel 28:11 The medium did allow Saul to select the spirit. The medium did say "Whom shall I bring up unto thee?" to Saul. Saul did say "Bring me up Samuel" to the medium. Saul did desire to speak with the spirit of Samuel.

1 Samuel 28:12 The medium did see Samuel. The medium did cry with a loud voice to Saul. The medium did say "Why hast thou deceived me? for thou art Saul" to Saul. The medium did discern the identity of Saul.

1 Samuel 28:13 Saul did say "Be not afraid: for what sawest thou?" to the medium. The medium did say "I saw gods ascending out of the earth" to Saul.

1 Samuel 28:14 Saul did say "What form is he of?" to the medium. The medium did say "An old man cometh up; and he is covered with a mantle" to Saul. Saul did perceive the presence of Samuel. Saul did bow to the ground.

1 Samuel 28:15 Samuel did say "Why hast thou disquieted me to bring me up?" to Saul. Saul did say "I am sore distressed; for the Philistines make war against me and God is departed from me and answereth me no more neither by prophets nor by dreams:" to Samuel. Saul did say "therefore I have called thee that thou mayest make known unto me what I shall do." to Samuel. Saul did tell Samuel that God did not answer the call of Saul.

1 Samuel 28:16 Samuel did say "Wherefore then dost thou ask of me seeing the LORD is departed from thee and is become thine enemy?" to Saul.

1 Samuel 28:17 Samuel did say "And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand and given it to thy neighbour even to David" to Saul.

1 Samuel 28:18 Samuel did say "Because thou obeyedst not the voice of the LORD nor executedst his fierce wrath upon Amalek therefore hath the LORD done this thing unto thee this day" to Saul. Samuel did tell Saul that Saul did disobey God.

1 Samuel 28:19 Samuel did say "Moreover the LORD will also deliver Israel with thee into the hand of the Philistines:" to Saul. Samuel did say "and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines" to Saul. Samuel did tell Saul that Israel would fall to Philistine.

1 Samuel 28:20 Saul did fall to the ground upon hearing the words of Samuel. Saul was afraid. Saul was weak from fasting.

1 Samuel 28:21 The medium did see Saul on the ground in distress with a lack of strength. The medium did begin to speak to Saul. The medium did say "Behold thine handmaid hath obeyed thy voice and I have put my life in my hand and have hearkened unto thy words which thou spakest unto me" to Saul.

1 Samuel 28:22 The medium did say "Now therefore I pray thee hearken thou also unto the voice of thine handmaid and let me set a morsel of bread before thee;". The medium did say "and eat that thou mayest have strength when thou goest on thy way". The medium did offer food to Saul to increase his strength.

1 Samuel 28:23 Saul did refuse the food from the medium. Saul did say "I will not eat". Saul was convinced by the medium and by the servants to eat. Saul did rise to sit upon the bed.

1 Samuel 28:24 The medium did slay a calf for the meal. The medium did bake unleavened bread.

1 Samuel 28:25 The woman did feed the food to Saul and to the servants. Saul did leave the medium with his servants after the meal.



1 Samuel 29:1 The Philistines did gather their armies in Aphek. Israel did gather their armies by a fountain in Jezreel.

1 Samuel 29:2 The Philistines did number in the hundreds and in the thousands. The Philistines were marched by the rulers of Philistine. David did march with his men in the rear of the Philistines with Achish.

1 Samuel 29:3 The rulers did say "What do these Hebrews here?". Achish did say "Is not this David the servant of Saul the king of Israel which hath been with me these days or these years and I have found no fault in him since he fell unto me unto this day?". The rulers did ask about

the inclusion of David in the army of the Philistines. Achish did defend the involvement of David.

1 Samuel 29:4 The rulers were not pleased with the involvement of David. The rulers did say "Make this fellow return that he may go again to his place which thou hast appointed him and let him not go down with us to battle lest in the battle he be an adversary to us:" to Achish. The rulers did say "for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?" to Achish. The rulers did not trust David.

1 Samuel 29:5 The rulers did say "Is not this David of whom they sang one to another in dances saying Saul slew his thousands and David his ten thousands?" to Achish.

1 Samuel 29:6 Achish did say "Surely as the LORD liveth thou hast been upright and thy going out and thy coming in with me in the host is good in my sight:" to David. Achish did say "for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not" to David.

1 Samuel 29:7 Achish did say "Wherefore now return and go in peace that thou displease not the lords of the Philistines" to David. Achish did release David from service with the Philistines.

1 Samuel 29:8 David did say "But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day that I may not go fight against the enemies of my lord the king?" to Achish. David did not understand the lack of trust from the rulers of Philistine.

1 Samuel 29:9 Achish did say "I know that thou art good in my sight as an angel of God: notwithstanding the princes of the Philistines have said He shall not go up with us to the battle" to David.

1 Samuel 29:10 Achish did say "Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning and have light depart" to David. Achish did explain to David that the rulers would not permit David to fight beside the Philistines. Achish did tell David to leave in the following morning.

1 Samuel 29:11 David did leave with his men in the morning to return to the land of the Philistines. The Philistines went to Jezreel.



1 Samuel 30:1 David did reach the town of Ziklag with his men after 3 days. David did realize that the Amalekites did invade and destroy Ziklag with fire.

1 Samuel 30:2 Amalekites did capture all of the women in Ziklag. Amalekites did capture all of the children in Ziklag. Amalekites did not kill anyone in Ziklag.

1 Samuel 30:3 David did see that Ziklag was burned. David did realize that the women and children were hostages of the Amalekites.

1 Samuel 30:4 David did weep along with his men at the loss.

1 Samuel 30:5 David did realize that his wives were captured. Ahinoam was taken as a hostage. Abigail was taken as a hostage.

1 Samuel 30:6 David was distressed. The men did speak of stoning David for the loss of the children. David did find strength in the grace of God.

1 Samuel 30:7 Abiathar was a priest. Abiathar was the son of Ahimelech. David did say "I pray thee bring me hither the ephod" to Abiathar. David did ask for the ephod. Abiathar did bring the ephod to David.

1 Samuel 30:8 David did pray to God for guidance. David did say "Shall I pursue after this troop? shall I overtake them?" to God. God did say "Pursue: for thou shalt surely overtake them and without fail recover all" to David. God did tell David that David would recapture the women and children.

1 Samuel 30:9 David did march the 600 men to the brook of Besor. The invasion did leave survivors. The survivors of Ziklag did gather at the brook of Besor.

1 Samuel 30:10 David did order 200 weakened men to remain at the brook of Besor. David did take 400 strong men to cross the book of Besor in pursuit of the Amalekites.

1 Samuel 30:11 The men did find an Egyptian in a field. The Egyptian was brought to David. The Egyptian was made to eat and to drink water.

1 Samuel 30:12 The Egyptian had not eaten for 3 days and for 3 nights. The Egyptian was given a piece of cake of figs to eat. The Egyptian was given 2 clusters of raisins to eat. The Egyptian did regain strength after the meal.

1 Samuel 30:13 David did speak with the Egyptian. David did say "To whom belongest thou? and whence art thou?" to the Egyptian. The Egyptian did say "I am a young man of Egypt servant to an Amalekite; and my master left me because three days ago I fell sick" to David. The Egyptian was a member of the raiding party that did invade Ziklag.

1 Samuel 30:14 The Egyptian did say "We made an invasion upon the south of the Cherethites and upon the coast which belongeth to Judah and upon the south of Caleb; and we burned Ziklag with fire" to David. The Egyptian did tell David of the targets of the invasion.

1 Samuel 30:15 David did say "Canst thou bring me down to this company?" to the Egyptian. The Egyptian did say "Swear unto me by God that thou wilt neither kill me nor deliver me into the hands of my master and I will bring thee down to this company." to David. David did ask for

the location of the Amalekites. If David would not harm the Egyptian then the Egyptian would take David to the Amalekites.

1 Samuel 30:16 The Egyptian did take David to the location of the Amalekites. The Amalekites did rejoice over the spoils of the invasion by feasting and by dancing.

1 Samuel 30:17 David did lead his men to smite the Amalekites from evening to evening over the course of a day. David did allow 400 young men of the Amalekites to escape the slaughter on camel.

1 Samuel 30:18 David did recover the spoils from the Amalekites. David did recover the women and the children. David did find his 2 wives.

1 Samuel 30:19 David did recover everything that was taken by the Amalekites.

1 Samuel 30:20 David did capture the livestock of the Amalekites as spoils. David did say "This is David's spoil".

1 Samuel 30:21 David did lead his people to rejoin the 200 men as the book of Besor. David did greet the 200 men as David did approach.

1 Samuel 30:22 Discontent did stir among some of the troublemakers that did return with David. The troublemakers did say "Because they went not with us we will not give them ought of the spoil that we have recovered save to every man his wife and his children that they may lead them away and depart". The troublemakers did not want to share the spoil with the 200 men.

1 Samuel 30:23 David did say "Ye shall not do so my brethren with that which the LORD hath given us who hath preserved us and delivered the company that came against us into our hand" to the troublemakers.

1 Samuel 30:24 David did say "For who will hearken unto you in this matter? but as his part is that goeth down to the battle so shall his part be that tarrieth by the stuff: they shall part alike" to the troublemakers. David did decree that the sentries should be treated as equal with the warriors.

1 Samuel 30:25 The decree did become an ordinance for Israel.

1 Samuel 30:26 David did return to Ziklag. David did send spoils to the elders of Judah and to friends. David did say "Behold a present for you of the spoil of the enemies of the LORD".

1 Samuel 30:27 David did send portions of the spoils to the people in Bethel. David did send portions of the spoils to the people in south Ramoth. David did send portions of the spoils to the people in Jattir.

1 Samuel 30:28 David did send portions of the spoils to the people in Aroer. David did send portions of the spoils to the people in Siphmoth. David did send portions of the spoils to the people in Eshtemoa.

1 Samuel 30:29 David did send portions of the spoils to the people in Rachal. David did send portions of the spoils to the people in the cities of the Jerahmeelites. David did send portions of the spoils to the people in the cities of the Kenites.

1 Samuel 30:30 David did send portions of the spoils to the people in Hormah. David did send portions of the spoils to the people in Chorashan. David did send portions of the spoils to the people in Athach.

1 Samuel 30:31 David did send portions of the spoils to the people in Hebron. David did send portions of the spoils to other places that David did visit.



1 Samuel 31:1 The Philistines fought against the men of Israel. The Israelites did flee before the advance of the Philistines. The Israelites were slain on mount Gilboa.

1 Samuel 31:2 The Philistines did pursue Saul and the sons of Saul with vigor. The Philistines did kill Jonathan. The Philistines did kill Abinadab. The Philistines did kill Melchishua.

1 Samuel 31:3 Saul did suffer in battle against the Philistines. Saul did suffer wounds from archers.

1 Samuel 31:4 Saul did speak with his armourbearer. Saul did say "Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through and abuse me" to the armourbearer. Saul did want the armorbearer to slay Saul. The armourbearer did fear to kill Saul. Saul did kill himself.

1 Samuel 31:5 The armourbearer did kill himself after witnessing the death of Saul.

1 Samuel 31:6 Saul did die together with his sons and with his armourbearer on the same day.

1 Samuel 31:7 The Israelites did flee their cities upon the defeat of Saul and of the army of Israel. The Philistines did inhabit the cities of Israel.

1 Samuel 31:8 The Philistines did proceed to strip the fallen of spoils on the following day. The Philistines did discover the bodies of Saul and the sons of Saul on mount Gilboa.

1 Samuel 31:9 The Philistines did desecrate Saul. The Philistines did decapitate Saul. The Philistines did remove the armor of Saul. The Philistines did send the head of Saul among the people. The Philistines did publish the head of Saul within the house of their idols.

1 Samuel 31:10 The Philistines did place the armor of Saul in the house of Ashtaroth. The Philistines did place the body of Saul on the wall of Bethshan.

1 Samuel 31:11 The desecration was conveyed to the men of Jabeshgilead.

1 Samuel 31:12 The men did go to remove the body of Saul from the wall of Bethshan. The men did go to remove the bodies of the sons of Saul from the wall of Bethshan. The men did take the bodies to Jabesh. The men did burn the bodies of Saul and of his sons in Jabesh.

1 Samuel 31:13 The men did bury the bones from the bodies under a tree at Jabesh. The men did fast for 7 days.



2 Samuel



2 Samuel 1:1 David did return to Ziklag from the slaughter of the Amalekites after the death of Saul. David did stay in Ziklag for 2 days.

2 Samuel 1:2 A man did approach David with a disheveled appearance after 3 days. The man did fall to the ground in front of David in obeisance.

2 Samuel 1:3 David did say "From whence comest thou?" to the man. The man did say "Out of the camp of Israel am I escaped" to David. The man did escape from the slaughter of the Israelites by the Philistines.

2 Samuel 1:4 David did say "How went the matter? I pray thee tell me" to the man. The man did say "That the people are fled from the battle and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also" to David. The man did recount the last battle of Saul to David.

2 Samuel 1:5 David did say "How knowest thou that Saul and Jonathan his son be dead?" to the man. David did want proof of the death of Saul.

2 Samuel 1:6 The man did say "As I happened by chance upon mount Gilboa behold Saul leaned upon his spear; and lo the chariots and horsemen followed hard after him" to David.

2 Samuel 1:7 The man did say "And when he looked behind him he saw me and called unto me. And I answered Here am I" to David.

2 Samuel 1:8 The man did say "And he said unto me Who art thou? And I answered him I am an Amalekite" to David.

2 Samuel 1:9 The man did say "He said unto me again Stand I pray thee upon me and slay me: for anguish is come upon me because my life is yet whole in me" to David.

2 Samuel 1:10 The man did say "So I stood upon him and slew him because I was sure that he could not live after that he was fallen:" to David. The man did say "and I took the crown that was upon his head and the bracelet that was on his arm and have brought them hither unto my lord" to David.

2 Samuel 1:11 David did tear his own clothes in sorrow. The men with David did tear their own clothes in sorrow.

2 Samuel 1:12 David did mourn with the men for Saul and for Jonathan and for the "children of Israel". The men did fast for Israel until the evening.

2 Samuel 1:13 David did say "Whence art thou?" to the man. The man did say "I am the son of a stranger an Amalekite" to David. David did ask about the family of the man.

2 Samuel 1:14 David did say "How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?" to the man. David did ask about the allegiance of the man against Israel.

2 Samuel 1:15 David did call to a young man with David. David did tell the young man to kill the Amalekite. The Amalekite was smitten.

2 Samuel 1:16 David did say "Thy blood be upon thy head; for thy mouth hath testified against thee saying I have slain the LORD's anointed.". David did declare that the Amalekite did deserve death.

2 Samuel 1:17 David did continue to lament over the death of Saul and of Jonathan.

2 Samuel 1:18 The "song of the bow" was a song in remembrance of the fall of Israel to the Philistines. David did order the teaching of the "song of the bow" to children as written in the book of Jasher.

2 Samuel 1:19 "The beauty of Israel is slain upon thy high places: how are the mighty fallen!" is a lyric in the "song of the bow".

2 Samuel 1:20 "Tell it not in Gath publish it not in the streets of Askelon" is a lyric in the "song of the bow". "Lest the daughters of the Philistines rejoice lest the daughters of the uncircumcised triumph" is a lyric in the "song of the bow".

2 Samuel 1:21 "Ye mountains of Gilboa let there be no dew neither let there be rain upon you nor fields of offerings" is a lyric in the "song of the bow". "For there the shield of the mighty is vilely cast away the shield of Saul as though he had not been anointed with oil" is a lyric in the "song of the bow".

2 Samuel 1:22 "From the blood of the slain from the fat of the mighty" is a lyric in the "song of the bow". "The bow of Jonathan turned not back and the sword of Saul returned not empty" is a lyric in the "song of the bow".

2 Samuel 1:23 "Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided" is a lyric in the "song of the bow". "They were swifter than eagles they were stronger than lions" is a lyric in the "song of the bow".

2 Samuel 1:24 "Ye daughters of Israel weep over Saul who clothed you in scarlet" is a lyric in the "song of the bow". "With other delights who put on ornaments of gold upon your apparel" is a lyric in the "song of the bow".

2 Samuel 1:25 "How are the mighty fallen in the midst of the battle!" is a lyric in the "song of the bow". "O Jonathan thou wast slain in thine high places" is a lyric in the "song of the bow".

2 Samuel 1:26 "I am distressed for thee my brother Jonathan" is a lyric in the "song of the bow". "Very pleasant hast thou been unto me" is a lyric in the "song of the bow". "Thy love to me was wonderful passing the love of women" is a lyric in the "song of the bow".

2 Samuel 1:27 "How are the mighty fallen and the weapons of war perished!" is a lyric in the "song of the bow".



2 Samuel 2:1 David did pray to God. David did say "Shall I go up into any of the cities of Judah?" to God. God did say "Go up" to David. David did say "Whither shall I go up?" to God. God did say "Unto Hebron" to David. God did tell David to go the city of Hebron in the land of Judah.

2 Samuel 2:2 David did go to Hebron with Ahinoam and with Abigail.

2 Samuel 2:3 David was accompanied by the families of the men that did follow David to dwell in Hebron.

2 Samuel 2:4 David was anointed the king of Judah by the "men of Judah". The "men of Judah" did say "That the men of Jabeshgilead were they that buried Saul" to David.

2 Samuel 2:5 David did send messengers to the men of Jabeshgilead. David did say "Blessed be ye of the LORD that ye have shewed this kindness unto your lord even unto Saul and have buried him" to the men of Jabeshgilead.

2 Samuel 2:6 David did say "And now the LORD shew kindness and truth unto you: and I also will requite you this kindness because ye have done this thing" to the men of Jabeshgilead.

2 Samuel 2:7 David did say "Therefore now let your hands be strengthened and be ye valiant:" to the men of Jabeshgilead. David did say "for your master Saul is dead and also the house of Judah have anointed me king over them" to the men of Jabeshgilead. David did thank the men of Jabeshgilead for burying the bodies of Saul and the sons of Saul.

2 Samuel 2:8 Ishbosheth was a son of Saul. Abner did bring Ishbosheth to Mahanaim.

2 Samuel 2:9 Abner did make Ishbosheth the king over Gilead and over the Ashurites. Abner did make Ishbosheth the king over Jezreel and over Ephraim and over Benjamin. Abner did make Ishbosheth the king over all of Israel.

2 Samuel 2:10 Ishbosheth was 40 years old at the time that Abner did make Ishbosheth the king over Israel. Ishbosheth did continue to reign over Israel for 2 years. David was followed by the house of Judah still.

2 Samuel 2:11 David did reign as king over the house of Judah for 7 years 6 months.

2 Samuel 2:12 Abner did venture from Mahanaim to Gibeon with the servants of Ishbosheth.

2 Samuel 2:13 Joab was the son of Zeruiah. Joab did venture to the pool of Gibeon with the servants of David to meet Abner. Joab did sit on the opposite side of the pool from Abner.

2 Samuel 2:14 Abner did say "Let the young men now arise and play before us" to Joab. Joab did say "Let them arise". Abner did suggest to Joab that the servants could rise to compete. Joab did agree.

2 Samuel 2:15 The competition did begin between 12 servants of Ishbosheth and 12 servants of David.

2 Samuel 2:16 The servants did thrust swords into the side of each other. The servants did die in the competition at Helkathhazzurim in Gibeon.

2 Samuel 2:17 A battle did erupt between the men of David and the men of Ishbosheth. Abner did lose the battle.

2 Samuel 2:18 Joab was a son of Zeruiah. Abishai was a son of Zeruiah. Asahel was a son of Zeruiah. The battle was attended by Joab and by Abishai and by Asahel. Asahel was fast on his feet.

2 Samuel 2:19 Asahel did chase Abner doggedly.

2 Samuel 2:20 Abner did seek the identity of his pursuer. Abner did say "Art thou Asahel?". Asahel did say "I am".

2 Samuel 2:21 Abner did say "Turn thee aside to thy right hand or to thy left and lay thee hold on one of the young men and take thee his armour" to Asahel. Abner did try to convince Asahel to catch another man. Asahel would not stop chasing after Abner.

2 Samuel 2:22 Abner did say "Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?" to Asahel. Abner did threaten Asahel with death.

2 Samuel 2:23 Asahel did not cease the pursuit. Abner did stab Asahel with the butt of Abner's spear under the fifth rib of Asahel to protrude from the back. Asahel did die. The men did stop at the place of Asahel's death.

2 Samuel 2:24 The "hill of Ammah" was a hill before Giah beside the wilderness of Gibeon. Joab did pursue Abner with Abishai until the evening to the "hill of Ammah".

2 Samuel 2:25 The "children of Benjamin" did regroup beside Abner on the top of a hill.

2 Samuel 2:26 Abner did call to Joab. Abner did say "Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end?" to Joab. Abner did say "how long shall it be then ere thou bid the people return from following their brethren?" to Joab. Abner did question the dedication of Joab to pursue Abner and the "children of Israel".

2 Samuel 2:27 Joab did say "As God liveth unless thou hadst spoken surely then in the morning the people had gone up every one from following his brother" to Abner. Joab was prepared to pursue Abner through the night.

2 Samuel 2:28 Joab did blow a trumpet to suspend the pursuit of Abner. The battle did stop between Joab and Abner.

2 Samuel 2:29 Abner did lead his men through the plain over Jordan and through Bithron to Mahanaim.

2 Samuel 2:30 Joab did return from the battle. Joab did lose 19 servants and Asahel to the battle.

2 Samuel 2:31 Abner did lose 360 men of Benjamin in the battle.

2 Samuel 2:32 Asahel was buried in the sepulchre of the father of Asahel in Bethlehem. Joab did lead the men through the night to reach Hebron at dawn.



2 Samuel 3:1 The "house of David" did go to war with the "house of Saul" for a long time. The "house of David" did get stronger over time. The "house of Saul" did get weaker over time.

2 Samuel 3:2 David did have sons in Hebron. Amnon was the son of David by Ahinoam. Amnon was the firstborn of David.

2 Samuel 3:3 Chileab was the second son of David by Abigail. Talmai was the king of Geshur. Maacah was the daughter of Talmai. Absalom was the third son of David by Maacah.

2 Samuel 3:4 Adonijah was the fourth son of David by Haggith. Shephatiah was the fifth son of David by Abital.

2 Samuel 3:5 Ithream was the fifth son of David by Eglah. Eglah was a wife of David.

2 Samuel 3:6 Abner did grow in strength. Abner did grow in strength during the war with the house of David.

2 Samuel 3:7 Rizpah was a concubine of Saul. Rizpah was the daughter of Aiah. Ishbosheth did say "Wherefore hast thou gone in unto my father's concubine?" to Abner. Ishbosheth did accuse Abner of fornication with Rizpah.

2 Samuel 3:8 Abner did become angry with Ishbosheth over the accusation. Abner did say "Am I a dog's head which against Judah do shew kindness this day unto the house of Saul thy father to his brethren and to his friends" to Ishbosheth. Abner did say "and have not delivered thee into the hand of David that thou chargest me to day with a fault concerning this woman?" to Ishbosheth.

2 Samuel 3:9 Abner did say "So do God to Abner and more also except as the LORD hath sworn to David even so I do to him;" to Ishbosheth.

2 Samuel 3:10 Abner did say "To translate the kingdom from the house of Saul and to set up the throne of David over Israel and over Judah from Dan even to Beersheba" to Ishbosheth. Abner did declare his intentions to assist David to reign over Israel and over Judah.

2 Samuel 3:11 Ishbosheth did begin to fear Abner.

2 Samuel 3:12 Abner did send messengers to David. Abner did say "Whose is the land? saying also Make thy league with me and behold my hand shall be with thee to bring about all Israel unto thee" to David. Abner did seek an allegiance with David.

2 Samuel 3:13 David did say "Well; I will make a league with thee:" to Abner. David did say "but one thing I require of thee that is Thou shalt not see my face except thou first bring Michal Saul's daughter when thou comest to see my face" to Abner. Michal was the daughter of Saul. If Abner did bring Michal to David then Abner could become an ally of David.

2 Samuel 3:14 David did send messengers to Ishbosheth. David did say "Deliver me my wife Michal which I espoused to me for an hundred foreskins of the Philistines" to Ishbosheth.

2 Samuel 3:15 Phaltiel was the son of Laish. Michal was the wife of Laish. Ishbosheth did send for Michal. Michal was taken from Phaltiel.

2 Samuel 3:16 Laish did follow Michal in sorrow to Bahurim. Abner did say "Go return" to Laish. Laish was ordered to return home.

2 Samuel 3:17 Abner did communicate with the elders of Israel. Abner did say "Ye sought for David in times past to be king over you:" to the elders of Israel.

2 Samuel 3:18 Abner did say "Now then do it: for the LORD hath spoken of David" to the elders of Israel. Abner did say "saying By the hand of my servant David I will save my people Israel out of the hand of the Philistines and out of the hand of all their enemies" to the elders of Israel. Abner did support the cause of David.

2 Samuel 3:19 Abner did support the cause of David to the house of Benjamin. Abner did support the cause of David in Hebron. The "house of Benjamin" did agree with Abner.

2 Samuel 3:20 Abner did visit David in Hebron with 20 men. David did make a feast for Abner and for the men.

2 Samuel 3:21 Abner did say "I will arise and go and will gather all Israel unto my lord the king that they may make a league with thee" to David. Abner did say "and that thou mayest reign over all that thine heart desireth" to David. Abner would gather all of Israel to honor David as the king of Israel. David sent Abner away in peace.

2 Samuel 3:22 Joab did return from a raid with the servants of David and with great spoils. Abner was not in Hebron.

2 Samuel 3:23 Joab was told that Abner was sent away by David in peace.

2 Samuel 3:24 Joab did speak with the king. Joab did say "What hast thou done? behold Abner came unto thee; why is it that thou hast sent him away and he is quite gone?" to the king.

2 Samuel 3:25 Joab did say "Thou knowest Abner the son of Ner that he came to deceive thee and to know thy going out and thy coming in and to know all that thou doest." to the king. Joab did believe that Abner did attempt to deceive David.

2 Samuel 3:26 Joab did send messengers to summon Abner without the knowledge of David. Abner was found at the well of Sirah.

2 Samuel 3:27 Joab did ambush Abner at the gates of Hebron. Joab did kill Abner with a stabbing under the fifth rib. Abner did die for the killing of Asahel.

2 Samuel 3:28 David did hear of the death of Abner. David did say "I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:".

2 Samuel 3:29 David did say "Let it rest on the head of Joab and on all his father's house;". David did say "and let there not fail from the house of Joab one that hath an issue or that is a leper or that leaneth on a staff or that falleth on the sword or that lacketh bread". David did absolve Israel from the murder of Abner. David did lay the blame of the death of Abner on Joab.

2 Samuel 3:30 Joab did exact vengeance upon Abner for the slaying of Asahel in the battle at Gibeon.

2 Samuel 3:31 David did say "Rend your clothes and gird you with sackcloth and mourn before Abner". David did order Joab and the men with Joab to tear their clothing in mourning for Abner. David did order Joab and the men with Joab to dress in burlap. David did follow the funeral procession of Abner.

2 Samuel 3:32 Abner was buried in Hebron. David did weep at the grave of Abner. The people did weep for Abner with David.

2 Samuel 3:33 The king did lament over Abner. The king did say "Died Abner as a fool dieth?".

2 Samuel 3:34 The king did say "Thy hands were not bound nor thy feet put into fetters: as a man falleth before wicked men so fellest thou". The people did continue to weep for Abner.

2 Samuel 3:35 The people did try to get David to eat during the day. David would not eat. David did say "So do God to me and more also if I taste bread or ought else till the sun be down".

2 Samuel 3:36 The people were pleased with the decision of David to forgo food until the evening.

2 Samuel 3:37 The people did realize that David did not take part in the murder of Abner.

2 Samuel 3:38 The king did say "Know ye not that there is a prince and a great man fallen this day in Israel?" to the servants.

2 Samuel 3:39 The king did say "And I am this day weak though anointed king; and these men the sons of Zeruiah be too hard for me" to the servants. The king did say "the LORD shall reward the doer of evil according to his wickedness." to the servants. David did decree that the sons of Zeruiah should be punished by God for the murder of Abner.



2 Samuel 4:1 Ishbosheth did hear of the death of Abner in Hebron. Ishbosheth was weak. Israel was troubled at the death of Abner.

2 Samuel 4:2 Baanah was a captain of a raiding party for Ishbosheth. Rechab was a captain of a raiding party for Ishbosheth. Rechab was the son of Rimmon. Baanah was the son of Rimmon. Rechab was the brother of Baanah. Rimmon was a Beerothite.

2 Samuel 4:3 The Beerothites did flee to sojourn in Gittaim in the past.

2 Samuel 4:4 Mephibosheth was the son of Jonathan. Mephibosheth was a child of 5 years at the time of the death of Jonathan. Mephibosheth was attended by a nurse in Jezreel. The nurse

did collect Mephibosheth in a rush upon hearing of the death of Jonathan. The nurse did drop Mephibosheth to the ground by accident in the rush to escape Jezreel. Mephibosheth did become crippled on impact with the ground.

2 Samuel 4:5 Ishbosheth was visited at home by Baanah and by Rechab at noon. Ishbosheth was in bed.

2 Samuel 4:6 The brothers did enter the house under false pretenses. Ishbosheth was killed under the fifth rib by Rechab and by Baanah. The brothers did escape.

2 Samuel 4:7 The brothers did kill Ishbosheth in bed. The brothers did decapitate Ishbosheth. The brothers did flee with the head of Ishbosheth into the night across the plain.

2 Samuel 4:8 The brothers did bring the head of Ishbosheth to David in Hebron. The brothers did say "Behold the head of Ishbosheth the son of Saul thine enemy which sought thy life; and the LORD hath avenged my lord the king this day of Saul and of his seed" to David.

2 Samuel 4:9 David did respond to the brothers. David did say "As the LORD liveth who hath redeemed my soul out of all adversity" to the brothers.

2 Samuel 4:10 David did say "When one told me saying Behold Saul is dead thinking to have brought good tidings I took hold of him and slew him in Ziklag" to the brothers. David did say "who thought that I would have given him a reward for his tidings:" to the brothers.

2 Samuel 4:11 David did say "How much more when wicked men have slain a righteous person in his own house upon his bed?" to the brothers. David did say "shall I not therefore now require his blood of your hand and take you away from the earth?" to the brothers. David did declare that the brothers were guilty of murdering a righteous person at home in bed.

2 Samuel 4:12 David did command his servants to kill the brothers. The servants did sever the hands and the feet from the bodies of the brothers. The servants did hang the bodies of the brothers over the pool in Hebron. The servants did bury the head of Ishbosheth in the sepulchre of Abner in Hebron.



2 Samuel 5:1 David was greeted by all of the tribes of Israel in Hebron. The tribes did say "Behold we are thy bone and thy flesh" to David.

2 Samuel 5:2 The tribes did say "Also in time past when Saul was king over us thou wast he that leddest out and broughtest in Israel:" to David. The tribes did say "and the LORD said to thee Thou shalt feed my people Israel and thou shalt be a captain over Israel" to David. The tribes did desire to be led by David as king.

2 Samuel 5:3 David did enter into a pact with the elders of Isreal in Hebron before God. David was anointed king over Israel.

2 Samuel 5:4 David did begin the reign as king of Israel after 30 years of life. David did reign over Israel for 40 years.

2 Samuel 5:5 David did reign over Judah from Hebron for 7 years and 6 months. David did reign over Israel and over Judah from Jerusalem for 33 years.

2 Samuel 5:6 David did assemble his army to march to Jerusalem. The Jebusites did live in Jerusalem. The Jebusites did say "Except thou take away the blind and the lame thou shalt not come in hither" to David. The Jebusites did not believe that David could subdue the city of Jerusalem.

2 Samuel 5:7 David did capture the fortress of Zion. Zion is also known as the "city of David".

2 Samuel 5:8 David did say "Whosoever getteth up to the gutter and smiteth the Jebusites and the lame and the blind that are hated of David's soul he shall be chief and captain" to his army. David did offer the position of captain to the first man to scale the gutter to reach the Jebusites.

2 Samuel 5:9 Zion was a fort. David did dwell in the fort of Zion. David did rename the fort from Zion to the "city of David". David did build the "city of David" from Millo toward the center.

2 Samuel 5:10 David did grow great. God was with David.

2 Samuel 5:11 Hiram was the king of Tyre. Hiram did send messengers and cedar trees and carpenters and masons to David. David was built a house by the carpenters and by the masons.

2 Samuel 5:12 David did perceive that God did establish David as king over Israel. David did perceive that God did exalt the kingdom of David for the sake of Israel.

2 Samuel 5:13 David did take additional wives in Jerusalem. David did take additional concubines in Jerusalem. David did have children in Jerusalem.

2 Samuel 5:14 Shammuah was a child of David. Shammuah was born in Jerusalem. Shobab was a child of David. Shobab was born in Jerusalem. Nathan was a child of David. Nathan was born in Jerusalem. Solomon was a child of David. Solomon was born in Jerusalem.

2 Samuel 5:15 Ibhar was a child of David. Ibhar was born in Jerusalem. Elishua was a child of David. Elishua was born in Jerusalem. Nepheg was a child of David. Nepheg was born in Jerusalem. Japhia was a child of David. Japhia was born in Jerusalem.

2 Samuel 5:16 Elishama was a child of David. Elishama was born in Jerusalem. Eliada was a child of David. Eliada was born in Jerusalem. Eliphalet was a child of David. Eliphalet was born in Jerusalem.

2 Samuel 5:17 The Philistines did hear that David was anointed king over Israel. The Philistines did come to seek David. David did enter his stronghold upon learning of the approaching Philistines.

2 Samuel 5:18 The Philistines did deploy into formations in the valley of Rephaim.

2 Samuel 5:19 David did pray to God. David did say "Shall I go up to the Philistines? wilt thou deliver them into mine hand?" to God. God did say "David Go up: for I will doubtless deliver the Philistines into thine hand". God would allow David to defeat the Philistines.

2 Samuel 5:20 David did deploy his armies at Baalperazim. David did say "The LORD hath broken forth upon mine enemies before me as the breach of waters". David did smite the Philistines at Baalperazim.

2 Samuel 5:21 The idols were abandoned. The Israelites did burn the idols that the Philistines did leave in Baalperazim after the battle.

2 Samuel 5:22 The Philistines did regroup and return to deploy in the valley of Rephaim.

2 Samuel 5:23 David did pray to God for guidance again. God did say "Thou shalt not go up; but fetch a compass behind them and come upon them over against the mulberry trees" to David.

2 Samuel 5:24 God did say "And let it be when thou hearest the sound of a going in the tops of the mulberry trees that then thou shalt bestir thyself:" to David. God did say "for then shall the LORD go out before thee to smite the host of the Philistines" to David. God did tell David to attack the Philistines from the rear in front of the mulberry trees. God would proceed in front of David to smite the army of the Philistines upon the sounds of marching in the trees.

2 Samuel 5:25 David did obey the commandment from God. The Philistines were defeated from Geba to Gazer.



2 Samuel 6:1 David did gather an army of 30000 valiant men of Israel.

2 Samuel 6:2 David did lead the army from Baale of Judah to retrieve the "Ark of the Covenant".

2 Samuel 6:3 The "Ark of the Covenant" was retrieved from the house of Abinadab in Gibeah. The "Ark of the Covenant" was placed upon a new cart for travel. The cart was driven by Uzzah and by Ahio. Uzzah was a son of Abinadab. Ahio was a son of Abinadab.

2 Samuel 6:4 And they brought it out of the house of Abinadab which was at Gibeah accompanying the ark of God: and Ahio went before the ark. The "Ark of the Covenant" was

removed from the house of Abinadab in Gibeah. Ahio did travel before the "Ark of the Covenant".

2 Samuel 6:5 The army did play music on instruments of fir wood on harps on timbrels on comets on cymbals and on psalteries as the "Ark of the Covenant" did travel.

2 Samuel 6:6 The ark did reach the threshingfloor of Nachon. The "Ark of the Covenant" was shaken as the oxen did reach the floor of Nachon. Uzzah did grip the "Ark of the Covenant" to stabilize the ark.

2 Samuel 6:7 God did see the trespass upon the ark. God was angered at the touch of Uzzah upon the "Ark of the Covenant". God did kill Uzzah immediately beside the "Ark of the Covenant".

2 Samuel 6:8 Uzzah was killed by God at Perezuzzah. David was displeased with the death of Uzzah.

2 Samuel 6:9 David did become afraid of God. David did say "How shall the ark of the LORD come to me?".

2 Samuel 6:10 David would not bring the "Ark of the Covenant" into the "city of David". David did carry the "Ark of the Covenant" into the house of Obedom. Obedom was a Gittite.

2 Samuel 6:11 The "Ark of the Covenant" did remain the house of Obedom for 3 months. God did bless the household of Obedom.

2 Samuel 6:12 David was told of the blessing in the household of Obedom. Someone did say "The LORD hath blessed the house of Obedom and all that pertaineth unto him because of the ark of God" to David. David did collect the "Ark of the Covenant" from the house of Obedom. David did bring the "Ark of the Covenant" into the "city of David" with gladness.

2 Samuel 6:13 David did sacrifice an oxen and a calf for every 6 steps that were taken with the "Ark of the Covenant".

2 Samuel 6:14 David did dance before God with vigor. David was girded with a linen ephod.

2 Samuel 6:15 The "Ark of the Covenant" was delivered by David and by the house of Israel with shouting and with trumpets.

2 Samuel 6:16 Michal did see that David did leap and dance before God as the "Ark of the Covenant" was brought into the city. Michal did despise David.

2 Samuel 6:17 David had built a tabernacle for the "Ark of the Covenant" previously. The "Ark of the Covenant" was placed in the middle of the tabernacle. David did offer burnt offerings and peace offerings before God.

2 Samuel 6:18 David did bless the people in the name of God after the offerings.

2 Samuel 6:19 David did give a cake a bread and a good piece of meat and a flagon of wine to everyone in Israel. The people returned to their homes.

2 Samuel 6:20 David did return to bless his household. Michal did emerge to meet David. Michal did say "How glorious was the king of Israel to day who uncovered himself to day in the eyes of the handmaids of his servants as one of the vain fellows shamelessly uncovereth himself!" to David. Michal was displeased with the conduct of David in front of the servants.

2 Samuel 6:21 David did say "It was before the LORD which chose me before thy father and before all his house to appoint me ruler over the people of the LORD over Israel" to Michal. David did say "therefore will I play before the LORD" to Michal. David did defend his right to rejoice before God.

2 Samuel 6:22 David did say "And I will yet be more vile than thus and will be base in mine own sight: and of the maidservants which thou hast spoken of of them shall I be had in honour" to Michal. David did not see shame in praise to God.

2 Samuel 6:23 Michal did remain childless until her death.



2 Samuel 7:1 The king was given rest by God.

2 Samuel 7:2 Nathan was a prophet for the king of Israel. The king did say "See now I dwell in an house of cedar but the ark of God dwelleth within curtains" to Nathan. David did reflect that David did reside in a house of cedar but the "Ark of the Covenant" did reside in a tabernacle of curtains.

2 Samuel 7:3 Nathan did say "Go do all that is in thine heart; for the LORD is with thee" to the king. Nathan did believe that God was with David.

2 Samuel 7:4 God did speak to Nathan at night.

2 Samuel 7:5 God did say "Go and tell my servant David Thus saith the LORD Shalt thou build me an house for me to dwell in?" to Nathan. God did not want David to build a house for God to reside. David would not build a structure to host the "Ark of the Covenant".

2 Samuel 7:6 God did say "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt" to Nathan. God did say "even to this day but have walked in a tent and in a tabernacle" to Nathan.

2 Samuel 7:7 God did say "In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel whom I commanded to feed my people Israel" to Nathan. God did say "saying Why build ye not me an house of cedar?" to Nathan.

2 Samuel 7:8 God did say "Now therefore so shalt thou say unto my servant David Thus saith the LORD of hosts" to Nathan. God did say "I took thee from the shepcote from following the sheep to be ruler over my people over Israel" to Nathan. God did tell Nathan to remind David of the blessings upon David from God.

2 Samuel 7:9 God did say "And I was with thee whithersoever thou wentest and have cut off all thine enemies out of thy sight and have made thee a great name" to Nathan. God did say "like unto the name of the great men that are in the earth" to Nathan.

2 Samuel 7:10 God did say "Moreover I will appoint a place for my people Israel and will plant them that they may dwell in a place of their own and move no more" to Nathan. God did say "neither shall the children of wickedness afflict them any more as beforetime" to Nathan. God did tell Nathan that God would establish a permanent place for the "children of Israel". God did tell Nathan that God would protect the "children of Israel" from enemies.

2 Samuel 7:11 God did say "And as since the time that I commanded judges to be over my people Israel and have caused thee to rest from all thine enemies" to Nathan. God did say "Also the LORD telleth thee that he will make thee an house" to Nathan. God did tell Nathan that God would establish a kingdom for David.

2 Samuel 7:12 God did say "And when thy days be fulfilled and thou shalt sleep with thy fathers" to Nathan. God did say "I will set up thy seed after thee which shall proceed out of thy bowels and I will establish his kingdom" to Nathan. God did tell Nathan that God would establish a kingdom for David from the descendents of David.

2 Samuel 7:13 God did say "He shall build an house for my name and I will stablish the throne of his kingdom for ever" to Nathan. God did tell Nathan that David should establish a house for God and God would establish a kingdom for David.

2 Samuel 7:14 God did say "I will be his father and he shall be my son" to Nathan. God did say "If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men" to Nathan. God did tell Nathan that David would be the son of God. God did tell Nathan that God would be the father of David. God did tell Nathan that David would be the son of God. If David did commit a sin then God would punish David with the rod of man and with the whip of the children of men.

2 Samuel 7:15 God did say "But my mercy shall not depart away from him as I took it from Saul whom I put away before thee" to Nathan. God did tell Nathan that David would not lose the mercy of God.

2 Samuel 7:16 God did say "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" to Nathan. God did tell Nathan that the kingdom of David would last forever.

2 Samuel 7:17 Nathan did convey the words from the vision from God to David.

2 Samuel 7:18 David did go into the tabernacle that did host the "Ark of the Covenant" to speak with God. David did say "Who am I O Lord GOD? and what is my house that thou hast brought me hitherto?" to God.

2 Samuel 7:19 David did say "And this was yet a small thing in thy sight O Lord GOD" to God. David did say "but thou hast spoken also of thy servant's house for a great while to come" to God. David did say "And is this the manner of man O Lord GOD?" to God.

2 Samuel 7:20 David did say "And what can David say more unto thee? for thou Lord GOD knowest thy servant" to God.

2 Samuel 7:21 David did say "For thy word's sake and according to thine own heart hast thou done all these great things to make thy servant know them" to God.

2 Samuel 7:22 David did say "Wherefore thou art great O LORD God: for there is none like thee" to God. David did say "neither is there any God beside thee according to all that we have heard with our ears" to God.

2 Samuel 7:23 David did say "And what one nation in the earth is like thy people even like Israel" to God. David did say "whom God went to redeem for a people to himself and to make him a name and to do for you great things and terrible for thy land before thy people" to God. David did say "which thou redeemedst to thee from Egypt from the nations and their gods?" to God.

2 Samuel 7:24 David did say "For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever" to God. David did say "and thou LORD art become their God" to God.

2 Samuel 7:25 David did say "And now O LORD God the word that thou hast spoken concerning thy servant and concerning his house establish it for ever and do as thou hast said" to God.

2 Samuel 7:26 David did say "And let thy name be magnified for ever saying The LORD of hosts is the God over Israel" to God. David did say "and let the house of thy servant David be established before thee" to God.

2 Samuel 7:27 David did say "For thou O LORD of hosts God of Israel hast revealed to thy servant" to God. David did say "saying I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee" to God.

2 Samuel 7:28 David did say "And now O Lord GOD thou art that God and thy words be true and thou hast promised this goodness unto thy servant" to God.

2 Samuel 7:29 David did say "Therefore now let it please thee to bless the house of thy servant that it may continue for ever before thee" to God. David did say "for thou O Lord GOD hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" to God. David did acknowledge the words and the vision from God. David did accept the blessings of God upon the house of David.



2 Samuel 8:1 David did fight and defeat the Philistines again. David did capture the town of Methegammah from the Philistines.

2 Samuel 8:2 David did smite Moab. David did measure the population of the Moabites with ropes on the ground to identify the people to execute. David did spare a third of the population of Moab as servants to David.

2 Samuel 8:3 Hadadezer was the son of Rehob. Hadadezer was the king of Zobah. David did kill Hadadezer as Hadadezer did attempt to recover land at the river of Euphrates.

2 Samuel 8:4 David did capture 100 chariots and 700 horsemen and 20000 infantry from Hadadezer. David did cripple many of the horses. David did spare enough horses to service 100 chariots.

2 Samuel 8:5 Hadadezer did have allies in the Syrians of Damascus. The Syrians did attempt to come to the aid of Hadadezer. David did smite 22000 Syrians.

2 Samuel 8:6 David did establish garrisons in Syria of Damascus. The Syrians did become servants of David. God did protect David throughout the travels of David.

2 Samuel 8:7 David did confiscate the shields of gold from the servants of Hadadezer. David did bring the gold to Jerusalem.

2 Samuel 8:8 Berothai was a city under the control of Hadadezer. Betah was a city under the control of Hadadezer. David did confiscate great amounts of brass from the cities of Betah and of Berothai.

2 Samuel 8:9 Toi was the king of Hamath. Toi did hear of the defeat of Hadadezer by David.

2 Samuel 8:10 Joram was the son of Toi. Toi did send Joram to David in tribute and in appreciation for the smiting of Hadadezer. Joram did present vessels of gold of silver and of brass to David.

2 Samuel 8:11 David did dedicate the gold and the silver that was confiscated from the subdued nations to God.

2 Samuel 8:12 David did dedicate the gold and the silver that was confiscated from Syria to God. David did dedicate the gold and the silver that was confiscated from the children of Ammon to God. David did dedicate the gold and the silver that was confiscated from Moab to God. David did dedicate the gold and the silver that was confiscated from Philistine to God. David did dedicate the gold and the silver that was confiscated from Amalek to God. David did dedicate the gold and the silver that was confiscated from Hadadezer to God.

2 Samuel 8:13 David did become famous after defeating 18000 Syrians in the valley of salt.

2 Samuel 8:14 David did establish garrisons throughout Edom. The Edomites did become servants of David. God did protect David.

2 Samuel 8:15 David did reign as king over all of Israel. David did bring judgment and justice to Israel.

2 Samuel 8:16 Joab was the captain of the armies of Israel. Jehoshaphat was the son of Ahilud. Jehoshaphat was the historian for Israel.

2 Samuel 8:17 Zadok was the son of Ahitub. Ahimelech was the son of Abiathar. Zadok was a priest in Israel. Ahimelech was a priest in Israel. Seraiah was a scribe in Israel.

2 Samuel 8:18 Benaiah was the son of Jehoiada. Benaiah did lead the Cherethites and the Pelethites. The "sons of David" were chief rulers.



2 Samuel 9:1 David did say "Is there yet any that is left of the house of Saul that I may shew him kindness for Jonathan's sake?". David did inquire about the remnants of the house of Saul.

2 Samuel 9:2 Ziba was a servant of the house of Saul. Ziba was called before David. The king did say "Art thou Ziba?" to Ziba. Ziba did say "Thy servant is he" to the king.

2 Samuel 9:3 The king did say "Is there not yet any of the house of Saul that I may shew the kindness of God unto him?" to Ziba. Ziba did say "Jonathan hath yet a son which is lame on his feet" to the king. The king did want to show kindness to the descendents of Saul. Ziba did tell the king of the crippled son of Jonathan.

2 Samuel 9:4 The king did say "Where is he?" to Ziba. Ziba did say "Behold he is in the house of Machir the son of Ammiel in Lodebar" to the king. The king did seek the location of the surviving son of Jonathan. Mephibosheth was in the house of Machir in Lodebar. Machir was the son of Ammiel.

2 Samuel 9:5 The king did send messengers to fetch Mephibosheth from the house of Machir.

2 Samuel 9:6 Mephibosheth did bow to the ground in reverence before David the king of Israel. David did say "Mephibosheth". Mephibosheth did say "Behold thy servant!" to David.

2 Samuel 9:7 David did say "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake and will restore thee all the land of Saul thy father" to Mephibosheth. David did say "and thou shalt eat bread at my table continually" to Mephibosheth. David did intend to restore the possessions of Saul to Mephibosheth.

2 Samuel 9:8 Mephibosheth did bow to David. Mephibosheth did say "What is thy servant that thou shouldest look upon such a dead dog as I am?" to David.

2 Samuel 9:9 The king did call for Ziba. The king did say "I have given unto thy master's son all that pertained to Saul and to all his house" to Ziba. David did restore the possessions of Saul to Mephibosheth.

2 Samuel 9:10 The king did say "Thou therefore and thy sons and thy servants shall till the land for him and thou shalt bring in the fruits that thy master's son may have food to eat" to Ziba. The king did say "but Mephibosheth thy master's son shall eat bread alway at my table" to Ziba. The king did tell Ziba to serve Mephibosheth. Mephibosheth would eat at the table of David. Ziba did have fifteen sons and twenty servants.

2 Samuel 9:11 Ziba did say "According to all that my lord the king hath commanded his servant so shall thy servant do". Ziba did say "As for Mephibosheth said the king he shall eat at my table as one of the king's sons". Ziba did confirm the decree of the king.

2 Samuel 9:12 Mephibosheth did have a young son. Micha was the son of Mephibosheth. Mephibosheth was served by the household of Ziba.

2 Samuel 9:13 Mephibosheth did dwell in Jerusalem. Mephibosheth was crippled in both feet. Mephibosheth did eat at the table of David the king of Israel.



2 Samuel 10:1 Hanun was the son of the king of Ammon. Hanun did become the king upon the death of Hanun's father.

2 Samuel 10:2 David did say "I will shew kindness unto Hanun the son of Nahash as his father shewed kindness unto me". David did send servants to Hunan to pay respects for the death of the father of Hanun.

2 Samuel 10:3 The servants were spotted by the princes in Ammon. The princes did not trust David. The princes did say "Thinkest thou that David doth honour thy father that he hath sent

comforters unto thee?". The princes did say "hath not David rather sent his servants unto thee to search the city and to spy it out and to overthrow it?". The princes did suspect that David did send the servants as spies.

2 Samuel 10:4 Hanun did shave half of the beard of each servant from David. Hanun did trim the garments to the buttocks of each servant from David. Hunan did return the servants to David.

2 Samuel 10:5 The servants were ashamed. The servants did tell David about the actions of Hunan. David did say "Tarry at Jericho until your beards be grown and then return" to the servants. David did tell the servants to stay in Jericho until their beards did regrow.

2 Samuel 10:6 The "children of Ammon" did realize that David was angered. The "children of Ammon" did hire 20000 soldiers from the Syrians of Bethrehob and of Zoba. The "children of Ammon" did hire 1000 soldiers from king Maacah. The "children of Ammon" did hire 12000 soldiers from king Ishtob.

2 Samuel 10:7 David did hear of the buildup of forces by the "children of Ammon". David did send Joab with the army of Israel.

2 Samuel 10:8 The "children of Ammon" did deploy into formations beside the gate. The Syrians were separate from the "children of Ammon". The Syrians were deployed in a field with the troops from king Maacah and from king Ishtob.

2 Samuel 10:9 Joab did determine that the battle would occur in the front and in the rear. Joab did select the elite warriors from the army of Israel to deploy to fight the Syrians. Joab would fight beside the elite warriors.

2 Samuel 10:10 Joab did place the remaining forces of the army of Israel under the command of Abishai to battle the "children of Ammon". Abishai was the brother of Joab.

2 Samuel 10:11 Joab did say "And he said If the Syrians be too strong for me then thou shalt help me: but if the children of Ammon be too strong for thee then I will come and help thee" to Abishai. The brothers would support each other as needed.

2 Samuel 10:12 Joab did say "Be of good courage and let us play the men for our people and for the cities of our God: and the LORD do that which seemeth him good" to Abishai.

2 Samuel 10:13 Joab did advance to engage the Syrians. The Syrians did flee before the elite warriors of Joab.

2 Samuel 10:14 The "children of Ammon" did see that the Syrians had fled. The "children of Ammon" did flee before the forces of Abishai. The "children of Ammon" did enter the city. Joab did return the army of Israel to Jerusalem.

2 Samuel 10:15 The Syrians did realize that the Israelites did overpower the Syrians. The Syrians did regroup.

2 Samuel 10:16 The Syrians were joined by additional Syrians that were dispatched from across the river by Hadarezer. Shobach was the commander of the additional Syrians that did arrive at Helam.

2 Samuel 10:17 David did learn of the gathering of Syrians in Helam. David did assemble the army of Israel to challenge the Syrians at Helam. The Syrians did deploy to engage the Israelites in battle.

2 Samuel 10:18 The Syrians did flee before Israel. David did kill 700 chariot drivers. David did kill 40000 Syrian foot soldiers. Shobach did die in the battle.

2 Samuel 10:19 Israel was left in peace by the kings under Hadarezer. The kings did enter into service to Israel. The "children of Ammon" would not get assistance from the Syrians again.



2 Samuel 11:1 David did call the army of Israel to battle in the spring of the following year. David did send Joab to destroy the "children of Ammon". Joab did lay siege to Rabbah. David did remain in Jerusalem.

2 Samuel 11:2 David did rise from his bed in the evening. David did see a woman from the roof of the king's house. The woman was washing herself. The woman was very beautiful.

2 Samuel 11:3 David did inquire about the woman. A person did say "Is not this Bathsheba the daughter of Eliam the wife of Uriah the Hittite?" to David. The woman was Bathsheba. Bathsheba was the wife of Uriah. Uriah was a Hittite.

2 Samuel 11:4 David did send servants to collect Bathsheba after Bathsheba did finish bathing from her menstrual cycle. Bathsheba was brought to David in the king's house. David did copulate with Bathsheba.

2 Samuel 11:5 Bathsheba did conceive a child as a result of copulation with David. Bathsheba did send a messenger to David. Bathsheba did say "I am with child" to David.

2 Samuel 11:6 David did say "Send me Uriah the Hittite" to Joab. Joab did collect Uriah to bring to David.

2 Samuel 11:7 David did demand to know the status of Joab and the status of the war from Uriah.

2 Samuel 11:8 David did say "Go down to thy house and wash thy feet" to Uriah. David did tell Uriah to return home to wash the feet of Uriah. Uriah did depart the king's house. David did send a mess of meat to the house of Uriah.

2 Samuel 11:9 Uriah did not go home. Uriah did sleep at the door of the king's house with the servants.

2 Samuel 11:10 David was told that Uriah did not go home. David did say "Camest thou not from thy journey? why then didst thou not go down unto thine house?" to Uriah.

2 Samuel 11:11 Uriah did say "The ark and Israel and Judah abide in tents; and my lord Joab and the servants of my lord are encamped in the open fields" to David. Uriah did say "shall I then go into mine house to eat and to drink and to lie with my wife? as thou livest and as thy soul liveth I will not do this thing" to David. Uriah did not go home out of honor to the army of Israel in the field of battle.

2 Samuel 11:12 David did say "Tarry here to day also and to morrow I will let thee depart" to Uriah. Uriah did stay in Jerusalem for 2 days.

2 Samuel 11:13 David did call for Uriah. Uriah did join David for food and for drink. Uriah did leave drunken in the evening. Uriah did return to sleep with the servants. Uriah did not go home.

2 Samuel 11:14 David did write a letter to Joab in the morning. David did send the letter by the hand of Uriah.

2 Samuel 11:15 David did say "Set ye Uriah in the forefront of the hottest battle and retire ye from him that he may be smitten and die" in the letter. David did intend for Joab to send Uriah to die in the fiercest part of the battle.

2 Samuel 11:16 Joab did analyze the siege. Joab did send Uriah to the location of the strongest enemy defenders in the city.

2 Samuel 11:17 Joab did engage in battle at the city. Joab did suffer casualties in the army of Israel. Uriah was among the dead of the army of Israel.

2 Samuel 11:18 Joab did send a status update of the war by messenger to David.

2 Samuel 11:19 Joab did give special instructions to the messenger. Joab did say "When thou hast made an end of telling the matters of the war unto the king" to the messenger.

2 Samuel 11:20 Joab did say "And if so be that the king's wrath arise and he say unto thee Wherefore approached ye so nigh unto the city when ye did fight?" to the messenger. Joab did say "knew ye not that they would shoot from the wall?" to the messenger.

2 Samuel 11:21 Joab did say "Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez?" to the messenger. Joab did say "why went ye nigh the wall? then say thou Thy servant Uriah the Hittite is dead also" to the messenger. Joab did want the messenger to diminish the potential wrath of David with the knowledge of the death of Uriah.

2 Samuel 11:22 The messenger did deliver the message from Joab to David.

2 Samuel 11:23 The messenger did say "Surely the men prevailed against us and came out unto us into the field and we were upon them even unto the entering of the gate" to David.

2 Samuel 11:24 The messenger did say "And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead and thy servant Uriah the Hittite is dead also" to David.

2 Samuel 11:25 David did prepare a message to be sent to Joab. David did say "Thus shalt thou say unto Joab Let not this thing displease thee for the sword devoureth one as well as another:" to the messenger. David did say "make thy battle more strong against the city and overthrow it: and encourage thou him" to the messenger. David did pardon Joab for the losses in battle. David did send encouragement to Joab.

2 Samuel 11:26 Bathsheba did learn of the death of Uriah. Bathsheba did mourn for her husband.

2 Samuel 11:27 Bathsheba did stop mourning eventually. David did send for Bathsheba. Bathsheba was brought to the house of David to become the wife of David. Bathsheba was a wife of David. Bathsheba did bare a son for David. God was displeased with the sins of David.



2 Samuel 12:1 God did send Nathan to speak to David. Nathan did say "There were two men in one city; the one rich and the other poor" to David. Nathan did tell David that one "poor man" and one "rich man" did live in a city.

2 Samuel 12:2 Nathan did say "The rich man had exceeding many flocks and herds:" to David. The "rich man" did have exceedingly many flocks and herds.

2 Samuel 12:3 Nathan did say "the poor man did not have anything except for a save one little ewe lamb which he had bought and nourished up" to David. Nathan did say "and it grew up together with him and with his children" to David. Nathan did say "it did eat of his own meat and drank of his own cup and lay in his bosom and was unto him as a daughter" to David. The "poor man" did not have anything but one ewe lamb. The lamb did participate in the same family activities as the children of the "poor man". The "poor man" did treat the lamb as a daughter.

2 Samuel 12:4 Nathan did say "And there came a traveller unto the rich man and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto him" to David. Nathan did say "but took the poor man's lamb and dressed it for the man that was come to him" to David. A traveller did visit the "rich man". The "rich man" did intend to prepare a meal for the traveller. The "rich man" did not take a lamb from the herd of the "rich man" to prepare the meal. The "rich man" did take the lamb from the "poor man" to prepare the meal.

2 Samuel 12:5 David was angry with the "rich man". David did say "As the LORD liveth the man that hath done this thing shall surely die" to Nathan. David did declare death for the "rich man" for the injustice.

2 Samuel 12:6 David did say "And he shall restore the lamb fourfold because he did this thing and because he had no pity" to Nathan. David did declare that the "rich man" should repay the "poor man" fourfold.

2 Samuel 12:7 Nathan did say "Thou art the man. Thus saith the LORD God of Israel I anointed thee king over Israel and I delivered thee out of the hand of Saul" to David. Nathan did tell David that David was the "rich man".

2 Samuel 12:8 Nathan did say "And I gave thee thy master's house and thy master's wives into thy bosom and gave thee the house of Israel and of Judah" to David. Nathan did say "and if that had been too little I would moreover have given unto thee such and such things" to David.

2 Samuel 12:9 Nathan did say "Wherefore hast thou despised the commandment of the LORD to do evil in his sight?" to David. Nathan did say "thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife" to David. Nathan did say "and hast slain him with the sword of the children of Ammon" to David. Nathan did reveal the secret that David did kill Uriah by the sword of the "children of Ammon" to take Bathsheba as a wife.

2 Samuel 12:10 Nathan did say "Now therefore the sword shall never depart from thine house" to David. Nathan did say "because thou hast despised me and hast taken the wife of Uriah the Hittite to be thy wife" to David. Nathan did tell David that the house of David would live by the sword for the sins of David.

2 Samuel 12:11 Nathan did say "Thus saith the LORD Behold I will raise up evil against thee out of thine own house". Nathan did say "and I will take thy wives before thine eyes and give them unto thy neighbour". Nathan did say "and he shall lie with thy wives in the sight of this sun". Nathan did tell David that God would allow evil to arise within the house of David. Nathan did tell David that God would deliver the wives of David to a neighbor. Nathan did tell David that the neighbor would copulate with the wives of David publicly during the daytime.

2 Samuel 12:12 Nathan did say "For thou didst it secretly: but I will do this thing before all Israel and before the sun". The copulation would occur before all of Israel because David did steal the wife of Uriah in secret.

2 Samuel 12:13 David did say "I have sinned against the LORD" to Nathan. Nathan did say "The LORD also hath put away thy sin; thou shalt not die". Nathan did tell David that God would not kill David. Nathan did tell David that God did forgive David.

2 Samuel 12:14 Nathan did say "Howbeit because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme". Nathan did say "the child also that is born unto thee shall surely die". Nathan did tell David that the son born of Bathsheba must die because of the adultery.

2 Samuel 12:15 Nathan did return to Nathan's home. God did strike the child born of the adultery with Bathsheba with a sickness.

2 Samuel 12:16 David did plead to God for the life of the child. David did fast. David did lay upon the ground all night.

2 Samuel 12:17 David was seen by the elders of the House of David. The elders did attempt to raise David from the ground without success. David would not eat bread with the elders.

2 Samuel 12:18 The child did die after 7 days. The servants did realize that the child was dead. The servants did fear to tell David about the death of the child. The servants did say "Behold while the child was yet alive we spake unto him and he would not hearken unto our voice". The servants did say "how will he then vex himself if we tell him that the child is dead?".

2 Samuel 12:19 David did see the servants whispering. David did perceive that the child was dead. David did say "Is the child dead?" to the servants. The servants did say "He is dead" to David.

2 Samuel 12:20 David did arise and wash and anoint himself. David did change apparel to go into the house of God. David did worship in the house of God. David did return home. David did begin to eat again when David did request bread.

2 Samuel 12:21 The servants did say "What thing is this that thou hast done? thou didst fast and weep for the child while it was alive" to David. The servants did say "but when the child was dead thou didst rise and eat bread" to David. The servants did not understand the actions of David regarding the child.

2 Samuel 12:22 David did say "While the child was yet alive I fasted and wept: for I said Who can tell whether GOD will be gracious to me that the child may live?" to the servants. David did hope for mercy from God for the child.

2 Samuel 12:23 David did say "But now he is dead wherefore should I fast? can I bring him back again? I shall go to him but he shall not return to me" to the servants.

2 Samuel 12:24 David did console Bathsheba for the loss of the child. David did copulate with Bathsheba to conceive a child again. Bathsheba did give birth to a son. Solomon was the son of David. Solomon was the son of Bathsheba. God did love Solomon.

2 Samuel 12:25 God did inform Nathan to refer to Solomon as Jedidiah. Solomon is also known as Jedidiah.

2 Samuel 12:26 Joab did fight against Rabbah of the children of Ammon. Joab did capture the royal city.

2 Samuel 12:27 Joab did send messengers to David. Joab did say "I have fought against Rabbah and have taken the city of waters" to David.

2 Samuel 12:28 Joab did say "Now therefore gather the rest of the people together and encamp against the city and take it: lest I take the city and it be called after my name" to David. Joab did want David to attain the credit for conquering the city.

2 Samuel 12:29 David did prepare to leave. David did gather the Israelites to battle at Rabbah. David did conquer Rabbah.

2 Samuel 12:30 David did confiscate the crown from the head of the king of Rabbah. The crown was a talent of gold with precious stones. The crown was set on the head of David. David did acquire the spoils of Rabbah in great abundance.

2 Samuel 12:31 David did force the people of Rabbah into work with saws with iron and with axes to make brick. David did force all of the inhabitants of the cities of Ammon into servitude. David did return to Jerusalem with the Israelites.



2 Samuel 13:1 Absalom was the son of David. Absalom did have a fair sister. Tamar was the sister of Absalom. Amnon was the son of David. Amnon was in love with Tamar.

2 Samuel 13:2 Amnon did you fall sick for the love of Tamar. Tamar was a virgin. Amnon did find difficulty in pursuing his interest in Tamar.

2 Samuel 13:3 Jonadab was a friend of Amnon. Shimeah was the brother of David. Jonadab was the son of Shimeah. Jonadab was a very shrewd man.

2 Samuel 13:4 Jonadab did say "Why art thou being the king's son lean from day to day? wilt thou not tell me?" to Amnon. Amnon did say "I love Tamar my brother Absalom's sister" to Jonadab.

2 Samuel 13:5 Jonadab did say "Lay thee down on thy bed and make thyself sick" to Amnon. Jonadab did say "and when thy father cometh to see thee say unto him I pray thee let my sister Tamar come" to Amnon. Jonadab did say "and give me meat and dress the meat in my sight that I may see it and eat it at her hand" to Amnon. Jonadab did conspire with Amnon to get Amnon alone with Tamar.

2 Samuel 13:6 Amnon did pretend to fall sick. The king did come to check on Amnon. Amnon did say "I pray thee let Tamar my sister come and make me a couple of cakes in my sight that I may eat at her hand" to the king. Amnon did request to the king that Tamar would come to prepare some food for Amnon to eat at her side.

2 Samuel 13:7 David did send a message to Tamar. David did say "Go now to thy brother Amnon's house and dress him meat" to Tamar. David did send Tamar to the house of Amnon.

2 Samuel 13:8 Tamar did go to Amnon's house. Amnon was laying down. Tamar did make and bake the cakes of flour in the sight of Amnon.

2 Samuel 13:9 Tamar did pour the cakes into a pan before Amnon. Amnon did not eat the cakes. Amnon did say "Have out all men from me". Amnon did dismiss the men that were present.

2 Samuel 13:10 Amnon did say "Bring the meat into the chamber that I may eat of thine hand" to Tamar. Amnon did want to eat from the hands of Tamar in the chamber. Tamar did take the cakes into the bedroom with Amnon.

2 Samuel 13:11 Amnon did grab Tamar as Tamar did enter the chamber. Amnon did say "Come lie with me my sister" to Tamar. Amnon did want to copulate with Tamar. Amnon did want to copulate with his sister.

2 Samuel 13:12 Tamar did say "Nay my brother do not force me; for no such thing ought to be done in Israel: do not thou this folly" to Amnon. Tamar did not want to copulate with Amnon. Tamar did not want to copulate with her brother.

2 Samuel 13:13 Tamar did say "And I whither shall I cause my shame to go? and as for thee thou shalt be as one of the fools in Israel" to Amnon. Tamar did say "Now therefore I pray thee speak unto the king; for he will not withhold me from thee" to Amnon. Tamar did plead to Amnon to get permission from the king to marry Tamar.

2 Samuel 13:14 Amnon did disregard the pleas from Tamar. Amnon was stronger than Tamar. Amnon did rape Tamar. Amnon did rape his sister.

2 Samuel 13:15 Amnon did feel hatred for Tamar exceedingly after copulation. Amnon did hate Tamar more than Amnon did love Tamar. Amnon did say "Arise be gone" to Tamar.

2 Samuel 13:16 Tamar did say "There is no cause: this evil in sending me away is greater than the other that thou didst unto me" to Tamar. Tamar did not want to leave. Tamar did believe that Amnon would compound the sin by expelling Tamar. Amnon did ignore the pleas of Tamar again.

2 Samuel 13:17 Amnon did call for a servant to remove Tamar. Amnon did say "Put now this woman out from me and bolt the door after her" to the servant.

2 Samuel 13:18 Tamar was wearing a "garment of divers colors". A "garment of divers colors" was the apparel for virgin daughters of the king. The servant did expel Tamar from the chamber. The servant did secure the door with a bolt with the departure of Tamar.

2 Samuel 13:19 Tamar did put ashes on her head. Tamar did rend her "garment of divers colors". Tamar did lay her hand on her head. Tamar did cry as she did leave.

2 Samuel 13:20 Absalom did see Tamar in distress. Absalom did say "Hath Amnon thy brother been with thee? but hold now thy peace my sister: he is thy brother; regard not this thing" to Tamar. Absalom did tell Tamar to keep the rape a secret. Tamar did dwell in the house of Absalom as a desolate woman.

2 Samuel 13:21 David did hear of the rape. David was very angry.

2 Samuel 13:22 Absalom did not speak to Amnon again. Absalom did hate Amnon because Amnon did rape Tamar.

2 Samuel 13:23 Absalom did have sheepshearers in Baalhazor beside Ephraim after 2 years of time. Absalom did invite all of the sons of the king.

2 Samuel 13:24 Absalom did speak with the king. Absalom did say "Behold now thy servant hath sheepshearers; let the king I beseech thee and his servants go with thy servant" to the king. Absalom did want the king to join in a celebration.

2 Samuel 13:25 The king did say "Nay my son let us not all now go lest we be chargeable unto thee" to Absalom. Absalom was insistent but the king would not go. The king did bless Absalom.

2 Samuel 13:26 Absalom did say "If not I pray thee let my brother Amnon go with us" to the king. The king did say "Why should he go with thee?" to Absalom. Absalom did request the attendance of Amnon.

2 Samuel 13:27 The king did allow the sons of David to attend the celebration with Absalom.

2 Samuel 13:28 Absalom did give commands to the servants of Absalom. Absalom did say "Mark ye now when Amnon's heart is merry with wine and when I say unto you Smite Amnon" to the servants. Absalom did say "then kill him fear not: have not I commanded you? be courageous and be valiant" to the servants. Absalom did command the servants to smite Amnon during the celebration.

2 Samuel 13:29 Amnon did become drunken from the wine. Amnon was killed by the servants. The sons did rise and flee upon their mules.

2 Samuel 13:30 David did hear news about the celebration from people. The people did say "Absalom hath slain all the king's sons and there is not one of them left". David was told that all of the sons of the king did perish at the celebration.

2 Samuel 13:31 The king did rend his garments in despair. The king did fall to the ground. The servants did rend their clothing in sorrow.

2 Samuel 13:32 Jonadab did speak with David. Jonadab did say "Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead" to David. Jonadab did say "for by the appointment of Absalom this hath been determined from the day that he forced

his sister Tamar" to David. Jonadab did tell David that all of the sons were not killed. Jonadab did tell David that Absalom did call for the death of Amnon because of the rape of Tamar.

2 Samuel 13:33 Jonadab did say "Now therefore let not my lord the king take the thing to his heart to think that all the king's sons are dead: for Amnon only is dead" to David.

2 Samuel 13:34 Absalom did flee. The watch did see many people by the way of the hill to the rear.

2 Samuel 13:35 Jonadab did say "Behold the king's sons come: as thy servant said so it is" to the king. Jonadab did relay the approach of the sons to the king.

2 Samuel 13:36 The sons did approach as Jonadab did finish speaking. The sons did weep with the king and the servants.

2 Samuel 13:37 Absalom did flee to meet dwell with Talmai. Talmai was the son of Ammihud. Talmai was the king of Geshur. David did mourn the loss of his son.

2 Samuel 13:38 Absalom did dwell in Geshur for 3 years.

2 Samuel 13:39 David did long to go to Absalom after David was finished mourning for the death of Amnon.



2 Samuel 14:1 Joab did perceive that David did favor Absalom.

2 Samuel 14:2 Joab did send a messenger to Tekoah. The messenger did retrieve a wise woman. Joab did say "I pray thee feign thyself to be a mourner and put on now mourning apparel and anoint not thyself with oil" to the woman. Joab did say "but be as a woman that had a long time mourned for the dead" to the woman. Joab did tell the woman to appear to be in mourning.

2 Samuel 14:3 Joab did say "And come to the king and speak on this manner unto him" to the woman. Joab did want the woman to speak to the king. Joab did give the words to the woman to speak to the king.

2 Samuel 14:4 The woman did approach the king to speak. The woman did obeisance on the ground before the king to speak. The woman did say "Help O king" to David.

2 Samuel 14:5 The king did say "What aileth thee?" to the woman. The woman did say "I am indeed a widow woman and mine husband is dead" to the king.

2 Samuel 14:6 The woman did say "And thy handmaid had two sons and they two strove together in the field and there was none to part them but the one smote the other and slew him" to the king.

2 Samuel 14:7 The woman did say "And behold the whole family is risen against thine handmaid" to the king. The woman did say "and they said Deliver him that smote his brother that we may kill him for the life of his brother whom he slew; and we will destroy the heir also" to the king. The woman did say "and so they shall quench my coal which is left and shall not leave to my husband neither name nor remainder upon the earth" to the king. The woman did fabricate a story of a matter of injustice to the king.

2 Samuel 14:8 The king did say "Go to thine house and I will give charge concerning thee" to the woman. The king did tell the woman to return home. The king did tell the woman that the king would attend to the matter.

2 Samuel 14:9 The woman did say "My lord O king the iniquity be on me and on my father's house: and the king and his throne be guiltless" to the king.

2 Samuel 14:10 The king did say "Whoever saith ought unto thee bring him to me and he shall not touch thee any more" to the woman.

2 Samuel 14:11 The woman did say "I pray thee let the king remember the LORD thy God that thou wouldest not suffer the revengers of blood to destroy any more lest they destroy my son" to the king. The king did say "As the LORD liveth there shall not one hair of thy son fall to the earth" to the woman.

2 Samuel 14:12 The woman did say "Let thine handmaid I pray thee speak one word unto my lord the king" to the king. The king did say "Say on" to the woman.

2 Samuel 14:13 The woman did say "Wherefore then hast thou thought such a thing against the people of God?" to the king. The woman did say "for the king doth speak this thing as one which is faulty in that the king doth not fetch home again his banished" to the king.

2 Samuel 14:14 The woman did say "For we must needs die and are as water spilt on the ground which cannot be gathered up again neither doth God respect any person" to the king. The woman did say "yet doth he devise means that his banished be not expelled from him" to the king.

2 Samuel 14:15 The woman did say "Now therefore that I am come to speak of this thing unto my lord the king it is because the people have made me afraid" to the king. The woman did say "and thy handmaid said I will now speak unto the king; it may be that the king will perform the request of his handmaid" to the king.

2 Samuel 14:16 The woman did say "For the king will hear to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God" to the king.

2 Samuel 14:17 The woman did say "Then thine handmaid said The word of my lord the king shall now be comfortable" to the king. The woman did say "for as an angel of God so is my lord the king to discern good and bad" to the king. The woman did say "therefore the LORD thy God will be with thee" to the king.

2 Samuel 14:18 The king did say "Hide not from me I pray thee the thing that I shall ask thee" to the woman. The woman did say "Let my lord the king now speak" to the king.

2 Samuel 14:19 The king did say "Is not the hand of Joab with thee in all this?" to the woman. The king did perceive that Joab was involved with the woman. The woman did say "As thy soul liveth my lord the king none can turn to the right hand or to the left from ought that my lord the king hath spoken". The woman did say "for thy servant Joab he bade me and he put all these words in the mouth of thine handmaid".

2 Samuel 14:20 The woman did say "To fetch about this form of speech hath thy servant Joab done this thing". The woman did say "and my lord is wise according to the wisdom of an angel of God to know all things that are in the earth". The woman did confirm to the king that Joab did give the story to the woman to tell to the king.

2 Samuel 14:21 The king did speak with Joab. The king did say "Behold now I have done this thing: go therefore bring the young man Absalom again" to Joab. The king did tell Joab to retrieve Absalom.

2 Samuel 14:22 Joab did bow to the ground on his face. Joab did thank the king. Joab did say "To day thy servant knoweth that I have found grace in thy sight my lord O king in that the king hath fulfilled the request of his servant" to the king.

2 Samuel 14:23 Joab did travel to Geshur to retrieve Absalom. Absalom did return to Jerusalem.

2 Samuel 14:24 The king did say "Let him turn to his own house and let him not see my face". The king did not allow Absalom to see the face of the king. Absalom did return to the home of Absalom.

2 Samuel 14:25 Absalom was the most handsome man in all of Israel. Absalom was free from blemish from head to foot.

2 Samuel 14:26 Absalom did cut his hair once a year. The hair would weigh 200 shekels.

2 Samuel 14:27 Absalom did have 4 children. Absalom did have 3 sons. Absalom did have 1 daughter with the name of Tamar. Tamar was the daughter of Absalom. Tamar was beautiful.

2 Samuel 14:28 Absalom did not see the face of the king for 2 years in Jerusalem.

2 Samuel 14:29 Absalom did send for Joab. Absalom did desire for Joab to arrange for a meeting with the king. Joab did not respond. Absalom did send for Joab again. Joab did not respond again.

2 Samuel 14:30 Absalom did speak to the servants of Absalom. Absalom did say "See Joab's field is near mine and he hath barley there; go and set it on fire" to the servants. Absalom did tell the servants to set Joab's field of barley on fire.

2 Samuel 14:31 Joab did arise to go to the house of Absalom. Joab did say "Wherefore have thy servants set my field on fire?" to Absalom.

2 Samuel 14:32 Absalom did say "Behold I sent unto thee saying Come hither that I may send thee to the king to say Wherefore am I come from Geshur?" to Joab. Absalom did say "it had been good for me to have been there still: now therefore let me see the king's face" to Joab. Absalom did say "and if there be any iniquity in me let him kill me" to Joab. Absalom was content in Geshur. Absalom did desire to settle any differences with the king. Absalom would accept death for any perceived iniquity.

2 Samuel 14:33 Joab did tell the king of the conversation with Absalom. The king did send for Absalom. Absalom did bow on his face to the ground before the king. The king did kiss Absalom.



2 Samuel 15:1 Absalom did prepare chariots and horses for himself. Absalom did procure 50 men to run before Absalom.

2 Samuel 15:2 Absalom did rise early to stand beside the way of the gate. Absalom would intercept any man that did come to the king for judgment over a controversy. Absalom would say "Of what city art thou?" to a man. The man would say "Thy servant is of one of the tribes of Israel" to Absalom.

2 Samuel 15:3 Absalom did say "See thy matters are good and right; but there is no man deputed of the king to hear thee" to the man.

2 Samuel 15:4 Absalom would say "Oh that I were made judge in the land that every man which hath any suit or cause might come unto me and I would do him justice!".

2 Samuel 15:5 If a man was obeisant to Absalom then Absalom did kiss the man to garner favor.

2 Samuel 15:6 Absalom did steal the hearts of the men that did come to the king for judgment.

2 Samuel 15:7 Absalom did say "I pray thee let me go and pay my vow which I have vowed unto the LORD in Hebron" to the king after 40 years.

2 Samuel 15:8 Absalom did say "For thy servant vowed a vow while I abode at Geshur in Syria saying If the LORD shall bring me again indeed to Jerusalem then I will serve the LORD" to the king. Absalom did desire to go to Hebron to satisfy a vow.

2 Samuel 15:9 The king did say "Go in peace" to Absalom. Absalom did go to Hebron.

2 Samuel 15:10 Absalom did send spies throughout all the tribes of Israel. Absalom did give the spies specific orders. Absalom did say "As soon as ye hear the sound of the trumpet then ye shall say Absalom reigneth in Hebron" to the spies.

2 Samuel 15:11 Absalom was accompanied by 200 men of Jerusalem. The men did not know of the plans of Absalom.

2 Samuel 15:12 Ahithophel was counselor of David. Absalom did send for Ahithophel from Giloh as Ahithophel did offer sacrifices. The conspiracy was strong. The people did increase continually with Absalom.

2 Samuel 15:13 A messenger did speak to David. The messenger did say "The hearts of the men of Israel are after Absalom" to David.

2 Samuel 15:14 David did say "Arise and let us flee; for we shall not else escape from Absalom" to his servants. David did say "make speed to depart lest he overtake us suddenly and bring evil upon us and smite the city with the edge of the sword" to his servants. David did order his servants to prepare to flee before the return of Absalom.

2 Samuel 15:15 The servants did say "Behold thy servants are ready to do whatsoever my lord the king shall appoint" to the king.

2 Samuel 15:16 The king did depart with his household. The king did leave 10 concubines to keep the house.

2 Samuel 15:17 The king did leave for a place that was far away.

2 Samuel 15:18 The king was passed by the servants. The king was passed by the Cherethites. The king was passed by the Pelethites. The king was passed by the 600 Gittite men from Gath.

2 Samuel 15:19 The king did say "Wherefore goest thou also with us? return to thy place and abide with the king: for thou art a stranger and also an exile" to Ittai.

2 Samuel 15:20 The king did say "Whereas thou camest but yesterday should I this day make thee go up and down with us?" to Ittai. The king did say "seeing I go whither I may return thou and take back thy brethren: mercy and truth be with thee" to Ittai. The king did inquire about the reason for the company of the Gittites.

2 Samuel 15:21 Ittai did say "As the LORD liveth and as my lord the king liveth surely in what place my lord the king shall be whether in death or life even there also will thy servant be" to the king. The Gittites did desire to be with the king in life or in death.

2 Samuel 15:22 David did say "Go and pass over" to Ittai. Ittai did proceed with the Gittites and with the children that were with Ittai.

2 Samuel 15:23 The country did weep with a loud voice as the people did pass. The king did cross the brook of Kidron. The people did continue toward the way of the wilderness.

2 Samuel 15:24 Zadok did accompany David. The Levites did accompany David with the "Ark of the Covenant". The Levites did rest the ark upon the ground. Abiathar did approach the ark as the people did leave the city.

2 Samuel 15:25 The king did say "Carry back the ark of God into the city" to Zadok. The king did say "if I shall find favour in the eyes of the LORD he will bring me again and shew me both it and his habitation" to Zadok.

2 Samuel 15:26 The king did say "But if he thus say I have no delight in thee; behold here am I let him do to me as seemeth good unto him" to Zadok. The king did want the ark to remain in the city.

2 Samuel 15:27 The king did say "Art not thou a seer? return into the city in peace and your two sons with you Ahimaaz thy son and Jonathan the son of Abiathar" to Zadok.

2 Samuel 15:28 The king did say "See I will tarry in the plain of the wilderness until there come word from you to certify me" to Zadok. The king did order Zadok to remain in the city. Zadok should send a message to the king to signify the return of the king.

2 Samuel 15:29 The "Ark of the Covenant" was returned to Jerusalem by Zadok and Abiathar.

2 Samuel 15:30 David did climb the ascent of mount Olivet with a covering on his head. David was weeping and barefoot. The people did follow David in the same manner.

2 Samuel 15:31 A person did speak with David. The person did say "Ahithophel is among the conspirators with Absalom" to David. David was told that Ahithophel did conspire with Absalom. David did say "O LORD I pray thee turn the counsel of Ahithophel into foolishness".

2 Samuel 15:32 David did reach the top of the mount at the place of worship to God. Hushai did approach to meet David. Hushai did wear a torn coat with dirt upon the head of Hushai.

2 Samuel 15:33 David did say "If thou passest on with me then thou shalt be a burden unto me" to Hushai.

2 Samuel 15:34 David did say "But if thou return to the city and say unto Absalom I will be thy servant O king" to Hushai. David did say "as I have been thy father's servant hitherto so will I

now also be thy servant" to Hushai. David did say "then mayest thou for me defeat the counsel of Ahithophel" to Hushai. David did want to send Hushai to the city to serve as a counsel to Absalom to counter the effect of Ahithophel.

2 Samuel 15:35 David did say "And hast thou not there with thee Zadok and Abiathar the priests?" to Hushai. David did say "therefore it shall be that what thing soever thou shalt hear out of the king's house thou shalt tell it to Zadok and Abiathar the priests" to Hushai.

2 Samuel 15:36 David did say "Behold they have there with them their two sons Ahimaaz Zadok's son and Jonathan Abiathar's son" to Hushai. David did say "and by them ye shall send unto me every thing that ye can hear." to Hushai.

2 Samuel 15:37 Hushai did go to the city for David. Absalom did return to Jerusalem.



2 Samuel 16:1 Ziba was the servant of Mephibosheth. David did meet Ziba beyond the top of the hill. Ziba was accompanied by a couple of asses that were saddled with supplies of 200 loaves of bread 100 bunches of raisins 100 summer fruits and a bottle of wine.

2 Samuel 16:2 David did say "What meanest thou by these?" to Ziba. Ziba did say "The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat" to David. Ziba did say "and the wine that such as be faint in the wilderness may drink" to David. Ziba did declare the supplies as gifts.

2 Samuel 16:3 The king did say "And where is thy master's son?" to Ziba. Ziba did say "Behold he abideth at Jerusalem: for he said To day shall the house of Israel restore me the kingdom of my father" to the king.

2 Samuel 16:4 The king did say "Behold thine are all that pertained unto Mephibosheth" to Ziba. Ziba did say "I humbly beseech thee that I may find grace in thy sight my lord O king" to the king.

2 Samuel 16:5 David did go to Bahurim. David did meet Shimei from the family of the house of Saul. Shimei was the son of Gera. Shimei did utter curses as Shimei did approach David.

2 Samuel 16:6 Shimei did cast stones at David and at all of the servants of king David. David was surrounded by guards on the right and on the left.

2 Samuel 16:7 Shimei did say "Come out come out thou bloody man and thou man of Belial" to David.

2 Samuel 16:8 Shimei did say "The LORD hath returned upon thee all the blood of the house of Saul in whose stead thou hast reigned" to David. Shimei did say "and the LORD hath

delivered the kingdom into the hand of Absalom thy son" to David. Shimei did say "and behold thou art taken in thy mischief because thou art a bloody man" to David.

2 Samuel 16:9 Abishai was the son of Zeruiah. Abishai did say "Why should this dead dog curse my lord the king? let me go over I pray thee and take off his head" to David. Abishai did seek permission from David to decapitate Shimei.

2 Samuel 16:10 David did say "What have I to do with you ye sons of Zeruiah? so let him curse because the LORD hath said unto him Curse David" to Abishai. David did say "Who shall then say Wherefore hast thou done so?" to Abishai.

2 Samuel 16:11 David did say "Behold my son which came forth of my bowels seeketh my life: how much more now may this Benjamite do it?" to Abishai and to the servants of David. David did say "let him alone and let him curse; for the LORD hath bidden him" to Abishai and to the servants of David.

2 Samuel 16:12 David did say "It may be that the LORD will look on mine affliction and that the LORD will requite me good for his cursing this day" to Abishai and to the servants of David.

2 Samuel 16:13 David did continue by the way. Shimei did travel along on the side of the hill side over across from David. Shimei did continue to curse. Shimei did throw stones at David. Shimei did cast dust at David.

2 Samuel 16:14 The king did become weary. The people did become weary. The king did rest with the people.

2 Samuel 16:15 Absalom did return with the men of Israel to Jerusalem. Ahithophel did accompany Absalom.

2 Samuel 16:16 Hushai was an Archite. Hushai was a friend of David. Absalom was visited by Hushai. Hushai did say "God save the king God save the king" to Absalom.

2 Samuel 16:17 Absalom did say "Is this thy kindness to thy friend? why wentest thou not with thy friend?" to Hushai.

2 Samuel 16:18 Hushai did say "Nay; but whom the LORD and this people and all the men of Israel choose his will I be and with him will I abide" to Absalom.

2 Samuel 16:19 Hushai did say "And again whom should I serve? should I not serve in the presence of his son?" to Absalom. Hushai did say "as I have served in thy father's presence so will I be in thy presence" to Absalom.

2 Samuel 16:20 Absalom did say "Give counsel among you what we shall do" to Ahithophel.

2 Samuel 16:21 Ahithophel did say "Go in unto thy father's concubines which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father" to Absalom.

Ahithophel did say "then shall the hands of all that are with thee be strong" to Absalom. Ahithophel did counsel Absalom to copulate with the concubines of David.

2 Samuel 16:22 A tent was spread upon the top of the house for Absalom. Absalom did copulate with the concubines of David in the sight of all of Israel.

2 Samuel 16:23 Ahithophel was sought for counsel in those days. The counsel was trusted as though received at the oracle of God. Ahithophel was trusted by David and by Absalom.



2 Samuel 17:1 Ahithophel did say "Let me now choose out twelve thousand men and I will arise and pursue after David this night" to Absalom.

2 Samuel 17:2 Ahithophel did say "And I will come upon him while he is weary and weak handed and will make him afraid" to Absalom. Ahithophel did say "and all the people that are with him shall flee; and I will smite the king only" to Absalom.

2 Samuel 17:3 Ahithophel did say "And I will bring back all the people unto thee: the man whom thou seekest is as if all returned" to Absalom. Ahithophel did say "so all the people shall be in peace" to Absalom. Ahithophel did conspire with Absalom to kill David.

2 Samuel 17:4 Absalom was pleased with the plans of Ahithophel to kill David. The plans did please the elders of Israel also.

2 Samuel 17:5 Absalom did say "Call now Hushai the Archite also and let us hear likewise what he saith". Absalom did desire to hear the opinion of Hushai about the plans of Ahithophel.

2 Samuel 17:6 Hushai was brought before Absalom. Absalom did say "Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou" to Hushai.

2 Samuel 17:7 Hushai did say "The counsel that Ahithophel hath given is not good at this time" to Absalom. Hushai did not agree with the plans of Ahithophel.

2 Samuel 17:8 Hushai did say "For thou knowest thy father and his men that they be mighty men and they be chafed in their minds as a bear robbed of her whelps in the field" to Absalom. Hushai did say "and thy father is a man of war and will not lodge with the people" to Absalom.

2 Samuel 17:9 Hushai did say "Behold he is hid now in some pit or in some other place" to Absalom. Hushai did say "and it will come to pass when some of them be overthrown at the first that whosoever heareth it will say There is a slaughter among the people that follow Absalom" to Absalom.

2 Samuel 17:10 Hushai did say "And he also that is valiant whose heart is as the heart of a lion shall utterly melt" to Absalom. Hushai did say "for all Israel knoweth that thy father is a mighty man and they which be with him are valiant men" to Absalom.

2 Samuel 17:11 Hushai did say "Therefore I counsel that all Israel be generally gathered unto thee from Dan even to Beersheba as the sand that is by the sea for multitude" to Absalom. Hushai did say "and that thou go to battle in thine own person" to Absalom.

2 Samuel 17:12 Hushai did say "So shall we come upon him in some place where he shall be found and we will light upon him as the dew falleth on the ground" to Absalom. Hushai did say "and of him and of all the men that are with him there shall not be left so much as one" to Absalom.

2 Samuel 17:13 Hushai did say "Moreover if he be gotten into a city then shall all Israel bring ropes to that city and we will draw it into the river until there be not one small stone found there" to Absalom. Hushai did propose an alternate plan.

2 Samuel 17:14 Absalom did say "The counsel of Hushai the Archite is better than the counsel of Ahithophel" with all of the men of Israel. God did intend to defeat the counsel of Ahithophel to the bring evil upon Absalom.

2 Samuel 17:15 Hushai did say "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled" to Zadok and to Abiathar.

2 Samuel 17:16 Hushai did say "Now therefore send quickly and tell David saying Lodge not this night in the plains of the wilderness but speedily pass over" to Zadok and to Abiathar. Hushai did say "lest the king be swallowed up and all the people that are with him" to Zadok and to Abiathar. Hushai did intend to send a warning to David of the impending treachery of ambush by Absalom.

2 Samuel 17:17 Jonathan did stay in Enrogel with Ahimaaz. The men did not want to be seen entering the city. A wench did inform the men of the warning from Hushai. The men did convey the warning to David.

2 Samuel 17:18 A lad did see that David was going to be warned by men. The lad did inform Absalom that David would know of the ambush. The men did depart quickly. The men did descend into a well in the court of a man's house in Bahurim.

2 Samuel 17:19 The woman did spread a cover to hide the mouth of the well. The woman did spread ground corn in the cover.

2 Samuel 17:20 Absalom did dispatch servants to the woman of the house. The servants did say "Where is Ahimaaz and Jonathan?" to the woman of the house. The woman did say "They be gone over the brook of water" to the servants. The servants did look for the men. The servants did return to Jerusalem after the servants could not find Ahimaaz and Jonathan.

2 Samuel 17:21 The men did ascend the well after the servants of Absalom did depart the house. The men did proceed to warn David. The men did say "Arise and pass quickly over the water: for thus hath Ahithophel counselled against you" to David.

2 Samuel 17:22 David did lead the people over the river of Jordan. The river was crossed by all of the people by dawn.

2 Samuel 17:23 Ahithophel did realize that his counsel was not followed. Ahithophel did saddle his ass to return home. Ahithophel did put his household in order. Ahithophel did hang himself after putting his household in order. Ahithophel was dead. Ahithophel was buried in the sepulchre of his father.

2 Samuel 17:24 David did go to Mahanaim. Absalom did cross the river of Jordan with all the men of Israel.

2 Samuel 17:25 Ithra was an Israelite. Ithra was the son of Abigail. Abigail was the daughter of Nahash. Abigail was the sister of Zeruiah. Zeruiah was the mother of Joab.

2 Samuel 17:26 Absalom did establish a camp for Israel in the land of Gilead.

2 Samuel 17:27 David did arrive in Mahanaim. David was met by Shobi and Machir and Barzillai in Mahanaim. Shobi was the son of Nahash of Rabbah of the children of Ammon. Machir was the son of Ammiel of Lodebar. Barzillai was a Gileadite of Rogelim.

2 Samuel 17:28 David was presented with beds and basons and earthen vessels by the 3 men in Mahanaim. David was presented with wheat and barley and flour and parched corn and beans and lentiles and parched pulse by the 3 men in Mahanaim.

2 Samuel 17:29 David was presented with honey and butter and sheep and cheese of kine by the 3 men in Mahanaim. The supplies were given to David and the people with David. The men did say "The people is hungry and weary and thirsty in the wilderness".



2 Samuel 18:1 David did number the people that were with David. David did appoint captains over thousands and captains over hundreds.

2 Samuel 18:2 David did designate a third of the people under the hand of Joab. David did designate a third of the people under the hand of Abishai. Abishai was the son of Zeruiah. Abishai was the brother of Joab. David did designate a third of the people under the hand of Ittai. Ittai was a Gittite. The king did say "I will surely go forth with you myself also" to the people.

2 Samuel 18:3 The people did say "Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die will they care for us" to the king. The people did say "but

now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city" to the king. The people did not want the king to join with the people.

2 Samuel 18:4 The king did say "What seemeth you best I will do" to the people. The king did submit to the will of the people. The king did remain by the side of the gate as the people did depart the city by hundreds and by thousands.

2 Samuel 18:5 The king did convey orders to Joab and Abishai and Ittai. The king did say "Deal gently for my sake with the young man even with Absalom" to the captains. The king did want the captains to deal gently with Absalom. The people did hear the orders from the king to the captains with regard to Absalom.

2 Samuel 18:6 The people did engage the host of Israel under the command of Absalom in the field. The battle did occur in the wood of Ephraim.

2 Samuel 18:7 The Israelites did enter battle against the servants of David. The Israelites were slain before the servants of David. The Israelites did suffer through the great slaughter of 20000 men during the day of battle.

2 Samuel 18:8 The battle did spread over the face of all of the country. People did die from injuries in the wilderness more than people did die from injuries by sword.

2 Samuel 18:9 Absalom did ride to meet the servants of David. Absalom did ride upon a mule. Absalom was caught by the head under the thick boughs of a great oak as the mule did travel under the tree. Absalom did hang from the tree as the mule did continue past.

2 Samuel 18:10 A man did observe the hanging of Absalom. The man did tell Joab of the hanging. The man did say "Behold I saw Absalom hanged in an oak" to Joab.

2 Samuel 18:11 Joab did say "And behold thou sawest him and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver and a girdle" to the man.

2 Samuel 18:12 The man did say "Though I should receive a thousand shekels of silver in mine hand yet would I not put forth mine hand against the king's son" to Joab. The man did say "for in our hearing the king charged thee and Abishai and Ittai saying Beware that none touch the young man Absalom" to Joab. The man did not assault Absalom because the man did recall the orders from the king to the captains.

2 Samuel 18:13 The man did say "Otherwise I should have wrought falsehood against mine own life" to Joab. The man did say "for there is no matter hid from the king and thou thyself wouldest have set thyself against me" to Joab.

2 Samuel 18:14 Joab did say "I may not tarry thus with thee" to the man. Joab did proceed to Absalom in the tree. Absalom was still alive in the tree. Joab did thrust 3 darts by hand into the heart of Absalom.

2 Samuel 18:15 Absalom was slain by 10 young men that did carry the armour of Joab.

2 Samuel 18:16 Joab did blow the trumpet to terminate the pursuit of Israel.

2 Samuel 18:17 Absalom was cast into a great pit in the wood by the servants of David. Absalom was covered by a great heap of stones. The Israelites did flee to their tents.

2 Samuel 18:18 Absalom did construct a pillar in the dale of the king in the past. Absalom did say "I have no son to keep my name in remembrance" in the past. "Absalom's place" is the name of the location of the pillar.

2 Samuel 18:19 Ahimaaz was the son of Zadok. Ahimaaz did say "Let me now run and bear the king tidings how that the LORD hath avenged him of his enemies". Ahimaaz did intend to bear tidings about the fate of Absalom.

2 Samuel 18:20 Joab did say "Thou shalt not bear tidings this day but thou shalt bear tidings another day: but this day thou shalt bear no tidings because the king's son is dead" to Ahimaaz. Joab did not allow Ahimaaz to bear tidings.

2 Samuel 18:21 Joab did say "Go tell the king what thou hast seen" to Cushie. Cushie did bow to Joab. Cushie did run to inform the king of the fate of Absalom.

2 Samuel 18:22 Ahimaaz did say "But howsoever let me I pray thee also run after Cushie" to Joab. Joab did say "Wherefore wilt thou run my son seeing that thou hast no tidings ready?" to Ahimaaz. Ahimaaz did desire to run with Cushie.

2 Samuel 18:23 Ahimaaz did say "let me run" to Joab again. Joab did say "Run" to Ahimaaz. Ahimaaz did run by the way of the plain to overtake Cushie.

2 Samuel 18:24 David did sit between the two gates with a watchman on the roof over the gate unto the wall. The watchman did see a man running alone.

2 Samuel 18:25 The watchman did inform the king of the approach of the man. The king did say "If he be alone there is tidings in his mouth". The king did expect tidings from the man. The man did come near.

2 Samuel 18:26 The watchman did see another man running. The watchman did call to the porter. The watchman did say "Behold another man running alone" to the porter. The king did say "He also bringeth tidings".

2 Samuel 18:27 The watchman did say "Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok". The watchmen did recognize the first man as Ahimaaz. The king did say "He is a good man and cometh with good tidings".

2 Samuel 18:28 Ahimaaz did call to the king. Ahimaaz did say "All is well" to the king. Ahimaaz did fall to the earth facedown before the king. Ahimaaz did say "Blessed be the LORD

thy God which hath delivered up the men that lifted up their hand against my lord the king" to the king.

2 Samuel 18:29 The king did say "Is the young man Absalom safe?" to Ahimaaz. The king did ask about the safety of Absalom. Ahimaaz did say "When Joab sent the king's servant and me thy servant I saw a great tumult but I knew not what it was" to the king.

2 Samuel 18:30 The king did say "Turn aside and stand here" to Ahimaaz. Ahimaaz did turn aside to stand still.

2 Samuel 18:31 Cushie did approach the king. Cushie did say "Tidings my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee" to the king.

2 Samuel 18:32 The king did say "Is the young man Absalom safe?" to Cushie. Cushie did say "The enemies of my lord the king and all that rise against thee to do thee hurt be as that young man is" to the king. Cushie did confirm the fate of Absalom to the king.

2 Samuel 18:33 The king did ascend to the chamber over the gate to weep over the fate of Absalom. The king did say "O my son Absalom my son my son Absalom! would God I had died for thee O Absalom my son my son!".



2 Samuel 19:1 Joab was told of the grief of the king. Someone did say "Behold the king weepeth and mourneth for Absalom" to Joab.

2 Samuel 19:2 The victory was turned into mourning for all of the people. The people did say "The king grieveth for his son".

2 Samuel 19:3 The people did return to the city in shame and in sorrow.

2 Samuel 19:4 The king did cover his face in grief. The king did say "O my son Absalom O Absalom my son my son!" in a loud voice.

2 Samuel 19:5 Joab did go into the house to the king. Joab did say "Thou hast shamed this day the faces of all thy servants who this day have saved thy life and the lives of thy sons and of thy daughters" to the king. Joab did say "and the lives of thy wives and the lives of thy concubines;" to the king.

2 Samuel 19:6 Joab did say "in that thou lovest them that hate thee and hatest them that love thee." to the king. Joab did say "For thou hast declared this day that princes and servants are nought unto thee;" to the king. Joab did say "for this day I perceive that if Absalom had lived and all we had died this day then it had pleased thee well." to the king. Joab did comment on the misplaced grief of the king for Absalom.

2 Samuel 19:7 Joab did say "Now therefore arise go forth and speak to the heart of thy servants; for I swear by the LORD if thou go not forth there will not tarry a man with thee this night;" to the king. Joab did say "and that will be worse unto thee than all the evil that hath befallen thee from thy youth until now." to the king. Joab did tell the king to tend to the hearts of the servants of the king to forestall discontent among the people.

2 Samuel 19:8 The king did arise to sit in the gate. The people were told about the emergence of the king. Someone did say "Behold the king doth sit in the gate". The people did come before the king. The Israelites had fled to their homes.

2 Samuel 19:9 The people were in strife throughout all the tribes of Israel. The people did say "The king delivered us out of the hand of our enemies and he saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom" among themselves.

2 Samuel 19:10 The people did say "And Absalom whom we anointed over us is dead in battle. Now therefore why speak ye not a word of bringing the king back?" among themselves.

2 Samuel 19:11 David did send for Zadok and Abiathar. The king did say "Speak unto the elders of Judah saying: Why are ye the last to bring the king back to his house?" to the priests. Israel did want the king to return to the palace.

2 Samuel 19:12 The king did say "Ye are my brethren ye are my bone and my flesh; wherefore then should ye be the last to bring back the king?".

2 Samuel 19:13 The king did say "And say ye to Amasa: Art thou not my bone and my flesh? God do so to me and more also if thou be not captain of the host before me continually in the room of Joab.". The king did send the priests to determine the cause for the reluctance of the tribe of Judah to reinstate the king into the palace.

2 Samuel 19:14 The king did stir the heart of all of the men of Judah. The men did say "Return thou and all thy servants" to the king. The king was welcomed by the tribe of Judah.

2 Samuel 19:15 The king did return to the river of Jordan. Judah did journey to Gilgal to bring the king over the river of Jordan.

2 Samuel 19:16 Shimei was the son of Gera. Shimei was Benjamite from Bahurim. Shimei made haste with the men of Judah to meet king David.

2 Samuel 19:17 Shimei was accompanied by 1000 men of Benjamin. Shimei was accompanied by Ziba. Ziba was a servant of the house of Saul. Ziba was accompanied by his 15 sons and his 20 servants with him. The men did rush into the river of Jordan before the king.

2 Samuel 19:18 The ferryboat did carry the king's household over the river of Jordan. Shimei did prostrate before the king.

2 Samuel 19:19 Shimei did say "Let not my lord impute iniquity unto me" to the king. Shimei did say "neither do thou remember that which thy servant did iniquitously the day that my lord the king went out of Jerusalem that the king should take it to his heart" to the king.

2 Samuel 19:20 Shimei did say "For thy servant doth know that I have sinned;" to the king. Shimei did say "therefore behold I am come this day the first of all the house of Joseph to go down to meet my lord the king" to the king. Shimei did confess his sins to the king for forgiveness.

2 Samuel 19:21 Abishai was the son of Zeruiah. Abishai did say "Shall not Shimei be put to death for this because he cursed the LORD'S anointed?". Abishai did believe that Shimei should die for the sins.

2 Samuel 19:22 David did say "What have I to do with you ye sons of Zeruiah that ye should this day be adversaries unto me?". David did say "shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?". David did desire to show mercy to Shimei.

2 Samuel 19:23 The king did say "Thou shalt not die" to Shimei. The king did swear an oath to Shimei.

2 Samuel 19:24 Mephibosheth was the son of Saul. Mephibosheth did go to meet the king. Mephibosheth did not prepare his feet. Mephibosheth did not wash his clothes. Mephibosheth did not trim his beard. Mephibosheth did not groom himself during the absence of the king.

2 Samuel 19:25 Mephibosheth did meet the king in Jerusalem. The king did say "Wherefore wentest not thou with me Mephibosheth?" to Mephibosheth. The king did ask about the reason that Mephibosheth did not join the king.

2 Samuel 19:26 Mephibosheth did say "My lord O king my servant deceived me;" to the king. Mephibosheth did say "for thy servant said: I will saddle me an ass that I may ride thereon and go with the king; because thy servant is lame" to the king.

2 Samuel 19:27 Mephibosheth did say "And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God; do therefore what is good in thine eyes" to the king. Mephibosheth was lame. Mephibosheth was slandered by Ziba.

2 Samuel 19:28 Mephibosheth did say "For all my father's house were deserving of death at the hand of my lord the king;" to the king. Mephibosheth did say "yet didst thou set thy servant among them that did eat at thine own table" to the king. Mephibosheth did say "What right therefore have I yet? or why should I cry any more unto the king?" to the king.

2 Samuel 19:29 The king did say "Why speakest thou any more of thy matters? I say: Thou and Ziba divide the land" to Mephibosheth.

2 Samuel 19:30 Mephibosheth did say "Yea let him take all forasmuch as my lord the king is come in peace unto his own house" to the king.

2 Samuel 19:31 Barzillai was a Gileadite. Barzillai did travel from Rogelim to escort the king over the river of Jordan.

2 Samuel 19:32 Barzillai was 80 years old. Barzillai did provide the king with sustenance at Mahanaim.

2 Samuel 19:33 The king did say "Come thou over with me and I will sustain thee with me in Jerusalem" to Barzillai. The king did desire to return the favor to Barzillai.

2 Samuel 19:34 Barzillai did say "How many are the days of the years of my life that I should go up with the king unto Jerusalem?" to the king.

2 Samuel 19:35 Barzillai did say "I am this day fourscore years old; can I discern between good and bad? can thy servant taste what I eat or what I drink?" to the king. Barzillai did say "can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?" to the king.

2 Samuel 19:36 Barzillai did say "Thy servant would but just go over the Jordan with the king; and why should the king recompense it me with such a reward?" to the king.

2 Samuel 19:37 Barzillai did say "Let thy servant I pray thee turn back that I may die in mine own city by the grave of my father and my mother." to the king. Barzillai did say "But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." to the king. Barzillai did not want to burden the king. Barzillai did want to return to his home. Barzillai did suggest that Chimham should travel with the king to Jerusalem.

2 Samuel 19:38 The king did say "Chimham shall go over with me and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me that will I do for thee" to Barzillai.

2 Samuel 19:39 The Jordan was crossed by all of the people. The king did cross the river of Jordan also. Barzillai was blessed and kissed by the king. Barzillai did return home.

2 Samuel 19:40 Chimham did travel with the king to Gilgal. The king was brought over by all of the people of Judah and half of the people of Israel.

2 Samuel 19:41 The king was approached by the men of Isreal. The men did say "Why have our brethren the men of Judah stolen thee away and brought the king and his household over the Jordan and all David's men with him?" to the men of Judah.

2 Samuel 19:42 Judah did say "Because the king is near of kin to us; wherefore then are ye angry for this matter? have we eaten at all of the king's cost? or hath any gift been given us?" to the Israelites.

2 Samuel 19:43 An argument did ensue between the Israelites and the men of Judah. The Israelites did say "We have ten parts in the king and we have also more right in David than ye;" to the men of Judah. The Israelites did say "why then did ye despise us that our advice should not be first had in bringing back our king?" to the men of Judah. The argument was fiercer from the men of Judah than from the men of Israel.



2 Samuel 20:1 Sheba was a troublemaker. Sheba was the son of Bichri. Sheba was a Benjamite. Sheba did blow a horn. Sheba did say "We have no portion in David neither have we inheritance in the son of Jesse; every man to his tents O Israel". Sheba did not respect David as the king.

2 Samuel 20:2 The Israelites did abandon David to follow Sheba. David was accompanied by the men of Judah from the river of Jordan to Jerusalem.

2 Samuel 20:3 David did arrive at his house at Jerusalem. The king did place his 10 concubines in the house under arrest. David did not copulate with the concubines again. The concubines would remain as widows until death.

2 Samuel 20:4 The king did speak with Amasa. The king did say "Call me the men of Judah together within three days and be thou here present" to Amasa. The king did want the men of Judah to be assembled in 3 days.

2 Samuel 20:5 Amasa did call the men of Judah together. Amasa did take longer than 3 days to assemble the men.

2 Samuel 20:6 David did speak with Abishai. David did say "Now will Sheba the son of Bichri do us more harm than did Absalom" to Abishai. David did say "take thou thy lord's servants and pursue after him lest he get him fortified cities and escape out of our sight" to Abishai. David did consider Sheba a threat. David did direct Abishai to pursue Sheba.

2 Samuel 20:7 Sheba was pursued by the men of Joab and the Cherethites and the Pelethites from Jerusalem.

2 Samuel 20:8 Amasa did meet with the pursuers at the great stone in Gibeon. Joab was dressed in his apparel of war. A sword was fastened in a sheath upon a girdle on the loins of Joab. The sword did fall from the sheath.

2 Samuel 20:9 Joab did say "'Is it well with thee my brother?" to Amasa. Joab did grasp the beard of Amasa with the right hand of Joab to kiss Amasa.

2 Samuel 20:10 Amasa did not see the sword in the left hand of Joab. Joab did smite Amasa with the sword in the groin to spill the bowels of Amasa to the ground. Amasa did die. Joab did continue to pursue Sheba with Abishai.

2 Samuel 20:11 The man did say "He that favoureth Joab and he that is for David let him follow Joab".

2 Samuel 20:12 Amasa did wallow in blood upon the ground in the midst of the highway. The man did see that all of the people did stand still. The man did remove Amasa from the highway into the field. A garment was cast over the body of Amasa to shield the sight.

2 Samuel 20:13 The pursuers did continue the chase for Sheba after Amasa was removed from the highway.

2 Samuel 20:14 Sheba did flee through all of the tribes of Israel to Abel and to Beth-maacah and to all of the Berites. The Berites did assemble in defense of Sheba.

2 Samuel 20:15 Joab did attach Sheba's defenses in Abel of Beth-maacah. Joab did direct his forces to build a siege ramp in the moat to the city. Joab did direct his forces to batter the wall of the city.

2 Samuel 20:16 A wise woman did observe the assault from within the city. The woman did say "Hear hear; say I pray you unto Joab: Come near hither that I may speak with thee" to Joab.

2 Samuel 20:17 Joab did approach the woman. The woman did say "Art thou Joab?" to Joab. Joab did say "I am" to the woman. The woman did say "Hear the words of thy handmaid" to Joab. Joab did say "I do hear" to the woman.

2 Samuel 20:18 The woman did say "They were wont to speak in old time saying: They shall surely ask counsel at Abel; and so they ended the matter" to Joab.

2 Samuel 20:19 The woman did say "We are of them that are peaceable and faithful in Israel; seekest thou to destroy a city and a mother in Israel?" to Joab. The woman did say "why wilt thou swallow up the inheritance of the LORD?" to Joab. The woman did question the intentions of Joab.

2 Samuel 20:20 Joab did say "Far be it far be it from me that I should swallow up or destroy" to the woman.

2 Samuel 20:21 Joab did say "The matter is not so; but a man of the hill-country of Ephraim Sheba the son of Bichri by name hath lifted up his hand against the king even against David;" to the woman. Joab did say "deliver him only and I will depart from the city" to the woman. Joab did tell the woman about the transgressions of Sheba. The woman did say "Behold his head shall be thrown to thee over the wall" to Joab. The woman did intend to throw the head of Sheba over the wall to Joab.

2 Samuel 20:22 The woman did attend to all of the people in her wisdom. The people did decapitate Sheba. The people did throw the head of Sheba to Joab. Joab did blow the horn to disperse his forces from the city. The men did return home. Joab did return to Jerusalem to the king.

2 Samuel 20:23 Joab was the captain of all of the army of Israel. Benaiah was the captain of the Cherethites and the Pelethites.

2 Samuel 20:24 Adoram was the captain of the laborers. Jehoshaphat was the recorder;

2 Samuel 20:25 Sheva was a scribe. Zadok was a priest. Abiathar was a priests.

2 Samuel 20:26 Ira was the chief minister for David.



2 Samuel 21:1 A famine did occur over the land for 3 years. David did seek guidance from God for 3 years. God did say "It is for Saul and for his bloody house because he put to death the Gibeonites".

2 Samuel 21:2 The king did call to the Gibeonites. The Gibeonites were not of the children of Israel. The Gibeonites were the remnants of the Amorites. Israel had sworn to spare the Gibeonites. Saul had sought to slay the Gibeonites in his zeal for the children of Israel and Judah.

2 Samuel 21:3 David did say "What shall I do for you? and wherewith shall I make atonement that ye may bless the inheritance of the LORD?" to the Gibeonites. David did ask for a way to make atonement to the Gibeonites.

2 Samuel 21:4 The Gibeonites did say "It is no matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel" to David. The Gibeonites would not accept payment as atonement. David did say "What say ye that I should do for you?" to the Gibeonites.

2 Samuel 21:5 The Gibeonites did say "The man that consumed us and that devised against us so that we have been destroyed from remaining in any of the borders of Israel" to the king.

2 Samuel 21:6 The Gibeonites did say "let seven men of his sons be delivered unto us and we will hang them up unto the LORD in Gibeah of Saul the chosen of the LORD" to the king. The Gibeonites did want to hang 7 sons of Saul for atonement. The king did say "I will deliver them" to the Gibeonites. The king did agree to deliver 7 sons of Saul to the Gibeonites.

2 Samuel 21:7 The king did spare Mephibosheth according to the oath between David and Jonathan.

2 Samuel 21:8 Armoni was a son of Rizpah and Saul. Mephibosheth was a son of Rizpah and Saul. The king did take the 2 sons of Rizpah and Saul. The king did take the 5 sons of Michal and Adriel. Adriel was the son of Barzilla. Adriel was a Meholathite.

2 Samuel 21:9 The king did deliver the 7 sons into the hands of the Gibeonites. The Gibeonites did hang the 7 sons together in the mountain before God. The sons were hanged during the days of harvest at the beginning of the harvest for barley.

2 Samuel 21:10 Rizpah did spread a sackcloth upon a rock beside the bodies of the hanging sons. Rizpah did stay with the bodies until the seasonal rains. Rizpah did protect the bodies from birds of the air during the day and beasts of the field during the night.

2 Samuel 21:11 David was told of the compassion of Rizpah.

2 Samuel 21:12 David did take the bones of Saul and the bones of Jonathan from the men of Jabesh-gilead.

2 Samuel 21:13 David did gather the bones of Saul and Jonathan with the bones of the 7 hanging sons.

2 Samuel 21:14 The king did order the burial of the bones. The bones were buried in the country of Benjamin in Zela in the sepulchre of Kish. God was entreated for the land afterwards.

2 Samuel 21:15 The Philistines did go to war against Israel again. David did lead his servants to fight against the Philistines. David was exhausted.

2 Samuel 21:16 Ishbibenob was of the sons of the giant. Ishbibenob did carry a spear with a weight of 300 shekels of brass. Ishbibenob was being girded with new armour. Ishbibenob did endeavor to slay David.

2 Samuel 21:17 Abishai did rescue David by killing Ishbibenob. David did say "Thou shalt go no more out with us to battle that thou quench not the lamp of Israel" to Abishai.

2 Samuel 21:18 The Philistines did go to war against Israel at Gob. Sibbecai was a Hushathite. Saph was of the sons of the giant. Sibbecai did slay Saph in battle at Gob.

2 Samuel 21:19 The Philistines did go to war against Israel at Gob again. Elhanan was a Bethlehemite. Elhanan was the son of Jaare-oregim. Saph was of the sons of the giant. Goliath was a Gittite at the battle of Gob. Elhanan did slay Goliath in battle at Gob. Goliath did carry a spear with a staff that was like the beam of a weaver.

2 Samuel 21:20 The Philistines did go to war against Israel at Gath. The Philistines did have a champion warrior at Gath. The warrior did have 6 fingers on each hand. The warrior did have 6 toes on each foot. The warrior was born of giants.

2 Samuel 21:21 The warrior did taunt Israel at the battle of Gath. Jonathan was the son of Shimea. Jonathan did kill the warrior.

2 Samuel 21:22 David did lead the effort to kill 4 Philistine giants in Gath.



2 Samuel 22:1 David did compose a song to God during the days that God did deliver David from the hands of enemies.

2 Samuel 22:2 David did say "The LORD is my rock and my fortress and my deliverer;" in a song to God.

2 Samuel 22:3 David did say "The God who is my rock in Him I take refuge;" in a song to God. David did say "my shield and my horn of salvation my high tower and my refuge;" in a song to God. David did say "my saviour Thou savest me from violence" in a song to God.

2 Samuel 22:4 David did say "Praised I cry is the LORD and I am saved from mine enemies" in a song to God.

2 Samuel 22:5 David did say "For the waves of Death compassed me. The floods of Belial assailed me" in a song to God.

2 Samuel 22:6 David did say "The cords of Sheol surrounded me;" in a song to God. David did say "the snares of Death confronted me" in a song to God.

2 Samuel 22:7 David did say "In my distress I called upon the LORD yea I called unto my God;" in a song to God. David did say "and out of His temple He heard my voice and my cry did enter into His ears" in a song to God.

2 Samuel 22:8 David did say "Then the earth did shake and quake the foundations of heaven did tremble;" in a song to God. David did say "they were shaken because He was wroth" in a song to God.

2 Samuel 22:9 David did say "Smoke arose up in His nostrils and fire out of His mouth did devour;" in a song to God. David did say "coals flamed forth from Him" in a song to God.

2 Samuel 22:10 David did say "He bowed the heavens also and came down;" in a song to God. David did say "and thick darkness was under His feet" in a song to God.

2 Samuel 22:11 David did say "And He rode upon a cherub and did fly;" in a song to God. David did say "yea He was seen upon the wings of the wind" in a song to God.

2 Samuel 22:12 David did say "And He made darkness pavilions round about Him gathering of waters thick clouds of the skies" in a song to God.

2 Samuel 22:13 David did say "At the brightness before Him coals of fire flamed forth" in a song to God.

2 Samuel 22:14 David did say "The LORD thundered from heaven and the Most High gave forth His voice" in a song to God.

2 Samuel 22:15 David did say "And He sent out arrows and scattered them; lightning and discomfited them" in a song to God.

2 Samuel 22:16 David did say "And the channels of the sea appeared the foundations of the world were laid bare by the rebuke of the LORD at the blast of the breath of His nostrils" in a song to God.

2 Samuel 22:17 David did say "He sent from on high He took me;" in a song to God. David did say "He drew me out of many waters;" in a song to God.

2 Samuel 22:18 David did say "He delivered me from mine enemy most strong from them that hated me for they were too mighty for me" in a song to God.

2 Samuel 22:19 David did say "They confronted me in the day of my calamity; but the LORD was a stay unto me" in a song to God.

2 Samuel 22:20 David did say "He brought me forth also into a large place;" in a song to God. David did say "He delivered me because He delighted in me" in a song to God.

2 Samuel 22:21 David did say "The LORD rewarded me according to my righteousness;" in a song to God. David did say " according to the cleanness of my hands hath He recompensed me" in a song to God.

2 Samuel 22:22 David did say "For I have kept the ways of the LORD and have not wickedly departed from my God" in a song to God.

2 Samuel 22:23 David did say "For all His ordinances were before me;" in a song to God. David did say "and as for His statutes I did not depart from them" in a song to God.

2 Samuel 22:24 David did say "And I was single-hearted toward Him and I kept myself from mine iniquity" in a song to God.

2 Samuel 22:25 David did say "Therefore hath the LORD recompensed me according to my righteousness according to my cleanness in His eyes" in a song to God.

2 Samuel 22:26 David did say "With the merciful Thou dost show Thyself merciful with the upright man Thou dost show Thyself upright" in a song to God.

2 Samuel 22:27 David did say "With the pure Thou dost show myself pure;" in a song to God. David did say "and with the crooked Thou dost show Thyself subtle" in a song to God.

2 Samuel 22:28 David did say "And the afflicted people Thou dost save;" in a song to God. David did say "but Thine eyes are upon the haughty that Thou mayest humble them" in a song to God.

2 Samuel 22:29 David did say "For Thou art my lamp O LORD;" in a song to God. David did say "and the LORD doth lighten my darkness" in a song to God.

2 Samuel 22:30 David did say "For by Thee I run upon a troop;" in a song to God. David did say "by my God do I scale a wall" in a song to God.

2 Samuel 22:31 David did say "As for God His way is perfect;" in a song to God. David did say "the word of the LORD is tried;" in a song to God. David did say "He is a shield unto all them that take refuge in Him" in a song to God.

2 Samuel 22:32 David did say "For who is God save the LORD? and who is a Rock save our God?" in a song to God.

2 Samuel 22:33 David did say "The God who is my strong fortress and who letteth my way go forth straight;" in a song to God.

2 Samuel 22:34 David did say "Who maketh my feet like hinds' and setteth me upon my high places;" in a song to God.

2 Samuel 22:35 David did say "Who traineth my hands for war so that mine arms do bend a bow of brass" in a song to God.

2 Samuel 22:36 David did say "Thou hast also given me Thy shield of salvation;" in a song to God. David did say "and Thy condescension hath made me great" in a song to God.

2 Samuel 22:37 David did say "Thou hast enlarged my steps under me and my feet have not slipped" in a song to God.

2 Samuel 22:38 David did say "I have pursued mine enemies and destroyed them;" in a song to God. David did say "neither did I turn back till they were consumed" in a song to God.

2 Samuel 22:39 David did say "And I have consumed them and smitten them through that they cannot arise;" in a song to God. David did say "yea they are fallen under my feet" in a song to God.

2 Samuel 22:40 David did say "For Thou hast girded me with strength unto the battle;" in a song to God. David did say "Thou hast subdued under me those that rose up against me" in a song to God.

2 Samuel 22:41 David did say "Thou hast also made mine enemies turn their backs unto me;" in a song to God. David did say "yea them that hate me that I might cut them off" in a song to God.

2 Samuel 22:42 David did say "They looked but there was none to save;" in a song to God. David did say "even unto the LORD but He answered them not" in a song to God.

2 Samuel 22:43 David did say "Then did I beat them small as the dust of the earth I did stamp them as the mire of the streets and did tread them down" in a song to God.

2 Samuel 22:44 David did say "Thou also hast delivered me from the contentions of my people;" in a song to God. David did say "Thou hast kept me to be the head of the nations;" in a song to God. David did say "a people whom I have not known serve me" in a song to God.

2 Samuel 22:45 David did say "The sons of the stranger dwindle away before me;" in a song to God. David did say "as soon as they hear of me they obey me" in a song to God.

2 Samuel 22:46 David did say "The sons of the stranger fade away and come halting out of their close places" in a song to God.

2 Samuel 22:47 David did say "The LORD liveth and blessed be my Rock;" in a song to God. David did say "and exalted be the God my Rock of salvation;" in a song to God.

2 Samuel 22:48 David did say "Even the God that executeth vengeance for me and bringeth down peoples under me" in a song to God.

2 Samuel 22:49 David did say "And that bringeth me forth from mine enemies;" in a song to God. David did say "yea Thou liftest me up above them that rise up against me;" in a song to God. David did say "Thou deliverest me from the violent man" in a song to God.

2 Samuel 22:50 David did say "Therefore I will give thanks unto Thee O LORD among the nations and will sing praises unto Thy name" in a song to God.

2 Samuel 22:51 David did say "A tower of salvation is He to His king;" in a song to God. David did say "and sheweth mercy to His anointed to David and to his seed for evermore" in a song to God.



2 Samuel 23:1 David did say "The saying of David the son of Jesse and the saying of the man raised on high the anointed of the God of Jacob and the sweet singer of Israel:" as his last words.

2 Samuel 23:2 David did say "The spirit of the LORD spoke by me and His word was upon my tongue" as his last words.

2 Samuel 23:3 David did say "The God of Israel said The Rock of Israel spoke to me: Ruler over men shall be the righteous even he that ruleth in the fear of God" as his last words.

2 Samuel 23:4 David did say "And as the light of the morning when the sun riseth a morning without clouds;" as his last words. David did say "when through clear shining after rain the tender grass springeth out of the earth" as his last words.

2 Samuel 23:5 David did say "For is not my house established with God?" as his last words. David did say "for an everlasting covenant He hath made with me ordered in all things and sure;" as his last words. David did say "for all my salvation and all my desire will he not make it to grow?" as his last words.

2 Samuel 23:6 David did say "But the ungodly they are as thorns thrust away all of them for they cannot be taken with the hand;" as his last words.

2 Samuel 23:7 David did say "But the man that toucheth them must be armed with iron and the staff of a spear;" as his last words. David did say "and they shall be utterly burned with fire in their place" as his last words.

2 Samuel 23:8 Josheb-basshebeth was servant in service to David. Josheb-basshebeth was a Tahchemonite. Josheb-basshebeth was the chief of the captains. Adino was servant in service to David. Adino was a Eznite. Adino was the chief of the captains. Adino did slay 800 men with a spear simultaneously.

2 Samuel 23:9 Eleazar was servant in service to David. Eleazar was a Ahohite. Eleazar was the son of Dodo. Eleazar was the chief of the captains. Eleazar did stand with David to taunt the Philistines after the Israelites did flee from battle.

2 Samuel 23:10 Eleazar did smite the Philistines with a sword until his hand was weary. God did bring a great victory against the Philistines. The Israelites did return to obtain the spoils after the battle was complete.

2 Samuel 23:11 Shammah was a servant in service to David. Shammah was a Ararite. Shammah was the son of Age. The Philistines were gathered into a troop on a plot of ground that was full of lentils. The Israelites did flee from the Philistines.

2 Samuel 23:12 Shammah did stand in the middle of the plot in defense to slay the Philistines. Shammah did bring a great victory for God against the Philistines.

2 Samuel 23:13 The Philistines did camp in the valley of Rephaim. David was met by "the Three" of "the Thirty" of Israel during the time of harvest at the cave of Adullam. "The Three" is comprised of 3 mighty champions of David. "The Thirty" is comprised of 37 mighty warriors of David.

2 Samuel 23:14 David was in the stronghold. The Philistines did garrison in Beth-lehem. Beth-lehem is also known as Bethlehem.

2 Samuel 23:15 David did say "Oh that one would give me water to drink of the well of Bethlehem which is by the gate!" in the stronghold. David did suffer from thirst. David did want water from the well in Bethlehem.

2 Samuel 23:16 The champions did assault the Philistines in Bethlehem to draw water from the well by the gate for David. David did not drink the water. David did pour the water onto the ground before God.

2 Samuel 23:17 David did say "Be it far from me O LORD that I should do this; shall I drink the blood of the men that went in jeopardy of their lives?". David did not drink the water that was obtained by "the Three".

2 Samuel 23:18 Abishai was the brother of Joab. Abishai was the chief of "the Three". Abishai did slay 300 men with his spear. Abishai did become as famous as "the Three".

2 Samuel 23:19 Abishai was the most honorable of "the Three". Abishai was the captain of "the Three" but Abishai was not a member of "the Three".

2 Samuel 23:20 Benaiah was the son of Jehoiada. Benaiah was a valiant warrior from Kabzeel. Benaiah did smite 2 mighty warriors from Moab. Benaiah did slay a lion in a pit in the snow.

2 Samuel 23:21 Benaiah did slay a large Egyptian man. The Egyptian did carry a spear. Benaiah did carry a club. Benaiah did snatch the spear from the Egyptian to kill the Egyptian with the spear.

2 Samuel 23:22 Benaiah was a warrior as famous as "the Three".

2 Samuel 23:23 Benaiah was more honorable than "the Thirty" but Benaiah was not a member of "the Three". David did establish Benaiah as the captain over the guard of David.

2 Samuel 23:24 Asahel was the brother of Joab. Asahel was a member of "the Thirty". Elhanan was the son of Dodo. Elhanan was a member of "the Thirty".

2 Samuel 23:25 Shammah was a Harodite. Shammah was a member of "the Thirty". Elikah was a Harodite. Elikah was a member of "the Thirty".

2 Samuel 23:26 Helez was a Paltite. Helez was a member of "the Thirty". Ira was a Tekoite. Ira was the son of Ikesh. Ira was a member of "the Thirty".

2 Samuel 23:27 Abiezer was an Anathothite. Abiezer was a member of "the Thirty". Mebunnai was a Hushathite. Mebunnai was a member of "the Thirty".

2 Samuel 23:28 Zalmon was an Ahohite. Zalmon was a member of "the Thirty". Maharai was a Netophathite. Maharai was a member of "the Thirty".

2 Samuel 23:29 Heleb was a Netophathite. Heleb was the son of Baanah. Heleb was a member of "the Thirty". Ittai was the son of Ribai. Ittai was from Gibeah of the children of Benjamin. Ittai was a member of "the Thirty".

2 Samuel 23:30 Benaiah was a Pirathonite. Benaiah was a member of "the Thirty". Hiddai was from Nahale-gaash. Hiddai was a member of "the Thirty".

2 Samuel 23:31 Abi-albon was an Arbathite. Abi-albon was a member of "the Thirty". Azmaveth was a Barhumite. Azmaveth was a member of "the Thirty".

2 Samuel 23:32 Eliahba was a Shaalbonite. Eliahba was a member of "the Thirty". Jonathan was a son of Jashen. Jonathan was a member of "the Thirty".

2 Samuel 23:33 Shammah was a Hararite. Shammah was a member of "the Thirty". Ahiam was an Ararite. Ahiam was a member of "the Thirty".

2 Samuel 23:34 Eliphelet was a Maacathite. Eliphelet was the son of Ahasbai. Eliphelet was a member of "the Thirty". Eliam was a Gilonite. Eliam was the son of Ahithophel. Eliam was a member of "the Thirty".

2 Samuel 23:35 Hezrai was a Carmelite. Hezrai was a member of "the Thirty". Paarai was a Arbite. Paarai was a member of "the Thirty".

2 Samuel 23:36 Igal was from Zobah. Igal was the son of Nathan. Igal was a member of "the Thirty". Bani was a Gadite. Bani was a member of "the Thirty".

2 Samuel 23:37 Naharai was a Beerothite. Naharai was an armor-bearer for Joab. Naharai was a member of "the Thirty". Zelek was an Ammonite. Zelek was a member of "the Thirty".

2 Samuel 23:38 Ira was an Ithrite. Ira was a member of "the Thirty". Gareb was an Ithrite. Gareb was a member of "the Thirty".

2 Samuel 23:39 Uriah was an Hittite. Uriah was a member of "the Thirty". "The Thirty" was comprised of 37 warriors.



2 Samuel 24:1 God was angry with Israel again. God did move David against Israel. God did say "Go number Israel and Judah". God did tell David to count the people of Israel.

2 Samuel 24:2 David did say "Go now to and fro through all the tribes of Israel from Dan even to Beer-sheba and number ye the people that I may know the sum of the people" to Joab. David did tell Joab to count the people of Israel.

2 Samuel 24:3 Joab did say "Now the LORD thy God add unto the people how many soever they may be a hundredfold and may the eyes of my lord the king see it;" to David. Joab did say "but why doth my lord the king delight in this thing?" to David. Joab did not understand the reason for the request.

2 Samuel 24:4 Joab did proceed with the count. The captains did proceed to count the people with Joab.

2 Samuel 24:5 Joab did pass over the river of Jordan with the captains to camp in Aroer to the right of the city in the middle of the valley of Gad unto Jazer.

2 Samuel 24:6 Joab did lead the captains to Gilead. Joab did lead the captains to the land of Tahtim-hodshi. Joab did lead the captains to Dan-jaan. Joab did lead the captains to Zidon.

2 Samuel 24:7 Joab did lead the captains to the stronghold of Tyre. Joab did lead the captains to the cities of the Hivites. Joab did lead the captains to the cities of the Canaanites. Joab did lead the captains to the Beer-sheba to the south of Judah.

2 Samuel 24:8 Joab did return to Jerusalem with the captains after 9 months and 20 days.

2 Samuel 24:9 Joab did deliver the population count to the king. Israel did contain 800000 valiant men that could draw the sword. Judah did contain 500000 valiant men.

2 Samuel 24:10 David did suffer a crisis of conscious. David did say "I have sinned greatly in what I have done; but now O LORD put away I beseech Thee the iniquity of Thy servant; for I have done very foolishly" to God. David did admit to God that David did commit iniquity.

2 Samuel 24:11 David did rise in the morning. Gad was the seer for David. God did speak to Gad.

2 Samuel 24:12 God did say "Go and speak unto David: Thus saith the LORD: I lay upon thee three things; choose thee one of them that I may do it unto thee" to Gad. God would give 2 choices of punishment to David.

2 Samuel 24:13 Gad did go to David. Gad did say "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thy foes while they pursue thee?" to David. Gad did say "or shall there be three days' pestilence in thy land?" to David. Gad did say "now advise thee and consider what answer I shall return to Him that sent Me" to David. God did give the choice of 7 years of famine or 3 days of pestilence.

2 Samuel 24:14 David did say "I am in a great strait; let us fall now into the hand of the LORD; for His mercies are great; and let me not fall into the hand of man" to Gad. David did select pestilence as the punishment.

2 Samuel 24:15 God did send a pestilence to the land of Israel for 3 days. The pestilence did kill 70000 men from Dan to Beer-sheba.

2 Samuel 24:16 God did send an angel to bring the pestilence to Israel. God did stay the hand of the angel as the angel did prepare to strike Jerusalem with the pestilence. God did say "It is enough" to the angel by the threshing-floor of Araunah. Araunah was a Jebusite.

2 Samuel 24:17 David did speak to God upon seeing the angel. David did say "Lo I have sinned and I have done iniquitously; but these sheep what have they done? let Thy hand I pray Thee be against me and against my father's house" to God. David did believe that the angel would slay the sheep in the threshing-floor. David did offer himself to spare the sheep.

2 Samuel 24:18 Gad did go to speak with David. Gad did say "Go up rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite". Gad did tell David to build an altar to God in the threshing-floor of Araunah.

2 Samuel 24:19 David did proceed to build the altar.

2 Samuel 24:20 Araunah did see the king approach with servants to build the altar. Araunah did emerge to bow before the king.

2 Samuel 24:21 Araunah did say "Wherefore is my lord the king come to his servant?" to the king. David did say "To buy the threshing-floor of thee to build an altar unto the LORD that the plague may be stayed from the people" to Araunah. David did convey to Araunah the reason for the visit.

2 Samuel 24:22 Araunah did say "Let my lord the king take and offer up what seemeth good unto him;" to David. Araunah did say "behold the oxen for the burnt-offering and the threshing-instruments and the furniture of the oxen for the wood" to David. Araunah did offer oxen and furniture and threshing-instruments to the king.

2 Samuel 24:23 Araunah did give the items to the king. Araunah did say "The LORD thy God accept thee" to the king.

2 Samuel 24:24 The king did say "Nay; but I will verily buy it of thee at a price; neither will I offer burnt-offerings unto the LORD my God which cost me nothing" to Araunah. David would not accept the items for free. David did buy the threshing-floor and the oxen from Araunah for 50 shekels of silver.

2 Samuel 24:25 David did build the altar. David did offer "burnt offerings" and "peace offerings" to God. God was entreated for the land. The plague was stopped in Israel.



1 Kings



1 Kings 1:1 David was old and stricken in years. The king was covered with clothes by his servants. The king could not get warm.

1 Kings 1:2 The servants did say "Let there be sought for my lord the king a young virgin; and let her stand before the king and be a companion unto him". The servants did say "and let her lie in thy bosom that my lord the king may get heat". The servants did decide to look for a virgin to warm the king.

1 Kings 1:3 The servants did seek a fair damsel throughout all the borders of Israel. Abishag was a Shunammite woman. The servants did find Abishag to bring to the king.

1 Kings 1:4 The damsel was very fair. Abishag did become a companion to the king. Abishag did minister to David even though David did not know Abishag.

1 Kings 1:5 Adonijah was the son of Haggith. Adonijah did say "I will be king" in exaltations. Adonijah did prepare chariots and horsemen and 50 men to run as a guard.

1 Kings 1:6 David did not discipline Adonijah in life. Adonijah was a handsome man. Adonijah was born after Absalom.

1 Kings 1:7 Adonijah did confer with Joab and with Abiathar. Adonijah was helped by Joab and Abiathar.

1 Kings 1:8 Benaiah was the son of Jehoiada. Nathan was a prophet. Adonijah was opposed by Zadom and Benaiah and Nathan and Shimei and Rei and the mighty men of David.

1 Kings 1:9 Adonijah did slay sheep and oxen and fatlings by the stone of Zohemoth beside En-rogel. Adonijah did call to all of sons of the king. Adonijah did call to all the men of Judah.

1 Kings 1:10 Adonijah did not call Nathan and Benaiah and Solomon and the mighty men.

1 Kings 1:11 Bath-sheba was the mother of Solomon. Nathan did speak to Bath-sheba the mother of Solomon. Nathan did say "Hast thou not heard that Adonijah the son of Haggith doth reign and David our lord knoweth it not?" to Bath-sheba. Nathan did inform Bath-sheba of the aspirations of Adonijah to become the king.

1 Kings 1:12 Nathan did say "Now therefore come let me I pray thee give thee counsel that thou mayest save thine own life and the life of thy son Solomon" to Bath-sheba.

1 Kings 1:13 Nathan did say "Go and get thee in unto king David and say unto him: Didst not thou my lord O king swear unto thy handmaid" to Bath-sheba. Nathan did say "saying: Assuredly Solomon thy son shall reign after me and he shall sit upon my throne? why then doth Adonijah reign?" to Bath-sheba.

1 Kings 1:14 Nathan did say "Behold while thou yet talkest there with the king I also will come in after thee and confirm thy words" to Bath-sheba. Nathan did intend to inform the king of the activities of Adonijah.

1 Kings 1:15 Bath-sheba did go to the king in the chamber. The king was very old. Abishag was ministering to the king.

1 Kings 1:16 Bath-sheba did bow to prostrate herself to the king. The king did say "What wouldest thou?" to Bath-sheba.

1 Kings 1:17 Bath-sheba did say "My lord thou didst swear by the LORD thy God unto thy handmaid: Assuredly Solomon thy son shall reign after me and he shall sit upon my throne" to the king.

1 Kings 1:18 Bath-sheba did say "And now behold Adonijah reigneth; and thou my lord the king knowest it not" to the king.

1 Kings 1:19 Bath-sheba did say "And he hath slain oxen and fatlings and sheep in abundance" to the king. Bath-sheba did say "and hath called all the sons of the king and Abiathar the priest and Joab the captain of the host;" to the king. Bath-sheba did say "but Solomon thy servant hath he not called." to the king.

1 Kings 1:20 Bath-sheba did say "And thou my lord the king the eyes of all Israel are upon thee that thou shouldest tell them who shall sit on the throne of my lord the king after him" to the king.

1 Kings 1:21 Bath-sheba did say "Otherwise it will come to pass when my lord the king shall sleep with his fathers that I and my son Solomon shall be counted offenders" to the king. Bath-sheba did inform the king of the doings of Adonijah. Bath-sheba did intend to confirm that Solomon would be the future king.

1 Kings 1:22 Nathan did enter as Bath-sheba did speak with the king.

1 Kings 1:23 The servants did say "Behold Nathan the prophet". Nathan did bow facedown before the king.

1 Kings 1:24 Nathan did say "My lord O king hast thou said: Adonijah shall reign after me and he shall sit upon my throne?".

1 Kings 1:25 Nathan did say "For he is gone down this day and hath slain oxen and fatlings and sheep in abundance" to the king. Nathan did say "and hath called all the king's sons and the captains of the host and Abiathar the priest;" to the king. Nathan did say "and behold they eat and drink before him and say: Long live king Adonijah" to the king.

1 Kings 1:26 Nathan did say "But me even me thy servant and Zadok the priest and Benaiah the son of Jehoiada and thy servant Solomon hath he not called" to the king.

1 Kings 1:27 Nathan did say "Is this thing done by my lord the king and thou hast not declared unto thy servant who should sit on the throne of my lord the king after him?" to the king. Nathan did confirm the words of Bath-sheba.

1 Kings 1:28 The king did say "Call me Bath-sheba". The king did call for Bath-sheba. Bath-sheba did enter to stand before the king.

1 Kings 1:29 The king did swear. The king did say "As the LORD liveth who hath redeemed my soul out of all adversity".

1 Kings 1:30 The king did say "verily as I swore unto thee by the LORD the God of Israel". The king did say "saying: Assuredly Solomon thy son shall reign after me and he shall sit upon my throne in my stead; verily so will I do this day". David did declare that Solomon would become king.

1 Kings 1:31 Bath-sheba did bow prostrate to the king in acknowledgment of the declaration of David. Bath-sheba did say "Let my lord king David live for ever" to the king.

1 Kings 1:32 The king did say "Call me Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada". The king did call for Zadok and Nathan and Benaiah and Jehoiada.

1 Kings 1:33 The king did say "Take with you the servants of your lord and cause Solomon my son to ride upon mine own mule and bring him down to Gihon" to the men.

1 Kings 1:34 The king did say "And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the horn and say: Long live king Solomon" to the men.

1 Kings 1:35 The king did say "Then ye shall come up after him and he shall come and sit upon my throne; for he shall be king in my stead;" to the men. The king did say "and I have appointed him to be prince over Israel and over Judah" to the men. David did want the men to collect Solomon. David would appoint Solomon the king of Israel.

1 Kings 1:36 Benaiah did say "Amen; so say the LORD the God of my lord the king" to David.

1 Kings 1:37 Benaiah did say "As the LORD hath been with my lord the king even so be He with Solomon and make his throne greater than the throne of my lord king David" to David. Benaiah did concur.

1 Kings 1:38 The men did go to retrieve Solomon upon the mule of the king. Solomon was brought to Gihon.

1 Kings 1:39 Zadok did take the horn of oil out of the Tent to anoint Solomon. The anointment did result in the sounding of the ram's horn. The people did say "Long live king Solomon".

1 Kings 1:40 The people did rejoice with pipes and with great joy. The earth did tremble with the joyous commotion.

1 Kings 1:41 Adonijah did dine with guests. The commotion was heard by Adonijah and his guests after eating. Joab did say "Wherefore is this noise of the city being in an uproar?". Joab did wonder about the commotion.

1 Kings 1:42 Jonathan did approach as Joab did speak. Adonijah did say "Come in; for thou art a worthy man and bringest good tidings" to Jonathan.

1 Kings 1:43 Jonathan did say "Verily our lord king David hath made Solomon king" to Adonijah.

1 Kings 1:44 Jonathan did say "And the king hath sent with him Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites" to Adonijah. Jonathan did say "and they have caused him to ride upon the king's mule" to Adonijah.

1 Kings 1:45 Jonathan did say "And Zadok the priest and Nathan the prophet have anointed him king in Gihon;" to Adonijah. Jonathan did say "and they are come up from thence rejoicing so that the city is in an uproar. This is the noise that ye have heard" to Adonijah.

1 Kings 1:46 Jonathan did say "And also Solomon sitteth on the throne of the kingdom" to Adonijah.

1 Kings 1:47 Jonathan did say "And moreover the king's servants came to bless our lord king David" to Adonijah. Jonathan did say "saying: God make the name of Solomon better than thy name and make his throne greater than thy throne; and the king bowed down upon the bed" to Adonijah.

1 Kings 1:48 Jonathan did say "And also thus said the king: Blessed be the LORD" to Adonijah. Jonathan did say "the God of Israel who hath given one to sit on my throne this day mine eyes even seeing it" to Adonijah. Jonathan did tell Adonijah that Solomon was made the king of Israel by David.

1 Kings 1:49 The guests were afraid. The guests did depart the company of Adonijah.

1 Kings 1:50 Adonijah did fear the ascension of Solomon. Adonijah did rise to take hold on the horns of the altar.

1 Kings 1:51 Solomon was told about Adonijah. Someone did say "Behold Adonijah feareth king Solomon; for lo he hath laid hold on the horns of the altar". Someone did say "saying: Let king Solomon swear unto me first of all that he will not slay his servant with the sword". Adonijah did fear for his life.

1 Kings 1:52 Solomon did say "If he shall show himself a worthy man there shall not a hair of him fall to the earth; but if wickedness be found in him he shall die". If Adonijah was proven to be worthy then Adonijah would not suffer harm. If Adonijah was proven to be wicked then Adonijah would die.

1 Kings 1:53 Solomon did send for Adonijah to be retrieved from the altar. Adonijah did prostrate himself before king Solomon. Solomon did say "Go to thy house" to Adonijah. Solomon did spare the life of Adonijah.



1 Kings 2:1 David did approach death. David did issue orders to Solomon.

1 Kings 2:2 David did say "I go the way of all the earth; be thou strong therefore and show thyself a man;".

1 Kings 2:3 David did say "and keep the charge of the LORD thy God to walk in His ways". David did say "to keep His statutes and His commandments and His ordinances and His testimonies". David did say "according to that which is written in the law of Moses that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself;".

1 Kings 2:4 David did say "that the LORD may establish His word which He spoke concerning me". David did say "saying: If thy children take heed to their way to walk before Me in truth with all their heart and with all their soul there shall not fail thee". David did say "said He a man on the throne of Israel".

1 Kings 2:5 David did say "Moreover thou knowest also what Joab the son of Zeruiah did unto me". David did say "even what he did to the two captains of the hosts of Israel". David did say "unto Abner the son of Ner and unto Amasa the son of Jether whom he slew and shed the blood of war in peace". David did say "and put the blood of war upon his girdle that was about his loins and in his shoes that were on his feet". David did remember the transgressions of Joab.

1 Kings 2:6 David did say "Do therefore according to thy wisdom and let not his hoar head go down to the grave in peace". Solomon should not allow Joab to go unpunished.

1 Kings 2:7 David did say "But show kindness unto the sons of Barzillai the Gileadite and let them be of those that eat at thy table;". David did say "for so they drew nigh unto me when I fled from Absalom thy brother". Solomon should show kindness to the sons of Barzillai.

1 Kings 2:8 David did say "And behold there is with thee Shimei the son of Gera the Benjamite of Bahurim". David did say "who cursed me with a grievous curse in the day when I went to Mahanaim;". David did say "but he came down to meet me at the Jordan and I swore to him by the LORD saying: I will not put thee to death with the sword". David did remember the transgressions of Shimei.

1 Kings 2:9 David did say "Now therefore hold him not guiltless for thou art a wise man;". David did say "and thou wilt know what thou oughtest to do unto him and thou shalt bring his hoar head down to the grave with blood". Solomon should not allow Shimei to go unpunished.

1 Kings 2:10 David did die. David was buried in the city of David.

1 Kings 2:11 David did reign over Israel for 40 years. David did reign over Hebron for 7 years. David did reign over Jerusalem for 3 years.

1 Kings 2:12 Solomon did sit upon the throne of his father. The kingdom was established firmly.

1 Kings 2:13 Adonijah did go to visit Bath-sheba. Bath-sheba did say "Comest thou peaceably?" to Adonijah. Adonijah did say "Peaceably".

1 Kings 2:14 Adonijah did say "I have somewhat to say unto thee" to Bath-sheba. Bath-sheba did say "Say on".

1 Kings 2:15 Adonijah did say "Thou knowest that the kingdom was mine and that all Israel set their faces on me that I should reign;" to Bath-sheba. Adonijah did say "howbeit the kingdom is turned about and is become my brother's; for it was his from the LORD" to Bath-sheba.

1 Kings 2:16 Adonijah did say "And now I ask one petition of thee deny me not" to Bath-sheba. Bath-sheba did say "Say on".

1 Kings 2:17 Adonijah did say "Speak I pray thee unto Solomon the king--for he will not say thee nay--that he give me Abishag the Shunammite to wife". Adonijah did acknowledge that Solomon was the king. Adonijah did want permission from Solomon to marry Abishag. Abishag was a Shunammite woman.

1 Kings 2:18 Bath-sheba did say "Well; I will speak for thee unto the king" to Adonijah. Bath-sheba would speak to the king on behalf of Adonijah.

1 Kings 2:19 Bath-sheba did go to speak with king Solomon for Adonijah. The king did rise to meet Bath-sheba. The king did bow to Bath-sheba. The king did retake his seat on the throne. The king did call for a throne to be set on the right for Bath-sheba.

1 Kings 2:20 Bath-sheba did say "I ask one small petition of thee; deny me not" to Solomon. The king did say "Ask on my mother; for I will not deny thee" to Bath-sheba.

1 Kings 2:21 Bath-sheba did say "Let Abishag the Shunammite be given to Adonijah thy brother to wife" to the king.

1 Kings 2:22 The king did say "And why dost thou ask Abishag the Shunammite for Adonijah?" to Bath-sheba. The king did say "ask for him the kingdom also; for he is mine elder brother;" to Bath-sheba. The king did say "even for him and for Abiathar the priest and for Joab the son of Zeruiah" to Bath-sheba.

1 Kings 2:23 Solomon did swear by God. The king did say "God do so to me and more also if Adonijah have not spoken this word against his own life" to Bath-sheba.

1 Kings 2:24 The king did say "Now therefore as the LORD liveth who hath established me and set me on the throne of David my father" to Bath-sheba. The king did say "and who hath made me a house as He promised surely Adonijah shall be put to death this day" to Bath-sheba. Solomon was angered. Solomon did believe that Adonijah did conspire to take the throne from Solomon. Solomon did intend to kill Adonijah.

1 Kings 2:25 Benaiah was the son of Jehoiada. Solomon did send Benaiah to slay Adonijah. Adonijah did die.

1 Kings 2:26 Solomon did say "Get thee to Anathoth unto thine own fields; for thou art deserving of death; but I will not at this time put thee to death" to Abiathar. Solomon did say "because thou didst bear the ark of the Lord GOD before David my father and because thou wast afflicted in all wherein my father was afflicted." to Abiathar. Solomon would not kill Abiathar immediately. Solomon did send Abiathar home.

1 Kings 2:27 Abiathar was removed from the priesthood by Solomon. The removal did satisfy the word of the LORD concerning the house of Eli in Shiloh.

1 Kings 2:28 Joab did hear of the actions of Solomon. Joab did not side with Absalom although Joab did side with Adonijah. Joab did flee to the Tent of the LORD to grasp the horns of the altar.

1 Kings 2:29 Solomon was told that Joab had fled. Someone did say "Joab is fled unto the Tent of the LORD and behold he is by the altar". Solomon did send Benaiah to slay Joab. Solomon did say "Go fall upon him" to Benaiah.

1 Kings 2:30 Benaiah did go to the Tent of the LORD. Benaiah did say "Thus saith the king: Come forth" to Joab. Joab did say "Nay; but I will die here" to Benaiah. Benaiah did return to the king. Benaiah did say "Thus said Joab and thus he answered me" to the king.

1 Kings 2:31 The king did say "Do as he hath said and fall upon him and bury him;" to Benaiah. The king did say "that thou mayest take away the blood which Joab shed without cause from me and from my father's house" to Benaiah.

1 Kings 2:32 The king did say "And the LORD will return his blood upon his own head because he fell upon two men more righteous and better than he" to Benaiah. The king did say "and slew them with the sword and my father David knew it not:" to Benaiah. The king did say "Abner the son of Ner captain of the host of Israel and Amasa the son of Jether captain of the host of Judah" to Benaiah.

1 Kings 2:33 The king did say "So shall their blood return upon the head of Joab and upon the head of his seed for ever;" to Benaiah. The king did say "but unto David and unto his seed and unto his house and unto his throne shall there be peace for ever from the LORD" to Benaiah. Benaiah was ordered to slay Joab for the sins of murder.

1 Kings 2:34 Benaiah did proceed to slay Joab. Joab was buried in his own house in the wilderness.

1 Kings 2:35 The king did establish Benaiah as captain of the host. The king did establish Zadok as the priest in place of Abiathar.

1 Kings 2:36 The king did call for Shimei. The king did say "Build thee a house in Jerusalem and dwell there and go not forth thence any whither" to Shimei.

1 Kings 2:37 The king did say "For on the day thou goest out and passest over the brook Kidron know thou for certain that thou shalt surely die;". The king did say "thy blood shall be upon thine own head". The king did order Shimei to build a home to live in Jerusalem. If Shimei did cross the brook of Kidron then Shimei would die.

1 Kings 2:38 Shimei did say "The saying is good; as my lord the king hath said so will thy servant do" to the king. Shimei did agree to the terms of the king. Shimei did dwell in Jerusalem for many days.

1 Kings 2:39 Achish did receive 2 servants that did flee the house of Shimei after 3 years. Shimei was told of the location of the servants. Someone did say "Behold thy servants are in Gath" to Shimei.

1 Kings 2:40 Shimei did rise to saddle his ass. Shimei did go to Gath to collect his servants from Achish.

1 Kings 2:41 Solomon was told that Shimei had gone from Jerusalem to Gath and back.

1 Kings 2:42 The king did call for Shimei. The king did say "Did I not make thee to swear by the LORD and forewarned thee" to Shimei. The king did say "saying: Know for certain that on the day thou goest out and walkest abroad any whither thou shalt surely die?" to Shimei. The king did say "and thou saidst unto me: The saying is good; I have heard it" to Shimei. The king did remind Shimei of the order that Shimei did agree to in the past.

1 Kings 2:43 The king did say "Why then hast thou not kept the oath of the LORD and the commandment that I have charged thee with?" to Shimei.

1 Kings 2:44 The king did say "Thou knowest all the wickedness which thy heart is privy to that thou didst to David my father;" to Shimei. The king did say "therefore the LORD shall return thy wickedness upon thine own head" to Shimei.

1 Kings 2:45 The king did say "But king Solomon shall be blessed and the throne of David shall be established before the LORD for ever" to Shimei.

1 Kings 2:46 The king did command Benaiah to slay Shimei. Shimei did die. The kingdom was established in the hand of Solomon.



1 Kings 3:1 Solomon did become allied to the Pharaoh of Egypt by marriage to the daughter of the Pharaoh. Solomon did bring his wife into the city of David until the completion of the house of the king and the house of God and the wall of Jerusalem.

1 Kings 3:2 The people did sacrifice in the high places because the house of God was not built.

1 Kings 3:3 Solomon did love God. Solomon did walk in the statutes of David. Solomon did sacrifice and offer in the high places.

1 Kings 3:4 The king did go to sacrifice in the great high place of Gibeon. Solomon did offer 1000 burnt offerings upon the altar at Gibeon.

1 Kings 3:5 God did appear to Solomon in a dream by night in Gibeon. God did say "Ask what I shall give thee" to Gibeon. God did ask about the needs of Solomon.

1 Kings 3:6 Solomon did say "Thou hast shown unto Thy servant David my father great kindness" to God. Solomon did say "according as he walked before Thee in truth and in righteousness and in uprightness of heart with Thee;" to God. Solomon did say "and Thou hast kept for him this great kindness that Thou hast given him a son to sit on his throne as it is this day" to God.

1 Kings 3:7 Solomon did say "And now O LORD my God Thou hast made Thy servant king instead of David my father;" to God. Solomon did say "and I am but a little child; I know not how to go out or come in" to God.

1 Kings 3:8 Solomon did say "And Thy servant is in the midst of Thy people which Thou hast chosen" to God. Solomon did say "a great people that cannot be numbered nor counted for multitude" to God.

1 Kings 3:9 Solomon did say "Give Thy servant therefore an understanding heart to judge Thy people" to God. Solomon did say "that I may discern between good and evil; for who is able to

judge this Thy great people?" to God. Solomon did request for the wisdom to judge between good and evil for the children of Israel.

1 Kings 3:10 God was pleased by the request from Solomon.

1 Kings 3:11 God did say "Because thou hast asked this thing and hast not asked for thyself long life;" to Solomon. God did say "neither hast asked riches for thyself nor hast asked the life of thine enemies;" to Solomon. God did say "but hast asked for thyself understanding to discern justice;" to Solomon.

1 Kings 3:12 God did say "behold I have done according to thy word:" to Solomon. God did say "lo I have given thee a wise and an understanding heart;" to Solomon. God did say "so that there hath been none like thee before thee neither after thee shall any arise like unto thee" to Solomon.

1 Kings 3:13 God did say "And I have also given thee that which thou hast not asked both riches and honour--so that there hath not been any among the kings like unto thee--all thy days" to Solomon.

1 Kings 3:14 God did say "And if thou wilt walk in My ways to keep My statutes and My commandments as thy father David did walk then I will lengthen thy days" to Solomon.

1 Kings 3:15 Solomon did awaken from sleep to realize the dream. Solomon did go to Jerusalem to stand before the Ark of the Covenant. Solomon did offer burnt offerings and peace offerings in a feast to all of his servants.

1 Kings 3:16 Solomon was approached by 2 harlots.

1 Kings 3:17 A harlot did say "Oh my lord I and this woman dwell in one house; and I was delivered of a child with her in the house" to king Solomon.

1 Kings 3:18 A harlot did say "And it came to pass the third day after I was delivered that this woman was delivered also;" to king Solomon. A harlot did say "and we were together; there was no stranger with us in the house save we two in the house" to king Solomon.

1 Kings 3:19 A harlot did say "And this woman's child died in the night; because she overlay it" to king Solomon.

1 Kings 3:20 A harlot did say "And she arose at midnight and took my son from beside me while thy handmaid slept and laid it in her bosom and laid her dead child in my bosom" to king Solomon.

1 Kings 3:21 A harlot did say "And when I rose in the morning to give my child suck behold it was dead;" to king Solomon. A harlot did say "but when I had looked well at it in the morning behold it was not my son whom I did bear" to king Solomon. The speaker did accuse the other of stealing her child.

1 Kings 3:22 The second harlot did refute the claim after the first harlot did finish speaking. A second did say "Nay; but the living is my son and the dead is thy son" to the first. The first did say "No; but the dead is thy son and the living is my son" to the second. The king did listen to the argument.

1 Kings 3:23 The king did say "The one saith: This is my son that liveth and thy son is the dead; and the other saith: Nay; but thy son is the dead and my son is the living" to the 2 harlots.

1 Kings 3:24 The king did say "Fetch me a sword". A sword was brought before the king.

1 Kings 3:25 The king did say "Divide the living child in two and give half to the one and half to the other" to the harlots. The king did tell the harlots to divide the child into 2 pieces to share equally.

1 Kings 3:26 The mother yearned for her son. The mother did say "Oh my lord give her the living child and in no wise slay it" to the king. The other did say "It shall be neither mine nor thine; divide it" to the mother.

1 Kings 3:27 The king did realize the identity of the mother between the 2 harlots. The king did say "Give her the living child and in no wise slay it: she is the mother thereof".

1 Kings 3:28 Israel did hear of the judgment between the harlots. Israel did fear the wisdom of God within the king to do justice.



1 Kings 4:1 Solomon was king over all of Israel.

1 Kings 4:2 Azariah was the son of Zadok the priest. Azariah was the priest for king Solomon.

1 Kings 4:3 Elihoreph was a the son of Shisha. Ahijah was a the son of Shisha. Elihoreph was a scribe for king Solomon. Ahijah was a scribe for king Solomon. Jehoshaphat was the son of Ahilud. Jehoshaphat was a recorder for king Solomon.

1 Kings 4:4 Benaiah was the son of Jehoiada. Benaiah was a captain of the host for king Solomon. Zadok was the priest for king Solomon. Abiathar was the priest for king Solomon.

1 Kings 4:5 Azariah was the son of Nathan. Azariah was a captain of the officers for king Solomon. Zabud was the son of Nathan. Zabud was the chief minister and friend of king Solomon.

1 Kings 4:6 Ahishar was the head of the household for king Solomon. Adoniram was the son of Abda. Adoniram did oversee the levy for king Solomon.

1 Kings 4:7 Solomon did have 12 officers over all of Israel to provide victuals for the king and his household. A provision was made by each man for a month in the year.

1 Kings 4:8 The "son of Hur" was an officer for Solomon in the hilly country of Ephraim.

1 Kings 4:9 The "son of Deker" was an officer for Solomon in Makaz in Shaalbim in Beth-shemesh and in Elon-beth-hanan.

1 Kings 4:10 The "son of Heshed" was an officer for Solomon in Arubboth in Socoh and all of the land of Hephher.

1 Kings 4:11 The "son of Abinadab" was an officer for Solomon in all of the region of Dor. Taphath was the daughter of Solomon. Taphath was the wife of the "son of Abinadab".

1 Kings 4:12 Baana was the son of Ahilud. Baana was an officer for Solomon in Taanach in Megiddo and in Beth-shean. Beth-shean was located beside Zarethan beneath Jezreel. Baana was an officer for Solomon from Beth-shean to Abel-meholah to Jokmeam and beyond.

1 Kings 4:13 The "son of Geber" was an officer for Solomon in Ramoth-gilead. Jair was the son of Manasseh. The "son of Geber" was an officer for Solomon for the villages of Jair in Gilead. The "son of Geber" was an officer for Solomon in the region of Argob with 60 great cities with walls and brazen bars in Bashan.

1 Kings 4:14 Ahinadab was the son of Iddo. Ahinadab was an officer for Solomon in Mahanaim.

1 Kings 4:15 Ahimaaz was an officer for Solomon in Naphtali. Basemath was the daughter of Solomon. Basemath was the wife of Ahimaaz.

1 Kings 4:16 Baana was the son of Hushai. Baana was an officer for Solomon in Asher and Bealoth.

1 Kings 4:17 Jehoshaphat was the son of Paruah. Jehoshaphat was an officer for Solomon in Issachar.

1 Kings 4:18 Shimei was the son of Ela. Shimei was an officer for Solomon in Benjamin.

1 Kings 4:19 Geber was the son of Uri. Gerber was an officer for Solomon in the land of Gilead of Sihon and Og. An officer did oversee all of the other officers in the land.

1 Kings 4:20 Judah did have a large population as numerous as the sand by the sea. Israel did have a large population also. The populations were merry with eating and drinking.

1 Kings 4:21 Solomon did rule over all of the kingdoms from the River unto the land of the Philistines to the border of Egypt. Solomon was brought presents and service for all of the days of his life.

1 Kings 4:22 Solomon did have a provision for each day. The provision did include 30 measures of fine flour and 60 measures of meal.

1 Kings 4:23 The provision did include 10 fat oxen and 20 oxen out of the pastures. The provision did include 100 sheep beside harts and gazelles and roebucks and fatted fowl.

1 Kings 4:24 Solomon did have dominion over all of the region beside the River from Tiphseh to Gaza. Solomon did have dominion over all of the kings beside the River. Solomon was surrounded by peace on all sides.

1 Kings 4:25 Judah did dwell safely with Israel with every man under their vine and fig tree from Dan to Beer-sheba for all of the days of Solomon.

1 Kings 4:26 Solomon did have 40000 stalls of horses for his chariots and 12000 horsemen.

1 Kings 4:27 The officers did provide victual each month for king Solomon and for everyone that did come to the table of king Solomon. The officers did not leave anything lacking.

1 Kings 4:28 The officers did handle everything as needed to include the barley and straw for the horses.

1 Kings 4:29 God did give Solomon wisdom and understanding with a largeness of heart as vast as the sand on the seashore.

1 Kings 4:30 Solomon did excel in wisdom over all of the children of the east and Egypt.

1 Kings 4:31 Solomon was wiser than all men. Solomon was wiser than Ethan and Heman and Calcol and Darda. Heman was a son of Mahol. Calcol was a son of Mahol. Darda was a son of Mahol. Ethan was an Ezrahite. The nations did know of the fame of Solomon.

1 Kings 4:32 Solomon did speak 3000 proverbs. Solomon did sing 1005 songs.

1 Kings 4:33 Solomon did speak of trees from the cedar in Lebanon to the hyssop out of the wall. Solomon did speak of beasts and fowl and creeping things and fish.

1 Kings 4:34 Solomon was visited by all peoples to hear the wisdom of Solomon from all of the kings of the earth.



1 Kings 5:1 Hiram was the king of Tyre. Hiram did send the servants of Hiram to Solomon. Hiram did learn that Solomon was anointed king in the room of David. Hiram did love king David.

1 Kings 5:2 Solomon did send message to Hiram.

1 Kings 5:3 Solomon did say "Thou knowest how that David my father could not build a house for the name of the LORD his God" to Hiram. Solomon did say "for the wars which were about him on every side until the LORD put them under the soles of my feet" to Hiram.

1 Kings 5:4 Solomon did say "But now the LORD my God hath given me rest on every side; there is neither adversary nor evil occurrence" to Hiram.

1 Kings 5:5 Solomon did say "And behold I purpose to build a house for the name of the LORD my God as the LORD spoke unto David my father" to Hiram. Solomon did say "saying: Thy son whom I will set upon thy throne in thy room he shall build the house for My name" to Hiram. David did not have the opportunity to build a house to worship God.

1 Kings 5:6 Solomon did say "Now therefore command thou that they hew me cedar-trees out of Lebanon;" to Hiram. Solomon did say "and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say;" to Hiram. Solomon did say "for thou knowest that there is not among us any that hath skill to hew timber like unto the Zidonians" to Hiram. Solomon would build the house of worship to God. Solomon did instruct Hiram to hew the cedar trees of Lebanon. Solomon did intend for the Zidonians to hew the timber.

1 Kings 5:7 Hiram did rejoice greatly at the words of Solomon. Hiram did say "Blessed be the LORD this day who hath given unto David a wise son over this great people.".

1 Kings 5:8 Hiram did send a message to Solomon. Hiram did say "I have heard that which thou hast sent unto me; I will do all thy desire concerning timber of cedar and concerning timber of cypress" to Solomon.

1 Kings 5:9 Hiram did say "My servants shall bring them down from Lebanon unto the sea;". Hiram did say "and I will make them into rafts to go by sea unto the place that thou shalt appoint me and will cause them to be broken up there". Hiram did say "and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household.". Hiram would send the timber by sea. Hiram did need food for his household for the effort.

1 Kings 5:10 Hiram did give timber of cedar and cypress to Solomon.

1 Kings 5:11 Solomon did give 20000 measures of wheat for food to the household of Hiram. Solomon did give 20 measures of beaten oil yearly.

1 Kings 5:12 Solomon did gain wisdom from God as promised. Peace did emerge between Hiram and Solomon. A league was formed between Hiram and Solomon.

1 Kings 5:13 Solomon did raise a levy within all of Israel. The levy did consist of thirty thousand men.

1 Kings 5:14 Solomon did send the men to Lebanon at a rate of 10000 a month by courses. The men did spend a month in Lebanon. The men did spend 2 months at home. Adoniram did oversee the levy.

1 Kings 5:15 Solomon did have 70000 carriers. Solomon did have 80000 hewers in the mountains.

1 Kings 5:16 The officers were assisted by 3100 additional overseers for the the workers.

1 Kings 5:17 The king did command the workers to quarry great stones. The king did command the workers to quarry costly stones to lay the foundation of the house with hewn stone.

1 Kings 5:18 The house was built using timber and stones that were prepared by the workers of Solomon and Hiram and the Gebalites.



1 Kings 6:1 Solomon did begin to build the "house of the LORD" 480 after the exodus from Egypt and after 4 years of reign by Solomon in the month of Ziv. The "house of the LORD" was a house of worship to God. Ziv is also known as the second month.

1 Kings 6:2 The "house of the LORD" did measure 60 cubits in length. The "house of the LORD" did measure 20 cubits in width. The "house of the LORD" did measure 30 cubits in height.

1 Kings 6:3 The "house of the LORD" did have a porch in the front. The porch did measure 20 cubits in length. The porch did measure 10 cubits in width.

1 Kings 6:4 The "house of the LORD" did have windows that were broad on the inside and narrow on the outside.

1 Kings 6:5 The "house of the LORD" did have rooms that were constructed along the walls of the temple and the sanctuary.

1 Kings 6:6 The "house of the LORD" did have multiple chambers. A chamber did measure 5 cubits in width on the bottom. A chamber did measure 6 cubits in width on the middle. A chamber did measure 7 cubits in width on the top. The "house of the LORD" did have ledges around the walls of the house so that nothing would insert into the walls of the temple.

1 Kings 6:7 The stone was prepared in the quarry. The house did not have the sounds of hammers or axes or iron during construction.

1 Kings 6:8 A door was placed for the lowest row of chambers on the right side of the house. Stairs did wind upwards to the middle chamber and to the third chamber.

1 Kings 6:9 Solomon did oversee the completion of the "house of the LORD". The "house of the LORD" was covered with planks of cedar over beams.

1 Kings 6:10 The "house of the LORD" did have structures against the sides of the house that did measure 5 cubits in height. The structures were attached to the house by cedar timbers.

1 Kings 6:11 God did speak to Solomon.

1 Kings 6:12 God did say "As for this house which thou art building if thou wilt walk in My statutes and execute Mine ordinances and keep all My commandments to walk in them;". God did say "then will I establish My word with thee which I spoke unto David thy father;".

1 Kings 6:13 God did say "in that I will dwell therein among the children of Israel and will not forsake My people Israel".

1 Kings 6:14 Solomon did build and finish the "house of the LORD".

1 Kings 6:15 The house did have inside walls that were made with boards of cedar. Wood did cover the walls from the floor of the house to the joists of the ceiling. The floor was covered with boards of cypress.

1 Kings 6:16 Solomon did use 20 cubits on the rear of the house with cedar boards from the floor to the joists to form a Sanctuary.

1 Kings 6:17 The house did measure 40 cubits in length in the temple before the Sanctuary.

1 Kings 6:18 The cedar was carved with knops and open flowers. Stone was not seen inside of the house.

1 Kings 6:19 Solomon did prepare the Sanctuary in the midst of the house to host the Ark of the Covenant.

1 Kings 6:20 The Sanctuary did measure 20 cubits in length. The Sanctuary did measure 20 cubits in width. The Sanctuary did measure 20 cubits in height. The Sanctuary was overlaid with pure gold. The altar was covered with cedar.

1 Kings 6:21 Solomon did overlay the inside of the house with pure gold. Solomon did draw chains of gold across the wall before the Sanctuary. Solomon did overlay the front of the Sanctuary with gold.

1 Kings 6:22 Solomon did overlay the interior of the "house of the Lord" with gold. Solomon did overlay the altar in the Sanctuary with gold also.

1 Kings 6:23 Solomon did make cherubims. Solomon did make 2 cherubim of olive wood in the Sanctuary. The cherubim did measure 10 cubits in height.

1 Kings 6:24 The cherubim did have wings that did measure 5 cubits in length. The cherubim did measure 10 cubits from the wing tip to wing tip.

1 Kings 6:25 The cherubim were identical.

1 Kings 6:26 The cherubim did measure 10 cubits in height.

1 Kings 6:27 Solomon did set the cherubim within the inner house. The cherubim were set with outstretched wings that did touch in the middle of the room. The cherubim did touch the opposite walls with their other wings.

1 Kings 6:28 Solomon did overlay the cherubim with gold.

1 Kings 6:29 Solomon did carve all of the walls of the house with carved figures of cherubim and palm trees and open flowers.

1 Kings 6:30 Solomon did overlay the floors of the house with gold.

1 Kings 6:31 The Sanctuary did have doors that were made of olive wood. The doors did have door posts with 5 angles.

1 Kings 6:32 Solomon did inscribe the doors with carvings of cherubim and palm trees and open flowers. The doors were overlaid with gold. Solomon did spread the gold on the cherubim and the palm trees.

1 Kings 6:33 The Temple did have an entrance with door posts of olive wood within a square frame.

1 Kings 6:34 The Temple did have 2 doors of cypress wood. The doors were made to have 2 folding leaves each.

1 Kings 6:35 Solomon did carve cherubim and palm trees and open flowers into the doors. The doors were overlaid with gold.

1 Kings 6:36 The house was built with 3 rows of hewn stone and a row of cedar beams for the interior court.

1 Kings 6:37 The foundation for the house was laid in the fourth year in the month of Ziv.

1 Kings 6:38 The "house of the LORD" was finished in the month of Bul in the eleventh year. The "house of the LORD" was completed after 7 years of construction. Bul is also known as the eighth month.



1 Kings 7:1 Solomon did spend 13 years constructing the house for himself.

1 Kings 7:2 The "house of the Forest of Lebanon" was the house of Solomon. The "house of the Forest of Lebanon" did measure 100 cubits in length. The "house of the Forest of Lebanon" did measure 50 cubits in width. The "house of the Forest of Lebanon" did measure 30 cubits in height. The "house of the Forest of Lebanon" did have 4 rows of cedar pillars with cedar beams on the top of the pillars.

1 Kings 7:3 Cedar did cover the side chambers that did lay on 3 rows of 15 pillars.

1 Kings 7:4 Windows were placed in 3 rows with 3 opposing tiers.

1 Kings 7:5 The "house of the Forest of Lebanon" did have doors with the posts square in the frame. The "house of the Forest of Lebanon" did have windows in 3 rows with 3 opposing tiers.

1 Kings 7:6 The "house of the Forest of Lebanon" did have a "Porch of Pillars" in front. The "Porch of Pillars" did measure 50 cubits in length. The "Porch of Pillars" did measure 30 cubits in width. A porch was in front of the "Porch of Pillars". The porch did have a canopy of pillars and beams.

1 Kings 7:7 Solomon did create the "Porch of the Throne" as the place to judge the "children of Israel". The "Porch of the Throne" was covered with cedar from floor to floor.

1 Kings 7:8 Solomon did dwell in a home in a different location that was similar in design to the "Porch of the Throne". Solomon did build a home for the daughter of the Pharaoh that was similar in design to the "Porch of the Throne".

1 Kings 7:9 The buildings were crafted from expensive stones from the foundation to the eaves on the inside and outside. The stones were hewn and trimmed by saw on the inner and outer faces.

1 Kings 7:10 The foundations did consist of expensive stones of 10 cubits and 8 cubits.

1 Kings 7:11 The foundation was capped with expensive stones and cedar.

1 Kings 7:12 The courtyard did have 3 rows of hewn stone. The courtyard did have a row of cedar beams that was similar to the inner court of the "house of the LORD" and the court of the porch of the house.

1 Kings 7:13 Solomon did send for Hiram from Tyre.

1 Kings 7:14 Hiram was the son of a widow of the tribe of Naphtali. Hiram did have a father that was a worker in brass in Tyre. Hiram was filled with wisdom and understanding and skill to work in brass. Hiram did wrought the work of brass for king Solomon.

1 Kings 7:15 Hiram did fashion the 2 pillars of brass. The pillars did measure 18 cubits in height. The pillars did have a line of 12 cubits to compass each pillar.

1 Kings 7:16 Hiram did make 2 capitals of molten brass to set on the tops of the pillars. The capitals did measure 5 cubits in height.

1 Kings 7:17 Hiram did make 7 nets of checkers and 7 wreaths of chains for each of the capitals on the top of the pillars.

1 Kings 7:18 Hiram did make the pillars. Hiram did make 2 rows of pomegranates to encircle the lattice to decorate the capitals.

1 Kings 7:19 Hiram did make capitals on the top of the pillars in the porch in the shape of lilies that did measure 4 cubits in height each.

1 Kings 7:20 Hiram did make 200 pomegranates in a row around each capital by the belly of the lattice.

1 Kings 7:21 Hiram did install the 2 pillars at the porch of the temple. Jachin was the name given by Hiram for the right pillar. Boaz was the name given by Hiram for the left pillar.

1 Kings 7:22 The pillars did have capitals in the shape of lilies. Hiram did complete the pillars.

1 Kings 7:23 Hiram did make a pool of cast metal. The pool did measure 10 cubits in diameter. The pool did measure 5 cubits in height. The pool did measure 30 cubits in circumference.

1 Kings 7:24 The pool did have 20 rows of knops that were cast under the brim along the circumference with 10 knops in each cubit.

1 Kings 7:25 The pool did stand on the top of 12 oxen that did face outwards. The oxen were organized into 4 groups of 3 oxen that did look into 4 directions. The groups did look to the north and south and east and west.

1 Kings 7:26 The pool was as thick as the breadth of a hand. The pool did have a brim that was similar to the brim of a cup. The pool was similar to the flower of a lily. The pool did the equivalent of 2000 baths of water.

1 Kings 7:27 Hiram did make 10 bases of brass. The base did measure 4 cubits in length. The base did measure 4 cubits in width. The base did measure 3 cubits in height.

1 Kings 7:28 The bases did have borders between the stays.

1 Kings 7:29 The borders did have carvings of lions and oxen and cherubim. The stays did have carvings of lions and oxen and cherubim. Wreaths did hang beneath the carvings.

1 Kings 7:30 The base did have 4 brazen wheels with axles of brass. The base did have undersetters at the 4 corners. The laver did have undersetters beneath with wreaths on each side.

1 Kings 7:31 The laver did have a mouth within the crown that did measure 1 cubit in height. The mouth was round and similar in form to a pedestal of 1.5 cubits. The borders were squared. The mouth did contain engravings.

1 Kings 7:32 The borders were above 4 wheels with axles of brass. The wheel did measure 1.5 cubits in height each.

1 Kings 7:33 The wheels were constructed similar to the wheels of chariots with molten axles and felloes and spokes and naves.

1 Kings 7:34 The base did have an undersetter at each corner that were cast with the stand.

1 Kings 7:35 The base did have a round compass at the top that did measure .5 cubit in height. The base was connected to the stays and the borders.

1 Kings 7:36 The stays did have plates. The plates did have engravings of cherubim and lions and palm trees in the available space with encircling wreaths. The borders did have engravings of cherubim and lions and palm trees in the available space with encircling wreaths.

1 Kings 7:37 Hiram did make 10 identical bases.

1 Kings 7:38 Hiram did make 10 lavers of brass. A laver did contained the equivalent of 40 baths of water. A laver did measure 4 cubits. The lavers did sit on the top of the bases.

1 Kings 7:39 The bases were separated into 2 groups of 5 bases. The groups were placed on the right and the left of the house. The pool was set on the east of the house toward the south.

1 Kings 7:40 Hiram did make the pots and the shovels and the basins. Hiram did finish all of the work that he wrought for king Solomon in the "house of the LORD".

1 Kings 7:41 Hiram did construct the 2 pillars and the 2 bowls of the capitals that were on the top of the pillars. Hiram did construct the 2 networks to cover the 2 bowls of the capitals that were on the top of the pillars.

1 Kings 7:42 Hiram did construct the four hundred pomegranates for the 2 networks with 2 rows of pomegranates for each network to cover the capitals.

1 Kings 7:43 Hiram did construct the 10 bases and the 10 lavers on the bases.

1 Kings 7:44 Hiram did construct the pool with the 12 oxen under the sea.

1 Kings 7:45 Hiram did construct the pots and the shovels and the basins. Hiram did construct all of these vessels in burnished brass for king Solomon in the "house of the LORD".

1 Kings 7:46 The brass was cast in the plain of Jordan in the clay ground between Succoth and Zarethan.

1 Kings 7:47 Solomon could not weigh all of the numerous vessels.

1 Kings 7:48 Solomon did make all of the vessels that were in the "house of the LORD". Solomon did make the golden altar. Solomon did use gold to make the table that did hold the showbread.

1 Kings 7:49 Solomon did use pure gold to make the 10 candlesticks. The candlesticks were in 2 groups of 5 candlesticks. The groups were placed on the left and right in front of the Sanctuary. Solomon did use pure gold to construct the flowers and lamps and tongs.

1 Kings 7:50 Solomon did use pure gold to construct the cups and snuffers and basins. Solomon did use pure gold to construct the pans and fire pans. Solomon did use pure gold to construct the hinges for the doors of the most holy place and the temple.

1 Kings 7:51 Solomon did finish the "house of the LORD". David did dedicate previously a collection of treasures that did consist of silver and gold and vessels. Solomon did put the treasures into the treasuries of the "house of the LORD".



1 Kings 8:1 Solomon did assemble the elders of Israel and the heads of the tribes and the princes of the houses of the "children of Israel". Solomon did assemble the elders in Jerusalem. Solomon did want the elders to bring the "Ark of the Covenant" from the city of David in Zion.

1 Kings 8:2 The men did assemble for a feast in the month of Ethanim. Ethanim is also known as the seventh month.

1 Kings 8:3 The elders did assemble. The priests did bring the ark.

1 Kings 8:4 The Levites did bring the ark with the tent and the holy vessels.

1 Kings 8:5 The ark was preceded by Solomon and the assembled congregation as numerous sheep and oxen were sacrificed.

1 Kings 8:6 The "Ark of the Covenant" was brought into the Sanctuary of the house in the most holy place under the wings of the cherubim.

1 Kings 8:7 The "Ark of the Covenant" was covered completely by the wings of the cherubim.

1 Kings 8:8 The staves were so long that the ends of the staves were seen from the holy place before the Sanctuary. The staves could not be seen outside. The staves were permanently in place.

1 Kings 8:9 The "Ark of the Covenant" did contain the 2 tablets from Moses.

1 Kings 8:10 The "house of the LORD" was filled with the cloud as the priests did exit the holy place.

1 Kings 8:11 The cloud did prevent the priests from ministering. The "glory of God" did fill the house of the LORD.

1 Kings 8:12 Solomon did choose to speak. Solomon did say "The LORD hath said that He would dwell in the thick darkness".

1 Kings 8:13 Solomon did say "I have surely built Thee a house of habitation a place for Thee to dwell in for ever".

1 Kings 8:14 The king did look around at the congregation. The king did bless all of the congregation of Israel. The congregation did stand.

1 Kings 8:15 Solomon did say "Blessed be the LORD the God of Israel who spoke with His mouth unto David my father and hath with His hand fulfilled it saying:".

1 Kings 8:16 Solomon did say "Since the day that I brought forth My people Israel out of Egypt". Solomon did say "I chose no city out of all the tribes of Israel to build a house that My name might be there;". Solomon did say "but I chose David to be over My people Israel".

1 Kings 8:17 Solomon did say "Now it was in the heart of David my father to build a house for the name of the LORD the God of Israel".

1 Kings 8:18 Solomon did say "But the LORD said unto David my father:". Solomon did say "Whereas it was in thy heart to build a house for My name thou didst well that it was in thy heart;".

1 Kings 8:19 Solomon did say "nevertheless thou shalt not build the house;". Solomon did say "but thy son that shall come forth out of thy loins he shall build the house for My name".

1 Kings 8:20 Solomon did say "And the LORD hath established His word that He spoke;". Solomon did say "for I am risen up in the room of David my father and sit on the throne of Israel as the LORD promised". Solomon did say "and have built the house for the name of the LORD the God of Israel".

1 Kings 8:21 Solomon did say "And there have I set a place for the ark wherein is the covenant of the LORD". Solomon did say "which He made with our fathers when He brought them out of the land of Egypt".

1 Kings 8:22 Solomon did stand before the altar of the LORD in the presence of all of the congregation of Israel. Solomon did spread his hands toward heaven.

1 Kings 8:23 Solomon did say "O LORD the God of Israel there is no God like Thee in heaven above or on earth beneath;" in prayer to God. Solomon did say "who keepest covenant and mercy with Thy servants that walk before Thee with all their heart;" in prayer to God.

1 Kings 8:24 Solomon did say "who hast kept with Thy servant David my father that which Thou didst promise him;" in prayer to God. Solomon did say "yea Thou spokest with Thy mouth and hast fulfilled it with Thy hand as it is this day" in prayer to God.

1 Kings 8:25 Solomon did say "Now therefore O LORD the God of Israel keep with Thy servant David my father that which Thou hast promised him saying:" in prayer to God. Solomon did say "There shall not fail thee a man in My sight to sit on the throne of Israel" in prayer to God. Solomon did say "if only thy children take heed to their way to walk before Me as thou hast walked before Me" in prayer to God.

1 Kings 8:26 Solomon did say "Now therefore O God of Israel let Thy word I pray Thee be verified which Thou didst speak unto Thy servant David my father" in prayer to God.

1 Kings 8:27 Solomon did say "But will God in very truth dwell on the earth?" in prayer to God. Solomon did say "behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" in prayer to God.

1 Kings 8:28 Solomon did say "Yet have Thou respect unto the prayer of Thy servant and to his supplication O LORD my God" in prayer to God. Solomon did say "to hearken unto the cry and to the prayer which Thy servant prayeth before Thee this day;" in prayer to God.

1 Kings 8:29 Solomon did say "that Thine eyes may be open toward this house night and day even toward the place whereof Thou hast said:" in prayer to God. Solomon did say "My name shall be there; to hearken unto the prayer which Thy servant shall pray toward this place" in prayer to God.

1 Kings 8:30 Solomon did say "And hearken Thou to the supplication of Thy servant and of Thy people Israel when they shall pray toward this place;" in prayer to God. Solomon did say "yea hear Thou in heaven Thy dwelling-place; and when Thou hearest forgive" in prayer to God.

1 Kings 8:31 Solomon did say "If a man sin against his neighbour and an oath be exacted of him to cause him to swear and he come and swear before Thine altar in this house;" in prayer to God.

1 Kings 8:32 Solomon did say "then hear Thou in heaven and do and judge Thy servants condemning the wicked" in prayer to God. Solomon did say "to bring his way upon his own head; and justifying the righteous to give him according to his righteousness" in prayer to God.

1 Kings 8:33 Solomon did say "When Thy people Israel are smitten down before the enemy when they do sin against Thee" in prayer to God. Solomon did say "if they turn again to Thee and confess Thy name and pray and make supplication unto Thee in this house;" in prayer to God.

1 Kings 8:34 Solomon did say "then hear Thou in heaven and forgive the sin of Thy people Israel and bring them back unto the land which Thou gavest unto their fathers" in prayer to God.

1 Kings 8:35 Solomon did say "When heaven is shut up and there is no rain when they do sin against Thee;" in prayer to God. Solomon did say "if they pray toward this place and confess Thy name and turn from their sin when Thou dost afflict them;" in prayer to God.

1 Kings 8:36 Solomon did say "then hear Thou in heaven and forgive the sin of Thy servants and of Thy people Israel when Thou teachest them the good way wherein they should walk;" in prayer to God. Solomon did say "and send rain upon Thy land which Thou hast given to Thy people for an inheritance" in prayer to God.

1 Kings 8:37 Solomon did say "If there be in the land famine if there be pestilence if there be blasting or mildew locust or caterpillar;" in prayer to God. Solomon did say "if their enemy besiege them in the land of their cities; whatsoever plague whatsoever sickness there be;" in prayer to God.

1 Kings 8:38 Solomon did say "what prayer and supplication soever be made by any man of all Thy people Israel" in prayer to God. Solomon did say "who shall know every man the plague of his own heart and spread forth his hands toward this house;" in prayer to God.

1 Kings 8:39 Solomon did say "then hear Thou in heaven Thy dwelling-place and forgive and do" in prayer to God. Solomon did say "and render unto every man according to all his ways whose heart Thou knowest--for Thou even Thou only knowest the hearts of all the children of men" in prayer to God.

1 Kings 8:40 Solomon did say "that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers" in prayer to God.

1 Kings 8:41 Solomon did say "Moreover concerning the stranger that is not of Thy people Israel when he shall come out of a far country for Thy name's sake" in prayer to God.

1 Kings 8:42 Solomon did say "for they shall hear of Thy great name and of Thy mighty hand and of Thine outstretched arm--when he shall come and pray toward this house;" in prayer to God.

1 Kings 8:43 Solomon did say "hear Thou in heaven Thy dwelling-place and do according to all that the stranger calleth to Thee for;" in prayer to God. Solomon did say "that all the peoples of the earth may know Thy name to fear Thee" in prayer to God. Solomon did say "as doth Thy people Israel and that they may know that Thy name is called upon this house which I have built" in prayer to God.

1 Kings 8:44 Solomon did say "If Thy people go out to battle against their enemy by whatsoever way Thou shalt send them" in prayer to God. Solomon did say "and they pray unto the LORD toward the city which Thou hast chosen and toward the house which I have built for Thy name;" in prayer to God.

1 Kings 8:45 Solomon did say "then hear Thou in heaven their prayer and their supplication and maintain their cause" in prayer to God.

1 Kings 8:46 Solomon did say "If they sin against Thee--for there is no man that sinneth not--and Thou be angry with them and deliver them to the enemy" in prayer to God. Solomon did say "so that they carry them away captive unto the land of the enemy far off or near;" in prayer to God.

1 Kings 8:47 Solomon did say "yet if they shall bethink themselves in the land whither they are carried captive and turn back" in prayer to God. Solomon did say "and make supplication unto Thee in the land of them that carried them captive" in prayer to God. Solomon did say "saying: We have sinned and have done iniquitously we have dealt wickedly;" in prayer to God.

1 Kings 8:48 Solomon did say "if they return unto Thee with all their heart and with all their soul in the land of their enemies who carried them captive" in prayer to God. Solomon did say "and pray unto Thee toward their land which Thou gavest unto their fathers the city which Thou hast chosen and the house which I have built for Thy name;" in prayer to God.

1 Kings 8:49 Solomon did say "then hear Thou their prayer and their supplication in heaven Thy dwelling-place and maintain their cause;" in prayer to God.

1 Kings 8:50 Solomon did say "and forgive Thy people who have sinned against Thee" in prayer to God. Solomon did say "and all their transgressions wherein they have transgressed against Thee;" in prayer to God. Solomon did say "and give them compassion before those who carried them captive that they may have compassion on them;" in prayer to God.

1 Kings 8:51 Solomon did say "for they are Thy people and Thine inheritance which Thou broughtest forth out of Egypt from the midst of the furnace of iron;" in prayer to God.

1 Kings 8:52 Solomon did say "that Thine eyes may be open unto the supplication of Thy servant" in prayer to God. Solomon did say "and unto the supplication of Thy people Israel to hearken unto them whensoever they cry unto Thee" in prayer to God.

1 Kings 8:53 Solomon did say "For Thou didst set them apart from among all the peoples of the earth to be Thine inheritance" in prayer to God. Solomon did say "as Thou didst speak by the hand of Moses Thy servant when Thou broughtest our fathers out of Egypt O Lord GOD" in prayer to God.

1 Kings 8:54 Solomon did finish the prayer and supplication to God. Solomon did rise from the "altar of the LORD" from his knees with outstretched hands to heaven.

1 Kings 8:55 Solomon did bless the congregation as he stood.

1 Kings 8:56 Solomon did say "Blessed be the LORD that hath given rest unto His people Israel" to the congregation. Solomon did say "according to all that He promised; there hath not failed one word of all His good promise" to the congregation. Solomon did say "which He promised by the hand of Moses His servant." to the congregation.

1 Kings 8:57 Solomon did say "The LORD our God be with us as He was with our fathers; let Him not leave us nor forsake us;" to the congregation.

1 Kings 8:58 Solomon did say "that He may incline our hearts unto Him to walk in all His ways and to keep His commandments" to the congregation. Solomon did say "and His statutes and His ordinances which He commanded our fathers" to the congregation.

1 Kings 8:59 Solomon did say "And let these my words wherewith I have made supplication before the LORD be nigh unto the LORD our God day and night" to the congregation. Solomon did say "that He maintain the cause of His servant and the cause of His people Israel as every day shall require;" to the congregation.

1 Kings 8:60 Solomon did say "that all the peoples of the earth may know that the LORD He is God; there is none else" to the congregation.

1 Kings 8:61 Solomon did say "Let your heart therefore be whole with the LORD our God to walk in His statutes and to keep His commandments as at this day" to the congregation.

1 Kings 8:62 A sacrifice was offered to God by the king and all of Israel.

1 Kings 8:63 Solomon did offer a sacrifice of peace offerings to God. Solomon did sacrifice 22000 oxen and 120000 sheep as offerings to God. The "house of the LORD" was dedicated to God.

1 Kings 8:64 The king did hallow the middle of the court that was before the "house of the LORD" on the same day. Solomon did offer a burnt offering and a meal offering and the fat of the peace offerings in the court because the altar was too small to receive the offerings.

1 Kings 8:65 Solomon did hold the feast with Israel from the entrance of Hamath to the Brook of Egypt before God for an additional 7 days and 7 nights. The feast did last for 14 days in total.

1 Kings 8:66 Solomon did send the people away. The people did bless the king as the people did return to their tents with joyful hearts because of the goodness of God.



1 Kings 9:1 Solomon did finish the "house of the LORD" and the house of the king.

1 Kings 9:2 God did appear to Solomon for a second time.

1 Kings 9:3 God did say "I have heard thy prayer and thy supplication that thou hast made before Me:". God did say "I have hallowed this house which thou hast built to put My name there for ever; and Mine eyes and My heart shall be there perpetually".

1 Kings 9:4 God did say "And as for thee if thou wilt walk before Me as David thy father walked". God did say "in integrity of heart and in uprightness to do according to all that I have commanded thee and wilt keep My statutes and Mine ordinances;".

1 Kings 9:5 God did say "then I will establish the throne of thy kingdom over Israel for ever; according as I promised to David thy father". God did say "saying: There shall not fail thee a man upon the throne of Israel".

1 Kings 9:6 God did say "But if ye shall turn away from following Me ye or your children". God did say "and not keep My commandments and My statutes which I have set before you but shall go and serve other gods and worship them;".

1 Kings 9:7 God did say "then will I cut off Israel out of the land which I have given them;". God did say "and this house which I have hallowed for My name will I cast out of My sight; and Israel shall be a proverb and a by word among all peoples;".

1 Kings 9:8 God did say "and this house which is so high shall become desolate and every one that passeth by it shall be astonished and shall hiss;". God did say "and when they shall say: Why hath the LORD done thus unto this land and to this house?".

1 Kings 9:9 God did say "they shall be answered: Because they forsook the LORD their God who brought forth their fathers out of the land of Egypt". God did say "and laid hold on other gods and worshipped them and served them; therefore hath the LORD brought all this evil upon them.". God did warn Solomon to guide Israel to stay on the path of righteousness.

1 Kings 9:10 Solomon did build the "house of the LORD" and the house of the king in 20 years.

1 Kings 9:11 Hiram was the king of Tyre still. Hiram did furnish Solomon with cedar trees and cypress trees and with gold in the past. Solomon did give 20 cities in the land of Galilee to Hiram after the passage of 20 years.

1 Kings 9:12 Hiram did inspect the cities from Solomon. Hiram was not pleased.

1 Kings 9:13 Hiram did say "What cities are these which thou hast given me my brother?". The cities are in the land of Cabul presently.

1 Kings 9:14 Hiram did send 120 talents of gold to king Solomon.

1 Kings 9:15 Solomon did raise a levy to build the "house of the LORD" and the house of the king and Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer.

1 Kings 9:16 The Pharaoh did conquer and burn Gezer. The Pharaoh did slay the Canaanites that did live in Gezer. The Pharaoh did give Gezer to his daughter as a wedding gift.

1 Kings 9:17 Solomon did rebuild Gezer and Beth-horon in the nether.

1 Kings 9:18 Solomon did build Baalath and Tadmor in the wilderness in the land.

1 Kings 9:19 Solomon did build cities to store chariots and horsemen. Solomon did build cities for his pleasure in Jerusalem and in Lebanon and in all of the land of his dominion.

1 Kings 9:20 Populations did exist still in the lands of the Amorites and the Hittites and the Perizzites and the Hivites and the Jebusites that were not a part of Israel.

1 Kings 9:21 Solomon did a raise a levy of bondservants from the children of the heathen that Israel did not destroy utterly.

1 Kings 9:22 Solomon did not make bondservants of the Israelites. The Israelites did serve as men of war and servants and princes and captains and rulers of his chariots and horsemen.

1 Kings 9:23 Solomon did have 550 chief officers to rule over the people that did the work.

1 Kings 9:24 Solomon did build the Millo after his wife did enter the house that was built for the wife of Solomon.

1 Kings 9:25 Solomon did offer burnt offerings and peace offerings upon the altar 3 times a year. Solomon did burn incense to God also. Solomon did finish the house.

1 Kings 9:26 Solomon did build a navy of ships in Ezion-geber beside Eloth on the shore of the "Red Sea" in the land of Edom.

1 Kings 9:27 Hiram did send his servants to serve in the navy along with the servants of Solomon.

1 Kings 9:28 The navy did sail to Ophir to retrieve 420 talents of gold to bring to king Solomon.



1 Kings 10:1 The "queen of Sheba" was a queen in Sheba. The queen did go to challenge Solomon with hard questions.

1 Kings 10:2 The queen did arrive in Jerusalem with a very great train with camels that did bear spices and gold and precious stones. The queen did approach Solomon to speak her heart.

1 Kings 10:3 Solomon did not find difficulty in answering the questions from the queen.

1 Kings 10:4 The queen did understand the answers from the wisdom of Solomon. The queen did observe the buildings that were created by Solomon.

1 Kings 10:5 The queen did observe the food and the sitting of the servants. The queen did observe the apparel of the ministers in attendance. The queen did observe the cupbearers and the burnt offering in the "house of the LORD". The queen was overwhelmed by the sights.

1 Kings 10:6 The queen did say "It was a true report that I heard in mine own land of thine acts and of thy wisdom".

1 Kings 10:7 The queen did say "Howbeit I believed not the words until I came and mine eyes had seen it;". The queen did say "and behold the half was not told me; thou hast wisdom and prosperity exceeding the fame which I heard".

1 Kings 10:8 The queen did say "Happy are thy men happy are these thy servants that stand continually before thee and that hear thy wisdom".

1 Kings 10:9 The queen did say "Blessed be the LORD thy God who delighted in thee to set thee on the throne of Israel;". The queen did say "because the LORD loved Israel for ever therefore made He thee king to do justice and righteousness".

1 Kings 10:10 The queen did give 120 talents of gold and spices and precious stones to Solomon. Solomon did receive the largest amount of spices from the queen.

1 Kings 10:11 The navy did bring plenty of sandal wood and precious stones to Solomon.

1 Kings 10:12 Solomon did make harps and psaltery instruments from the sandal wood for the "house of the LORD". The instruments were given to the singers. The sandal wood was unique.

1 Kings 10:13 Solomon did give the queen all that the queen did desire. The queen did return to her land with her servants.

1 Kings 10:14 Solomon did receive the weight of 666 talents of gold in a year.

1 Kings 10:15 The gold was not counted from the merchants and traders and of all the kings of the mingled people and of the governors of the country.

1 Kings 10:16 Solomon did make 200 targets of beaten gold. Solomon did put 600 shekels of gold into each target.

1 Kings 10:17 Solomon did make 300 shields of beaten gold. Solomon did put 300 pounds of gold into each shield. Solomon did place the shields in the house of the forest of Lebanon.

1 Kings 10:18 The king did make a great throne of ivory. The throne was overlaid with the finest gold.

1 Kings 10:19 The throne did have 6 steps. The throne did have a round top. The throne did have arms for the seats. The throne did have 2 lions beside the arms.

1 Kings 10:20 The throne did have a pair of unique lions on the edge of each step to the throne.

1 Kings 10:21 Solomon did create all drinking vessels in gold. The "house of the forest of Lebanon" did have gold vessels only.

1 Kings 10:22 Solomon did deploy a navy of Tarshish with the navy of Hiram at sea. The navy would bring gold and silver and ivory and apes and peacocks every 3 years.

1 Kings 10:23 Solomon did exceed all of the kings of the earth in riches and in wisdom.

1 Kings 10:24 Solomon was sought by all of the earth to hear the wisdom that was given by God.

1 Kings 10:25 Solomon was brought presents and vessels of silver and vessels of gold and raiment and armour and spices and horses and mules.

1 Kings 10:26 Solomon did gather the chariots and horsemen. Solomon did station 1400 chariots and 12000 horsemen in the chariot cities and with the king at Jerusalem.

1 Kings 10:27 Silver was as plentiful as stones in Jerusalem. Cedar was as plentiful as sycamore trees in the low land.

1 Kings 10:28 Solomon did have horses that were brought from Egypt and from the men of Keveh at a price.

1 Kings 10:29 A chariot was sold from Egypt for 600 shekels of silver. A horse was sold from Egypt for 150 shekels of silver. Egypt did export the horses and the chariots to the kings of Aram and the kings of the Hittites also.



1 Kings 11:1 Solomon did love many foreign women in addition to the daughter of Pharaoh. Solomon did love the women of the Moabites and Ammonites and Edomites and Zidonians and Hittites.

1 Kings 11:2 Solomon did mingle with women from the heathen nations. God did say "Ye shall not go among them neither shall they come among you; for surely they will turn away your heart after their gods" to the "children of Israel" previously. Solomon did cleave to the heathen women.

1 Kings 11:3 Solomon did have 700 royal wives. Solomon did have 300 concubines. Solomon was turned from the path of God by the wives.

1 Kings 11:4 Solomon did follow other false gods as Solomon did grow old. Solomon did not follow God as David did follow God.

1 Kings 11:5 Solomon did follow Ashtoreth and Milcom. Ashtoreth was the goddess of the Zidonians. Milcom was the detestation of the Ammonites. Ashtoreth was a false god. Milcom was a false god.

1 Kings 11:6 Solomon did commit evil in the sight of God. Solomon did not follow after God as David did follow after God.

1 Kings 11:7 Chemosh was the detestation of Moab. Chemosh was a false god. Molech was the detestation of the children of Ammon. Molech was a false god. Solomon did build a high place for Chemosh and Molech in the mount before Jerusalem.

1 Kings 11:8 Solomon did create buildings for the false gods of all of his wives.

1 Kings 11:9 God was angry with Solomon because Solomon did betray God. God did appear to Solomon twice.

1 Kings 11:10 God did command Solomon to avoid the false gods. Solomon did not obey the commandment from God.

1 Kings 11:11 God did say "Forasmuch as this hath been in thy mind and thou hast not kept My covenant and My statutes which I have commanded thee". God did say "I will surely rend the kingdom from thee and will give it to thy servant".

1 Kings 11:12 God did say "Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son". God would deliver the Israelites into a servant of Solomon as punishment for disobedience. God would wait until the kingdom did pass into the hands of the son of Solomon.

1 Kings 11:13 God did say "Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son; for David My servant's sake and for Jerusalem's sake which I have chosen". God would spare 1 tribe for the sake of David and Jerusalem.

1 Kings 11:14 God did create an adversary for Solomon. Hadad was an Edomite from the family of the king in Edom. Hadad was an adversary for Solomon.

1 Kings 11:15 Joab did smite every male in Edom during the reign of David.

1 Kings 11:16 Israel did tarry in Edom for 6 months until Joab could smite every male in Edom.

1 Kings 11:17 Hadad did flee as a child with other servants of Edom to go into Egypt.

1 Kings 11:18 Hadad did travel with his band from Midian to Paran. Hadad did draw men from Paran to go to Egypt to Pharaoh. The Pharaoh did give Hadad a house with victuals and land.

1 Kings 11:19 Hadad did find great favour in the sight of Pharaoh. Tahpenes was the queen of Egypt. Hadad was given the sister of Tahpenes as a wife.

1 Kings 11:20 Tahpenes did bear a child for Hadad. Genubath was the son of Hadad. Tahpenes did wean Genubath in the house of Pharaoh among the other sons of Pharaoh.

1 Kings 11:21 Hadad did hear of the death of David and Joab. Hadad did say "Let me depart that I may go to mine own country" to the Pharaoh.

1 Kings 11:22 The Pharaoh did say "But what hast thou lacked with me that behold thou seekest to go to thine own country?" to Hadad. Hadad did say "Nothing; howbeit let me depart in any wise" to the Pharaoh.

1 Kings 11:23 God did create another adversary for Solomon. Rezon was the son of Eliada. Hadadezer was the king of Zobah. Rezon did flee from Hadadezer. Rezon was an adversary to Solomon.

1 Kings 11:24 Rezon did gather men to become the captain over a troop at the battle in Zobah. Rezon did lead his troop to reign in Damascus.

1 Kings 11:25 Rezon was an adversary to Israel for all of the days of Solomon in addition to the mischief from Hadad. Rezon did abhor Israel. Rezon did reign over Aram.

1 Kings 11:26 Jeroboam was an Ephraimite of Zeredah. Jeroboam was a servant of Solomon. Zeruah was a widow. Zeruah was the mother of Jeroboam. Jeroboam did become an adversary to Solomon also.

1 Kings 11:27 Solomon did rebuild Millo by repairing the breach of the city by David.

1 Kings 11:28 Jeroboam was a mighty man of valour. Solomon did see that Jeroboam was industrious. Jeroboam was given charge over all of the labour of the house of Joseph.

1 Kings 11:29 Jeroboam did depart Jerusalem. Ahijah did find Jeroboam in the way. Ahijah was in a new garment. Jeroboam was alone with Ahijah in the field.

1 Kings 11:30 Ahijah did rend the garment into 12 pieces.

1 Kings 11:31 Ahijah did say "Take thee ten pieces; for thus saith the LORD the God of Israel: Behold I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee" to Jeroboam.

1 Kings 11:32 Ahijah did say "but he shall have one tribe for My servant David's sake and for Jerusalem's sake the city which I have chosen out of all the tribes of Israel--" to Jeroboam.

1 Kings 11:33 Ahijah did say "because that they have forsaken Me and have worshipped Ashtoreth the goddess of the Zidonians Chemosh the god of Moab and Milcom the god of the children of Ammon;" to Jeroboam. Ahijah did say "and they have not walked in My ways to do that which is right in Mine eyes and to keep My statutes and Mine ordinances as did David his father" to Jeroboam.

1 Kings 11:34 Ahijah did say "Howbeit I will not take the whole kingdom out of his hand;" to Jeroboam. Ahijah did say "but I will make him prince all the days of his life for David My servant's sake whom I chose because he kept My commandments and My statutes;" to Jeroboam.

1 Kings 11:35 Ahijah did say "but I will take the kingdom out of his son's hand and will give it unto thee even ten tribes" to Jeroboam.

1 Kings 11:36 Ahijah did say "And unto his son will I give one tribe that David My servant may have a lamp alway before Me in Jerusalem the city which I have chosen Me to put My name there" to Jeroboam.

1 Kings 11:37 Ahijah did say "And I will take thee and thou shalt reign over all that thy soul desireth and shalt be king over Israel" to Jeroboam.

1 Kings 11:38 Ahijah did say "And it shall be if thou wilt hearken unto all that I command thee and wilt walk in My ways" to Jeroboam. Ahijah did say "and do that which is right in Mine eyes to keep My statutes and My commandments as David My servant did" to Jeroboam. Ahijah did say "that I will be with thee and will build thee a sure house as I built for David and will give Israel unto thee" to Jeroboam.

1 Kings 11:39 Ahijah did say "And I will for this afflict the seed of David but not for ever" to Jeroboam. Ahijah did tell Jeroboam that Jeroboam would reign over 10 tribes of Israel.

1 Kings 11:40 Solomon did seek to kill Jeroboam. Jeroboam did flee into Egypt to Shishak to live until the death of Solomon. Shishak was the king of Egypt.

1 Kings 11:41 The "acts of Solomon" was a book of the deeds and wisdom of Solomon in life.

1 Kings 11:42 Solomon did reign in Jerusalem over all of Israel for 40 years.

1 Kings 11:43 Solomon was buried at death in the city of David. Rehoboam did become the king of Israel. Rehoboam was the son of Solomon.



1 Kings 12:1 Rehoboam did go to Shechem for the coronation of Rehoboam as king of Israel.

1 Kings 12:2 Jeroboam did reside in Egypt. Jeroboam did hear of the impending coronation.

1 Kings 12:3 The congregation did call for the presence of Jeroboam. The congregation did go to speak with Rehoboam.

1 Kings 12:4 Jeroboam did say "Thy father made our yoke grievous;" to Rehoboam. Jeroboam did say "now therefore make thou the grievous service of thy father and his heavy yoke which he put upon us lighter and we will serve thee" to Rehoboam. The congregation did want a lighter burden from Rehoboam.

1 Kings 12:5 Rehoboam did say "Depart yet for three days then come again to me" to the congregation. The congregation did depart for 3 days.

1 Kings 12:6 Rehoboam did solicit counsel from the old men that did serve under Solomon. Rehoboam did say "What counsel give ye me to return answer to this people?" to the old men.

1 Kings 12:7 The old men did say "If thou wilt be a servant unto this people this day and wilt serve them and answer them and speak good words to them then they will be thy servants for ever" to Rehoboam. Rehoboam was told to serve the people to be served by the people.

1 Kings 12:8 Rehoboam did ignore the counsel of the old men. Rehoboam did seek counsel from the young men.

1 Kings 12:9 Rehoboam did say "What counsel give ye that we may return answer to this people who have spoken to me saying: Make the yoke that thy father did put upon us lighter?" to the young men.

1 Kings 12:10 The men did say "Thus shalt thou say unto this people that spoke unto thee" to Rehoboam. The men did say "saying: Thy father made our yoke heavy but make thou it lighter unto us;" to Rehoboam. The men did say "thus shalt thou speak unto them: My little finger is thicker than my father's loin" to Rehoboam.

1 Kings 12:11 The men did say "And now whereas my father did burden you with a heavy yoke I will add to your yoke;" to Rehoboam. The men did say "my father chastised you with whips but I will chastise you with scorpions" to Rehoboam. Rehoboam was told to increase the burden on the people by the young men.

1 Kings 12:12 Jeroboam did return with the people to speak to Rehoboam on the third day.

1 Kings 12:13 The king did answer the people roughly by ignoring the counsel of the old men.

1 Kings 12:14 Rehoboam did say "My father made your yoke heavy but I will add to your yoke; my father chastised you with whips but I will chastise you with scorpions" to the people.

1 Kings 12:15 Rehoboam did not listen to the people so that the word of God could become fulfilled.

1 Kings 12:16 Israel did see that the king did not hearken to the words of the people. The people did say "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents O Israel; now see to thine own house David" to the king. The people would not work for the king. The people did return home.

1 Kings 12:17 Rehoboam did reign over the people in the cities of Judah.

1 Kings 12:18 Rehoboam did send Adoram to collect a levy. Israel did stone Adoram to death. Rehoboam did flee by chariot to Jerusalem.

1 Kings 12:19 Israel did rebel against the house of David.

1 Kings 12:20 Israel did hear that Jeroboam did return. Jeroboam was called by the congregation to be made the king over all of Israel. The "tribe of Judah" did follow the "house of David" alone.

1 Kings 12:21 Rehoboam did return to Jerusalem. Rehoboam did assemble all of the house of Judah and the tribe of Benjamin and a 180000 warriors to fight against the house of Israel. Rehoboam did want to reassert control over the kingdom.

1 Kings 12:22 Shemaiah did come upon the word of God.

1 Kings 12:23 God did say "Speak unto Rehoboam the son of Solomon king of Judah and unto all the house of Judah and Benjamin and to the rest of the people saying:" to Shemaiah.

1 Kings 12:24 God did say "Thus saith the LORD: Ye shall not go up nor fight against your brethren the children of Israel;" to Shemaiah. God did say "return every man to his house; for this thing is of Me" to Shemaiah. God did tell Shemaiah that Rehoboam should not fight Israel. Rehoboam did obey the commandment from God. The warriors did return home.

1 Kings 12:25 Jeroboam did build Shechem in the hilly country of Ephraim to reside. Jeroboam did build Penuel.

1 Kings 12:26 Jeroboam did say "Now will the kingdom return to the house of David" in his heart.

1 Kings 12:27 Jeroboam did say "If this people go up to offer sacrifices in the house of the LORD at Jerusalem" in his heart. Jeroboam did say "then will the heart of this people turn back unto their lord even unto Rehoboam king of Judah;" in his heart. Jeroboam did say "and they will

kill me and return to Rehoboam king of Judah" in his heart. Jeroboam was afraid that the people would return to the service of God.

1 Kings 12:28 Jeroboam did solicit counsel to make 2 calves of gold. Jeroboam did say "Ye have gone up long enough to Jerusalem; behold thy gods O Israel which brought thee up out of the land of Egypt" to Israel.

1 Kings 12:29 Jeroboam did set one calf in Beth-el. Jeroboam did set one calf in Dan.

1 Kings 12:30 The people did commit the sin of worshiping the idols. The people did travel the distance to Dan to worship the idol.

1 Kings 12:31 Jeroboam did make houses of high places. Jeroboam did make priests from among all the people. Jeroboam did not use the priests from the sons of Levi.

1 Kings 12:32 Jeroboam did ordain a feast in the eighth month on the fifteenth day of the month that was similar to the feast in Judah. Jeroboam did sacrifice to the calves in Beth-el. Jeroboam did place the priests of the high places in Beth-el.

1 Kings 12:33 Jeroboam did go the altar in Beth-el on the fifteenth day in the eighth month by his design. Jeroboam did he ordain a feast for the children of Israel. Jeroboam did offer on the altar of the idol.



1 Kings 13:1 A man did emerge from Judah by the word of God to Beth-el. The man was a man of God. Jeroboam was standing by the altar to offer.

1 Kings 13:2 The man did cry against the altar by the command of God. The man did say "O altar altar thus saith the LORD: Behold a son shall be born unto the house of David Josiah by name;". The man did say "and upon thee shall he sacrifice the priests of the high places that offer upon thee and men's bones shall they burn upon thee". The man did prophesy that Josiah would be born to the house of David. Josiah would sacrifice the sinful priests that did offer on the altar to false gods.

1 Kings 13:3 The man did show a sign on the same day. The man did say "This is the sign which the LORD hath spoken: Behold the altar shall be rent and the ashes that are upon it shall be poured out". The altar would be broken as a sign by God.

1 Kings 13:4 Jeroboam did hear the saying of the man of God against the altar in Beth-el. Jeroboam did remove the hands of Jeroboam from the altar. Jeroboam did say "Lay hold on him". Jeroboam did reach a hand toward the man. The hand did dry up to so that Jeroboam could not retract his hand.

1 Kings 13:5 The altar was broken to spill the ashes from the altar in accordance with the sign from the man of God.

1 Kings 13:6 Jeroboam did say "Entreat now the favour of the LORD thy God and pray for me that my hand may be restored me" to the man. Jeroboam did want the man to pray to get the hand of Jeroboam to return to normal. The man did pray to God for Jeroboam. The hand was restored.

1 Kings 13:7 The king did say "Come home with me and refresh thyself and I will give thee a reward" to the man. Jeroboam did want to reward the man.

1 Kings 13:8 The man did say "If thou wilt give me half thy house I will not go in with thee neither will I eat bread nor drink water in this place" to the king. The man did not want a reward from the king.

1 Kings 13:9 The man did say "For it so was charged me by the word of the LORD saying: Thou shalt eat no bread nor drink water neither return by the way that thou camest" to the king. God did give specific commands to the man previously.

1 Kings 13:10 The man did depart in a different direction from his approach to Beth-el.

1 Kings 13:11 A prophet did dwell in old age in Beth-el. The prophet did have sons. The prophet was told by a son of the works that a man of God did perform works in Beth-el. The prophet was told of the words that were spoken to the king.

1 Kings 13:12 The prophet did say "What way went he?" to his sons. The sons did see the direction of the departure of the man of God.

1 Kings 13:13 The prophet did say "Saddle me the ass" to his sons. The sons did prepare an ass for travel.

1 Kings 13:14 The prophet did mount the ass to pursue the man of God. The prophet did find the man sitting under a terebinth. The prophet did say "Art thou the man of God that camest from Judah?" to the man of God. The man did say "I am".

1 Kings 13:15 The prophet did say "Come home with me and eat bread" to the man of God. The prophet did offer a meal to the man.

1 Kings 13:16 The man did say "I may not return with thee nor go in with thee; neither will I eat bread nor drink water with thee in this place" to the prophet.

1 Kings 13:17 The man did say "For it was said to me by the word of the LORD: Thou shalt eat no bread nor drink water there nor turn back to go by the way that thou camest" to the prophet. The man was bound to resist the offer on orders from God.

1 Kings 13:18 The prophet did say "I also am a prophet as thou art; and an angel spoke unto me by the word of the LORD" to the man of God. The prophet did say "saying: Bring him back with

thee into thy house that he may eat bread and drink water" to the man of God. The prophet did lie in an attempt to get the man to dine with the prophet.

1 Kings 13:19 The man did go with the prophet to eat bread and to drink water in the house of the prophet.

1 Kings 13:20 The prophet was filled with the word of God as the men did sit at the table.

1 Kings 13:21 The prophet did say "Thus saith the LORD: Forasmuch as thou hast rebelled against the word of the LORD" to the man of God. The prophet did say "and hast not kept the commandment which the LORD thy God commanded thee" to the man of God.

1 Kings 13:22 The prophet did say "but camest back and hast eaten bread and drunk water in the place of which He said to thee:" to the man of God. The prophet did say "Eat no bread and drink no water; thy carcass shall not come unto the sepulchre of thy fathers" to the man of God. The man was punished by God for disobedience. The man would die with his carcass far away from the resting place of the kin of the man.

1 Kings 13:23 The prophet did prepare the ass for the man to travel after the meal.

1 Kings 13:24 A lion did slay the man after the man did depart the house of the prophet. The carcass was cast aside. The ass did stand beside the carcass. The lion did stand beside the carcass also.

1 Kings 13:25 Men did pass beside the carcass. The men did see the lion and the carcass. The men did inform the old prophet in the city.

1 Kings 13:26 The prophet was told of the fate of the man. The prophet did say "It is the man of God who rebelled against the word of the LORD;". The prophet did say "therefore the LORD hath delivered him unto the lion which hath torn him and slain him according to the word of the LORD which He spoke unto him".

1 Kings 13:27 The prophet did say "Saddle me the ass" to his sons. The sons did prepare the ass for their father.

1 Kings 13:28 The prophet did travel to the carcass. The lion did not eat the carcass. The lion did not attack the ass either.

1 Kings 13:29 The prophet did gather the carcass of the man of God to return to the city for burial. The prophet did lament the death.

1 Kings 13:30 The prophet did lay the carcass in in the tomb of the prophet. The prophet did say "Alas my brother!" in mourning.

1 Kings 13:31 The prophet did speak to his sons after the burial. The prophet did say "When I am dead then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones" to his sons. The prophet did desire to be buried beside the bones of the man of God.

1 Kings 13:32 The prophet did say "For the saying which he cried by the word of the LORD against the altar in Beth-el" to his sons. The prophet did say "and against all the houses of the high places which are in the cities of Samaria shall surely come to pass" to his sons.

1 Kings 13:33 Jeroboam did not return from the ways of evil. Jeroboam did create new priests of the high places from among all of the people. Jeroboam did consecrate anyone that might be one of the priests of the high places.

1 Kings 13:34 Jeroboam did curse the house of Jeroboam to destruction and removal from the face of the earth because of the sins of Jeroboam.



1 Kings 14:1 Abijah did become sick.

1 Kings 14:2 Jeroboam did say "Arise I pray thee and disguise thyself that thou be not known to be the wife of Jeroboam; and get thee to Shiloh;" to the wife of Jeroboam. Jeroboam did say "behold there is Ahijah the prophet who spoke concerning me that I should be king over this people" to the wife of Jeroboam. The wife should travel in a disguise to Ahijah.

1 Kings 14:3 Jeroboam did say "And take with thee ten loaves and biscuits and a cruse of honey and go to him; he will tell thee what shall become of the child" to the wife of Jeroboam. The wife should learn the fate of Abijah from the prophet.

1 Kings 14:4 The wife did depart for the house of Ahijah in Shiloh. Ahijah was blind with old age.

1 Kings 14:5 God did say "Behold the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick; thus and thus shalt thou say unto her;" to Ahijah. God did say "for it will be when she cometh in that she will feign herself to be another woman" to Ahijah. God did tell Ahijah about the imminent arrival of the wife of Jeroboam in disguise.

1 Kings 14:6 Ahijah did hear the footsteps of the wife of Jeroboam at the door. Ahijah did say "Come in thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings" to the wife of Jeroboam.

1 Kings 14:7 Ahijah did say "Go tell Jeroboam: Thus saith the LORD the God of Israel: Forasmuch as I exalted thee from among the people and made thee prince over My people Israel" to the wife of Jeroboam.

1 Kings 14:8 Ahijah did say "and rent the kingdom away from the house of David and gave it thee;" to the wife of Jeroboam. Ahijah did say "and yet thou hast not been as My servant David who kept My commandments and who followed Me with all his heart to do that only which was right in Mine eyes;" to the wife of Jeroboam.

1 Kings 14:9 Ahijah did say "but hast done evil above all that were before thee and hast gone and made thee other gods and molten images to provoke Me and hast cast Me behind thy back;" to the wife of Jeroboam.

1 Kings 14:10 Ahijah did say "therefore behold I will bring evil upon the house of Jeroboam and will cut off from Jeroboam every man-child" to the wife of Jeroboam. Ahijah did say "and him that is shut up and him that is left at large in Israel and will utterly sweep away the house of Jeroboam" to the wife of Jeroboam. Ahijah did say "as a man sweepeth away dung till it be all gone" to the wife of Jeroboam. God would allow the house of Jeroboam to be swept away.

1 Kings 14:11 Ahijah did say "Him that dieth of Jeroboam in the city shall the dogs eat;" to the wife of Jeroboam. Ahijah did say "and him that dieth in the field shall the fowls of the air eat; for the LORD hath spoken it" to the wife of Jeroboam. God would allow all of the house of Jeroboam to perish in dishonorable deaths.

1 Kings 14:12 Ahijah did say "Arise thou therefore get thee to thy house; and when thy feet enter into the city the child shall die" to the wife of Jeroboam. God would take the life of Abijah.

1 Kings 14:13 Ahijah did say "And all Israel shall make lamentation for him and bury him; for he only of Jeroboam shall come to the grave;" to the wife of Jeroboam. Ahijah did say "because in him there is found some good thing toward the LORD the God of Israel in the house of Jeroboam" to the wife of Jeroboam. God would allow Abijah to have a burial because Abijah was good towards God.

1 Kings 14:14 Ahijah did say "Moreover the LORD will raise Him up a king over Israel who shall cut off the house of Jeroboam that day. But what is it even then?" to the wife of Jeroboam. God would raise a new king over Israel.

1 Kings 14:15 Ahijah did say "for the LORD will smite Israel as a reed is shaken in the water;" to the wife of Jeroboam. Ahijah did say "and He will root up Israel out of this good land which He gave to their fathers and will scatter them beyond the River;" to the wife of Jeroboam. Ahijah did say "because they have made their Asherim provoking the LORD" to the wife of Jeroboam. God would uproot Israel to scatter beyond the river because of the sins of the people under the guidance of Jeroboam.

1 Kings 14:16 Ahijah did say "And He will give Israel up because of the sins of Jeroboam which he hath sinned and wherewith he hath made Israel to sin" to the wife of Jeroboam.

1 Kings 14:17 The wife did depart for Tirzah. Abijah did die as the wife did enter the threshold of the house.

1 Kings 14:18 Abijah was buried by all of Israel during a period of lamentation according to the word of God.

1 Kings 14:19 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and wars of Jeroboam.

1 Kings 14:20 Jeroboam did reign over Israel for 22 years. Jeroboam did die. Nadab was the son of Jeroboam. Nadab did reign over Israel after the death of Jeroboam.

1 Kings 14:21 Rehoboam did begin to reign in Judah at 41 years of age. Rehoboam was the son of Solomon. Rehoboam did reign for 17 years in Jerusalem. God did choose to place the name of God in Jerusalem. Naamah was an Ammonite. Naamah was the mother of Rehoboam.

1 Kings 14:22 Judah did commit evil in the sight of God. God was moved to jealousy with the sins of Judah.

1 Kings 14:23 Judah did build high places and pillars and Asherim on every high hill and under every leafy tree.

1 Kings 14:24 Judah did practice the sodomy that the vanquished heathen nations did perform before punishment from God.

1 Kings 14:25 Shishak did lead Egypt to attack Jerusalem in the fifth year of the reign of Rehoboam.

1 Kings 14:26 Shishak did take the treasures of the "house of the LORD" and the treasures of the king's house. Shishak did take all of the shields of gold that were made by Solomon.

1 Kings 14:27 Rehoboam did order the construction of shields of brass to replace the golden shields. Rehoboam did commit the shields to the hands of the captains of the guard to secure the door of the king's house.

1 Kings 14:28 Rehoboam was escorted by the guard from the guard chamber to the "house of the LORD" and back.

1 Kings 14:29 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the reign and events of Rehoboam.

1 Kings 14:30 Rehoboam did make war with Jeroboam continually.

1 Kings 14:31 Rehoboam was buried at death in the city of David. Naamah was the Ammonite mother of Rehoboam. Abijam was the son of Rehoboam. Abijam did reign in Judah after the death of Rehoboam.



1 Kings 15:1 Abijam did begin to reign over Judah after 18 years of rule by Jeroboam over Israel. Jeroboam was the son of Nebat.

1 Kings 15:2 Maacah was the daughter of Abishalom. Maacah was the mother of Abijam. Abijam did reign in Jerusalem for 3 years.

1 Kings 15:3 Abijam did continue to commit the sins of his father. Abijam did not have a heart with God as David did have.

1 Kings 15:4 God did give Abijam a lamp in Jerusalem for the sake of David to establish a legacy and to establish Jerusalem.

1 Kings 15:5 David did strive to follow the path to God through life. Uriah was the one mistake that David did make.

1 Kings 15:6 Rehoboam did make war with Jeroboam for all of the days of the life of Rehoboam.

1 Kings 15:7 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the reign and events of Abijam. Abijam did make war with Jeroboam.

1 Kings 15:8 Abijam was buried after death in the city of David. Asa was the son of Abijam. Asa did reign in Judah after the death of Abijam.

1 Kings 15:9 Asa did begin to reign over Judah after 20 years of reign of Jeroboam over Israel.

1 Kings 15:10 Asa did reign in Jerusalem for 41 years. Maacah was the daughter of Abishalom. Maacah was the mother of Asa.

1 Kings 15:11 Asa did follow the path of righteousness in the eyes of God.

1 Kings 15:12 Asa did remove the sodomites from the land. Asa did remove all of the idols that his fathers had made.

1 Kings 15:13 Maacah was removed as queen because Maacah did construct an abominable image for an Asherah. Asa did cut down the image to burn at the brook Kidron.

1 Kings 15:14 Asa did not remove the high places. Asa did have a whole heart with God for all of the days of the life of Asa.

1 Kings 15:15 Asa did bring the hallowed things of Abijam into the "house of the LORD". Asa did hallow silver and gold and vessels for placement within the "house of the LORD".

1 Kings 15:16 Asa did make war with Baasa continually.

1 Kings 15:17 Baasa did fortify Ramah against Judah to prevent arrivals and departures of anyone from the land of Judah.

1 Kings 15:18 Asa did take the silver and gold treasures from the "house of the LORD" and the king's house to deliver into the hands of the servants of Asa. The servants did take the treasures to Ben-hadad. Ben-hadad was the king of Amram. Ben-hadad was the son of Tabrimmon. Tabrimmon was the son of Hezion. Ben-hadad did live in Damascus. The servants did deliver a message to Ben-hadad.

1 Kings 15:19 The servants did say "There is a league between me and thee between my father and thy father; behold I have sent unto thee a present of silver and gold;" to Ben-hadad. The servants did say "go break thy league with Baasa king of Israel that he may depart from me" to Ben-hadad. Asa did endeavor to build an alliance with Ben-hadad.

1 Kings 15:20 Ben-hadad did agree with king Asa. Ben-hadad did send the captains of the armies of Amram against the cities of Israel. Ben-hadad did smite Ijon and Dan and Abel-beth-maacah and all of Chinneroth with all of the land of Naphtali.

1 Kings 15:21 Baasa did hear of the defeats. Baasa did stop from building Ramas to go to dwell in Tirzah.

1 Kings 15:22 Asa did make a proclamation to all of Judah without exemptions. Judah did take the stones and timber of Ramah to build Geba of Benjamin and Mizpah.

1 Kings 15:23 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the reign and events of Asa. Asa did have a disease of the feet in old age.

1 Kings 15:24 Asa was buried after death in the city of David. Jehoshaphat was the son of Asa. Jehoshaphat did reign in Judah after the death of Asa.

1 Kings 15:25 Nadab was the son of Jeroboam. Nadab did begin to reign over Israel after 2 years of reign of Asa over Judah. Nadab did reign over Israel for 2 years.

1 Kings 15:26 Nadab did commit evil in the sight of God. Nadab did continue to walk in the way of Jeroboam. Israel did commit sin under the guidance of Nadab.

1 Kings 15:27 Baasa was the son of Ahijah. Baasa was from the house of Issachar. Baasa did conspire against Nadab. Baasa did smite Nadab at Gibbethon. Gibbethon was in the hands of the Philistines. Nadab did lead Israel to lay siege to Gibbethon.

1 Kings 15:28 Baasa did slay Nadab in the third year of Asa as king of Judah. Baasa did become the king of Israel.

1 Kings 15:29 Baasa did smite all of the house of Jeroboam entirely as the first act as king. Baasa did smite the house of Jeroboam according to the word of God.

1 Kings 15:30 Baasa did smite the house of Jeroboam because of the sins of Jeroboam and of Israel. Baasa did smite the house of Jeroboam because Jeroboam did provoke God.

1 Kings 15:31 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and events of Nadab.

1 Kings 15:32 Asa did make war with Baasa continually.

1 Kings 15:33 Baasa did begin to reign over all of Israel in Tirzah after 3 years of reign of Asa over Judah. Baasa did reign over Israel for 24 years.

1 Kings 15:34 Baasa did commit evil in the sight of God. Baasa did walk in the way of Jeroboam to cause Israel to sin.



1 Kings 16:1 Jehu was bestowed with the word of God. Jehu was the son of Hanani. The Word was against Baasa.

1 Kings 16:2 God did say "Forasmuch as I exalted thee out of the dust and made thee prince over My people Israel;" to Jehu. God did say "and thou hast walked in the way of Jeroboam and hast made My people Israel to sin to provoke Me with their sins;" to Jehu.

1 Kings 16:3 God did say "behold I will utterly sweep away Baasa and his house; and I will make thy house like the house of Jeroboam the son of Nebat" to Jehu.

1 Kings 16:4 God did say "Him that dieth of Baasa in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat" to Jehu. God would destroy the house of Baasa.

1 Kings 16:5 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and events of Baasa.

1 Kings 16:6 Baasa buried after death in Tirzah. Elah was the son of Baasa. Elah did become the king of Israel.

1 Kings 16:7 Jehu was a prophet. Jehu did receive the word of God against Baasa because of the evil actions of Baasa in the sight God. Baasa did provoke God because of the actions of the hands of Baasa. God did smite Jeroboam.

1 Kings 16:8 Elah did begin to reign over Israel in Tirzah after 26 years of rule of Asa in Judah. Elah did reign for 2 years.

1 Kings 16:9 Zimri was captain of half of the chariots of Elah. Zimri did conspire against Elah. Elah was drunk in the house of Arza. Arza was over the household in Tirzah.

1 Kings 16:10 Zimri did smite Elah after 27 years of rule of Asa in Judah. Zimri did become the king of Israel.

1 Kings 16:11 Zimri did smite all of the house of Baasa entirely as the first act as king.

1 Kings 16:12 Zimri did destroy all of the house of Baasa according to the word of God as spoken to Jehu.

1 Kings 16:13 Baasa did commit sins that did lead to the sins of Israel. Elah did commit sins that did lead to the sins of Israel. God was provoked by the vanity of the kings.

1 Kings 16:14 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and events of Elah.

1 Kings 16:15 Zimri did begin to reign over Israel in Tirzah after 27 years of rule by Asa over Judah. The Israelites were encamped against Gibbethon. Gibbethon did belong to the Philistines.

1 Kings 16:16 The Israelites did learn of the assassination of king Elah. Someone did say "Zimri hath conspired and hath also smitten the king". Omri was made the captain of the host by the Israelites. Omri was made the king over Israel by the Israelites in the camp at Gibbethon.

1 Kings 16:17 Omri did lead the Israelites from Gibbethon to besiege Tirzah.

1 Kings 16:18 Zimri did realize that Tirzah was taken by Omri. Zimri did flee into the castle of the house of the king. Zimri did commit suicide by burning the house of the king within the castle. Zimri did die in the fire.

1 Kings 16:19 Zimri did die because of the evil acts of Zimri in the sight of God. Zimri did cause Israel to sin as Jeroboam did cause Israel to sin.

1 Kings 16:20 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and events of Zimri.

1 Kings 16:21 Israel was divided into 2 camps of followers. A conflict did ensue. Tibni was sought to reign over Israel by camp. Tibni was the son of Ginath. Tibni was sought to reign over Israel by another camp.

1 Kings 16:22 Omri did become the king of Israel as the followers of Omri did defeat the followers of Tibni. Tibni did die in the conflict.

1 Kings 16:23 Omri did begin to reign over Israel after 31 years of rule of Asa in Judah. Omri did reign over Israel for 12 years. Omri did reign in Tirzah for 6 years.

1 Kings 16:24 Omri did purchase the hill of Samaria of Shemer for 2 talents of silver. Omri did build Shemer on the hill. Shemer was a city. Samaris was the owner of the hill.

1 Kings 16:25 Omri did perform evil in the sight of God. Omri was more wicked than his predecessors.

1 Kings 16:26 Omri did walk in all of the ways of Jeroboam. Omri did cause Israel to sin. Israel did provoke God with their vanities.

1 Kings 16:27 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the reign and events of Omri.

1 Kings 16:28 Omri was buried at death in Samaria. Ahab was the son of Omri. Ahab did reign as king.

1 Kings 16:29 Ahab did begin to reign over Israel after 38 years of rule of Asa in Judah. Ahab did reign over Israel in Samaria for 22 years.

1 Kings 16:30 Ahab did perform evil in the sight of God. Ahab was more evil than his predecessors.

1 Kings 16:31 Jezebel was the daughter of Ethbaal of the Zidonians. Jezebel was the wife of Ahab. Ahab did serve and worship served Baal.

1 Kings 16:32 Ahab did raise an altar for Baal in the house of Baal that Ahab did build in Samaria.

1 Kings 16:33 Ahab did make the Asherah. Ahab did provoke God more than all of the kings of Israel that were before Ahab.

1 Kings 16:34 Hiel was a Bethelite. Hiel did rebuild Jericho during the days of the reign of Ahab. Abiram was the firstborn son of Hiel. Hiel did lay the foundation to Jericho at the cost of the life of Abiram. Segub was the youngest son of Hiel. Hiel did install the gates to Jericho at the cost of the life of Segub. The sons did die according to the word of God as conveyed by Joshua.



1 Kings 17:1 Elijah was a Tishbite from the settlers of Gilead. Elijah did say "As the LORD the God of Israel liveth before whom I stand there shall not be dew nor rain these years but according to my word" to Ahab.

1 Kings 17:2 God did speak with Elijah.

1 Kings 17:3 God did say "Get thee hence and turn thee eastward and hide thyself by the brook Cherith that is before the Jordan" to Elijah.

1 Kings 17:4 God did say "And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" to Elijah.

1 Kings 17:5 Elijah did proceed to act according unto the word of God. Elijah did travel to dwell by the brook of Cherith before the river of Jordan.

1 Kings 17:6 The ravens did bring bread and meat to Elijah in the morning. The ravens did bring bread and meat to Elijah in the evening. Elijah did drink from the brook.

1 Kings 17:7 The brook did dry because of a drought.

1 Kings 17:8 Elijah did hear the word of God.

1 Kings 17:9 God did say "Arise get thee to Zarephath which belongeth to Zidon and dwell there; behold I have commanded a widow there to sustain thee" to Elijah.

1 Kings 17:10 Elijah did go to Zarephath to meet a widow at the gate of the city. The widow was gathering sticks. Elijah did say "Fetch me I pray thee a little water in a vessel that I may drink" to the widow.

1 Kings 17:11 The widow did go to get water for Elijah. Elijah did say "Bring me I pray thee a morsel of bread in thy hand" as the widow did move to get the water.

1 Kings 17:12 The widow did say "As the LORD thy God liveth I have not a cake only a handful of meal in the jar and a little oil in the cruse;" to Elijah. The widow did say "and behold I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die" to Elijah. The widow was in poverty because of the drought. The widow did intend to commit suicide with her son.

1 Kings 17:13 Elijah did say "Fear not; go and do as thou hast said; but make me thereof a little cake first and bring it forth unto me and afterward make for thee and for thy son" to the widow.

1 Kings 17:14 Elijah did say "For thus saith the LORD the God of Israel:" to the widow. Elijah did say "The jar of meal shall not be spent neither shall the cruse of oil fail until the day that the LORD sendeth rain upon the land" to the widow. Elijah did tell the widow that God would sustain them with sustenance until the rain did begin again.

1 Kings 17:15 The widow did perform as suggested by Elijah. The food did sustain the house of the widow for many days.

1 Kings 17:16 The meal was not consumed entirely. The cruse was not emptied of oil according to the word of God as spoken to Elijah.

1 Kings 17:17 The son did fall sick. The son did stop breathing because of the sickness.

1 Kings 17:18 The widow did say "What have I to do with thee O thou man of God? art thou come unto me to bring my sin to remembrance and to slay my son?" to Elijah. The widow was distraught over the sickness in her son.

1 Kings 17:19 Elijah did say "Give me thy son" to the widow. The woman did carry her son into the upper chamber in the abode of the son. The woman did lay the son on the bed.

1 Kings 17:20 Elijah did say "O LORD my God hast Thou also brought evil upon the widow with whom I sojourn by slaying her son?" to God.

1 Kings 17:21 Elijah did stretch over the child 3 times. Elijah did say "O LORD my God I pray thee let this child's soul come back into him" to God.

1 Kings 17:22 God did hearken to the voice of Elijah. The soul did return to revive the child.

1 Kings 17:23 Elijah took the child to descend from the upper chamber into the house. The child was delivered to his mother. Elijah did say "See thy son liveth" to the widow.

1 Kings 17:24 The widow did say "Now I know that thou art a man of God and that the word of the LORD in thy mouth is truth" to Elijah.



1 Kings 18:1 God did speak to Elijah again after 3 years. God did say "Go show thyself unto Ahab and I will send rain upon the land" to Elijah. God did send Elijah to Ahab.

1 Kings 18:2 Elijah did go to appear before Ahab. The famine was severe in Samaria.

1 Kings 18:3 Ahab did call for Obadiah. Obadiah did fear God greatly.

1 Kings 18:4 Jezebel did kill prophets in the past. Obadiah did hide 100 prophets in 2 caves evenly during the killings. Obadiah did sustain the prophets with bread and water.

1 Kings 18:5 Ahab did say "Go through the land unto all the springs of water and unto all the brooks;" to Obadiah. Ahab did say "peradventure we may find grass and save the horses and mules alive that we lose not all the beasts" to Obadiah. Ahab did need to find grass to postpone the deaths of the horses and mules.

1 Kings 18:6 Ahab did divide the land to search with Obadiah. Ahab did take one direction to search alone. Obadiah did take another direction to search alone.

1 Kings 18:7 Obadiah was met by Elijah. Obadiah did recognize the face of Elijah. Obadiah did say "Is it thou my lord Elijah?" to Elijah.

1 Kings 18:8 Elijah did say "It is I; go tell thy lord: Behold Elijah is here" to Obadiah.

1 Kings 18:9 Obadiah did say "Wherein have I sinned that thou wouldest deliver thy servant into the hand of Ahab to slay me?" to Elijah.

1 Kings 18:10 Obadiah did say "As the LORD thy God liveth there is no nation or kingdom whither my lord hath not sent to seek thee;" to Elijah. Obadiah did say "and when they said: He is not here he took an oath of the kingdom and nation that they found thee not." to Elijah.

1 Kings 18:11 Obadiah did say "And now thou sayest: Go tell thy lord: Behold Elijah is here" to Elijah.

1 Kings 18:12 Obadiah did say "And it will come to pass as soon as I am gone from thee that the spirit of the LORD will carry thee whither I know not;" to Elijah. Obadiah did say "and so when I come and tell Ahab and he cannot find thee he will slay me; but I thy servant fear the LORD from my youth" to Elijah.

1 Kings 18:13 Obadiah did say "Was it not told my lord what I did when Jezebel slew the prophets of the LORD" to Elijah. Obadiah did say "how I hid a hundred men of the LORD'S prophets by fifty in a cave and fed them with bread and water?" to Elijah.

1 Kings 18:14 Obadiah did say "And now thou sayest: Go tell thy lord: Behold Elijah is here; and he will slay me" to Elijah. Obadiah did fear that Ahab would slay Obadiah.

1 Kings 18:15 Elijah did say "As the LORD of hosts liveth before whom I stand I will surely show myself unto him to-day" to Obadiah.

1 Kings 18:16 Obadiah did go to tell Ahab of the arrival of Elijah. Ahab did go to meet Elijah.

1 Kings 18:17 Ahab did see Elijah. Ahab did say "Is it thou thou troubler of Israel?" to Elijah.

1 Kings 18:18 Elijah did say "I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the LORD and thou hast followed the Baalim" to Ahab. Elijah did tell Ahab that Ahab did forsake the commandments of God.

1 Kings 18:19 Elijah did say "Now therefore send and gather to me all Israel unto mount Carmel and the prophets of Baal four hundred and fifty". Elijah did say "and the prophets of the Asherah four hundred that eat at Jezebel's table". Elijah did tell Ahab to gather Israel and the 450 "prophets of Baal" and the 400 "prophets of the Asherah" at mount Carmel. Jezebel did support the "prophets of Baal" and the "prophets of the Asherah".

1 Kings 18:20 Ahab did gather all of the children of Israel and the prophets at mount Carmel.

1 Kings 18:21 Elijah did approach the people. Elijah did say "How long halt ye between two opinions? if the LORD be God follow Him; but if Baal follow him" to the people. The people did seem to have opinions to follow God and Baal. The people did not answer.

1 Kings 18:22 Elijah did say "I even I only am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men" to the people.

1 Kings 18:23 Elijah did say "Let them therefore give us two bullocks; and let them choose one bullock for themselves and cut it in pieces and lay it on the wood and put no fire under;" to the people. Elijah did say "and I will dress the other bullock and lay it on the wood and put no fire under" to the people.

1 Kings 18:24 Elijah did say "And call ye on the name of your god and I will call on the name of the LORD; and the God that answereth by fire let him be God" to the people. Elijah did challenge the people to judge between the followers of Baal and the followers of God with a test. The people did agree. The people did say "It is well spoken".

1 Kings 18:25 Elijah did say "Choose you one bullock for yourselves and dress it first; for ye are many; and call on the name of your god but put no fire under" to the "prophets of Baal". Elijah did tell the "prophets of Baal" to dress a bullock of their choosing without fire underneath.

1 Kings 18:26 The "prophets of Baal" did say "O Baal answer us". The "prophets of Baal" did call on Baal to cast a fire under their bullock from morning until noon. The "prophets of Baal" were not answered. The "prophets of Baal" did dance around their altar.

1 Kings 18:27 Elijah did choose to mock the "prophets of Baal" at noon. Elijah did say "Cry aloud; for he is a god; either he is musing or he is gone aside or he is in a journey or peradventure he sleepeth and must be awaked" to the "prophets of Baal".

1 Kings 18:28 The "prophets of Baal" did cry aloud. The "prophets of Baal" did cut themselves with swords and lances until their blood did gush.

1 Kings 18:29 The "prophets of Baal" did continue to prophesy past midday until the time of the offering of the evening offering. The "prophets of Baal" were not answered.

1 Kings 18:30 Elijah did speak to all of the people. Elijah did say "Come near unto me" to the people. The people did approach Elijah. Elijah did repair the broken altar of God.

1 Kings 18:31 Elijah did take 12 stones with a stone for each tribe of the sons of Jacob. Elijah did say "Israel shall be thy name".

1 Kings 18:32 Elijah did use the stones to build an altar in the name of God. Elijah did make a trench around the altar that could contain 2 measures of seed.

1 Kings 18:33 Elijah did cut the bullock in pieces to place on the wood in order.

1 Kings 18:34 Elijah did say "Fill four jars with water and pour it on the burnt-offering and on the wood". Elijah did say "Do it the second time". Elijah did say "Do it the third time". The people did perform according to the requests from Elijah.

1 Kings 18:35 The water did run around the altar. The trench was filled with water also.

1 Kings 18:36 Elijah did approach at the time of the offering of the evening offering. Elijah did say "O LORD the God of Abraham of Isaac and of Israel let it be known this day that Thou art God in Israel". Elijah did say "and that I am Thy servant and that I have done all these things at Thy word".

1 Kings 18:37 Elijah did say "Hear me O LORD hear me that this people may know that Thou LORD art God for Thou didst turn their heart backward".

1 Kings 18:38 God did send a fire to consume the burnt offering and the wood and the stones and the dust and the water in the trench.

1 Kings 18:39 The people did fall on the ground at the sight of the fire. The people did say "The LORD He is God; the LORD He is God".

1 Kings 18:40 Elijah did say "Take the prophets of Baal; let not one of them escape". Elijah did tell the people to capture the "prophets of Baal". Elijah did slay the "prophets of Baal" beside the brook of Kishon.

1 Kings 18:41 Elijah did say "Get thee up eat and drink; for there is the sound of abundance of rain" to Ahab.

1 Kings 18:42 Ahab did go to eat and to drink. Elijah did go to the top of Carmel to bow down to the earth with his face between his knees.

1 Kings 18:43 Elijah did have a servant. Elijah did say "Go up now look toward the sea" to the servant. The servant did look to the sea. The servant did say "There is nothing" to Elijah. Elijah did say "Go again seven times" to the servant.

1 Kings 18:44 The servant did see something after looking at the sea 7 times. The servant did say "Behold there ariseth a cloud out of the sea as small as a man's hand" to Elijah. Elijah did say "Go up say unto Ahab: Make ready thy chariot and get thee down that the rain stop thee not" to the servant.

1 Kings 18:45 The sky did grow black with clouds and wind and with heavy rain. Ahab did ride to Jezreel.

1 Kings 18:46 The "hand of God" was on Elijah. Elijah did gather his garment to run before Ahab to the entrance of Jezreel.



1 Kings 19:1 Ahab did tell Jezebel about the actions of Elijah. Ahab did tell Jezebel that Elijah did slay the "prophets of Baal".

1 Kings 19:2 Jezebel did send a messenger to Elijah. Jezebel did say "So let the gods do to me and more also if I make not thy life as the life of one of them by to-morrow about this time" to Elijah. Jezebel did intend to kill Elijah.

1 Kings 19:3 Elijah did choose to flee to Beer-sheba in Judah in response to the message. Elijah did leave his servant in Beer-sheba.

1 Kings 19:4 Elijah did travel for a one day journey into the wilderness to sit under a broom tree. Elijah did feel that his life was at an end. Elijah did say "It is enough; now O LORD take away my life; for I am not better than my fathers" to God.

1 Kings 19:5 Elijah did fall asleep under the broom tree. An angel did visit to touch Elijah. The angel did say "Arise and eat" to Elijah.

1 Kings 19:6 Elijah was faced with a cruse of water and a cake that was baked on hot stones. Elijah did eat and drink. Elijah did lay down after the meal.

1 Kings 19:7 The angel did return for a second time to touch Elijah. The angel did say "Arise and eat; because the journey is too great for thee" to Elijah.

1 Kings 19:8 Elijah did rise to eat and drink again. The meal did sustain Elijah for 40 days and 40 nights of travel to mount Horeb.

1 Kings 19:9 Elijah did lodge inside of a cave. The "word of God" did come to Elijah. God did say "What doest thou here Elijah?" to Elijah.

1 Kings 19:10 Elijah did say "I have been very jealous for the LORD the God of hosts;" to God. Elijah did say "for the children of Israel have forsaken Thy covenant thrown down Thine altars

and slain Thy prophets with the sword;" to God. Elijah did say "and I even I only am left; and they seek my life to take it away" to God. Elijah did feel pursued and tired.

1 Kings 19:11 God did say "Go forth and stand upon the mount before the LORD" to Elijah. The mountain was broken into pieces by a strong wind as God did pass by. God was not in the wind. An earthquake did shake the mountain after the wind. God was not in the earthquake.

1 Kings 19:12 An fire did burn the mountain after the earthquake. God was not in the fire. The fire was followed by a still small voice.

1 Kings 19:13 Elijah did hear the voice. Elijah did rise to stand in the entrance of the cave with a wrapping over his face. A voice did come to Elijah. The voice did say "What doest thou here Elijah?" to Elijah.

1 Kings 19:14 Elijah did say "I have been very jealous for the LORD the God of hosts;" to the voice. Elijah did say "for the children of Israel have forsaken Thy covenant thrown down Thine altars and slain Thy prophets with the sword;" to the voice. Elijah did say "and I even I only am left; and they seek my life to take it away" to the voice.

1 Kings 19:15 God did say "Go return on thy way to the wilderness of Damascus; and when thou comest thou shalt anoint Hazael to be king over Aram" to Elijah.

1 Kings 19:16 God did say "and Jehu the son of Nimshi shalt thou anoint to be king over Israel;" to Elijah. God did say "and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room" to Elijah.

1 Kings 19:17 God did say "And it shall come to pass that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay" to Elijah.

1 Kings 19:18 God did say "Yet will I leave seven thousand in Israel all the knees which have not bowed unto Baal and every mouth which hath not kissed him" to Elijah. God would purge Israel of the worshipers of Baal. God would spare the population of 7000 Israelites that did not worship Baal.

1 Kings 19:19 Elijah did leave to find Elisha. Elisha was the son of Shaphat. Elisha was plowing with behind 12 yoke of oxen. Elijah did approach to throw the cloak of Elijah over the shoulders of Elisha. Elijah did pass by Elisha.

1 Kings 19:20 Elisha did leave the oxen to run after Elijah. Elisha did say "Let me I pray thee kiss my father and my mother and then I will follow thee" to Elijah. Elijah did say "Go back; for what have I done to thee?" to Elisha.

1 Kings 19:21 Elisha did return to slay the oxen. Elisha did burn the plow to boil the flesh of the oxen to give to the people. The people did eat the meat from Elisha. Elisha did rise to follow Elijah. Elisha did become an assistant to Elijah.



1 Kings 20:1 Ben-hadad was the king of Aram. Ben-hadad did gather all of his host that did consist of 32 kings and horses and chariots. Ben-hadad did lay siege to Samaria.

1 Kings 20:2 Ben-hadad did send messengers to Ahab.

1 Kings 20:3 The messengers did say "Thus saith Ben-hadad: Thy silver and thy gold is mine; thy wives also and thy children even the goodliest are mine" to Ahab.

1 Kings 20:4 Ahab did say "It is according to thy saying my lord O king: I am thine and all that I have" in response to the messengers from Ben-hadad.

1 Kings 20:5 The messengers did speak to Ahab again. The messengers did say "Thus speaketh Ben-hadad saying: I sent indeed unto thee saying: Thou shalt deliver me thy silver and thy gold and thy wives and thy children;" to Ahab.

1 Kings 20:6 The messengers did say "but I will send my servants unto thee tomorrow about this time and they shall search thy house and the houses of thy servants;" to Ahab. The messengers did say "and it shall be that whatsoever is pleasant in thine eyes they shall put it in their hand and take it away" to Ahab. Ben-hadad did intend to send messengers on the following day to loot the houses of Ahab.

1 Kings 20:7 Ahab did call for all of the elders of the land. Ahab did say "Mark I pray you and see how this man seeketh mischief; for he sent unto me for my wives and for my children and for my silver and for my gold; and I denied him not" to the elders.

1 Kings 20:8 The elders did say "Hearken thou not neither consent" to Ahab.

1 Kings 20:9 Ahab did say "Tell my lord the king: All that thou didst send for to thy servant at the first I will do; but this thing I may not do" to the messengers of Ben-hadad. Ahab did reject the demands from Ben-hadad. The messengers did depart with the message for Ben-hadad.

1 Kings 20:10 Ben-hadad did say "The gods do so unto me and more also if the dust of Samaria shall suffice for handfuls for all the people that follow me" to Ahab. Ben-hadad did threaten Ahab with the destruction of Samaria.

1 Kings 20:11 Ahab did say "Tell him: Let not him that girdeth on his armour boast himself as he that putteth it off" to Ben-hadad. Ahab was not swayed by the threat from Ben-hadad.

1 Kings 20:12 Ben-hadad was delivered the message from Ahab as Ben-hadad did drink with the kings in the booths. Ben-hadad did say "Set yourselves in array". Ben-hadad did order his army into fotation against the city.

1 Kings 20:13 A prophet did go to speak to Ahab. The prophet did say "Thus saith the LORD: Hast thou seen all this great multitude? behold I will deliver it into thy hand this day; and thou shalt know that I am the LORD" to Ahab.

1 Kings 20:14 Ahab did say "By whom?" to the prophet. The prophet did say "Thus saith the LORD: By the young men of the princes of the provinces" to Ahab. Ahab did say "Who shall begin the battle?". The prophet did say "Thou". The prophet did tell Ahab that God would deliver Ben-hadad into the hands of Ahab using the "young men of the princes of the provinces".

1 Kings 20:15 The "young men of the princes of the provinces" did number 232 men. Ahab did realize that all of the children of Israel did number 7000 people.

1 Kings 20:16 Ahab did lead his forces to meet Ben-hadad at noon. Ben-hadad was drunk with the 32 kings in the booths.

1 Kings 20:17 The "young men of the princes of the provinces" did lead the charge against Ben-hadad. Someone did tell Ben-hadad about the approaching men. Someone did say "There are men come out from Samaria" to Ben-hadad.

1 Kings 20:18 Ben-hadad did say "Whether they are come out for peace take them alive; or whether they are come out for war take them alive". Ben-hadad did want to capture the princes.

1 Kings 20:19 The army did follow the "young men of the princes of the provinces" out of the city.

1 Kings 20:20 The Israelites did slay the forces of Ben-hadad. The Arameans did flee. Ben-hadad did escape on a horse with horsemen.

1 Kings 20:21 Ahab did smite the horses and chariots. Ahab did slay the Arameans with a great slaughter.

1 Kings 20:22 The prophet did approach to speak with Ahab. The prophet did say "Go strengthen thyself and mark and see what thou doest; for at the return of the year the king of Aram will come up against thee" to Ahab. The prophet did tell Ahab to strengthen the army because the king of Aram would return in force within a year.

1 Kings 20:23 The servants did speak with Ben-hadad. The servants did say "Their God is a God of the hills; therefore they were stronger than we;" to Ben-hadad. The servants did say "but let us fight against them in the plain and surely we shall be stronger than they" to Ben-hadad. The servants did realize that God did protect Israel.

1 Kings 20:24 The servants did say "And do this thing: take the kings away every man out of his place and put governors in their room:" to Ben-hadad. The servants did tell Ben-hadad to replace the kings with other governors.

1 Kings 20:25 The servants did say "and number thee an army like the army that thou hast lost horse for horse and chariot for chariot;" to Ben-hadad. The servants did say "and we will fight against them in the plain and surely we shall be stronger than they" to Ben-hadad. The servants did tell Ben-hadad to replenish the army. The servants did intend to fight in the plain. The servants did believe that Israel would lose the battle in the plain. Ben-hadad did follow the guidance of the servants.

1 Kings 20:26 Ben-hadad did muster the Arameans to battle Israel in Aphek after a year had passed.

1 Kings 20:27 The "children of Israel" were mustered with provisions for battle. The "children of Israel" did encamp in groups. The "children of Israel" did encamp as 2 little flocks of kids. The Arameans did fill the country.

1 Kings 20:28 A prophet did approach to speak to the king of Israel. The prophet did say "Thus saith the LORD: Because the Arameans have said: The LORD is a God of the hills but he is not a God of the valleys;" to the king. The prophet did say "therefore will I deliver all this great multitude into thy hand and ye shall know that I am the LORD" to the king. The prophet did tell the king that God would deliver the Arameans into the hand of Israel.

1 Kings 20:29 The Israelites did camp against the Arameans for 7 days. The battle did begin on the seventh day. The "children of Israel" did slay 100000 Aramean footmen in 1 day.

1 Kings 20:30 The Israelites did not slay all of the Arameans in the battle. The survivors did flee to Aphek into the city. The wall did fall on the 27000 Aramean survivors. Ben-hadad did flee to an inner chamber in the city.

1 Kings 20:31 The servants did speak to Ben-hadad. The servants did say "Behold now we have heard that the kings of the house of Israel are merciful kings;" to Ben-hadad. The servants did say "let us we pray thee put sackcloth on our loins and ropes upon our heads and go out to the king of Israel; peradventure he will save thy life" to Ben-hadad. The servants did advise Ben-hadad to surrender to the Israelites for mercy.

1 Kings 20:32 Ben-hadad did dress in sackcloth with rope headwear. The servants did join Ben-hadad in the same manner. The servants did approach the king of Israel. The servants did say "Thy servant Ben-hadad saith: I pray thee let me live" to the king of Israel. The king did say "Is he yet alive? he is my brother" to the servants.

1 Kings 20:33 The servants did believe that the words of the king were a good sign. The servants did say "Thy brother Ben-hadad" to the king of Israel. The king did say "Go ye bring him". Ben-hadad did approach from hiding. The king did invite Ben-hadad into the chariot of the king of Israel.

1 Kings 20:34 Ben-hadad did say "The cities which my father took from thy father I will restore;" to Ahab. Ben-hadad did say "and thou shalt make streets for thee in Damascus as my father made in Samaria" to Ahab. Ahab did say "'And I will let thee go with this covenant". Ben-

hadad did surrender possessions to Ahab. Ahab did release Ben-hadad because of the covenant of surrender.

1 Kings 20:35 The "word of God" did come to a certain "man of the sons of the prophets". The "man of the sons of the prophets" did say "Smite me I pray thee" to another prophet. The prophet did refuse to smite the "man of the sons of the prophets".

1 Kings 20:36 The "man of the sons of the prophets" did say "Because thou hast not heartened to the voice of the LORD behold as soon as thou art departed from me a lion shall slay thee" to the prophet. A lion did slay the prophet after the exchange with the "man of the sons of the prophets".

1 Kings 20:37 The "man of the sons of the prophets" did seek another man. The "man of the sons of the prophets" did say "Smite me I pray thee" to the man. The man did smite and wound the "man of the sons of the prophets".

1 Kings 20:38 "Man of the sons of the prophets" was a prophet. The prophet did depart to wait for the king in disguise with a headband over the eyes of the prophet.

1 Kings 20:39 The king did pass the prophet. The prophet did call to the king. The prophet did say "Thy servant went out into the midst of the battle; and behold a man turned aside and brought a man unto me" to Ahab. The prophet did say "and said: Keep this man; if by any means he be missing then shall thy life be for his life or else thou shalt pay a talent of silver" to Ahab.

1 Kings 20:40 The prophet did say "And as thy servant was busy here and there he was gone" to Ahab. Ahab did say "So shall thy judgment be; thyself hast decided it" to the prophet.

1 Kings 20:41 The prophet did move the headband away from his eyes. Ahab did discern that the man was a prophet.

1 Kings 20:42 The prophet did say "Thus saith the LORD: Because thou hast let go out of thy hand the man whom I had devoted to destruction" to Ahab. The prophet did say "therefore thy life shall go for his life and thy people for his people" to Ahab. The prophet did tell Ahab that Ahab would die for the release of Ben-hadad. God did intend for Ben-hadad to die.

1 Kings 20:43 Ahab was sullen and displeased as the king did return home to Samaria.



1 Kings 21:1 Naboth was a Jezreelite. Naboth did have a vineyard in Jezreel by the palace of Ahab.

1 Kings 21:2 Ahab did say "Give me thy vineyard that I may have it for a garden of herbs because it is near unto my house;" to Naboth. Ahab did say "and I will give thee for it a better

vineyard than it; or if it seem good to thee I will give thee the worth of it in money" Naboth. Ahab did want the vineyard of Naboth.

1 Kings 21:3 Naboth did say "The LORD forbid it me that I should give the inheritance of my fathers unto thee" to Ahab. Naboth did refuse.

1 Kings 21:4 Ahab did return home sullen and displeased because of the words from Naboth. Naboth did say "I will not give thee the inheritance of my fathers". Ahab did forego food to lay in bed.

1 Kings 21:5 Jezebel did approach Ahab. Jezebel did say "Why is thy spirit so sullen that thou eatest no bread?" to Ahab.

1 Kings 21:6 Ahab did say "Because I spoke unto Naboth the Jezreelite and said unto him: Give me thy vineyard for money;" to Jezebel. Ahab did say "or else if it please thee I will give thee another vineyard for it; and he answered: I will not give thee my vineyard" to Jezebel.

1 Kings 21:7 Jezebel did say "Dost thou now govern the kingdom of Israel? arise and eat bread and let thy heart be merry; I will give thee the vineyard of Naboth the Jezreelite" to Ahab. Jezebel did intend to give the vineyard of Naboth to Ahab.

1 Kings 21:8 Jezebel did write letters in the name and seal of Ahab. Jezebel did send the letters to the elders and to the nobles that were in the city with Naboth.

1 Kings 21:9 Jezebel did write the letters. Jezebel did say "Proclaim a fast and set Naboth at the head of the people;" in the letters.

1 Kings 21:10 Jezebel did say "and set two men base fellows before him and let them bear witness against him" in the letters. Jezebel did say "saying: Thou didst curse God and the king. And then carry him out and stone him that he die" in the letters. Jezebel did intend to have Naboth put to death by bearing false witness against Naboth.

1 Kings 21:11 The men did perform the actions according to the letters that Jezebel did send to the men.

1 Kings 21:12 The men did proclaim a fast. Naboth was set at the head of the people.

1 Kings 21:13 Naboth was approached by 2 "base fellows". The "base fellows" did sit before Naboth to bear false witness against Naboth in the presence of the people. The men did say "Naboth did curse God and the king". Naboth was stoned to death outside of the city.

1 Kings 21:14 A messenger did say "Naboth is stoned and is dead" to Jezebel.

1 Kings 21:15 Jezebel did go to speak to Ahab after hearing of the death of Naboth. Jezebel did say "Arise take possession of the vineyard of Naboth the Jezreelite which he refused to give thee for money; for Naboth is not alive but dead" to Ahab.

1 Kings 21:16 Ahab did go to take possession of the vineyard of Naboth.

1 Kings 21:17 The "word of God" did come to Elijah.

1 Kings 21:18 God did say "Arise go down to meet Ahab king of Israel who dwelleth in Samaria; behold he is in the vineyard of Naboth whither he is gone down to take possession of it" to Elijah.

1 Kings 21:19 God did say "And thou shalt speak unto him saying: Thus saith the LORD: Hast thou killed and also taken possessions?" to Elijah. God did say "and thou shalt speak unto him saying: Thus saith the LORD: In the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" to Elijah.

1 Kings 21:20 Ahab did say "Hast thou found me O mine enemy?" to Elijah. Elijah did say "I have found thee; because thou hast given thyself over to do that which is evil in the sight of the LORD" to Ahab.

1 Kings 21:21 Elijah did say "Behold I will bring evil upon thee and will utterly sweep thee away" to Ahab. Elijah did say "and will cut off from Ahab every man-child and him that is shut up and him that is left at large in Israel" to Ahab.

1 Kings 21:22 Elijah did say "And I will make thy house like the house of Jeroboam the son of Nebat" to Ahab. Elijah did say "and like the house of Baasa the son of Ahijah" to Ahab. Elijah did say "for the provocation wherewith thou hast provoked Me and hast made Israel to sin" to Ahab.

1 Kings 21:23 Elijah did say "And of Jezebel also spoke the LORD saying: The dogs shall eat Jezebel in the moat of Jezreel" to Ahab.

1 Kings 21:24 Elijah did say "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat" to Ahab. Elijah did prophesy the deaths of Ahab and Jezebel.

1 Kings 21:25 Ahab was unique in the evil that was done in the sight of God. Jezebel did instigate the evil in Ahab.

1 Kings 21:26 Ahab was abominable in following idols in accordance with the practices of the Amorites.

1 Kings 21:27 Ahab did tear his clothing after hearing the words of Elijah. Ahab did dress in sackcloth to fast. Ahab did move around meekly.

1 Kings 21:28 The "word of God" did come to Elijah.

1 Kings 21:29 God did say "Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me I will not bring the evil in his days;" to Elijah. God did say "but in

his son's days will I bring the evil upon his house" to Elijah. God did decide to bring judgment to Ahab in the days of the sons of Ahab because Ahab did become humble before God.



1 Kings 22:1 Aram was at peace with Israel for 3 years.

1 Kings 22:2 Jehoshaphat did visit the "king of Israel" after 3 years.

1 Kings 22:3 The "king of Israel" did say "'Know ye that Ramoth-gilead is ours and we are still and take it not out of the hand of the king of Aram?" to his servants.

1 Kings 22:4 The king of Israel did say "Wilt thou go with me to battle to Ramoth-gilead?" to Jehoshaphat. Jehoshaphat did say "I am as thou art my people as thy people my horses as thy horses" to the king.

1 Kings 22:5 Jehoshaphat did say "Inquire I pray thee at the word of the LORD today" to the king of Israel.

1 Kings 22:6 The king of Israel did gather 400 prophets. The king did say "Shall I go against Ramoth-gilead to battle or shall I forbear?" to the prophets. The prophets did say "Go up; for the LORD will deliver it into the hand of the king" to the king.

1 Kings 22:7 Jehoshaphat did say "Is there not here besides a prophet of the LORD that we might inquire of him?".

1 Kings 22:8 The king did say "There is yet one man by whom we may inquire of the LORD Micaiah the son of Imlah;" to Jehoshaphat. The king did say "but I hate him; for he doth not prophesy good concerning me but evil" to Jehoshaphat. Jehoshaphat did say "Let not the king say so".

1 Kings 22:9 The king did call for an officer. The king did say "Fetch quickly Micaiah the son of Imlah" to the officer.

1 Kings 22:10 The king of Israel did sit on his throne in robes in a threshing-floor at the entrance of the gate of Samaria. Jehoshaphat did sit on his throne in robes in a threshing-floor at the entrance of the gate of Samaria also. The prophets did prophesy before the 2 kings on the thrones.

1 Kings 22:11 Zedekiah was the son of Chenaanah. Zedekiah did construct horns of iron. Zedekiah did say "Thus saith the LORD: With these shalt thou gore the Arameans until they be consumed".

1 Kings 22:12 The prophets did say "Go up to Ramoth-gilead and prosper; for the LORD will deliver it into the hand of the king".

1 Kings 22:13 The officer did dispatch a messenger Micaiah previously. The messenger did say "Behold now the words of the prophets declare good unto the king with one mouth" to Micaiah. The messenger did say "let thy word I pray thee be like the word of one of them and speak thou good" to Micaiah.

1 Kings 22:14 Micaiah did say "As the LORD liveth what the LORD saith unto me that will I speak".

1 Kings 22:15 Micaiah did go before the king. The king did say "Micaiah shall we go to Ramoth-gilead to battle or shall we forbear?" to Micaiah. Micaiah did say "Go up and prosper; and the LORD will deliver it into the hand of the king" to the king.

1 Kings 22:16 The king did say "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD?" to Micaiah.

1 Kings 22:17 Micaiah did say "I saw all Israel scattered upon the mountains as sheep that have no shepherd;" to the king. Micaiah did say "and the LORD said: These have no master; let them return every man to his house in peace" to the king.

1 Kings 22:18 The king of Israel did say "Did I not tell thee that he would not prophesy good concerning me but evil?" to Jehoshaphat.

1 Kings 22:19 Micaiah did say "Therefore hear thou the word of the LORD. I saw the LORD sitting on His throne" to the king. Micaiah did say "and all the host of heaven standing by Him on His right hand and on his left." to the king.

1 Kings 22:20 Micaiah did say "And the LORD said: Who shall entice Ahab that he may go up and fall at Ramoth-gilead" to the king. Micaiah did say "And one said: On this manner; and another said: On that manner" to the king.

1 Kings 22:21 Micaiah did say "And there came forth the spirit and stood before the LORD and said: I will entice him" to the king.

1 Kings 22:22 Micaiah did say "And the LORD said unto him: Wherewith? And he said: I will go forth and will be a lying spirit in the mouth of all his prophets" to the king. Micaiah did say "And He said: Thou shalt entice him and shalt prevail also; go forth and do so" to the king.

1 Kings 22:23 Micaiah did say "Now therefore behold the LORD hath put a lying spirit in the mouth of all these thy prophets; and the LORD hath spoken evil concerning thee" to the king.

1 Kings 22:24 Zedekiah did draw near to smite Micaiah in the face. Zedekiah did say "Which way went the spirit of the LORD from me to speak unto thee?" to Micaiah.

1 Kings 22:25 Micaiah did say "Behold thou shalt see on that day when thou shalt go into an inner chamber to hide thyself" to Zedekiah.

1 Kings 22:26 The king of Israel did say "Take Micaiah and carry him back unto Amon the governor of the city and to Joash the king's son;"

1 Kings 22:27 The king of Israel did say "and say: Thus saith the king: Put this fellow in the prison and feed him with scant bread and with scant water until I come in peace".

1 Kings 22:28 Micaiah did say "If thou return at all in peace the LORD hath not spoken by me" to the king. Micaiah did say "Hear ye peoples all of you".

1 Kings 22:29 The king of Israel did go with Jehoshaphat to Ramoth-gilead.

1 Kings 22:30 The king of Israel did say "I will disguise myself and go into the battle; but put thou on thy robes" to Jehoshaphat. The king of Israel did enter the battle in a disguise.

1 Kings 22:31 The "king of Aram" did command chariot captains. The "king of Aram" did say "Fight neither with small nor great save only with the king of Israel" to the captains.

1 Kings 22:32 The captains did see Jehoshaphat. The captains were misled. The captains did say "Surely it is the king of Israel". The captains did turn to fight against Jehoshaphat. Jehoshaphat did cry out.

1 Kings 22:33 The captains did recognize that Jehoshaphat was not the king of Israel. The captains did stop from pursuing Jehoshaphat.

1 Kings 22:34 A man did shoot an arrow at random. The king of Israel was smitten by the arrow between the lower armor and the breastplate. The king was in a chariot with a driver. The king did say "Turn thy hand and carry me out of the host; for I am sore wounded" to the driver.

1 Kings 22:35 The battle did rage throughout the day. The king was propped up in his chariot to face the Arameans. The king of Israel did die in the evening. The blood did flow from the wound into the bottom of the chariot.

1 Kings 22:36 Sunset did fall over the battle. Orders were shouted throughout the army. The army did say "Every man to his city and every man to his country".

1 Kings 22:37 The king was buried in Samaria.

1 Kings 22:38 The chariot was washed by the pool of Samaria. The dogs did lap the blood from the chariot. The harlots did wash themselves by the pool in accordance with the word of God.

1 Kings 22:39 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the cities and events of Ahab.

1 Kings 22:40 Ahab was dead. Ahaziah was the son of Ahab. Ahaziah did become the king of Israel.

1 Kings 22:41 Jehoshaphat was the son of Asa. Jehoshaphat did begin to reign over Judah in the fourth year of rule of Ahab over Israel.

1 Kings 22:42 Jehoshaphat did begin to reign at 35 years of age. Jehoshaphat did reign 25 years in Jerusalem. Azubah was the daughter of Shilhi. Azubah was the mother of Jehoshaphat.

1 Kings 22:43 Jehoshaphat did walk in all of the way of Asa. Jehoshaphat did right in the eyes of God. Jehoshaphat did not remove all of the high places. The people did sacrifice and offer in the high places still.

1 Kings 22:44 Jehoshaphat did make peace with the king of Israel.

1 Kings 22:45 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the wars and events of Jehoshaphat.

1 Kings 22:46 Jehoshaphat did remove the remnants of the sodomites from the land.

1 Kings 22:47 Edom did not have a king. A deputy did serve as the king in Edom.

1 Kings 22:48 Jehoshaphat did make ships of Tarshish to go to Ophir for gold. The ships did not go to Ophir. The ships were broken at Ezion-geber.

1 Kings 22:49 Ahaziah did say "Let my servants go with thy servants in the ships" to Jehoshaphat. Jehoshaphat did deny the request from Ahaziah.

1 Kings 22:50 Jehoshaphat did die eventually. Jehoshaphat was buried after death in the city of David. Jehoram was the son of Jehoshaphat. Jehoram did become the king of Judah.

1 Kings 22:51 Ahaziah did begin to reign over Israel in Samaria after 17 years of rule of Jehoshaphat in Judah. Ahaziah did reign over Israel for 2 years.

1 Kings 22:52 Ahaziah did perform acts of evil in the sight of God. Ahaziah did follow the evil ways of his parents in the way of Jeroboam. Ahaziah did cause Israel to sin.

1 Kings 22:53 Ahaziah did serve and worship Baal. Ahaziah did provoke God to anger as Ahab did provoke God.



2 Kings



2 Kings 1:1 Moab did rebel against Israel after the death of Ahab.

2 Kings 1:2 Ahaziah did fall through the lattice of his upper chamber in Samaria. Ahaziah was sick. Ahaziah did send for messengers. Ahaziah did say "Go inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness" to the messengers. Ahaziah did want the messengers to ask Baal-zebub about the recovery of Ahaziah from the sickness.

2 Kings 1:3 An angel did speak to Elijah. The angel did say "Arise go up to meet the messengers of the king of Samaria" to Elijah. The angel did say "and say unto them: Is it because there is no God in Israel that ye go to inquire of Baal-zebub the god of Ekron?" to Elijah.

2 Kings 1:4 The angel did say "Now therefore thus saith the LORD:" to Elijah. The angel did say "Thou shalt not come down from the bed whither thou art gone up but shalt surely die" to Elijah. Elijah did depart to meet the messengers as commanded by God.

2 Kings 1:5 The messengers did return to Ahaziah. Ahaziah did say "Why is it that ye are returned?" to the messengers.

2 Kings 1:6 The messengers did say "There came up a man to meet us and said unto us: Go return unto the king that sent you" to Ahaziah. The messengers did say "and say unto him: Thus saith the LORD: Is it because there is no God in Israel that thou sendest to inquire of Baal-zebub the god of Ekron?" to Ahaziah. The messengers did say "therefore thou shalt not come down from the bed whither thou art gone up but shalt surely die" to Ahaziah. The messengers did convey the message from Elijah to Ahaziah.

2 Kings 1:7 Ahaziah did say "What manner of man was he that came up to meet you and told you these words?" to the messengers.

2 Kings 1:8 The messengers did say "He was a hairy man and girt with a girdle of leather about his loins" to Ahaziah. Ahaziah did say "It is Elijah the Tishbite".

2 Kings 1:9 The king did call for a "captain of fifty" with the 50 men to be sent for Elijah. Elijah did sit on the top of the hill. The "captain of fifty" did approach to Elijah to say "O man of God the king hath said: Come down".

2 Kings 1:10 Elijah did say "If I be a man of God let fire come down from heaven and consume thee and thy fifty" to the "captain of fifty". A fire did descend from heaven to consume the "captain of fifty" and the 50 men.

2 Kings 1:11 The king did send another "captain of fifty" with the 50 men. The "captain of fifty" did say "O man of God thus hath the king said: Come down quickly" to Elijah.

2 Kings 1:12 Elijah did say "If I be a man of God let fire come down from heaven and consume thee and thy fifty" to the "captain of fifty". The "fire of God" did descend from heaven to consume the men.

2 Kings 1:13 The king did send another "captain of fifty" with the 50 men for the third time. The "captain of fifty" did approach to kneel before Elijah. The "captain of fifty" did say "O man of God I pray thee let my life and the life of these fifty thy servants be precious in thy sight" to Elijah.

2 Kings 1:14 The "captain of fifty" did say "Behold there came fire down from heaven and consumed the two former captains of fifty with their fifties; but now let my life be precious in thy sight" to Elijah. The the "captain of fifty" did plead for mercy from Elijah for the captain and the men.

2 Kings 1:15 An angel did speak with Elijah again. The angel did say "Go down with him; be not afraid of him" to Elijah. Elijah did proceed to go to speak with the king.

2 Kings 1:16 Elijah did say "Thus saith the LORD: Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron" to the king. Elijah did say "is it because there is no God in Israel to inquire of His word?" to the king. Elijah did say "therefore thou shalt not come down from the bed whether thou art gone up but shalt surely die" to the king. The king would stay in his bed to die as punishment from God for associating with Baal-zebub.

2 Kings 1:17 Ahaziah did did according to the word of the LORD as spoken to Elijah. "Jehoram of Israel" was the brother of Ahaziah. "Jehoram of Judah" was the son of Jehoshaphat. "Jehoram of Israel" did begin to reign as king of Israel after 2 years of rule of "Jehoram of Judah" in Judah. Ahaziah did not have a son.

2 Kings 1:18 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the wars and events of Ahaziah.



2 Kings 2:1 Elijah was traveling with Elisha from Gilgal as God did prepare to retrieve Elijah by whirlwind into heaven.

2 Kings 2:2 Elijah did say "Tarry here I pray thee; for the LORD hath sent me as far as Beth-el" to Elisha. Elisha did say "As the LORD liveth and as thy soul liveth I will not leave thee". The men did proceed to Beth-el.

2 Kings 2:3 Elisha was approached by the sons of the prophets in Beth-el. The sons did say "Knowest thou that the LORD will take away thy master from thy head to-day?" to Elisha. Elisha did say "Yea I know it; hold ye your peace" to the sons. Elisha did know that God would collect Elijah.

2 Kings 2:4 Elijah did say "Elisha tarry here I pray thee; for the LORD hath sent me to Jericho" to Elisha. Elisha did say "As the LORD liveth and as thy soul liveth I will not leave thee" to Elijah. The men did go to Jericho.

2 Kings 2:5 Elisha was approached by the sons of the prophets in Jericho. The sons did say "Knowest thou that the LORD will take away thy master from thy head to-day?" to Elisha. Elisha did say "Yea I know it; hold ye your peace" to the sons. Elisha did know that God would collect Elijah.

2 Kings 2:6 Elijah did say "Tarry here I pray thee; for the LORD hath sent me to the Jordan" to Elisha. Elisha did say "As the LORD liveth and as thy soul liveth I will not leave thee" to Elijah. Elijah did try to separate from Elisha 3 times. The men did go to the river of Jordan.

2 Kings 2:7 The men were faced by 50 men of the sons of the prophets across the Jordan.

2 Kings 2:8 Elijah did wrap his mantle to smite the water. The waters did separate to allow Elijah and Elisha to cross on dry ground.

2 Kings 2:9 The men did cross the river. Elijah did say "Ask what I shall do for thee before I am taken from thee" to Elisha. Elisha did say "I pray thee let a double portion of thy spirit be upon me" to Elijah. Elisha did want to inherit a double portion of the spirit of Elijah upon the passing of Elijah.

2 Kings 2:10 Elijah did say "Thou hast asked a hard thing; nevertheless if thou see me when I am taken from thee it shall be so unto thee; but if not it shall not be so" to Elisha. If Elisha was in sight of Elijah at the moment of passing then Elisha would receive a double portion of the spirit of Elijah.

2 Kings 2:11 The men did talk as the men did continue their journey. The men were approached and separated by a chariot of fire with horses of fire. Elijah was retrieved by a whirlwind into heaven.

2 Kings 2:12 Elisha did witness the passing of Elijah. Elisha did say "My father my father the chariots of Israel and the horsemen thereof!". Elisha did disrobe to rend his clothing in 2 pieces.

2 Kings 2:13 Elisha did gather the mantle that did fall from Elijah. Elisha did return to stand by the bank of the Jordan.

2 Kings 2:14 Elisha did need to cross the water. Elisha did smite the waters with the mantle of Elijah. Elisha did say "Where is the LORD the God of Elijah?". The waters were divided for Elisha to cross.

2 Kings 2:15 Elisha was seen by the sons of the prophets at Jericho from a distance. The sons did say "The spirit of Elijah doth rest on Elisha". The sons did go to bow to the ground before Elisha.

2 Kings 2:16 The sons did say "Behold now there are with thy servants fifty strong men; let them go we pray thee and seek thy master;" to Elisha. The sons did say "lest peradventure the spirit of the LORD hath taken him up and cast him upon some mountain or into some valley" to Elisha. The sons did want to send 50 strong men to look for Elijah. Elisha did say "Ye shall not send" to the sons.

2 Kings 2:17 The sons did urge Elisha insisently until Elisha was ashamed. Elisha did say "Send" to the sons. The sons did send the 50 men to search for Elijah. Elijah was not found by the men.

2 Kings 2:18 The men did return to Elisha in Jericho. Elisha did say "Did I not say unto you: Go not?" to the men.

2 Kings 2:19 The men did say "Behold we pray thee the situation of this city is pleasant as my lord seeth; but the water is bad and the land miscarrieth" to Elisha. The men did tell Elisha that the water was bad in the city.

2 Kings 2:20 Elisha did say "Bring me a new cruse and put salt therein" to the men. The men did bring a cruse with salt to Elisha.

2 Kings 2:21 Elisha did go to the spring of the waters to insert salt. Elisha did say "Thus saith the LORD: I have healed these waters; there shall not be from thence any more death or miscarrying".

2 Kings 2:22 The waters were cleaned according to the word of Elisha.

2 Kings 2:23 Children did mock Elisha as Elisha did go to Beth-el. The children did say "Go up thou baldhead; go up thou baldhead" to Elisha.

2 Kings 2:24 Elisha did curse the children in the name of God. The curse did draw 2 female bears from the woods. The bears did maul 42 children.

2 Kings 2:25 Elisha did leave from Beth-el to mount Carmel. Elisha did return to Samaria after departing Carmel.



2 Kings 3:1 Jehoram did begin to reign over Israel in Samaria after 18 years of rule by Jehoshaphat over Judah. Jehoram did reign for 12 years in Israel.

2 Kings 3:2 Jehoram did perform evil in the sight of God in ways that were similar to Jezebel. Jehoram did remove the pillar of Baal that was made by Ahab.

2 Kings 3:3 Jehoram did continue the sins of Jeroboam that did cause Israel to sin.

2 Kings 3:4 Mesha was the king of Moab. Mesha was a sheep master. Mesha did process the wool of 100000 lambs and of 100000 rams to give to the king of Israel.

2 Kings 3:5 Moab did rebel against the king of Israel after the death of Ahab.

2 Kings 3:6 Jehoram did lead all of Israel out of Samaria.

2 Kings 3:7 Jehoram did send a message to Jehoshaphat. Jehoram did say "The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle?" to Jehoshaphat. Jehoshaphat did say "I will go up; I am as thou art my people as thy people my horses as thy horses" to Jehoram.

2 Kings 3:8 Jehoshaphat did say "Which way shall we go up?" to Jehoram. Jehoram did say "The way of the wilderness of Edom" to Jehoshaphat.

2 Kings 3:9 An alliance was formed between the kings of Israel and Judah and Edom. The alliance did journey for 7 days without water for the army or the beasts.

2 Kings 3:10 Jehoram did say "Alas! for the LORD hath called these three kings together to deliver them into the hand of Moab".

2 Kings 3:11 Jehoshaphat did say "Is there not here a prophet of the LORD that we may inquire of the LORD by him?". Jehoshaphat was answered by a servant of Jehoram. The servant did say "Elisha the son of Shaphat is here who poured water on the hands of Elijah" to Jehoshaphat.

2 Kings 3:12 Jehoshaphat did say "The word of the LORD is with him". The kings did go to solicit guidance from Elisha.

2 Kings 3:13 Elisha did say "What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother" to the king of Israel. Jehoram did say "Nay; for the LORD hath called these three kings together to deliver them into the hand of Moab" to Elisha.

2 Kings 3:14 Elisha did say "As the LORD of hosts liveth before whom I stand surely were it not that I regard the presence of Jehoshaphat the king of Judah I would not look toward thee nor see thee" to Jehoram.

2 Kings 3:15 Elisha did say "But now bring me a minstrel". A minstrel was brought before Elisha. Elisha was touched by the "hand of God".

2 Kings 3:16 Elisha did say "Thus saith the LORD: Make this valley full of trenches".

2 Kings 3:17 Elisha did say "For thus saith the LORD: Ye shall not see wind neither shall ye see rain yet that valley shall be filled with water; and ye shall drink both ye and your cattle and your beasts". Elisha did tell the kings that God would provide water for the armies of the kings.

2 Kings 3:18 Elisha did say "And this is but a light thing in the sight of the LORD; He will also deliver the Moabites into your hand". Elisha did tell the kings that God would allow Moab to fall to the kings.

2 Kings 3:19 Elisha did say "And ye shall smite every fortified city and every choice city and shall fell every good tree and stop all fountains of water and mar every good piece of land with stones". Elisha did tell the kings that the kings should destroy everything in the land.

2 Kings 3:20 The country was filled with water from the direction of Edom by morning about the time of making the offering.

2 Kings 3:21 The Moabites did gather as the kings did advance for battle. The Moabites did don armor to stand on the border.

2 Kings 3:22 The sun did shine upon the water in the morning so that the Moabites did see the color of blood from a distance.

2 Kings 3:23 The Moabites did say "This is blood: the kings have surely fought together and they have smitten each man his fellow; now therefore Moab to the spoil". The Moabites did believe the kings did slaughter each other.

2 Kings 3:24 The Moabites did descend to the camp of Israel. Israel did rise to smite the Moabites. The Moabites did flee the Israelites. Israel did destroy the land utterly.

2 Kings 3:25 Israel did destroy the cities. Israel did cast stones on every good piece of land. Israel did stop all of the fountains of water. Israel did cut down all of the good trees. The slingers did smite Kir-hareseth.

2 Kings 3:26 The battle was terrible for the king of Moab. The king of Moab did gather 700 warriors to assault the king of Edom. The Moabites were repelled.

2 Kings 3:27 The king of the Moab did offer his eldest son as a burnt offering on the wall. The offering did bring a great wrath against Israel. The Israelites did depart the battle to return home.



2 Kings 4:1 Elisha was approached by a wife of the a son of the prophets in tears. The wife did say "Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD;" to

Elisha. The wife did say "and the creditor is come to take unto him my two children to be bondmen" to Elisha.

2 Kings 4:2 Elisha did say "What shall I do for thee? tell me; what hast thou in the house?" to the wife. The wife did say "Thy handmaid hath not any thing in the house save a pot of oil" to Elisha. The wife did need to pay a debt to a creditor to save her sons from bondage.

2 Kings 4:3 Elisha did say "Go borrow thee vessels abroad of all thy neighbours even empty vessels; borrow not a few" to the wife.

2 Kings 4:4 Elisha did say "And thou shalt go in and shut the door upon thee and upon thy sons and pour out into all those vessels; and thou shalt set aside that which is full" to the wife.

2 Kings 4:5 The wife did leave the presence of Elisha to go to borrow vessels from the neighbors to fill with oil. The wife did close the door on upon herself and her sons. The sons did bring the borrowed vessels to the wife to fill.

2 Kings 4:6 The vessels were filled with oil. The wife did want another vessel. The wife did say "Bring me yet a vessel" to her son. The son did say "There is not a vessel more" to the wife. The oil was not poured.

2 Kings 4:7 The wife did return to tell Elisha that she did need additional vessels for the oil. Elisha did say "Go sell the oil and pay thy debt and live thou and thy sons of the rest" to the wife. Elisha did send the wife to pay the debt.

2 Kings 4:8 Elisha did pass a great woman on the way to Shunem. The woman did constrained Elisha to eat bread. Elisha did stop to eat bread at each passing.

2 Kings 4:9 The woman did have a husband. The woman did say "Behold now I perceive that this is a holy man of God that passeth by us continually" to her husband.

2 Kings 4:10 The woman did say "Let us make I pray thee a little chamber on the roof; and let us set for him there a bed and a table and a stool and a candlestick;" to her husband. The woman did say "and it shall be when he cometh to us that he shall turn in thither" to her husband. The woman did want to build an upper chamber for Elisha to lodge at each passing.

2 Kings 4:11 Elisha did lodge in the upper chamber.

2 Kings 4:12 Gehazi was a servant of Elisha. Elisha did say "Call this Shunammite" to Gehazi. Gehazi did retrieve the woman to stand before Elisha.

2 Kings 4:13 Elisha did say "Say now unto her: Behold thou hast been careful for us with all this care; what is to be done for thee?" to Gehazi. Elisha did say "wouldest thou be spoken for to the king or to the captain of the host?" to Gehazi. The woman did say "I dwell among mine own people" to Gehazi.

2 Kings 4:14 Elisha did say "What then is to be done for her?" to Gehazi. Gehazi did say "Verily she hath no son and her husband is old" to Elisha. The woman did not have a son.

2 Kings 4:15 Elisha did say "Call her" to Gehazi. Gehazi did call for the woman to stand at the door.

2 Kings 4:16 Elisha did say "At this season when the time cometh round thou shalt embrace a son" to the woman. The woman did say "Nay my lord thou man of God do not lie unto thy handmaid" to Elisha. Elisha did tell that woman that the woman would birth a son within the season. The woman did not believe the words of Elisha.

2 Kings 4:17 The woman did conceive and did have a son in the season as stated by Elisha.

2 Kings 4:18 The child did grow. The child did go to the reapers to help his father.

2 Kings 4:19 The child did say "My head my head". The father did say "Carry him to his mother" to a servant.

2 Kings 4:20 The child was taken by the servant to sit on the knees of his mother. The child did die at noon.

2 Kings 4:21 The mother did lay the child on the bed of Elisha. The mother did shut the door to leave the room.

2 Kings 4:22 The mother did say "Send me I pray thee one of the servants and one of the asses that I may run to the man of God and come back" to her husband. The mother did want to get Elisha.

2 Kings 4:23 The husband did say "Wherefore wilt thou go to him today? it is neither new moon nor sabbath" to the mother. The mother did say "It shall be well".

2 Kings 4:24 The mother did mount the saddle of an ass. The mother did say "Drive and go forward; slacken me not the riding except I bid thee" to her servant. The servant was told to make haste.

2 Kings 4:25 The mother did find the man of God on mount Carmel. Elisha did see the mother in the distance. Elisha did say "Behold yonder is that Shunammite" to Gehazi.

2 Kings 4:26 Elisha did say "Run I pray thee now to meet her and say unto her: Is it well with thee? is it well with thy husband? is it well with the child?" to Gehazi. Gehazi did rush to meet the mother and to utter the greeting from Elisha. The mother did say "It is well" to Gehazi.

2 Kings 4:27 The mother was brought to the hill near Elisha. The mother did grab the feet of Elisha. Gehazi did prepare to remove the woman. Elisha did say "Let her alone; for her soul is bitter within her; and the LORD hath hid it from me and hath not told Me" to Gehazi.

2 Kings 4:28 The mother did say "Did I desire a son of my lord? did I not say: Do not deceive me?" to Elisha.

2 Kings 4:29 Elisha did say "Gird up thy loins and take my staff in thy hand and go thy way; if thou meet any man salute him not;" to Gehazi. Elisha did say "and if any salute thee answer him not; and lay my staff upon the face of the child" to Gehazi. Gehazi was sent by Elisha to lay the staff of Elisha upon the face of the child.

2 Kings 4:30 The mother did say "As the LORD liveth and as thy soul liveth I will not leave thee". The mother did follow Gehazi. Elisha did follow the mother.

2 Kings 4:31 Gehazi did reach the child before Elisha. Gehazi did lay the staff upon the face of the child without a change in the child. Gehazi did return to meet Elisha. Gehazi did say "The child is not awaked".

2 Kings 4:32 Elisha did find the child dead upon the bed as Elisha did enter the house.

2 Kings 4:33 The door was shut by Eliahsa on Gehazi and on Elisha. Elisha did pray to God.

2 Kings 4:34 Elisha did lay upon the body of the child mouth to mouth and eyes to eyes and hands upon hands. The child did become warm.

2 Kings 4:35 Elisha did rise to walk in the room back and forth once. Elisha did stretch upon the body of the child again. The child did sneeze 7 times. The child did open his eyes.

2 Kings 4:36 Elisha did call for Gehazi. Elisha did say "Call this Shunammite" to Gehazi. Elisha did say "Take up thy son" as the mother did enter the room.

2 Kings 4:37 The mother did bow to the ground at the feet of Elisha. The mother did collect her son to leave.

2 Kings 4:38 Elisha did arrive in Gilgal to find a famine in the land. Elisha did meet with the sons of the prophets. The sons did sit before Elisha. Elisha did say "Set on the great pot and seethe pottage for the sons of the prophets" to Gehazi.

2 Kings 4:39 A son did go into the field to gather herbs. The son did fill the fold of his coat with wild gourds from a wild vine. The son did shred the gourds into the pot of pottage. The gourds were unknown to the sons.

2 Kings 4:40 The men were about to eat from the pot. The men did realize that the pottage was poisonous. The men did say "O man of God there is death in the pot" to Elisha. The men could not eat.

2 Kings 4:41 Elisha did say "Then bring meal" for the men to cast into the pot. Elisha did say "Pour out for the people that they may eat". The men were able to eat the pottage.

2 Kings 4:42 Elisha was presented bread of the first harvest and 20 loaves of barley and fresh ears of corn by a man from Baal-shalishah. Elisha did say "Give unto the people that they may eat".

2 Kings 4:43 Gehazi did say "How should I set this before a hundred men?" to Elisha. Elisha did say "Give the people that they may eat; for thus saith the LORD: They shall eat and shall leave thereof" to Gehazi. Elisha did direct Gehazi to feed the people with the food.

2 Kings 4:44 The people did eat the food. Leftovers were remaining from the meal according to the word of God.



2 Kings 5:1 Naaman was the captain of the host of the king of Aram. Naaman was held in esteem because of a victory in battle. Naaman was a mighty man of valour. Naaman was a leper also.

2 Kings 5:2 A girl was taken captive from Israel by bands of Arameans. The girl did serve the wife of Naaman as a maid.

2 Kings 5:3 The girl did say "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy" to the wife.

2 Kings 5:4 Naaram did say "Thus and thus said the maid that is of the land of Israel" to the king.

2 Kings 5:5 The king of Aram did say "Go now and I will send a letter unto the king of Israel" to Naaram. The king did send Naaram to Elisha for a possible cure to leprosy. Naaram did depart with 10 talents of silver and 6000 pieces of gold and 10 changes of raiment.

2 Kings 5:6 Naaram did bring the letter to the king of Israel. The letter did say "And now when this letter is come unto thee behold I have sent Naaman my servant to thee that thou mayest recover him of his leprosy".

2 Kings 5:7 The king of Israel did tear his clothing upon reading the letter. The king did say "Am I God to kill and to make alive that this man doth send unto me to recover a man of his leprosy?". The king did say "but consider I pray you and see how he seeketh an occasion against me".

2 Kings 5:8 Elisha did hear of the displeasure of the king of Israel. Elisha did say "Wherefore hast thou rent thy clothes? let him come now to me and he shall know that there is a prophet in Israel" by a messenger to the king of Israel.

2 Kings 5:9 Naaman did travel with horses and chariots to the house of Elisha. Naaman did stand at the door of the house of Elisha.

2 Kings 5:10 Elisha did send a messenger to Naaman. The messenger did say "Go and wash in the Jordan seven times and thy flesh shall come back to thee and thou shalt be clean" to Naaman.

2 Kings 5:11 Naaman did rush away angrily. Naaman did say "Behold I thought: He will surely come out to me and stand and call on the name of the LORD his God and wave his hand over the place and recover the leper".

2 Kings 5:12 Naaman did say "Are not Amanah and Pharpar the rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean?". Naaman did expect a blessing of a cure from Elisha. Naaman did depart in rage.

2 Kings 5:13 Naaman was approached by the servants of Naaman. The servants did say "My father if the prophet had bid thee do some great thing wouldest thou not have done it? how much rather then when he saith to thee: Wash and be clean?" to Naaman. The servants did argue that the directions from Elisha were reasonable.

2 Kings 5:14 Naaman did submerge himself 7 times in the river of Jordan according to the direction of Elisha. Naaman was restored with the clean flesh of a little child.

2 Kings 5:15 Naaman did return with all of his company to stand before Elisha. Naaman did say "Behold now I know that there is no God in all the earth but in Israel; now therefore I pray thee take a present of thy servant" to Elisha. Naaman did offer a gift to Elisha.

2 Kings 5:16 Elisha did say "As the LORD liveth before whom I stand I will receive none". Elisha did continue to refuse the insistence of Naaman to accept the gift.

2 Kings 5:17 Naaman did say "If not yet I pray thee let there be given to thy servant two mules' burden of earth;" to Elisha. Naaman did say "for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods but unto the LORD" to Elisha. Naaman did intend to sacrifice to God only.

2 Kings 5:18 Naaman did say "In this thing the LORD pardon thy servant:" to Elisha. Naaman did say "when my master goeth into the house of Rimmon to worship there and he leaneth on my hand" to Elisha. Naaman did say "and I prostrate myself in the house of Rimmon when I prostrate myself in the house of Rimmon the LORD pardon thy servant in this thing" to Elisha.

2 Kings 5:19 Elisha did say "Go in peace" to Naaman. Naaman did depart for a distance.

2 Kings 5:20 Gehazi did say "Behold my master hath spared this Naaman the Aramean in not receiving at his hands that which he brought;". Gehazi did say "as the LORD liveth I will surely run after him and take somewhat of him". Gehazi did believe that Elisha should have accepted something from Naaman.

2 Kings 5:21 Gehazi did follow after Naaman. Naaman did dismount his chariot at the sight of a follower. Naaman did say "Is all well?".

2 Kings 5:22 Gehazi did say "All is well. My master hath sent me saying: Behold even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets;" to Naaman. Gehazi did say "give them I pray thee a talent of silver and two changes of raiment" to Naaman.

2 Kings 5:23 Naaman did say "Be content take two talents" to Gehazi. Naaman did give 2 talents of silver in 2 bags and 2 changes of raiment to 2 servants of Naaman to carry for Gehazi.

2 Kings 5:24 Gehazi did recover the gifts from the men at the hill. Gehazi did place the gifts in the house. The servants did depart.

2 Kings 5:25 Gehazi did enter to stand before Elisha. Elisha did say "Whence comest thou Gehazi?" to Gehazi. Gehazi did say "Thy servant went no whither" to Elisha.

2 Kings 5:26 Elisha did say "Went not my heart with thee when the man turned back from his chariot to meet thee?" to Gehazi. Elisha did say "Is it a time to receive money and to receive garments and oliveyards and vineyards and sheep and oxen and men-servants and maid-servants?" to Gehazi. Gehazi should not have taken gifts from Naaman for the curing of leprosy.

2 Kings 5:27 Elisha did say "The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever" to Gehazi. Gehazi did leave from the presence of Elisha with leprosy as white as snow.



2 Kings 6:1 The "sons of the prophets" did say "Behold now the place where we dwell before thee is too strait for us" to Elisha.

2 Kings 6:2 The "sons of the prophets" did say "Let us go we pray thee unto the Jordan and take thence every man a beam and let us make us a place there where we may dwell" to Elisha. Elisha did say "Go ye". The the "sons of the prophets" did want to create a new place to meet with Elisha by the river of Jordan.

2 Kings 6:3 A son did say "Be content I pray thee and go with thy servants" to Elisha. Elisha did say "I will go".

2 Kings 6:4 Elisha did accompany the "sons of the prophets" to cut wood at the Jordan river.

2 Kings 6:5 Someone did drop the head of an axe into the river. The son did say "Alas my master! for it was borrowed" to Elisha.

2 Kings 6:6 Elisha did say "Where fell it?" to the son. Elisha was shown the location of the axe head. Elisha did cut a stick. Elisha did toss the stick to the location of the head to cause the axe head to float.

2 Kings 6:7 Elisha did say "Take it up to thee" to the son. The son did retrieve the axe head.

2 Kings 6:8 The "king of Aram" did engage in war against Israel. The "king of Aram" did say "In such and such a place shall be my camp" in counsel with servants.

2 Kings 6:9 Elisha did send a message to the king of Israel. Elisha did say "Beware that thou pass not such a place; for thither the Arameans are coming down" to the king.

2 Kings 6:10 The "king of Israel" did check the place for dangers. Elisha did warn the "king of Israel" to be on guard repeatedly.

2 Kings 6:11 The "king of Aram" was troubled. The "king of Aram" did realize that the "king of Israel" was looking for danger. The "king of Aram" did say "Will ye not tell me which of us is for the king of Israel?" to his servants.

2 Kings 6:12 A servant did say "Nay my lord O king; but Elisha the prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bed-chamber" to the "king of Aram". A servant did explain that Elisha did prophesy for the "king of Israel".

2 Kings 6:13 The "king of Aram" did say "Go and see where he is that I may send and fetch him" to the servants. Someone did say "Behold he is in Dothan" to the "king of Aram". The "king of Aram" did intend to kidnap Elisha.

2 Kings 6:14 The "king of Aram" did send an army of horses and chariots during the night to surround the city of Dothan.

2 Kings 6:15 Elisha did have a servant. The servant did rise early in the morning. The servant did see the army of horses and chariots around the city. The servant did say "Alas my master! how shall we do?" to Elisha.

2 Kings 6:16 Elisha did say "Fear not: for they that are with us are more than they that are with them" to the servant.

2 Kings 6:17 Elisha did pray to God. Elisha did say "LORD I pray Thee open his eyes that he may see" to God. God did open the eyes of the servant to see a mountain that was full of horses and chariots of fire around Elisha.

2 Kings 6:18 The army did descend toward Elisha. Elisha did say "Smite this people I pray Thee with blindness" in prayer to God. The army was smitten with blindness according to the words of Elisha.

2 Kings 6:19 Elisha did say "This is not the way neither is this the city; follow me and I will bring you to the man whom ye seek" to the army. Elisha did lead the army to Samaria.

2 Kings 6:20 Elisha did reach Samaria with the army. Elisha did say "LORD open the eyes of these men that they may see" in prayer to God. God did open the eyes of the army to see that the army was in the middle of Samaria.

2 Kings 6:21 The "king of Israel" did say "My father shall I smite them? shall I smite them?" to Elisha at the sight of the army of Aram.

2 Kings 6:22 Elisha did say "Thou shalt not smite them; hast thou taken captive with thy sword and with thy bow those whom thou wouldest smite?" to the king of Israel. Elisha did say "set bread and water before them that they may eat and drink and go to their master" to the king of Israel. Elisha did want the king to provide sustenance to the army for a return to Aram.

2 Kings 6:23 The king of Israel did prepare a great provision for the army. The army did return to Aram after eating and drinking. Israel was not bothered by the bands of Aram again.

2 Kings 6:24 Ben-hadad did gather all of his army to lay siege to Samaria.

2 Kings 6:25 Samaria did suffer a great famine. Samaria was besieged until the head of an ass was sold for 80 pieces of silver and the 0.25 part of a kab of dove's dung for 5 pieces of silver.

2 Kings 6:26 A woman did say "Help my lord O king" as the king of Israel did pass upon the wall.

2 Kings 6:27 The "king of Israel" did say "If the LORD do not help thee whence shall I help thee? out of the threshingfloor or out of the winepress?" to the woman. The king did not have food or wine for the woman.

2 Kings 6:28 The king did say "What aileth thee?" to the woman. The woman did say "This woman said unto me: Give thy son that we may eat him to-day and we will eat my son to-morrow" to the king.

2 Kings 6:29 The woman did say "So we boiled my son and did eat him; and I said unto her on the next day: Give thy son that we may eat him; and she hath hid her son" to the king. The Israelites were reduced to cannibalism in Samaria during the siege by Ben-hadad.

2 Kings 6:30 The king did rend his clothes at the words of the woman. The people did see the king in sackcloth as the king did pass upon the wall.

2 Kings 6:31 The king of Israel did say "God do so to me and more also if the head of Elisha the son of Shaphat shall stand on him this day". The king did believe that Elisha should die for the suffering of Israel.

2 Kings 6:32 The king did dispatch a messenger to Elisha. Elisha was sitting at home with elders. Elisha did say "See ye how this son of a murderer hath sent to take away my head?" to the elders before the arrival of the messenger. Elisha did say "look when the messenger cometh shut the door and hold the door fast against him;" to the elders before the arrival of the messenger. Elisha did say "is not the sound of his master's feet behind him?" to the elders before the arrival of the messenger. Elisha did know the intentions of the king.

2 Kings 6:33 The messenger did arrive as Elisha did continue to speak with the elders. The king did say "Behold this evil is of the LORD; why should I wait for the LORD any longer?" in the message.



2 Kings 7:1 Elisha did say "Hear ye the word of the LORD; thus saith the LORD:" to the messenger and elders. Elisha did say "To-morrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel in the gate of Samaria" to the messenger and elders. Elisha did convey that the famine would dissipate in Samaria on the following day.

2 Kings 7:2 The king was leaning on the hand of a captain. The captain did say "Behold if the LORD should make windows in heaven might this thing be?". Elisha did say "Behold thou shalt see it with thine eyes but shalt not eat thereof" to the captain.

2 Kings 7:3 Four men did sit at the gates of the city. The men did suffer from leprosy. The men did say "Why sit we here until we die?" in a conversation.

2 Kings 7:4 The men did say "If we say: We will enter into the city then the famine is in the city and we shall die there;" in a conversation. The men did say "and if we sit still here we die also. Now therefore come and let us fall unto the host of the Arameans;" in a conversation. The men did say "if they save us alive we shall live; and if they kill us we shall but die" in a conversation.

2 Kings 7:5 The men did rise in twilight to go to the camp of the Arameans. The men did reach the outskirts of the camp to discover that the Arameans were not present.

2 Kings 7:6 God did send noises of horses and chariots and troops to the host of the Arameans. The Arameans did say "Lo the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us".

2 Kings 7:7 The Arameans did flee for their lives in the twilight. The Arameans did leave behind their tents and horses and asses and camp.

2 Kings 7:8 The lepers did find food to eat and drink in a tent in the outskirts of the camp. The lepers did collect silver and gold and raiment into hiding. The lepers did collect the goods from another tent into hiding.

2 Kings 7:9 The lepers did say "We do not well; this day is a day of good tidings and we hold our peace;" to each other. The lepers did say "if we tarry till the morning light punishment will overtake us; now therefore come let us go and tell the king's household" to each other.

2 Kings 7:10 The lepers did call to the porters of the city. The lepers did say "We came to the camp of the Arameans and behold there was no man there neither voice of man but the horses tied and the asses tied and the tents as they were" to the porters.

2 Kings 7:11 The porters did tell the household of the king about the findings of the lepers.

2 Kings 7:12 The king did rise in the night. The king did say "I will now tell you what the Arameans have done to us. They know that we are hungry;" to the servants. The king did say "therefore are they gone out of the camp to hide themselves in the field" to the servants. The king did say "saying: When they come out of the city we shall take them alive and get into the city" to the servants. The king did not believe that the Arameans were gone. The king did suspect an ambush.

2 Kings 7:13 A servant did say "Let some take I pray thee five of the horses that remain which are left in the city-- behold they are as all the multitude of Israel that are left in it;" to the king. A servant did say "behold they are as all the multitude of Israel that are consumed--and let us send and see" to the king. A servant did suggest that the king should verify the departure of the Arameans.

2 Kings 7:14 The king did send 2 chariots with horses to verify the departure of the Arameans. The king did say "Go and see".

2 Kings 7:15 The servants did travel to the Jordan river. The servants did pass garments and vessels that were dropped by the Arameans in haste. The servants did return with the information for the king.

2 Kings 7:16 The people did go to spoil the camp of the Arameans. The "word of God" was fulfilled by the departure of the Arameans.

2 Kings 7:17 The king did appoint the captain to manage the gate. The captain was trampled to death by the people at the gate in accordance with the words of Elisha.

2 Kings 7:18 Elisha did say "Two measures of barley for a shekel and a measure of fine flour for a shekel shall be to-morrow about this time in the gate of Samaria" on the previous day.

2 Kings 7:19 The captain did say "Now behold if the LORD should make windows in heaven might such a thing be?" on the previous day. Elisha did say "Behold thou shalt see it with thine eyes but shalt not eat thereof" on the previous day.

2 Kings 7:20 The captain did die at the gate before consuming any of the food.



2 Kings 8:1 Elisha had spoken to the woman with the sick child. Elisha did say "Arise and go thou and thy household and sojourn wheresoever thou canst sojourn;" to the woman previously. Elisha did say "for the LORD hath called for a famine; and it shall also come upon the land seven years" to the woman previously.

2 Kings 8:2 The woman did act according to the word of the man of God. The woman did sojourn in the land of the Philistines with her household for 7 years.

2 Kings 8:3 The woman did return from the land of the Philistines after 7 years. The woman did travel to cry to the king for the return of her house and for her land.

2 Kings 8:4 The king was talking with Gehazi. The king did say "Tell me I pray thee all the great things that Elisha hath done" to Gehazi.

2 Kings 8:5 The woman did approach the king as Gehazi did convey the story of the woman and the child to the king. Gehazi did say "My lord O king this is the woman and this is her son whom Elisha restored to life" to the king.

2 Kings 8:6 The king did verify that the woman was the mother of the resurrected child. The king did appoint an officer to assist the woman. The king did say "Restore all that was hers and all the fruits of the field since the day that she left the land even until now" to the woman.

2 Kings 8:7 Elisha did journey to Damascus. Ben-hadad was sick. Someone did say "The man of God is come hither" to Ben-hadad.

2 Kings 8:8 Ben-hadad did say "Take a present in thy hand and go meet the man of God and inquire of the LORD by him saying: Shall I recover of this sickness?" to Hazael.

2 Kings 8:9 Hazael did take presents of every good thing of Damascas to meet Elisha. The presents did burden 40 camels burden. Hazael did say "Thy son Ben-hadad king of Aram hath sent me to thee saying: Shall I recover of this sickness?" to Elisha.

2 Kings 8:10 Elisha did say "Go say unto him: Thou shalt surely recover; howbeit the LORD hath shown me that he shall surely die" to Hazael. Elisha did tell Hazael that Ben-hadad would die after recovering from the sickness.

2 Kings 8:11 Elisha did stare at Hazael until Hazael did feel ashamed. Elisha did begin to weep.

2 Kings 8:12 Hazael did say "Why weepeth my lord?" to Elisha. Elisha did say "Because I know the evil that thou wilt do unto the children of Israel:" to Hazael. Elisha did say "their

strongholds wilt thou set on fire and their young men wilt thou slay with the sword" to Hazael. Elisha did say "and wilt dash in pieces their little ones and rip up their women with child" to Hazael. Elisha did foresee that Hazael would commit heinous acts against Israel.

2 Kings 8:13 Hazael did say "But what is thy servant who is but a dog that he should do this great thing?" to Elisha. Elisha did say "The LORD hath shown me that thou shalt be king over Aram" to Hazael. Hazael would become the king of Aram.

2 Kings 8:14 Hazael did depart from Elisha to return to Ben-hadad. The king did say "What said Elisha to thee?" to Hazael. Hazael did say "He told me that thou wouldest surely recover" to the king.

2 Kings 8:15 Hazael did suffocate the king using a wet blanket on the following day. Ben-hadad did die by the hand of Hazael. Hazael did become the king of Aram.

2 Kings 8:16 Jehoram did begin to reign in Judah after 5 years of rule of Joram over Israel.

2 Kings 8:17 Jehoram did begin to reign at 32 years of age. Jehoram did reign in Jerusalem for 8 years.

2 Kings 8:18 Jehoram did walk in the way of the kings of Israel. Jehoram did marry the daughter of Ahab. Jehoram did perform evil in the sight of God.

2 Kings 8:19 God would not destroy Judah for the sake of David. God did promise a lamp for the children of David always.

2 Kings 8:20 Edom did escape the hand of Judah through revolt. Edom did establish a king over themselves.

2 Kings 8:21 Joram did cross to Zair with all of his chariots. Joram did rise by night to smite the Edomites and the captains of the chariots. The people did flee to their tents.

2 Kings 8:22 Edom did escape the hand of Judah through revolt. Libnah did begin to revolt at the same time.

2 Kings 8:23 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Joram.

2 Kings 8:24 Joram did die. Joram was buried in the city of David after death. Ahaziah did begin to reign.

2 Kings 8:25 Ahaziah did begin to reign over Judah after 12 years of rule of Joram in Israel.

2 Kings 8:26 Ahaziah did begin to reign at 22 years of age. Ahaziah did reign for 1 year in Jerusalem. Athaliah was the daughter of Omri. Athaliah was the mother of Ahaziah.

2 Kings 8:27 Ahaziah did walk in the way of the house of Ahab to do evil in the sight of God. Ahaziah was the son-in-law of the house of Ahab.

2 Kings 8:28 Ahaziah did join with Joram in a war against Hazael. Hazael was fought by Ahaziah and Joram at Ramoth-gilead. Joram was wounded by the Arameans.

2 Kings 8:29 Joram did return to be healed in Jezreel of the wounds from the Arameans at Ramah in the battle against Hazael. Ahaziah did go to see Joram in Jezreel because Joram was sick.



2 Kings 9:1 Elisha did call to a son of the prophets. Elisha did say "Gird up thy loins and take this vial of oil in thy hand and go to Ramoth-gilead" to the prophet.

2 Kings 9:2 Elisha did say "And when thou comest thither look out there Jehu the son of Jehoshaphat the son of Nimshi" to the prophet. Elisha did say "and go in and make him arise up from among his brethren and carry him to an inner chamber" to the prophet.

2 Kings 9:3 Elisha did say "Then take the vial of oil and pour it on his head and say: Thus saith the LORD: I have anointed thee king over Israel" to the prophet. Elisha did say "Then open the door and flee and tarry not" to the prophet.

2 Kings 9:4 The prophet did go to Ramoth-gilead.

2 Kings 9:5 The prophet did approach the captains. The captains were sitting. The prophet did say "I have an errand to thee O captain". Jehu did say "Unto which of us all?" to the prophet. The prophet did say "To thee O captain" to Jehu.

2 Kings 9:6 Jehu did rise to go into the house. The prophet did pour oil on the head of Jehu. The prophet did say "Thus saith the LORD the God of Israel: I have anointed thee king over the people of the LORD even over Israel" to Jehu. Jehu was made the king of Israel.

2 Kings 9:7 The prophet did say "And thou shalt smite the house of Ahab thy master that I may avenge the blood of My servants the prophets" to Jehu. The prophet did say "and the blood of all the servants of the LORD at the hand of Jezebel" to Jehu.

2 Kings 9:8 The prophet did say "For the whole house of Ahab shall perish; and I will cut off from Ahab every man-child and him that is shut up and him that is left at large in Israel" to Jehu.

2 Kings 9:9 The prophet did say "And I will make the house of Ahab like the house of Jeroboam the son of Nebat and like the house of Baasa the son of Ahijah" to Jehu.

2 Kings 9:10 The prophet did say "And the dogs shall eat Jezebel in the portion of Jezreel and there shall be none to bury her" to Jehu. The prophet did open the door to flee after speaking.

2 Kings 9:11 Jehu did approach the servants of his lord. A servant did say "Is all well? wherefore came this mad fellow to thee?" to Jehu. Jehu did say "Ye know the man and what his talk was" to the servants.

2 Kings 9:12 The servant did say "It is false; tell us now" to Jehu. Jehu did say "Thus and thus spoke he to me saying: Thus saith the LORD: I have anointed thee king over Israel" to the servants.

2 Kings 9:13 The servants did gather their garments to place under Jehu on the top of the stairs. The servants did blow the horn in proclamation. The servants did say "Jehu is king".

2 Kings 9:14 Jehu was the son of Jehoshaphat. Jehu did conspire against Joram. Joram had been guarding Ramoth-gilead because of Hazael.

2 Kings 9:15 Joram did return for healing in Jezreel from the wounds that were received in the battle against the Arameans. Jehu did say "If this be your mind then let none escape and go forth out of the city to go to tell it in Jezreel".

2 Kings 9:16 Jehu did go to Jezreel by chariot. Ahaziah had come to see Joram.

2 Kings 9:17 The watchman was guarding the tower in Jezreel. The watchman did see the approach of the company of Jehu. The watchman did say "I see a company". Joram did say "Take a horseman and send to meet them and let him say: Is it peace?" to the watchman.

2 Kings 9:18 A messenger did go by horseback to intercept the company. The messenger did say "Thus saith the king: Is it peace?" to Jehu. Jehu did say "What hast thou to do with peace? turn thee behind me" to the messenger. The watchman was told that the messenger did reach the approaching company. Someone did say "The messenger came to them but he cometh not back" to the watchman.

2 Kings 9:19 Joram did send another messenger by horseback to the approaching company. The messenger did say "Thus saith the king: Is it peace?" to Jehu. Jehu did say "What hast thou to do with peace? turn thee behind me" to the messenger.

2 Kings 9:20 Someone did say "He came even unto them and cometh not back; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously" to the watchman. Someone did recognize the approach of the company as similar to the furious driving of Jehu.

2 Kings 9:21 Joram did say "Make ready". A chariot was prepared for Joram. Ahaziah did join Joram by chariot to travel to meet Jehu on the plot of Naboth.

2 Kings 9:22 Joram did say "Is it peace Jehu?" at the sight of Jehu. Jehu did say "What peace so long as the harlotries of thy mother Jezebel and her witchcrafts are so many?" to Joram.

2 Kings 9:23 Joram did turn to flee. Joram did say "There is treachery O Ahaziah" to Ahaziah.

2 Kings 9:24 Jehu did draw his bow at full strength to smite Joram between the arms through the heart. Joram did sink into his chariot.

2 Kings 9:25 Bidkar was a captain for Jehu. Jehu did say "Take up and cast him in the portion of the field of Naboth the Jezreelite;" to Bidkar. Jehu did say "for remember how that when I and thou rode together after Ahab his father the LORD pronounced this burden against him:" to Bidkar.

2 Kings 9:26 Jehu did say "Surely I have seen yesterday the blood of Naboth and the blood of his sons saith the LORD;" to Bidkar. Jehu did say "and I will requite thee in this plot saith the LORD" to Bidkar. Jehu did say "Now therefore take and cast him into the plot of ground according to the word of the LORD" to Bidkar.

2 Kings 9:27 Ahaziah did flee by the garden house after observing the death of Joram. Jehu did pursue Ahaziah. Jehu did say "Smite him also in the chariot". Ahaziah was smitten at the ascent of Gur by Ibleam. Ahaziah did flee to Megiddo to die.

2 Kings 9:28 Ahaziah was carried by servants in a chariot to Jerusalem. Ahaziah was buried in his sepulchre in the city of David.

2 Kings 9:29 Ahaziah did begin to reign over Judah after 11 years of rule of Joram in Israel.

2 Kings 9:30 Jezebel did hear of the arrival of Jehu in Jezreel. Jezebel did paint her eyes and attire her head. Jezebel did look out the window.

2 Kings 9:31 Jezebel did say "Is it peace thou Zimri thy master's murderer?" as Jehu did enter the gate.

2 Kings 9:32 Jehu did say "Who is on my side? who?" as Jehu did look at the window. Jehu did see two or three officers in the window.

2 Kings 9:33 Jehu did say "Throw her down". Jezebel was thrown from the window. Jezebel was trampled by the horses. Blood was sprinkled on the wall and on the horses from the trampling of Jezebel.

2 Kings 9:34 Jehu did enter to eat and drink. Jehu did say "Look now after this cursed woman and bury her; for she is a king's daughter".

2 Kings 9:35 The servants did go to bury Jezebel. The servants did find the remains of the skull and feet and the palms of the hands of Jezebel.

2 Kings 9:36 The servants did relay their findings to Jehu. Jehu did say "This is the word of the LORD which He spoke by His servant Elijah the Tishbite saying: In the portion of Jezreel shall the dogs eat the flesh of Jezebel;".

2 Kings 9:37 Jehu did say "and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say: This is Jezebel".



2 Kings 10:1 Ahab did have 70 sons in Samaria. Jehu did write letters to be sent to Samaria and the rulers of Jezreel and the elders and the servants of the sons of Ahab.

2 Kings 10:2 Jehu did say "And now as soon as this letter cometh to you seeing your master's sons are with you" to the recipients in the letters. Jehu did say "and there are with you chariots and horses fortified cities also and armour;" to the recipients in the letters.

2 Kings 10:3 Jehu did say "look ye out the best and meetest of your master's sons and set him on his father's throne and fight for your master's house" to the recipients in the letters. Jehu did challenge the progeny of Ahab.

2 Kings 10:4 The recipients were very afraid. The recipients did say "Behold the two kings stood not before him; how then shall we stand?".

2 Kings 10:5 The recipients did send a message to Jehu. The message did say "We are thy servants and will do all that thou shalt bid us; we will not make any man king; do thou that which is good in thine eyes". The recipients did pledge obedience to Jehu.

2 Kings 10:6 Jehu did write a second a letter to send to the recipients. Jehu did say "If ye be on my side and if ye will hearken unto my voice take ye the heads of the men your master's sons and come to me to Jezreel by to-morrow this time". Jehu did demand the collection of the heads of the sons of Ahab. The sons were with the great men of the city.

2 Kings 10:7 The sons were decapitated upon receipt of the second letter. The heads were placed in baskets for transport to Jehu in Jezreel.

2 Kings 10:8 A messenger did say "They have brought the heads of the king's sons" to Jehu after receiving the heads. Jehu did say "Lay ye them in two heaps at the entrance of the gate until the morning" to the messenger.

2 Kings 10:9 Jehu did go to speak to all of the people in the morning. Jehu did say "Ye are righteous; behold I conspired against my master and slew him; but who smote all these?" to the people.

2 Kings 10:10 Jehu did say "Know now that there shall fall unto the earth nothing of the word of the LORD which the LORD spoke concerning the house of Ahab;" to the people. Jehu did say "for the LORD hath done that which He spoke by His servant Elijah" to the people.

2 Kings 10:11 Jehu did smite all of the remnants of the entire house of Ahab in Jezreel.

2 Kings 10:12 Jehu did rise to depart for Samaria. Jehu did stop at the shearing house of the shepherds along the way.

2 Kings 10:13 Jehu did meet with the brethren of Ahaziah. Jehu did say "Who are ye?" to the brethren. The brethren did say "We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen" to Jehu.

2 Kings 10:14 Jehu did say "Take them alive". Jehu did slay all of the 42 brethren at the pit of the shearing house.

2 Kings 10:15 Jehonadab was the son of Rechab. Jehu was met by Jehonadab after the slaying of the brethren. Jehu did say "Is thy heart right as my heart is with thy heart?" after greeting Jehonadab. Jehonadab did say "It is" to Jehu. Jehu did say "If it be said Jehu give me thy hand". Jehu did pull Jehonadab into the chariot by hand.

2 Kings 10:16 Jehu did say "Come with me and see my zeal for the LORD". Jehonadab did ride in the chariot with Jehu.

2 Kings 10:17 Jehu did arrive in Samaria. Jehu did smite everything that did belong to Ahab in Samaria. Ahab was destroyed utterly according to the word of God as spoken to Elijah.

2 Kings 10:18 Jehu did say "Ahab served Baal a little; but Jehu will serve him much" to all of the gathered people.

2 Kings 10:19 Jehu did say "Now therefore call unto me all the prophets of Baal all his worshippers and all his priests let none be wanting;" to the people. Jehu did say "for I have a great sacrifice to do to Baal; whosoever shall be wanting he shall not live" to the people. Jehu did deceive the people to draw out the worshippers of Baal for destruction.

2 Kings 10:20 Jehu did say "Sanctify a solemn assembly for Baal". The people did proclaim the assembly.

2 Kings 10:21 Jehu did call for the worshippers of Baal throughout all of Israel. The worshippers did arrive in totality. The "house of Baal" was filled from end to end with worshippers of Baal.

2 Kings 10:22 Jehu did say "Bring forth vestments for all the worshippers of Baal" to a person over the vestry. The person did bring the vestments.

2 Kings 10:23 Jehu did enter the "house of Baal" with Jehonadab to speak to the worshippers of Baal. Jehu did say "Search and look that there be here with you none of the servants of the LORD but the worshippers of Baal only" to the worshippers of Baal.

2 Kings 10:24 The evildoers did go in to offer sacrifices and burnt offerings to Baal. Jehu did post 80 men outside to kill anyone that did attempt to escape. Jehu did say "If any of the men whom I bring into your hands escape his life shall be for the life of him" to the men outside.

2 Kings 10:25 Jehu did finish the offering the burnt offering. Jehu did say "Go in and slay them; let none come forth" to the guards and captains. The evildoers were smitten with the edge of the sword. The evildoers were dragged outside by the guard and the captains. The guards did go into the city of the house of Baal with the captains.

2 Kings 10:26 The pillars were extracted and burned.

2 Kings 10:27 The "pillar of Baal" was demolished. The "house of Baal" was destroyed. The "house of Baal" was remade into a latrine.

2 Kings 10:28 Jehu did destroy Baal within Israel. Baal was removed from Israel.

2 Kings 10:29 Jehu did not depart from the sins of Jeroboam that did cause Israel to sin. Jehu did not destroy the golden calves that were in Beth-el and Dan.

2 Kings 10:30 God did say "Because thou hast done well in executing that which is right in Mine eyes and hast done unto the house of Ahab according to all that was in My heart" to Jehu. God did say "thy sons of the fourth generation shall sit on the throne of Israel" to Jehu. God did tell Jehu that the sons of the fourth generation would sit on the throne of Israel.

2 Kings 10:31 Jehu did not walk in the law of God with all of his heart. Jehu did not depart from the sins of Jeroboam that did cause Israel to sin.

2 Kings 10:32 God did begin to cut Israel short. Hazael did smite the Israelites in all of the borders of Israel.

2 Kings 10:33 Hazael did smite the Israelites from the Jordan river to the east. Hazael did smite the Israelites in all of the land of Gilead and the Gadites and the Reubenites and the Manassites. Hazael did smite the Israelites from Aroer by the valley of Arnon to Gilead and Bashan.

2 Kings 10:34 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of events of Jehu.

2 Kings 10:35 Jehu was buried in Samaria after death. Jehoahaz did begin to reign in Israel. Jehoahaz was the son of Jehu.

2 Kings 10:36 Jehu did reign over Israel in Samaria for 28 years.



2 Kings 11:1 Athaliah was the mother of Ahaziah. Athaliah did destroy all of the royal seed after the death of Ahaziah.

2 Kings 11:2 Jehosheba was the daughter of king Joram. Jehosheba was the sister of Ahaziah. Joash was a son of Ahaziah. Jehosheba did hide Joash from Athaliah during the destruction of the royal seed. Jehosheba did hide Joash with his nurse in the bed-chamber.

2 Kings 11:3 Joash was hidden in the house of God for 6 years during the reign of Athaliah over the land.

2 Kings 11:4 Jehoiada did assemble the captains over hundreds and the Carites and the guard into the house of God in the seventh year. Jehoiada did establish a covenant and oath with them in the house of God. Joash was shown to the captains.

2 Kings 11:5 Jehoiada did say "This is the thing that ye shall do: a third part of you that come in on the sabbath and that keep the watch of the king's house" to the captains.

2 Kings 11:6 Jehoiada did say "now another third part was at the gate Sur and another third part at the gate behind the guard--shall keep the watch of the house and be a barrier" to the captains.

2 Kings 11:7 Jehoiada did say "And the other two parts of you even all that go forth on the sabbath shall keep the watch of the house of the LORD about the king" to the captains.

2 Kings 11:8 Jehoiada did say "And ye shall compass the king round about every man with his weapons in his hand; and he that cometh within the ranks let him be slain;" to the captains. Jehoiada did say "and be ye with the king when he goeth out and when he cometh in" to the captains. Jehoiada did give orders to the captains to protect the young king.

2 Kings 11:9 The "captains over hundreds" did execute the orders of Jehoiada. The captains did collect the men that are on-duty and off-duty on the Sabbath to the priest.

2 Kings 11:10 Jehoiada did deliver the spears and shields of David to the captains. The weapons were inside of the house of God.

2 Kings 11:11 The guards did stand with weapons in hand from the right side to the left side of the house. The guards did stand along the altar around the king.

2 Kings 11:12 Jehoiada did reveal Joash. Jehoiada did place the crown and the insignia of the king upon Joash. Jehoiada did annoint Joash as the king of Israel. The guard did say "Long live the king" as the guard did clap in tribute.

2 Kings 11:13 Athaliah did hear the noise of the guard and of the people. Athaliah did approach the people to the house of God.

2 Kings 11:14 Athaliah did see the king standing on the platform with the captains and the trumpets. The trumpets did blow as the people did rejoice. Athaliah did rend her clothing at the sight. Athaliah did say "Treason treason" in a shout.

2 Kings 11:15 Jehoiada did say "Have her forth between the ranks; and him that followeth her slay with the sword" to the guard. Jehoiada did say "Let her not be slain in the house of the LORD" to the guard. Jehoiada did need to eliminate Athaliah. Jehoiada did not want Athaliah to die within the house of God.

2 Kings 11:16 Athaliah was led by the way of the entry of the horses to the house of the king. Athaliah was slain in the entrance.

2 Kings 11:17 Jehoiada did make a covenant between God and the king and the people that the Israelites should be the people of God. Jehoiada did make a covenant between the king and the people.

2 Kings 11:18 The Israelites did go to destroy the house of Baal. The Israelites did destroy the altars and images of Baal thoroughly. Mattan was a priest of Baal. Mattan was slain before the altars of Baal. Jehoiada did appoint officers over the house of God.

2 Kings 11:19 Joash was brought from the house of God by Jehoiada and the captains and the Carites and the guard and the people to the gate of the guard at the house of the king. Joash did sit upon the throne of the king.

2 Kings 11:20 Israel did rejoice. The city did become quiet. Athaliah was slain with the sword at the house of the king.

2 Kings 11:21 Joash is also known as Jehoash. Jehoash did begin to reign over Israel at 7 years of age.



2 Kings 12:1 Jehoash did begin to reign after 7 years of rule by Jehu. Jehoash did rule for 40 years in Jerusalem. Zibiah was from Beer-sheba. Zibiah was the mother of Jehoash.

2 Kings 12:2 Jehoash was righteous in the eyes of God for all of the days under the instruction of Jehoiada.

2 Kings 12:3 Jehoash did remove the high places. The people did continue to sacrifice and offer in the high places.

2 Kings 12:4 Jehoash did say "All the money of the hallowed things that is brought into the house of the LORD in current money" to the priests. Jehoash did say "the money of the persons for whom each man is rated all the money that cometh into any man's heart to bring into the house of the LORD" to the priests.

2 Kings 12:5 Jehoash did say "let the priests take it to them every man from him that bestoweth it upon him;" to the priests. Jehoash did say "and they shall repair the breaches of the house

wheresoever any breach shall be found" to the priests. Jehoash did order the to take the incoming money to repair the house of God.

2 Kings 12:6 The "house of God" was not repaired by the priests after 23 years of rule of Jehoash.

2 Kings 12:7 Jehoash did call for Jehoiada and for the priests. Jehoash did say "Why repair ye not the breaches of the house? now therefore take no longer money from them that bestow it upon you but deliver it for the breaches of the house" to the priests.

2 Kings 12:8 The priests did consent to refrain from taking money from the people. The priests would not repair the breaches of the house either.

2 Kings 12:9 Jehoiada did bore a hole in the lid of of a chest. The chest was set beside the altar on the right side of the entrance to the house of God. Priests did manage the chest from the threshold that the priests did manage. The priests put all of the money that was brought into the house of God into the chest.

2 Kings 12:10 The chest did become filled with money. The money was put in bags. The money was counted by the scribe of the king and by the high priest.

2 Kings 12:11 The money was given to the supervisors in the house of God to be paid to the carpenters and builders to repair the house of God.

2 Kings 12:12 The money was given to the supervisors in the house of God to be paid to the masons and hewers of stone to repair the house of God. The money was given to the supervisors in the house of God to buy timber and stone to repair the "house of God".

2 Kings 12:13 The money was not used to fabricate cups of silver or snuffers or basins or trumpets in the house of God. The money was not used to fabricate any vessels of gold or vessels of silver in the house of God.

2 Kings 12:14 The money was given to the workers to repair the house of God.

2 Kings 12:15 The priests did not perform accounting on the workers. The workers did perform the work honestly.

2 Kings 12:16 The priests did retain the money of forfeit and sin that was brought into the house of God.

2 Kings 12:17 Hazael did rise to attack Gath. Hazael did conquer Gath. Hazael did intend to attack Jerusalem.

2 Kings 12:18 Jehoash did collect all of the hallowed things that were dedicated from Jehoshaphat and Jehoram and Ahaziah. Jehoash did collect all of his own hallowed things and all

of the gold in the treasures of the house of God and the house of the king. Jehoash did send all of the collected things to Hazael to prevent an attack on Jerusalem. Hazael did leave Jerusalem.

2 Kings 12:19 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Joash.

2 Kings 12:20 Joash was killed by his conspiring servants at Beth-millo along the way to Silla.

2 Kings 12:21 Jozacar was the son of Shimeath. Jehozabad was the son of Shomer. Joash was killed by Jozacar and Jehozabad. Joash was buried in the city of David after death. Amaziah was the son of Joash. Amaziah did begin to reign as king.



2 Kings 13:1 Jehoahaz did begin to reign over Israel in Samaria after 23 years of rule of Joash in Judah. Jehoahaz did reign for 17 years.

2 Kings 13:2 Jehoahaz did evil in the sight of God. Jehoahaz did followed the sins of Jeroboam to make Israel to sin. Jehoahaz did not depart from the path of sin.

2 Kings 13:3 God was angry with Israel. God did deliver Israel into the hand of Hazael and Ben-hadad continually. Ben-hadad was the son of Hazael.

2 Kings 13:4 Jehoahaz seek mercy from God. God did hearken to Jehoahaz because of the oppression of Israel by the king of Aram.

2 Kings 13:5 God did send a deliverer to Israel to free Israel from the hand of the Arameans. The "children of Israel" did well in tents as in the past.

2 Kings 13:6 The "children of Israel" did not depart from the sins of the house of Jeroboam. The "children of Israel" did walk in sin. The Asherah did remain in Samaria.

2 Kings 13:7 Jehoahaz did continue to lose men from his army. The army was diminished to 50 horsemen and 10 chariots and 10000 footmen from the fighting with the king of Aram. Israel was like the dust in the threshing after warfare with Aram.

2 Kings 13:8 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of events of Jehoahaz.

2 Kings 13:9 Jehoahaz did die. Jehoahaz was buried in Samaria. Joash was the son of Jehoahaz. Joash did begin to reign as king.

2 Kings 13:10 Jehoash was the son of Jehoahaz. Jehoash did begin to reign over Israel in Samaria after 37 years of rule by Joash in Judah. Jehoash did rule for 16 years.

2 Kings 13:11 Jehoash did perform evil in the sight of God to cause Israel to sin. Jehoash did not depart from all the sins of Jeroboam.

2 Kings 13:12 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of events of Joash to include wars against Amaziah of Judah.

2 Kings 13:13 Joash did die. Jeroboam sat upon the throne. Joash was buried in Samaria with the kings of Israel.

2 Kings 13:14 Elisha did suffer from a fatal sickness. Joash was the king of Israel. Joash did come to weep over Elisha. Joash did say "My father my father the chariots of Israel and the horsemen thereof!" to Elisha.

2 Kings 13:15 Elisha did say "Take bow and arrows" the king. Joash did retrieve a bow and arrows.

2 Kings 13:16 Elisha did say "Put thy hand upon the bow" to the king. The king did place a hand on the bow. Elisha did lay his hands upon the hands of the king.

2 Kings 13:17 Elisha did say "Open the window eastward" to the king. The king did comply. Elisha did say "Shoot". The king did comply again. Elisha did say "The LORD'S arrow of victory even the arrow of victory against Aram; for thou shalt smite the Arameans in Aphek till thou have consumed them" to Joash. Elisha did foretell of a victory of Israel over Aram.

2 Kings 13:18 Elisha did say "Take the arrows". The king did take the arrows. Elisha did say "Smite upon the ground". The king did smite the ground with the arrows 3 times.

2 Kings 13:19 Elisha was mad with the king. Elisha did say "Thou shouldest have smitten five or six times; then hadst thou smitten Aram till thou hadst consumed it; whereas now thou shalt smite Aram but thrice" to Joash.

2 Kings 13:20 Elisha did die. Elisha was buried after death. Moabites did invade the land at the beginning of the year.

2 Kings 13:21 Israelites did spot raiders as the Israelites were burying a man. The man was tossed into the tomb of Elisha. The man did spring to life to stand after touching the bones of Elisha.

2 Kings 13:22 Hazael did oppress Israel all of the days of Jehoahaz.

2 Kings 13:23 God was gracious to Israel. God did have compassion and respect for Israel because of the covenant with Abraham and Isaac and Jacob. God would not allow Israel to be destroyed. God would not banish Israel.

2 Kings 13:24 Hazael did die. Ben-hadad did begin to reign.

2 Kings 13:25 Jehoash did reclaim the cities from the hand of Ben-hadad that were taken from Jehoahaz by war. Joash did smite Ben-hadad 3 times to recover the cities of Israel.



2 Kings 14:1 Amaziah did begin to reign in Judah after 2 years of rule of Joash in Israel.

2 Kings 14:2 Amaziah did begin to reign in Judah at 25 years of age. Amaziah did rule for 29 years in Jerusalem. Jehoaddan was the mother of Amaziah.

2 Kings 14:3 Amaziah was righteous in the eyes of God. Amaziah did follow in the footsteps of his father.

2 Kings 14:4 Amaziah did not remove the high places. The people did continue to sacrifice and offer in the high places.

2 Kings 14:5 Amaziah did slay Jozacar and Jehozabad for the murder of Joash.

2 Kings 14:6 Amaziah did not slay the children of the murderers according to the words as written in the book of the law of Moses. God did say "The fathers shall not be put to death for the children nor the children be put to death for the fathers; but every man shall be put to death for his own sin" in the past.

2 Kings 14:7 A battle did occur in the Valley of Salt. Amaziah did slay 10000 men of Edom in the Valley of Salt. Amaziah did capture Sela by war. Sela was renamed to Joktheel by Amaziah.

2 Kings 14:8 Amaziah did send messengers to Jehoash in Israel. The message did say "Come let us look one another in the face".

2 Kings 14:9 Jehoash did reply to Amaziah. Jehoash did say "The thistle that was in Lebanon sent to the cedar that was in Lebanon saying: Give thy daughter to my son to wife;" to Amaziah. Jehoash did say " and there passed by the wild beasts that were in Lebanon and trod down the thistle" to Amaziah.

2 Kings 14:10 Jehoash did say "Thou hast indeed smitten Edom and will thy heart lift thee up? glory therein and remain at home;" to Amaziah. Jehoash did say "for why shouldest thou meddle with evil that thou shouldest fall even thou and Judah with thee?" to Amaziah. Jehoash did believe that Amaziah was arrogant.

2 Kings 14:11 Amaziah would not listen. Jehoash did go to meet Amaziah in battle at Beth-shemesh in Judah.

2 Kings 14:12 Judah was defeated by Israel. The army did flee in disarray.

2 Kings 14:13 Jehoash did capture Amaziah at Beth-shemesh. Jehoash did travel to assault Jerusalem. Jehoash did demolish 400 cubits of the wall of Jerusalem from the gate of Ephraim to the corner gate.

2 Kings 14:14 Jehoash did take all of the gold and silver and all of the vessels within the house of God. Jehoash did take all of the treasures of the house of the king. Jehoash did take hostages also. Jehoash did return to Samaria after sacking Jerusalem.

2 Kings 14:15 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of events of Jehoash to include the war with Amaziah of Judah.

2 Kings 14:16 Jehoash did die. Jehoash was buried in Samaria with the kings of Israel. Jeroboam was the son of Jehoash. Jeroboam did begin to reign.

2 Kings 14:17 Amaziah did live for 15 years after the death of Jehoash.

2 Kings 14:18 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Amaziah.

2 Kings 14:19 A conspiracy did grow in Jerusalem against Amaziah. Amaziah was pursued by enemies to Lachish. Amaziah was killed by his enemies in Lachish.

2 Kings 14:20 Amaziah was returned to Jerusalem upon horses. Amaziah was buried at Jerusalem with his fathers in the city of David.

2 Kings 14:21 Azariah was the son of Amaziah. Azariah was made the king of Judah at 16 years of age in the room of Amaziah.

2 Kings 14:22 Azariah did build rebuild Elath for Judah after the death of Amaziah.

2 Kings 14:23 Jeroboam did begin to reign over Israel in Samaria after 15 years of rule of Amaziah in Judah. Jeroboam did reign for 41 years.

2 Kings 14:24 Jeroboam did commit evil in the sight of God to cause Israel to sin. Jeroboam did not depart from all the sins of his ancestors.

2 Kings 14:25 Jeroboam did restore the border of Israel from the entrance of Hamath to the sea of the Arabah according to the word of God as spoken to Jonah. Jonah was the son of Amittai. Jonah was a prophet. Jonah was from Gath-hepher.

2 Kings 14:26 God did see the bitterness in Israel from the affliction upon everyone. Israel did not have a helper.

2 Kings 14:27 God would not erase the name of Israel under heaven. God did save Israel by the hand of Jeroboam.

2 Kings 14:28 Jeroboam did recover Damascus and Hamath for Israel. The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the events and the accomplishments and the wars of Jeroboam.

2 Kings 14:29 Jeroboam did die to rest with the kings of Israel. Zechariah was the son of Jeroboam. Zechariah did begin to reign.



2 Kings 15:1 Azariah did begin to reign as king of Judah after 27 years of rule of Jeroboam in Israel.

2 Kings 15:2 Azariah did become king at 16 years of age. Azariah did reign for 52 years in Jerusalem. Jecoliah was the mother of Azariah.

2 Kings 15:3 Azariah was righteous in the eyes of God according to all of the actions of Amaziah.

2 Kings 15:4 Azariah did not remove the high places. The people did sacrifice and offer in the high places still.

2 Kings 15:5 God did smite Azariah with leprosy until death so that the king did have to live separately. Jotham was the son of Azariah. Jotham did serve over the household as a judge for the people of the land.

2 Kings 15:6 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Azariah.

2 Kings 15:7 Azariah was buried with his fathers in the city of David. Jotham did begin to reign in Judah.

2 Kings 15:8 Zechariah was the son of Jeroboam. Zechariah did begin to reign over Israel in Samaria after 38 years of rule of Azariah in Judah. Zechariah did reign over Israel for 6 months.

2 Kings 15:9 Zechariah did perform evil in the sight of God. Zechariah did not depart from the sins of Jeroboam to cause Israel to sin.

2 Kings 15:10 Shallum was the son of Jabesh. Shallum did conspire to kill Zechariah. Shallum did smite Zechariah before the people to reign as king of Israel.

2 Kings 15:11 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of events of Zechariah.

2 Kings 15:12 God did speak to Jehu in the past. God did say "Thy sons to the fourth generation shall sit upon the throne of Israel" to Jehu. Israel was ruled by the fourth generation of Jehu as spoken by God to Jehu.

2 Kings 15:13 Shallum did begin to reign in Israel after 39 years of rule by Uzziah in Judah. Shallum did reign as the king of Israel in Samaria for 1 month.

2 Kings 15:14 Menahem was the son of Gadi. Menahem did travel from Tirzah to Samaria. Manahem did smite Shallum in Samaria. Shallum did begin to reign as the king of Israel.

2 Kings 15:15 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the events and the conspiracies of Shallum.

2 Kings 15:16 Menahem did proceed to smite everyone within the borders of Tiphseh from Tirzah. Manahem did smite Tiphseh because the residents did not grant entry to Manahem. Manahem did eviscerate the pregnant women within Tiphseh.

2 Kings 15:17 Menahem did begin to reign over Israel after 39 years of rule by Azariah in Judah. Menahem did reign for 10 years in Samaria.

2 Kings 15:18 Menahem did perform evil in the sight of God. Menahem did not depart in all of his days from the sins of Jeroboam to cause Israel to sin.

2 Kings 15:19 Pul was the king of Assyria. Pul did invade Israel. Menahem did give 1000 talents of silver to Pul to confirm that the kingdom of Israel would remain in the hands of Menahem.

2 Kings 15:20 Menahem did collect the money from all of the mighty men of wealth in Israel. Menahem did collect 50 shekels of silver from each man. Pul did leave Israel after receiving the money.

2 Kings 15:21 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the events of Menahem.

2 Kings 15:22 Menahem did die eventually. Pekahiah was the son of Menahem. Pekahiah did begin to reign over Israel.

2 Kings 15:23 Pekahiah did begin to reign. Pekahiah did begin to reign over Israel in Samaria after 50 years of rule by Azariah in Judah. Pekahiah did reign as king of Israel for 2 years.

2 Kings 15:24 Pekahiah did perform evil in the sight of God. Pekahiah did not depart from the sins of Jeroboam to cause Israel to sin.

2 Kings 15:25 Pekah was the son of Remaliah. Pekah was the captain for Pekahiah. Pekah did conspire against Pekahiah. Pekah did smite Pekahiah in the castle of the house of the king by Argob and by Arieah in Samaria. Pekah was accompanied by 50 Gileadites in the assassination of Pekahiah. Pekah did become the king.

2 Kings 15:26 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the events of Pekahiah.

2 Kings 15:27 Pekah did begin to reign over Israel in Samaria after 52 years of rule by Azariah in Judah. Pekah did reign as king of Israel for 20 years.

2 Kings 15:28 Pekah did perform evil in the sight of God. Pekah did not depart from the sins of Jeroboam to cause Israel to sin.

2 Kings 15:29 Tiglath-pileser was the king of Assyria. Tiglath-pileser did capture Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee all of the land of Naphtali during the reign of Pekah. Tiglath-pileser did carry the captives to Assyria.

2 Kings 15:30 Hoshea was the son of Elah. Hoshea did conspire to kill Pekah. Hoshea did kill Pekah to reign as king in the twentieth year of Jotham. Jotham was the son of Uzziah.

2 Kings 15:31 The "book of the chronicles of the kings of Israel" is a book that did detail the events of the kings of Israel. The "book of the chronicles of the kings of Israel" does contain the history of the events of Pekah.

2 Kings 15:32 Jotham did begin to reign as the king of Judah after 2 years of rule of Pekah in Israel.

2 Kings 15:33 Jotham did become the king at 25 years of age. Jotham did reign for 16 years in Jerusalem. Jerusha was the daughter of Zadok. Jerusha was the mother of Jotham.

2 Kings 15:34 Jotham was righteous in the eyes of God. Jotham did walk in the way of Uzziah.

2 Kings 15:35 Jotham did not remove the high places. The people did sacrifice and offer in the high places still. Jotham did build the upper gate of the house of God.

2 Kings 15:36 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the events of Jotham.

2 Kings 15:37 God did send Rezin and Pekah against Judah. Rezin was the king of Aram.

2 Kings 15:38 Jotham did die. Ahaz was the son of Jotham. Ahaz did become the king of Judah.



2 Kings 16:1 Ahaz did begin to reign in Judah after 17 years of rule by Pekah in Israel.

2 Kings 16:2 Ahaz did begin to reign at 20 years of age. Ahaz did reign for 16 years in Jerusalem. Ahaz was not righteous in the eyes of God.

2 Kings 16:3 Ahaz did walk in the way of the kings of Israel. Ahaz did sacrifice his son by fire according to the abominations of the heathens that were expelled before the children of Israel.

2 Kings 16:4 Ahaz did sacrifice and offer in the high places and on the hills and under every leafy tree.

2 Kings 16:5 Ahaz was besieged by Rezin and Pekah in Jerusalem. Ahaz could not be overcome.

2 Kings 16:6 Rezin did recover the lands from Elath to Aram. Rezin did drive the Jews from Elath. The Edomites did relocate to Elath.

2 Kings 16:7 Ahaz did send messengers to Tiglath-pileser. Ahaz did say "I am thy servant and thy son; come up and save me out of the hand of the king of Aram and out of the hand of the king of Israel who rise up against me" to Tiglath-pileser.

2 Kings 16:8 Ahaz did collect the silver and gold that was found in the house of God. Ahaz did collect the treasures of the king's house. Ahaz did send the collections as a present to the king of Assyria.

2 Kings 16:9 Assyria did join in an alliance with Judah. Assyria did conquer Damascus. Assyria did carry the captured people of Damascus to Kir. Rezin was killed by Tiglath-pileser.

2 Kings 16:10 Ahaz did travel to Damascus to meet Tiglath-pileser. Ahaz did see the altar at Damascus. Ahaz did send Urijah to replicate the altar. Urijah was the priest for Ahaz.

2 Kings 16:11 Urijah did build an altar according to the instructions from Ahaz in Damascus. The altar was complete before the return of Ahaz.

2 Kings 16:12 Ahaz did offer on the altar upon returning from Damascus.

2 Kings 16:13 Ahaz did offer a burnt offering and a meal offering. Ahaz did pour a drink offering. Ahaz did proceed to dash the blood of the peace offerings against the altar.

2 Kings 16:14 Ahaz did move the "altar of God" to the north of the new altar. Ahaz did leave the new altar to the false god before God.

2 Kings 16:15 Ahaz did give orders to Urijah. Ahaz did say "Upon the great altar offer the morning burnt-offering and the evening meal-offering and the king's burnt-offering and his meal-offering" to Urijah. Ahaz did say "with the burnt-offering of all the people of the land and their meal-offering and their drink-offerings;" to Urijah. Ahaz did say "and dash against it all the blood of the burnt-offering and all the blood of the sacrifice;" to Urijah. Ahaz did say "but the brazen altar shall be for me to look to" to Urijah.

2 Kings 16:16 Urijah did execute the commands of Ahaz.

2 Kings 16:17 Ahaz did sever the borders from the bases. Ahaz did remove the laver from the bases. Ahaz did remove the sea from the brazen oxen for placement upon a pavement of stone.

2 Kings 16:18 Ahaz did remove the canopy that was built in the house. Ahaz did remove the entry of the king outside of the house of God in deference to the king of Assyria.

2 Kings 16:19 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of the events of Ahaz.

2 Kings 16:20 Ahaz did die. Ahaz was buried with his fathers in the city of David. Hezekiah was the son of Ahaz. Hezekiah did begin to reign as king.



2 Kings 17:1 Hoshea did begin to reign in Samaria over Israel after 12 years of rule by Ahaz in Judah. Hoshea did reign in Israel for 9 years.

2 Kings 17:2 Hoshea did perform evil in the sight of God. Hoshea did not act as the kings of Israel that were before Hoshea.

2 Kings 17:3 Shalmaneser was the king of Assyria. Shalmaneser did rise to attack Israel. Hoshea did become a servant of Shalmaneser. Hoshea did bring presents to Shalmaneser.

2 Kings 17:4 Shalmaneser did uncover a conspiracy concerning Hoshea. Hoshea had sent messengers to "So" in Egypt. "So" was the king of Egypt. Hoshea did suspend the yearly presents to Shalmaneser. Shalmaneser did arrest and imprison Hoshea.

2 Kings 17:5 Shalmaneser did lead an invasion throughout all of the land of Israel. Shalmaneser did besiege Samaria for 3 years.

2 Kings 17:6 Shalmaneser did conquer Samaria after 9 years of rule by Hoshea. Shalmaneser did capture and relocate the "children of Israel" to Halah and Habor on the river of Gozan. Shalmaneser did capture and relocate the "children of Israel" to the cities of the Medes also.

2 Kings 17:7 The "children of Israel" did suffer because of their sins against God. The "children of Israel" did suffer because of their fear of false gods.

2 Kings 17:8 The "children of Israel" did suffer because of their practice of heathen statutes.

2 Kings 17:9 The "children of Israel" did suffer because of their secret wrongdoings. The "children of Israel" did suffer because of their construction of high places within all of their cities.

2 Kings 17:10 The "children of Israel" did suffer because of the construction of pillars and Asherim on every high hill and under every leafy tree.

2 Kings 17:11 The "children of Israel" did suffer because of their heathen offerings in the high places. The "children of Israel" did suffer because the Israelites did perform wicked things to provoke the wrath of God.

2 Kings 17:12 The "children of Israel" did suffer because the Israelites did serve idols. God did say "Ye shall not do this thing" to the "children of Israel" in the past.

2 Kings 17:13 God did forewarn Israel and Judah by the hand of every prophet and of every seer. God did say "Turn ye from your evil ways and keep My commandments and My statutes according to all the law which I commanded your fathers" in the past. God did say "and which I sent to you by the hand of My servants the prophets" in the past.

2 Kings 17:14 The "children of Israel" would not listen to God. The "children of Israel" did become stubborn in following the unbelieving ways of the fathers of Israel.

2 Kings 17:15 The "children of Israel" did reject the statutes from God. The "children of Israel" did reject the covenant with God. The "children of Israel" did reject the testimonies from God. The "children of Israel" did pursue sin to become sinful. The "children of Israel" did walk in the ways of the heathen nations that were eliminated by God.

2 Kings 17:16 The "children of Israel" did forsake the commandments of God to create molten images. The "children of Israel" did create 2 molten calves. The "children of Israel" did make an Asherah. The "children of Israel" did worship all of the host of heaven. The "children of Israel" did serve Baal.

2 Kings 17:17 The "children of Israel" did sacrifice their sons and daughters by fire. The "children of Israel" did use divination and enchantments. The "children of Israel" did perform evil to provoke God.

2 Kings 17:18 God was very angry with Israel. God did remove Israel from the sight of God. Judah was the only tribe to remain.

2 Kings 17:19 Judah did not keep the commandments of God either. Judah did choose to walk in the statutes of Israel.

2 Kings 17:20 God did reject all of the seed of Israel. God did afflict Israel. Israel was delivered into the hand of spoilers. Israel was removed from the sight of God.

2 Kings 17:21 God did tear Israel from the house of David. Israel did make Jeroboam the king. Jeroboam did draw Israel away from following God. Jeroboam did cause Israel to sin a great sin.

2 Kings 17:22 The "children of Israel" did walk in all of the sins of Jeroboam. Israel did not depart from the ways of Jeroboam.

2 Kings 17:23 Israel did continue to sin until God did remove Israel as spoken by the hand of the prophets. Israel was relocated forcibly to Assyria.

2 Kings 17:24 Shalmaneser did bring men from Babylon and Cuthah and Avva and Hamath and Sepharvaim to place within the cities of Samaria. Samaria was possessed by the foreigners.

2 Kings 17:25 The foreigners did not fear God. God did send lions to kill some of the foreigners.

2 Kings 17:26 The foreigners did speak to the king of Assyria. The foreigners did say "The nations which thou hast carried away and placed in the cities of Samaria know not the manner of the God of the land;" to the king of Assyria. The foreigners did say "therefore He hath sent lions among them and behold they slay them because they know not the manner of the God of the land" to the king of Assyria. The foreigners did not recognize God within the land of Samaria.

2 Kings 17:27 The king did say "Carry thither one of the priests whom ye brought from thence;". The king did say "and let them go and dwell there and let him teach them the manner of the God of the land". The king did decree that a priest from Israel should teach the foreigners the ways of God.

2 Kings 17:28 A priest was sent to dwell in Beth-el to teach the fear of God to the foreigners.

2 Kings 17:29 The foreigners did develop into nations. The nations did make false gods for placement in the houses of the high places in the cities of Samaria.

2 Kings 17:30 Succoth-benoth was created as a false god by the men of Babylon. Nergal was created as a false god by the men of Cuth. Ashima was created as a false god by the men of Hamath.

2 Kings 17:31 Nibhaz was created as a false god by the Awites. Tartak was created as a false god by the Awites. Adrammelech was created as a false god by the Sepharvaim. Anammelech was created as a false god by the Sepharvaim. The Sepharvites did sacrifice their children by fire to Adrammelech and to Anammelech.

2 Kings 17:32 The foreigners did fear God also. The foreigners did appoint priests for the high places to sacrifice in the houses of the high places.

2 Kings 17:33 The foreigners did fear God while serving false gods after the manner of the expelled heathen nations.

2 Kings 17:34 The foreigners do not fear God still. The foreigners do not follow the statutes or ordinances or laws or commandments as given to the children of Jacob by God.

2 Kings 17:35 God did make a covenant with the children of Jacob in the past. God did say "Ye shall not fear other gods nor bow down to them nor serve them nor sacrifice to them;" in the past.

2 Kings 17:36 God did say "but the LORD who brought you up out of the land of Egypt with great power and with an outstretched arm Him shall ye fear" in the past. God did say "and Him shall ye worship and to Him shall ye sacrifice;" in the past.

2 Kings 17:37 God did say "and the statutes and the ordinances and the law and the commandment which He wrote for you ye shall observe to do for evermore;" in the past. God did say "and ye shall not fear other gods;" in the past.

2 Kings 17:38 God did say "and the covenant that I have made with you ye shall not forget; neither shall ye fear other gods;" in the past.

2 Kings 17:39 God did say "but the LORD your God shall ye fear; and He will deliver you out of the hand of all your enemies" in the past.

2 Kings 17:40 Israel did not hearken to God. Israel did follow the heathen ways of the past.

2 Kings 17:41 The nations did learn to fear God. The nations did continue to serve graven images also. The nations did continue to walk the ways of the heathen in their posterity.



2 Kings 18:1 Hezekiah did begin to reign as the king of Judah after 3 years of rule by Hoshea in Israel.

2 Kings 18:2 Hezekiah did begin to rule at 25 years of age. Hezekiah did rule for 29 years in Jerusalem. Abi was the mother of Hezekiah. Abi was the daughter of Zechariah.

2 Kings 18:3 Hezekiah was righteous in the eyes of God according to all of the actions of David.

2 Kings 18:4 Hezekiah did remove the high places. Hezekiah did break the pillars. Hezekiah did cut down the Asherah. Hezekiah did break the brazen serpent into pieces that Moses had made. Nehushtan was the name of the brazen serpent that the Israelites did make offerings to.

2 Kings 18:5 Hezekiah did trust in the God of Israel. Hezekiah was not matched by the previous kings of Judah. Hezekiah was unique.

2 Kings 18:6 Hezekiah did cleave to keeping the commandments of God as commanded to Moses.

2 Kings 18:7 God was with Hezekiah. Hezekiah did prosper and rebel against the king of Assyria.

2 Kings 18:8 Hezekiah did smite the Philistines from Gaza to the borders and from the tower of the watchmen to the fortified city.

2 Kings 18:9 Shalmaneser did besiege Samaria in the fourth year of Hezekiah and the seventh year of Hoshea in Israel.

2 Kings 18:10 Samaria was conquered after 3 years in the sixth year of Hezekiah and the ninth year of Hoshea.

2 Kings 18:11 Shalmaneser did relocate the captured Israelites into Assyria. The Israelites were put into Halah and in Habor on the river of Gozan and in the cities of the Medes.

2 Kings 18:12 The Israelites were conquered because of their disobedience to the commandments of God.

2 Kings 18:13 Sennacherib did become the king of Assyria. Sennacherib did attack all of the fortified cities of Judah after 14 years of rule of Hezekiah in Judah. Judah was taken by Sennacherib.

2 Kings 18:14 Hezekiah did send a message to the king of Assyria in Lachish. Hezekiah did say "I have offended; return from me; that which thou putttest on me will I bear". Hezekiah did pay 300 talents of silver and 30 talents of gold to get the king of Assyria to withdraw from Judah.

2 Kings 18:15 Hezekiah did give all of the silver from the house of God and from the treasures of the house of the king.

2 Kings 18:16 Hezekiah did remove the gold from the doors of the temple of God and from the door posts that Hezekiah had overlaid. The gold was given to the king of Assyria.

2 Kings 18:17 Sennacherib did send Tartan and Rab-saris and Rab-shakeh from Lachish with a great army to Hezekiah in Jerusalem. The army did arrive in Jerusalem to stand by the conduit of the upper pool in the highway of the fullers' field.

2 Kings 18:18 The army did call to the king. The army was approached by Eliakim and Shebna and Joah. Eliakim was the son of Hilkiah. Eliakim was the head of the household for Hezekiah. Shebna was the scribe for Hezekiah. Joah was the son of Asaph. Joah was the recorder for Hezekiah.

2 Kings 18:19 Rab-shakeh did say "Say ye now to Hezekiah: Thus saith the great king the king of Assyria: What confidence is this wherein thou trustest?" to the men from Hezekiah.

2 Kings 18:20 Rab-shakeh did say "Sayest thou that a mere word of the lips is counsel and strength for the war? Now on whom dost thou trust that thou hast rebelled against me?" to the men from Hezekiah.

2 Kings 18:21 Rab-shakeh did say "Now behold thou trustest upon the staff of this bruised reed even upon Egypt;" to the men from Hezekiah. Rab-shakeh did say "whereon if a man lean it will go into his hand and pierce it;" to the men from Hezekiah. Rab-shakeh did say "so is Pharaoh king of Egypt unto all that trust on him" to the men from Hezekiah.

2 Kings 18:22 Rab-shakeh did say "But if ye say unto me: We trust in the LORD our God;" to the men from Hezekiah. Rab-shakeh did say "is not that He whose high places and whose altars Hezekiah hath taken away and hath said to Judah and to Jerusalem:" to the men from Hezekiah. Rab-shakeh did say "Ye shall worship before this altar in Jerusalem?" to the men from Hezekiah.

2 Kings 18:23 Rab-shakeh did say "Now therefore I pray thee make a wager with my master the king of Assyria and I will give thee two thousand horses" to the men from Hezekiah. Rab-shakeh did say "if thou be able on thy part to set riders upon them" to the men from Hezekiah.

2 Kings 18:24 Rab-shakeh did say "How then canst thou turn away the face of one captain even of the least of my masters servants?" to the men from Hezekiah. Rab-shakeh did say "and yet thou puttest thy trust on Egypt for chariots and for horsemen!" to the men from Hezekiah.

2 Kings 18:25 Rab-shakeh did say "Am I now come up without the LORD against this place to destroy it? The LORD said unto me: Go up against this land destroy it" to the men from Hezekiah.

2 Kings 18:26 The men did respond to Rab-shakeh. The men did say "Speak I pray thee to thy servants in the Aramean language; for we understand it;" to Rab-shakeh. The men did say "and speak not with us in the Jews' language in the ears of the people that are on the wall" to Rab-shakeh.

2 Kings 18:27 Rab-shakeh did say "Hath my master sent me to thy master and to thee to speak these words?" to the men from Hezekiah. Rab-shakeh did say "hath he not sent me to the men that sit on the wall to eat their own dung and to drink their own water with you?" to the men from Hezekiah.

2 Kings 18:28 Rab-shakeh did stand to shout in a loud voice in the language of the Jews. Rab-shakeh did say "Hear ye the word of the great king the king of Assyria".

2 Kings 18:29 Rab-shakeh did say "Thus saith the king: Let not Hezekiah beguile you; for he will not be able to deliver you out of his hand;".

2 Kings 18:30 Rab-shakeh did say "neither let Hezekiah make you trust in the LORD saying: The LORD will surely deliver us and this city shall not be given into the hand of the king of Assyria".

2 Kings 18:31 Rab-shakeh did say "Hearken not to Hezekiah;". Rab-shakeh did say "for thus saith the king of Assyria: Make your peace with me and come out to me;". Rab-shakeh did say "and eat ye every one of his vine and every one of his fig-tree and drink ye every one the waters of his own cistern;".

2 Kings 18:32 Rab-shakeh did say "until I come and take you away to a land like your own land a land of corn and wine". Rab-shakeh did say "a land of bread and vineyards a land of olive-trees and of honey that ye may live and not die;". Rab-shakeh did say "and hearken not unto Hezekiah when he persuadeth you saying: The LORD will deliver us".

2 Kings 18:33 Rab-shakeh did say "Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria?".

2 Kings 18:34 Rab-shakeh did say "Where are the gods of Hamath and of Arpad?". Rab-shakeh did say "where are the gods of Sepharvaim of Hena and Ivvah?". Rab-shakeh did say "have they delivered Samaria out of my hand?".

2 Kings 18:35 Rab-shakeh did say "Who are they among all the gods of the countries that have delivered their country out of my hand that the LORD should deliver Jerusalem out of my hand?". Rab-shakeh did urge the people to abandon faith in God. Rab-shakeh did tell the people to ignore Hezekiah.

2 Kings 18:36 The people did not speak to Rab-shakeh. Hezekiah did say "Answer him not" to the people previously.

2 Kings 18:37 The men did depart from Rab-shakeh. Hezekiah was approached by the men in torn clothes. Hezekiah was told about the words of Rab-shakeh.



2 Kings 19:1 Hezekiah did tear his clothing at the words of Rab-shakeh. Hezekiah did dress in sackcloth to enter the house of God.

2 Kings 19:2 Hezekiah did send Eliakim and Shebna and the elders of the priests in sackcloth to Isaiah. Isaiah was a prophet. Isaiah was the son of Amoz.

2 Kings 19:3 The men did say "Thus saith Hezekiah: This day is a day of trouble and of rebuke and of contumely;" to Isaiah. The men did say "for the children are come to the birth and there is not strength to bring forth" to Isaiah.

2 Kings 19:4 The men did say "It may be the LORD thy God will hear all the words of Rab-shakeh" to Isaiah. The men did say "whom the king of Assyria his master hath sent to taunt the living God and will rebuke the words which the LORD thy God hath heard;" to Isaiah. The men did say "wherefore make prayer for the remnant that is left" to Isaiah.

2 Kings 19:5 Isaiah was approached by the servants of Hezekiah.

2 Kings 19:6 Isaiah did say "Thus shall ye say to your master: Thus saith the LORD: Be not afraid of the words that thou hast heard wherewith the servants of the king of Assyria have blasphemed Me" to the men.

2 Kings 19:7 Isaiah did say "Behold I will put a spirit in him and he shall hear a rumour and shall return to his own land; and I will cause him to fall by the sword in his own land" to the men. Isaiah did tell the men that God would put a spirit on Rab-shakeh to cause an untimely death.

2 Kings 19:8 Rab-shakeh did learn that the king of Assyria had departed from Lachish. Rab-shakeh did return home to find Assyria at war with Libnah.

2 Kings 19:9 Sennacherib did hear rumors about Tirhakah. Tirhakah was king of Ethiopia. Someone did say "Behold he is come out to fight against thee" to Sennacherib. Sennacherib did send messengers to Hezekiah again.

2 Kings 19:10 Sennacherib did say "Thus shall ye speak to Hezekiah king of Judah" to Hezekiah. Sennacherib did say "saying: Let not thy God in whom thou trustest beguile thee saying: Jerusalem shall not be given into the hand of the king of Assyria" to Hezekiah.

2 Kings 19:11 Sennacherib did say "Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" to Hezekiah.

2 Kings 19:12 Sennacherib did say "Have the gods of the nations delivered them which my fathers have destroyed Gozan and Haran and Rezeph and the children of Eden that were in Telassar?" to Hezekiah.

2 Kings 19:13 Sennacherib did say "Where is the king of Hamath and the king of Arpad and the king of the city of Sepharvaim of Hena and Ivvah?" to Hezekiah. Sennacherib did attempt to discourage Hezekiah from trusting in God.

2 Kings 19:14 Hezekiah did receive the letter from the hand of the messengers. Hezekiah did ascend to the house of God after reading the letter. The letter was spread by Hezekiah before God.

2 Kings 19:15 Hezekiah did pray before God. Hezekiah did say "O LORD the God of Israel that sittest upon the cherubim Thou art the God even Thou alone of all the kingdoms of the earth;" in prayer to God. Hezekiah did say "Thou hast made heaven and earth" in prayer to God.

2 Kings 19:16 Hezekiah did say "Incline Thine ear O LORD and hear; open Thine eyes O LORD and see;" in prayer to God. Hezekiah did say "and hear the words of Sennacherib wherewith he hath sent him to taunt the living God" in prayer to God.

2 Kings 19:17 Hezekiah did say "Of a truth LORD the kings of Assyria have laid waste the nations and their lands" in prayer to God.

2 Kings 19:18 Hezekiah did say "and have cast their gods into the fire; for they were no gods but the work of men's hands wood and stone;" in prayer to God. Hezekiah did say "therefore they have destroyed them" in prayer to God.

2 Kings 19:19 Hezekiah did say "Now therefore O LORD our God save Thou us I beseech Thee out of his hand" in prayer to God. Hezekiah did say "that all the kingdoms of the earth may know that Thou art the LORD God even Thou only" in prayer to God.

2 Kings 19:20 Isaiah did send a message to Hezekiah. Isaiah did say "Thus saith the LORD the God of Israel: Whereas thou hast prayed to Me against Sennacherib king of Assyria I have heard thee" to Hezekiah.

2 Kings 19:21 Isaiah did say "This is the word that the LORD hath spoken concerning him:" to Hezekiah. Isaiah did say "The virgin daughter of Zion hath despised thee and laughed thee to scorn;" to Hezekiah. Isaiah did say "the daughter of Jerusalem hath shaken her head at thee" to Hezekiah.

2 Kings 19:22 Isaiah did say "Whom hast thou taunted and blasphemed?" to Hezekiah. Isaiah did say "and against whom hast thou exalted thy voice?" to Hezekiah. Isaiah did say "Yea thou hast lifted up thine eyes on high even against the Holy One of Israel!" to Hezekiah.

2 Kings 19:23 Isaiah did say "By the messengers thou hast taunted the Lord and hast said:" to Hezekiah. Isaiah did say "With the multitude of my chariots am I come up to the height of the mountains to the innermost parts of Lebanon;" to Hezekiah. Isaiah did say "and I have cut down the tall cedars thereof and the choice cypresses thereof;" to Hezekiah. Isaiah did say "and I have entered into his farthest lodge the forest of his fruitful field" to Hezekiah.

2 Kings 19:24 Isaiah did say "I have digged and drunk strange waters and with the sole of my feet have I dried up all the rivers of Egypt" to Hezekiah.

2 Kings 19:25 Isaiah did say "Hast thou not heard? long ago I made it in ancient times I fashioned it;" to Hezekiah. Isaiah did say "now have I brought it to pass yea it is done; that fortified cities should be laid waste into ruinous heaps" to Hezekiah.

2 Kings 19:26 Isaiah did say "Therefore their inhabitants were of small power they were dismayed and confounded;" to Hezekiah. Isaiah did say "they were as the grass of the field and as the green herb as the grass on the housetops and as corn blasted before it is grown up" to Hezekiah.

2 Kings 19:27 Isaiah did say "But I know thy sitting down and thy going out and thy coming in and thy raging against Me" to Hezekiah.

2 Kings 19:28 Isaiah did say "Because of thy raging against Me and for that thy tumult is come up into Mine ears" to Hezekiah. Isaiah did say "therefore will I put My hook in thy nose and My bridle in thy lips" to Hezekiah. Isaiah did say "and I will turn thee back by the way by which thou camest" to Hezekiah.

2 Kings 19:29 Isaiah did say "And this shall be the sign unto thee:" to Hezekiah. Isaiah did say "ye shall eat this year that which groweth of itself and in the second year that which springeth of the same;" to Hezekiah. Isaiah did say "and in the third year sow ye and reap and plant vineyards and eat the fruit thereof" to Hezekiah.

2 Kings 19:30 Isaiah did say "And the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward" to Hezekiah.

2 Kings 19:31 Isaiah did say "For out of Jerusalem shall go forth a remnant and out of mount Zion they that shall escape;" to Hezekiah. Isaiah did say "the zeal of the LORD of hosts shall perform this" to Hezekiah.

2 Kings 19:32 Isaiah did say "Therefore thus saith the LORD concerning the king of Assyria:" to Hezekiah. Isaiah did say "He shall not come unto this city nor shoot an arrow there neither shall he come before it with shield nor cast a mound against it" to Hezekiah.

2 Kings 19:33 Isaiah did say "By the way that he came by the same shall he return and he shall not come unto this city saith the LORD" to Hezekiah.

2 Kings 19:34 Isaiah did say "For I will defend this city to save it for Mine own sake and for My servant David's sake" to Hezekiah.

2 Kings 19:35 God did send an angel to bring death to the Assyrians. The angel did smite 185000 Assyrians at night. The survivors did find corpses in the morning.

2 Kings 19:36 Sennacherib did depart to return to dwell at Nineveh.

2 Kings 19:37 Sennacherib did go to worship in the house of Nisroch. Nisroch as a false god. Adrammelech was a son of Sennacherib. Sarezer was a son of Sennacherib. Sennacherib was killed with a sword by Adrammelech and Sarezer in the house of Nisroch. The sons did escape into the land of Ararat. Esarhaddon was a son of Sennacherib. Esarhaddon did become the king of Assyria.



2 Kings 20:1 Hezekiah did suffer from a fatal sickness. Isaiah did say "Thus saith the LORD: Set thy house in order; for thou shalt die and not live" to Hezekiah.

2 Kings 20:2 Hezekiah did turn to face the wall to pray to God.

2 Kings 20:3 Hezekiah did say "Remember now O LORD I beseech Thee how I have walked before Thee in truth and with a whole heart and have done that which is good in Thy sight" in prayer to God. Hezekiah did weep sorely.

2 Kings 20:4 God did speak to Isaiah before Isaiah did depart the inner court of the city.

2 Kings 20:5 God did say "Return and say to Hezekiah the prince of My people: Thus saith the LORD the God of David thy father:" to Isaiah. God did say "I have heard thy prayer I have seen thy tears; behold I will heal thee; on the third day thou shalt go up unto the house of the LORD" to Isaiah.

2 Kings 20:6 God did say "And I will add unto thy days fifteen years;" to Isaiah. God did say "and I will deliver thee and this city out of the hand of the king of Assyria;" to Isaiah. God did say "and I will defend this city for Mine own sake and for My servant David's sake" to Isaiah. God did intend to extend the life of Hezekiah by 15 years.

2 Kings 20:7 Isaiah did say "Take a cake of figs". The cake was laid on the boiler to enable Hezekiah to recover.

2 Kings 20:8 Hezekiah did say "What shall be the sign that the LORD will heal me and that I shall go up unto the house of the LORD the third day?" to Isaiah.

2 Kings 20:9 Isaiah did say "This shall be the sign unto thee from the LORD that the LORD will do the thing that He hath spoken:" to Hezekiah. Isaiah did say "shall the shadow go forward ten degrees or go back ten degrees?" to Hezekiah.

2 Kings 20:10 Hezekiah did say "It is a light thing for the shadow to decline ten degrees; nay but let the shadow return backward ten degrees" to Isaiah.

2 Kings 20:11 Isaiah did cry to God to bring the shadow backwards by 10 degrees on the dial of Ahaz.

2 Kings 20:12 Berodach-baladan was the son of Baladan. Berodach-baladan was king of Babylon. Berodach-baladan did send a letter with a present by messengers to Hezekiah. Berodach-baladan had learned that Hezekiah was sick.

2 Kings 20:13 Hezekiah did welcome the messengers from Berodach-baladan. Hezekiah did give the messengers a tour of the silver and the gold and the spices and the precious oil of the treasure house. Hezekiah did give the messengers a tour of the house of armour and all of the treasuries. Hezekiah did show the messengers everything.

2 Kings 20:14 Isaiah did speak with Hezekiah. Isaiah did say "What said these men? and from whence came they unto thee?" to Hezekiah. Hezekiah did say "They are come from a far country even from Babylon" to Isaiah.

2 Kings 20:15 Isaiah did say "What have they seen in thy house?" to Hezekiah. Hezekiah did say "All that is in my house have they seen; there is nothing among my treasures that I have not shown them" to Isaiah.

2 Kings 20:16 Isaiah did say "Hear the word of the LORD" to Hezekiah.

2 Kings 20:17 Isaiah did say "Behold the days come that all that is in thy house and that which thy fathers have laid up in store unto this day shall be carried to Babylon;" to Hezekiah. Isaiah did say "nothing shall be left saith the LORD" to Hezekiah.

2 Kings 20:18 Isaiah did say "And of thy sons that shall issue from thee whom thou shalt beget shall they take away;" to Hezekiah. Isaiah did say "and they shall be officers in the palace of the king of Babylon" to Hezekiah. Isaiah did tell Hezekiah that Babylon would take treasures and sons from Hezekiah.

2 Kings 20:19 Hezekiah did say "Good is the word of the LORD which thou hast spoken" to Isaiah. Hezekiah did say "Is it not so if peace and truth shall be in my days?" to Isaiah.

2 Kings 20:20 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events and the strength of Hezekiah. The "book of the chronicles of the kings of Judah" does contain the history of the pool and the conduit and the feats of irrigation of Hezekiah.

2 Kings 20:21 Hezekiah did die. Manasseh was the son of Hezekiah. Manasseh did begin to reign as the king of Judah.



2 Kings 21:1 Manasseh did begin to reign at 12 years of age. Manasseh did reign for 55 years in Jerusalem. Hephzi-bah was the mother of Manasseh.

2 Kings 21:2 Manasseh did perform evil in the sight of God. Manasseh did follow after the abominations of the heathen nations that were expelled before the children of Israel.

2 Kings 21:3 Manasseh did rebuild the high places that Hezekiah had destroyed. Manasseh did rebuild altars for Baal. Manasseh did follow the actions of Ahab to create an Asherah. Manasseh did worship and serve all of the hosts of the skies.

2 Kings 21:4 Manasseh did build altars in the house of God. God did say "In Jerusalem will I put My name" in the past.

2 Kings 21:5 Manasseh did build altars for all of the hosts of the skies in the 2 courts of the house of God.

2 Kings 21:6 Manasseh did sacrifice his son in fire. Manasseh did practice soothsaying. Manasseh did use enchantments also. Manasseh did appoint people that were diviners by ghosts or familiar spirits. God was provoked by the evil acts of Manasseh.

2 Kings 21:7 Manasseh did set the graven image of Asherah in the house of God. God did say "In this house and in Jerusalem which I have chosen out of all the tribes of Israel will I put My name for ever;" to David and to Solomon in the past.

2 Kings 21:8 God did say "neither will I cause the feet of Israel to wander any more out of the land which I gave their fathers;" to David and to Solomon in the past. God did say "if only they will observe to do according to all that I have commanded them" to David and to Solomon in the past. God did say "and according to all the law that My servant Moses commanded them" to David and to Solomon in the past.

2 Kings 21:9 Israel did not hearken to the commandments of God. Manasseh did seduce the people to commit a greater evil than the expelled heathen nations.

2 Kings 21:10 God did speak to the prophets.

2 Kings 21:11 God did say "Because Manasseh king of Judah hath done these abominations". God did say "and hath done wickedly above all that the Amorites did that were before him and hath made Judah also to sin with his idols;".

2 Kings 21:12 God did say "therefore thus saith the LORD the God of Israel: Behold I bring such evil upon Jerusalem and Judah that whosoever heareth of it both his ears shall tingle" to the prophets.

2 Kings 21:13 God did say "And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab;" to the prophets. God did say "and I will wipe Jerusalem as a man wipeth a dish wiping it and turning it upside down" to the prophets.

2 Kings 21:14 God did say "And I will cast off the remnant of Mine inheritance and deliver them into the hand of their enemies;" to the prophets. God did say "and they shall become a prey and a spoil to all their enemies;" to the prophets.

2 Kings 21:15 God did say "because they have done that which is evil in My sight and have provoked Me since the day their fathers came forth out of Egypt even unto this day" to the prophets. God did decide to punish Jerusalem bitterly for following Manasseh along the path to great evil.

2 Kings 21:16 Manasseh did shed innocent blood until Jerusalem was filled with blood from end to end. Manasseh did cause Judah to sin and to commit evil in the sight of God.

2 Kings 21:17 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events and the sins of Manasseh.

2 Kings 21:18 Manasseh did die. Manasseh was buried in the garden of his house in the garden of Uzza. Amon was the son of Manasseh. Amon did begin to reign in Judah.

2 Kings 21:19 Amon did begin to reign at 22 years of age. Amon did reign 2 years in Jerusalem. Meshullemeth was the mother of Amon. Meshullemeth was the daughter of Haruz of Jotbah.

2 Kings 21:20 Amon did follow Manasseh to perform evil in the sight of God.

2 Kings 21:21 Amon did walk the path of Manasseh to serve and to worship idols.

2 Kings 21:22 Amon did not walk in the way of God.

2 Kings 21:23 Amon did have servants. The servants did conspire to murder Amon. Amon was murdered in the house of Amon.

2 Kings 21:24 The people did kill the murderers of Amon. Josiah was made the king of Judah by the people of the land. Josiah was the son of Amon.

2 Kings 21:25 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Amon.

2 Kings 21:26 Amon was buried in his sepulchre in the garden of Uzza. Josiah did begin to reign as king.



2 Kings 22:1 Josiah did begin to reign at 8 years of age. Josiah did reign for 31 years in Jerusalem. Jedidah was the daughter of Adaiah of Bozkath. Jedidah was the mother of Josiah.

2 Kings 22:2 Josiah was righteous in the eyes of God. Josiah did not deviate from the straight path of God.

2 Kings 22:3 Josiah did have a scribe. Shaphan was the son of Azaliah. Azaliah was the son of Meshullam. Shaphan was the scribe of Josiah. Josiah did send Shaphan to the house of God in the eighteenth year of rule.

2 Kings 22:4 Josiah did say "Go up to Hilkiah the high priest that he may sum the money which is brought into the house of the LORD which the keepers of the door have gathered of the people;" to Shaphan.

2 Kings 22:5 Josiah did say "and let them deliver it into the hand of the workmen that have the oversight of the house of the LORD;" to Shaphan. Josiah did say "and let them give it to the workmen that are in the house of the LORD to repair the breaches of the house;" to Shaphan.

2 Kings 22:6 Josiah did say "unto the carpenters and to the builders and to the masons; and for buying timber and hewn stone to repair the house" to Shaphan. Josiah did instruct Shaphan to tell the priest to apply the money that was received from the people to repair the house of God.

2 Kings 22:7 Accounting was not performed on the workers because the workers did transact honestly.

2 Kings 22:8 Hilkiah did say "I have found the book of the Law in the house of the LORD" to Shaphan. Hilkiah did delivered the book to Shaphan for reading.

2 Kings 22:9 Shaphan did return to the king with a status on the repairs. Shaphan did say "Thy servants have poured out the money that was found in the house" to Josiah. Shaphan did say "and have delivered it into the hand of the workmen that have the oversight of the house of the LORD" to Josiah.

2 Kings 22:10 Shaphan did say "Hilkiah the priest hath delivered me a book" to Josiah. Shaphan did read the book to the king.

2 Kings 22:11 The king did tear his clothing after hearing the words of the book of the Law.

2 Kings 22:12 Josiah did issue orders to a group of men that did include Hilkiah and Ahikam and Achbor and Shaphan and Asaiah. Ahikam was the son of Shaphan. Achbor was the son of Micaiah. Asaiah was a servant of the king.

2 Kings 22:13 Josiah did say "Go ye inquire of the LORD for me and for the people and for all Judah concerning the words of this book that is found;" to the men. Josiah did say "for great is the wrath of the LORD that is kindled against us because our fathers have not hearkened unto the words of this book" to the men. Josiah did say "to do according unto all that which is written

concerning us" to the men. Josiah did realize that Judah did not follow the commandments of God for generations in the past.

2 Kings 22:14 The men did go to visit Huldah the prophetess. Huldah was a prophetess. Huldah was the wife of Shallum. Shallum was the son of Tikvah. Tikvah was the son of Harhas. Shallum was keeper of the wardrobe. Huldah did live in the second district of the city of Jerusalem. The men did speak with Huldah.

2 Kings 22:15 Huldah did say "Thus saith the LORD the God of Israel: Tell ye the man that sent you unto me:" to the men.

2 Kings 22:16 Huldah did say "Thus saith the LORD: Behold I will bring evil upon this place and upon the inhabitants thereof even all the words of the book which the king of Judah hath read;" to the men.

2 Kings 22:17 Huldah did say "because they have forsaken Me and have offered unto other gods that they might provoke Me with all the work of their hands;" to the men. Huldah did say "therefore My wrath shall be kindled against this place and it shall not be quenched" to the men. God would bring an unquenchable wrath to Jerusalem.

2 Kings 22:18 Huldah did say "But unto the king of Judah who sent you to inquire of the LORD thus shall ye say to him:" to the men. Huldah did say "Thus saith the LORD the God of Israel: As touching the words which thou hast heard" to the men.

2 Kings 22:19 Huldah did say "because thy heart was tender and thou didst humble thyself before the LORD" to the men. Huldah did say "when thou heardest what I spoke against this place and against the inhabitants thereof" to the men. Huldah did say "that they should become an astonishment and a curse and hast rent thy clothes and wept before Me I also have heard thee saith the LORD" to the men.

2 Kings 22:20 Huldah did say "Therefore behold I will gather thee to thy fathers and thou shalt be gathered to thy grave in peace" to the men. Huldah did say "neither shall thine eyes see all the evil which I will bring upon this place" to the men. God would allow Josiah to die in peace before the wrath of God was sent to Judah. The men did return to Josiah with the words of the prophetess.



2 Kings 23:1 Josiah did assemble all of the elders of Judah and of Jerusalem.

2 Kings 23:2 Josiah went to the house of God with all of the people. Josiah did proceed to read the words of the book of the covenant which was found in the house of God.

2 Kings 23:3 Josiah did go to stand on a platform to make a covenant before God. Josiah did pledge to walk after God. Josiah did pledge to keep the commandments and statutes and testimonies of God earnestly. Josiah did seek to confirm the words of the covenant in the book. The people did pledge to adhere to the covenant.

2 Kings 23:4 Josiah did issue orders to Hilkiah and the secondary priests and the keepers of the door to remove all sacrilegious items from the temple of God. Josiah did burn the sacrilegious items outside of Jerusalem in the fields of Kidron. The ashes were carried to Beth-el.

2 Kings 23:5 Josiah did smite the idolatrous priests of the high places in the cities of Judah and in the places around Jerusalem. Josiah did smite everyone that did offer to "false gods".

2 Kings 23:6 Josiah did remove the Asherah from the house of God. The Asherah was moved outside of Jerusalem to the brook of Kidron. Josiah did burn the Asherah at the brook of Kidron until the ashes could be stamped into powder. The powder was cast on the graves of the common people.

2 Kings 23:7 Josiah did demolish the houses of the sodomites that were in the house of God. The women did wear coverings for the Asherah in the houses of the sodomites.

2 Kings 23:8 Josiah did remove all of the priests from the cities of Judah. Josiah did defile the high places from Geba to Beer-sheba that were used for offerings. Josiah did destroy the high places of the gates that were at the entrance of the "Gate of Joshua" to the left of the city gate.

2 Kings 23:9 The priests did eat unleavened bread among their brethren. Jerusalem was not approached by the exiled priests of the high places. The priests did not visit the altar of God in Jerusalem.

2 Kings 23:10 Josiah did defile Topheth in the valley of the son of Hinnom to terminate the ability to sacrifice children by fire to Molech.

2 Kings 23:11 Josiah did destroy the horses at the entrance of the house of God by the chamber of Nathan-melech that were given to the sun by the kings of Judah. Josiah did burn the chariots of the sun with fire.

2 Kings 23:12 Josiah did destroy the altars on the roof of the upper chamber of Ahaz that were made by the kings of Judah. Josiah did destroy the altars in the 2 courts of the house of God that were made by Manasseh. Josiah did cast the dust of the altars into the brook of Kidron.

2 Kings 23:13 Josiah did defile the high places before Jerusalem on the right side of the mount of corruption that Solomon did build for Ashtoreth and for Chemosh and for Milcom. Ashtoreth was the detestation of the Zidonians. Ashtoreth was a "false god". Chemosh was the detestation of Moab. Chemosh was a "false god". Milcom was the abomination of the children of Ammon. Milcom was a "false god".

2 Kings 23:14 Josiah did demolish the pillars. Josiah did cut down the Asherim to replace with the bones of men.

2 Kings 23:15 Josiah did destroy the altar at Beth-el. Josiah did destroy the high place that Jeroboam had made. Josiah did destroy the altar at the high place of Jeroboam. Josiah did burn the high place with the Asherah until the ashes could be stamped into powder.

2 Kings 23:16 Josiah did turn to see the sepulchres in the mount. Josiah did remove the bones from the sepulchres to burn on the altar. Josiah did defile the altar according to the word of God as proclaimed by the man of God.

2 Kings 23:17 Josiah did say "What monument is that which I see". Josiah was answered by the men of the city. The men did say "It is the sepulchre of the man of God who came from Judah and proclaimed these things that thou hast done against the altar of Beth-el" to Josiah.

2 Kings 23:18 The men did say "Let him be; let no man move his bones". Josiah did decree that the bones of the "man of God" and the bones of the prophet from Samaria should not be disturbed.

2 Kings 23:19 Josiah did remove all of the houses of the high places in the cities of Samaria that were made by the kings of Israel. Josiah did defile the houses in the manner of the defilement in Beth-el.

2 Kings 23:20 Josiah did slay all the priests of the high places on the altars. Josiah did burn the bones of the men on the altars. Josiah did return to Jerusalem.

2 Kings 23:21 Josiah did speak to the people again. Josiah did say "Keep the passover unto the LORD your God as it is written in this book of the covenant" to the people.

2 Kings 23:22 Israel did not keep the Passover since the days of the judges of Israel.

2 Kings 23:23 The Passover was observed in Jerusalem after 18 years of rule by Josiah.

2 Kings 23:24 Josiah did remove the mediums and the teraphim and the idols within the land of Judah and in Jerusalem. Josiah did remove all of the detestable things to confirm the words of the law that were written in the book.

2 Kings 23:25 Josiah was unique among the kings before Josiah in the dedication that Josiah did show for following God and the laws of Moses. Josiah would remain unique in his devotion.

2 Kings 23:26 God would not withhold the fierceness of the great wrath of God for the provocations of Manasseh.

2 Kings 23:27 God did say "I will remove Judah also out of My sight as I have removed Israel". God did say "and I will cast off this city which I have chosen even Jerusalem and the house of which I said: My name shall be there". God would remove Judah and Jerusalem still.

2 Kings 23:28 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Josiah.

2 Kings 23:29 Pharaoh-necoh was the king of Egypt during the days of Josiah. Pharaoh-necoh did rise against the king of Assyria at the Euphrates river. Josiah did lead an attack against Pharaoh-necoh. Pharaoh-necoh did slay Josiah in Megiddo at first sight.

2 Kings 23:30 Servants did carry the dead body of Josiah by chariot from Megiddo to Jerusalem. Josiah was buried in his sepulchre. Jehoahaz was the son of Josiah. Jehoahaz was anointed as king by the people.

2 Kings 23:31 Jehoahaz did begin to reign at 23 years of age. Jehoahaz did reign in Jerusalem for 3 months. Hamutal was the daughter of Jeremiah of Libnah. Hamutal was the mother of Jehoahaz.

2 Kings 23:32 Jehoahaz did perform evil in the sight of God.

2 Kings 23:33 Pharaoh-necoh did imprison Jehoahaz at Riblah in the land of Hamath to prevent the reign of Jehoahaz in Jerusalem. Pharaoh-necoh did place a levy on Judah for 100 talents of silver and 1 talent of gold.

2 Kings 23:34 Pharaoh-necoh did establish Eliakim as king in the room of Josiah. Eliakim was the son of Josiah. Pharaoh-necoh did change the name of Eliakim to Jehoiakim. Jehoahaz was relocated to Egypt. Jehoahaz did die in Egypt.

2 Kings 23:35 Jehoiakim did give the silver and the gold to Pharaoh. Jehoiakim did tax the land to give the money according to the commandment of Pharaoh. Jehoiakim did take the silver and the gold from the people of the land to give to Pharaoh-necoh.

2 Kings 23:36 Jehoiakim did begin to reign at 25 years of age. Jehoiakim did reign 11 years in Jerusalem. Zebudah was the daughter of Pedaiah of Rumah. Zebudah was the mother of Jehoiakim.

2 Kings 23:37 Jehoiakim did perform evil in the sight of God.



2 Kings 24:1 Nebuchadnezzar was the king of Babylon in the days of Jehoiakim. Nebuchadnezzar did invade Judah during the days of Jehoiakim. Jehoiakim did become the servant of Nebuchadnezzar for 3 years. Jehoiakim did rebel against Nebuchadnezzar eventually.

2 Kings 24:2 God did proceed to destroy Judah. God did send bands of Chaldeans and Arameans and Moabites and Ammonites to destroy the land of Judah according to the word of God as conveyed by the prophets.

2 Kings 24:3 God did command the destruction of Judah for the sins of Manasseh.

2 Kings 24:4 God did command the destruction of Judah for blood of the innocents that Manasseh did slay. God would not pardon the murder of innocent people.

2 Kings 24:5 The "book of the chronicles of the kings of Judah" is a book that did detail the events of the kings of Judah. The "book of the chronicles of the kings of Judah" does contain the history of events of Jehoiakim.

2 Kings 24:6 Jehoiakim did die. Jehoiachin was the son of Jehoiakim. Jehoiachin did begin to reign as king.

2 Kings 24:7 Judah was not attacked by the king of Egypt again. Nebuchadnezzar did conquer the possessions of Egypt in Judah from the Brook of Egypt to the Euphrates river.

2 Kings 24:8 Jehoiachin did begin to reign at 18 years of age. Jehoiachin did reign in Jerusalem for 3 months. Nehushta was the daughter of Elnathan of Jerusalem. Nehushta was the mother of Jehoiachin.

2 Kings 24:9 Jehoiachin did perform evil in the sight of God.

2 Kings 24:10 Nebuchadnezzar did send servants to besiege Jerusalem.

2 Kings 24:11 Nebuchadnezzar did go to the site of the siege.

2 Kings 24:12 Jehoiachin did surrender with his mother and servants and princes and officers to the king of Babylon. Jehoiachin was captured by Nebuchadnezzar after 8 years of rule by Jehoiachin.

2 Kings 24:13 Nebuchadnezzar did loot all of the treasures of the king's house. Nebuchadnezzar did cut in pieces all of the vessels of gold that Solomon had made in the temple of God. God did foretell of the event.

2 Kings 24:14 Nebuchadnezzar did capture all of Jerusalem. Nebuchadnezzar did capture all of the princes and all of the mighty men of valour. Nebuchadnezzar did take 10000 captives. Nebuchadnezzar did capture all of the craftsmen and the smiths. Nebuchadnezzar did not take the poorest people of the land.

2 Kings 24:15 Nebuchadnezzar did carry the king of Judah along with the court into captivity in Babylon.

2 Kings 24:16 Nebuchadnezzar did bring 7000 men that were fit for war as captives to Babylon. Nebuchadnezzar did bring 1000 craftsmen and smiths that were fit for war as captives to Babylon.

2 Kings 24:17 Mattaniah was the uncle of Jehoiachin. Mattaniah was made to reign in Jerusalem by Nebuchadnezzar. Nebuchadnezzar did change the name of Mattaniah to Zedekiah.

2 Kings 24:18 Zedekiah did begin to reign at 21 years of age. Zedekiah did rule for 11 years in Jerusalem. Hamutal was the mother of Zedekiah.

2 Kings 24:19 Zedekiah did perform evil in the sight of God.

2 Kings 24:20 Jerusalem did experience the wrath of God. God did cast Jerusalem and Judah from the sight of God. Zedekiah did rebel against the king of Babylon eventually.



2 Kings 25:1 Nebuchadnezzar did lead the Chaldean army to assault Jerusalem on the tenth day of the tenth month of the ninth year of the rule of Zedekiah. Nebuchadnezzar did build camps and forts against Jerusalem.

2 Kings 25:2 Jerusalem was besieged unto the eleventh year of king Zedekiah.

2 Kings 25:3 The siege did bring a famine to Jerusalem. Jerusalem did lack bread for the people by the ninth day of the fourth month.

2 Kings 25:4 A breach was made in the walls of Jerusalem. The defenders did flee by night through the gate between the two walls. The defenders did flee with the king toward the Arabah.

2 Kings 25:5 The Chaldeans did pursue to overtake Zedekiah and his defenders in the plains of Jericho. The defenders were scattered from Zedekiah.

2 Kings 25:6 Zedekiah was brought to the king of Babylon in Riblah for judgment.

2 Kings 25:7 Zedekiah was made to witness the slaughter of the sons of Zedekiah. Zedekiah did lose both eyes. Zedekiah was bound in fetters to be relocated to Babylon.

2 Kings 25:8 Nebuzaradan did travel to Jerusalem on the seventh day of the fifth month in the nineteenth year of the rule of Nebuchadnezzar. Nebuzaradan was the captain of the guard for Nebuchadnezzar.

2 Kings 25:9 Nebuzaradan did burn the house of God. Nebuzaradan did burn the house of the king. Nebuzaradan did burn all of the houses of Jerusalem.

2 Kings 25:10 Nebuzaradan was accompanied by the army of the Chaldeans. The Chaldeans did proceed to demolish the walls of Jerusalem.

2 Kings 25:11 Nebuzaradan did capture all of the remaining people that were left in the city.

2 Kings 25:12 Nebuzaradan did leave the poorest people of the land to be vinedressers and husbandmen.

2 Kings 25:13 The Chaldeans did break the pillars of brass in the house of God into pieces. The Chaldeans did break the bases and the brazen sea in the house of God into pieces. The Chaldeans did carry the brass to Babylon.

2 Kings 25:14 The Chaldeans did steal the pots and the shovels and the snuffers and the pans. The Chaldeans did steal all of the vessels of brass that were used by the ministry.

2 Kings 25:15 Nebuzaradan did steal the fire pans and the basins of silver and gold.

2 Kings 25:16 Nebuzaradan did steal an enormous amount of brass from the pillars and the sea and the bases. The brass was abundant without measure.

2 Kings 25:17 A pillar did measure 18 cubits in height. A pillar was capped by a capital of brass. A pillar did capital 3 cubits in height. The capital was decorated with a network of pomegranates in brass. The pillars were identical.

2 Kings 25:18 Nebuzaradan did capture Seraiah and Zephaniah and the 3 keepers of the door. Seraiah was the chief priest. Zephaniah was the second priest.

2 Kings 25:19 Nebuzaradan did capture an officer over the men of war in the city. Nebuzaradan did capture 5 advisors to the Zedekiah in the city. Nebuzaradan did capture the scribe of the captain of the host. The scribe was responsible for recruiting the people of the land. Nebuzaradan did capture 60 men of the people of the land that were found in the city.

2 Kings 25:20 Nebuzaradan did bring all of the captives to the king of Babylon in Riblah.

2 Kings 25:21 Nebuchadnezzar did kill all of the captives at Riblah in the land of Hamath. Judah was carried away as captives from their land.

2 Kings 25:22 Nebuchadnezzar did appoint Gedaliah as the govenor over the poorest people that were left in Judah. Gedaliah was the son of Ahikam. Ahikam was the son of Shaphan.

2 Kings 25:23 The defenders did survive in hiding after the defeat of Zedekiah. The defenders did learn that Gedaliah was made a governor. Ishmael was the son of Nethaniah. Nethaniah was the son of Elishama. Ishmael was a captain of some of the defenders of Zedekiah. Johanan was the son of Kareah. Johanan was a captain of some of the defenders of Zedekiah. Seraiah was the son of Tanhumeth of the Netophathite. Seraiah was a captain of some of the defenders of

Zedekiah. Jaazaniah was the son of the Maacathite. Jaazaniah was a captain of some of the defenders of Zedekiah. The captains did lead their men to meet Gedaliah in Mizpah.

2 Kings 25:24 Gedaliah did swear to the men. Gedaliah did say "Fear not because of the servants of the Chaldeans; dwell in the land and serve the king of Babylon and it shall be well with you" to the assembled men.

2 Kings 25:25 Ishmael was a descendent of royal blood. Ishmael did lead 10 men to kill Gedaliah in the seventh month. Ishmael did lead the slaughter of the Jews and Chaldeans that were in Mizpah.

2 Kings 25:26 The captains did flee with their men to Egypt. The captains were seen fleeing by the remaining people of the land of Judah. The people did flee to Egypt also. The people did fear a reprisal by the Chaldeans.

2 Kings 25:27 Evil-merodach did begin to reign as king of Babylon in the thirty seventh year of the captivity of Jehoiachin. Evil-merodach did release Jehoiachin from prison on the twenty seventh day of the twelfth month.

2 Kings 25:28 Evil-merodach did speak kindly to Jehoiachin. Jehoiachin was set on a throne above the throne of the kings that were with Evil-merodach in Babylon.

2 Kings 25:29 Jehoiachin did change from the prison garments. Jehoiachin did eat bread before Evil-merodach continually for the rest of the life of Jehoiachin.

2 Kings 25:30 Jehoiachin was given an allowance every day by Evil-merodach for the rest of the life of Jehoiachin.



1 Chronicles



1 Chronicles 1:1 Seth was the son of Adam. Enosh was the son of Seth.

1 Chronicles 1:2 Kenan was the son of Enosh. Mahalalel was the son of Kenan. Jared was the son of Mahalalel.

1 Chronicles 1:3 Enoch was the son of Jared. Methuselah was the son of Enoch. Lamech was the son of Methuselah.

1 Chronicles 1:4 Noah was the son of Lamech. Shem was the son of Noah. Ham was the son of Noah. Japheth was the son of Noah.

1 Chronicles 1:5 Gomer was the son of Japheth. Magog was the son of Japheth. Madai was the son of Japheth. Javan was the son of Japheth. Tubal was the son of Japheth. Meshech was the son of Japheth. Tiras was the son of Japheth.

1 Chronicles 1:6 Ashkenaz was the son of Gomer. Diphath was the son of Gomer. Togarmah was the son of Gomer.

1 Chronicles 1:7 Elishah was the son of Javan. Tarshish was the son of Javan. Kittim was the son of Javan. Rodanim was the son of Javan.

1 Chronicles 1:8 Cush was the son of Ham. Mizraim was the son of Ham. "Put" was the son of Ham. Canaan was the son of Ham.

1 Chronicles 1:9 Seba was the son of Cush. Havilah was the son of Cush. Sabta was the son of Cush. Raama was the son of Cush. Sabteca was the son of Cush. Sheba was the son of Raama. Dedan was the son of Raama.

1 Chronicles 1:10 Nimrod was the son of Cush. Nimrod was a mighty man in the earth.

1 Chronicles 1:11 Ludim was the son of Mizraim. Anamim was the son of Mizraim. Lehabim was the son of Mizraim. Naphtuhim was the son of Mizraim.

1 Chronicles 1:12 Pathrusim was the son of Mizraim. Casluhim was the son of Mizraim. Casluhim was the ancestor of the Philistine. Caphtorim was the son of Mizraim.

1 Chronicles 1:13 Zidon was the son of Canaan. Zidon was the firstborn of Canaan. Heth was the son of Canaan.

1 Chronicles 1:14 Canaan was the ancestor of the Jebusite. Canaan was the ancestor of the Amorite. Canaan was the ancestor of the Girgashite.

1 Chronicles 1:15 Canaan was the ancestor of the Hivite. Canaan was the ancestor of the Arkite. Canaan was the ancestor of the Sinite.

1 Chronicles 1:16 Canaan was the ancestor of the Arvadite. Canaan was the ancestor of the Zemarite. Canaan was the ancestor of the Hamathite.

1 Chronicles 1:17 Elam was a son of Shem. Asshur was a son of Shem. Arpachshad was a son of Shem. Lud was a son of Shem. Aram was a son of Shem. Uz was a son of Shem. Hul was a son of Shem. Gether was a son of Shem. Meshech was a son of Shem.

1 Chronicles 1:18 Shelah was the son of Arpachshad. Eber was the son of Shelah.

1 Chronicles 1:19 Peleg was the son of Eber. Peleg was born to an earth that was divided. Joktan was the son of Eber.

1 Chronicles 1:20 Almodad was the son of Joktan. Sheleph was the son of Joktan. Hazarmaveth was the son of Joktan. Jerah was the son of Joktan.

1 Chronicles 1:21 Hadoram was the son of Joktan. Uzal was the son of Joktan. Diklah was the son of Joktan.

1 Chronicles 1:22 Ebal was the son of Joktan. Abimael was the son of Joktan. Sheba was the son of Joktan.

1 Chronicles 1:23 Ophir was the son of Joktan. Havilah was the son of Joktan. Jobab was the son of Joktan.

1 Chronicles 1:24 Arpachshad was the son of Shem. Shelah was the son of Arpachshad.

1 Chronicles 1:25 Eber was the son of Shelah. Peleg was the son of Eber. Reu was the son of Peleg.

1 Chronicles 1:26 Serug was the son of Reu. Nahor was the son of Serug. Terah was the son of Nahor.

1 Chronicles 1:27 Abram was the son of Terah. Abram is also known as Abraham.

1 Chronicles 1:28 Isaac was the son of Abraham. Ishmael was the son of Abraham.

1 Chronicles 1:29 Ishmael was the firstborn son of Abraham. Nebaioth was the firstborn son of Ishmael. Kedar was the son of Ishmael. Adbeel was the son of Ishmael. Mibsam was the son of Ishmael.

1 Chronicles 1:30 Mishma was the son of Ishmael. Dumah was the son of Ishmael. Massa was the son of Ishmael. Hadad was the son of Ishmael. Tema was the son of Ishmael.

1 Chronicles 1:31 Jetur was the son of Ishmael. Naphish was the son of Ishmael. Kedem was the son of Ishmael.

1 Chronicles 1:32 Keturah was a concubine of Abraham. Keturah was the mother of Zimran. Keturah was the mother of Jokshan. Keturah was the mother of Medan. Keturah was the mother of Midian. Keturah was the mother of Ishbak. Keturah was the mother of Shuah. Zimran was the son of Abraham. Jokshan was the son of Abraham. Medan was the son of Abraham. Midian was the son of Abraham. Ishbak was the son of Abraham. Shuah was the son of Abraham. Sheba was the son of Jokshan. Dedan was the son of Jokshan.

1 Chronicles 1:33 Ephah was the son of Midian. Ephher was the son of Midian. Hanoch was the son of Midian. Abida was the son of Midian. Eldaah was the son of Midian.

1 Chronicles 1:34 Esau was a son of Isaac. Israel was a son of Isaac.

1 Chronicles 1:35 Eliphaz was a son of Esau. Reuel was a son of Esau. Jeush was a son of Esau. Jalam was a son of Esau. Korah was a son of Esau.

1 Chronicles 1:36 Teman was a son of Eliphaz. Omar was a son of Eliphaz. Zephi was a son of Eliphaz. Gatam was a son of Eliphaz. Kenaz was a son of Eliphaz. Timna was a son of Eliphaz. Amalek was a son of Eliphaz.

1 Chronicles 1:37 Nahath was a son of Reuel. Zerah was a son of Reuel. Shammah was a son of Reuel. Mizzah was a son of Reuel.

1 Chronicles 1:38 Lotan was a son of Seir. Shobal was a son of Seir. Zibeon was a son of Seir. Anah was a son of Seir. Dishon was a son of Seir. Ezer was a son of Seir. Dishan was a son of Seir.

1 Chronicles 1:39 Timna was a daughter of Seir. Hori was a son of Lotan. Homam was a son of Lotan.

1 Chronicles 1:40 Alian was a son of Shobal. Manahath was a son of Shobal. Ebal was a son of Shobal. Shephi was a son of Shobal. Onam was a son of Shobal. Aiah was a son of Zibeon. Anah was a son of Zibeon.

1 Chronicles 1:41 Dishon was the son of Anah. Hamran was the son of Dishon. Eshban was the son of Dishon. Ithran was the son of Dishon. Cheran was the son of Dishon.

1 Chronicles 1:42 Bilhan was a son of Ezer. Zaavan was a son of Ezer. Jaakan was a son of Ezer. Uz was the son of Dishan. Aran was the son of Dishan.

1 Chronicles 1:43 Kings did reign in the land of Edom before kings did reign over the children of Israel. Bela was the son of Beor. Bela was a king in Edom. Bela did reign from the city of Dinhabah.

1 Chronicles 1:44 Bela did die. Jobab was the son of Zerah of Bozrah. Jobab was a king in Edom after Bela.

1 Chronicles 1:45 Jobab did die. Husham did emerge from the land of the Temanites. Husham was a king in Edom after Jobab.

1 Chronicles 1:46 Husham did die. Hadad was the son of Bedad. Hadad did smite Midian in the field of Moab. Hadad was a king in Edom after Husham. Hadad did reign from the city of Avith.

1 Chronicles 1:47 Hadad did die. Samlah did emerge from Masrekah. Samlah was a king in Edom after Hadad.

1 Chronicles 1:48 Samlah did die. Shaul did emerge from Rehoboth by the River. Shaul was a king in Edom after Samlah.

1 Chronicles 1:49 Shaul did die. Baal-hanan was the son of Achbor. Baal-hanan was a king in Edom after Shaul.

1 Chronicles 1:50 Baal-hanan did die. Mehetabel was the wife of Hadad. Mehetabel was the daughter of Matred. Matred was the daughter of Mezahab. Hadad was a king in Edom after Baal-hanan. Hadad did reign from the city of Pai.

1 Chronicles 1:51 Hadad did die. The "chief of Edom" was a leader in the land of Edom. The "chief of Timna" was a "chief of Edom". The "chief of Alvah" was a "chief of Edom". The "chief of Jetheth" was a "chief of Edom".

1 Chronicles 1:52 The "chief of Oholibamah" was a "chief of Edom". The "chief of Elah" was a "chief of Edom". The "chief of Pinon" was a "chief of Edom".

1 Chronicles 1:53 The "chief of Kenaz" was a "chief of Edom". The "chief of Teman" was a "chief of Edom". The "chief of Mibzar" was a "chief of Edom".

1 Chronicles 1:54 The "chief of Magdiel" was a "chief of Edom". The "chief of Iram" was a "chief of Edom".



1 Chronicles 2:1 Reuben was a son of Israel. Simeon was a son of Israel. Levi was a son of Israel. Judah was a son of Israel. Issacha was a son of Israel. Zebulun was a son of Israel.

1 Chronicles 2:2 Dan was a son of Israel. Josep was a son of Israelh. Benjamin was a son of Israel. Naphtali was a son of Israel. Gad was a son of Israel. Asher was a son of Israel.

1 Chronicles 2:3 Er was a son of Judah and Bath-shua. Onan was a son of Judah and Bath-shua. Shelah was a son of Judah and Bath-shua. Er was wicked in the sight of God. God did slay Er.

1 Chronicles 2:4 Tamar was the daughter-in-law of Judah. Perez was a son of Judah and Tamar. Zerah was a son of Judah and Tamar.

1 Chronicles 2:5 Hezron was a son of Perez. Hamul was a son of Perez.

1 Chronicles 2:6 Zimri was a son of Zerah. Ethan was a son of Zerah. Heman was a son of Zerah. Calcol was a son of Zerah. Dara was a son of Zerah.

1 Chronicles 2:7 Achar was a son of Carmi. Achar was a troubler of Israel that did commit a trespass concerning the devoted thing.

1 Chronicles 2:8 Azariah was the son of Ethan.

1 Chronicles 2:9 Jerahmeel was a son of Hezron. Ram was a son of Hezron. Chelubai was a son of Hezron.

1 Chronicles 2:10 Amminadab was the son of Ram. Nashon was the son of Amminadab. Nahshon was the prince of the children of Judah.

1 Chronicles 2:11 Salma was the son of Nahshon. Boaz was the son of Salma.

1 Chronicles 2:12 Obed was the son of Boaz. Jesse was the son of Obed.

1 Chronicles 2:13 Eliab was the first son of Jesse. Abinadab was the second son of Jesse. Shimea was the third son of Jesse.

1 Chronicles 2:14 Nethanel was the fourth son of Jesse. Raddai was the fifth son of Jesse.

1 Chronicles 2:15 Ozem was the sixth son of Jesse. David was the seventh son of Jesse.

1 Chronicles 2:16 Zeruiah was a daughter of Jesse. Abigail was a daughter of Jesse. Abishai was a son of Zeruiah. Joab was a son of Zeruiah. Asahel was a son of Zeruiah.

1 Chronicles 2:17 Abigail was the mother of Amasa. Amasa was the son of Jether. Jether was an Ishmaelite.

1 Chronicles 2:18 Jeshur was a son of Caleb and Azubah. Shobab was a son of Caleb and Azubah. Ardon was a son of Caleb and Azubah. Azubah was a wife of Caleb. Jerioth was a wife of Caleb.

1 Chronicles 2:19 Ephrath was the wife of Caleb after the death of Azubah. Hur was the son of Caleb and Ephrath.

1 Chronicles 2:20 Uri was the son of Hur. Bezalel was the son of Uri.

1 Chronicles 2:21 Hezron did marry the daughter of Machir at 60 years of age. Segub was the son of Hezron and the daughter of Machir. Machir was the father of Gilead.

1 Chronicles 2:22 Jair was the son of Segub. Jair did have 23 cities in the land of Gilead.

1 Chronicles 2:23 Geshur did make a war alliance with Aram. Havvoth-jair was taken with Kenath and 60 cities by Geshur and Aram.

1 Chronicles 2:24 Hezron did die in Caleb-ephrath. Abiah was a wife of Hezron. Ashhur was the son of Hezron and Abiah. Ashhur was the father of Tekoa.

1 Chronicles 2:25 Jerahmeel was the firstborn son of Hezron. Ram was the first-born son of Jerahmeel. Bunah was the son of Jerahmeel. Oren was the son of Jerahmeel. Ozem was the son of Jerahmeel. Ahijah was the son of Jerahmeel.

1 Chronicles 2:26 Atarah was the wife of Jerahmeel. Ararah was the mother of Onam.

1 Chronicles 2:27 Maaz was a son of Ram. Jamin was a son of Ram. Eker was a son of Ram.

1 Chronicles 2:28 Shammai was a son of Onam. Jada was a son of Onam. Nadab was a son of Shammai. Abishur was a son of Shammai.

1 Chronicles 2:29 Abihail was the wife of Abishur. Ahban was the son of Abishur and Abihail. Molid was the son of Abishur and Abihail.

1 Chronicles 2:30 Seled was a son of Nadab. Appaim was a son of Nadab. Seled did die without children.

1 Chronicles 2:31 Ishi was a son of Appaim. Sheshan was a son of Ishi. Ahlai was a son of Sheshan.

1 Chronicles 2:32 Jada was the brother of Shammai. Jether was the son of Jada. Jonathan was the son of Jada. Jether did die without children.

1 Chronicles 2:33 Peleth was the son of Jonathan. Zaza was the son of Jonathan.

1 Chronicles 2:34 Sheshan did not have sons. Sheshan did have daughters. Sheshan did have an Egyptian servant. Jarha was the servant of Sheshan.

1 Chronicles 2:35 Jarha was given a daughter of Sheshan as a wife. Attai was the son of Jarha.

1 Chronicles 2:36 Nathan was the son of Attai. Zabad was the son of Nathan.

1 Chronicles 2:37 Ephlal was the son of Zabad. Obed was the son of Ephlal.

1 Chronicles 2:38 Jehu was the son of Obed. Azariah was the son of Jehu.

1 Chronicles 2:39 Helez was the son of Azariah. Eleasah was the son of Helez.

1 Chronicles 2:40 Sisamai was the son of Eleasah. Shallum was the son of Sisamai.

1 Chronicles 2:41 Jekamiah was the son of Shallum. Elishama was the son of Jekamiah.

1 Chronicles 2:42 Mesha was the firstborn son of Caleb. Ziph was the son of Mesha. Mareshah was a son of Caleb. Hebron was the son of Mareshah.

1 Chronicles 2:43 Korah was a son of Hebron. Tappuah was a son of Hebron. Rekem was a son of Hebron. Shema was a son of Hebron.

1 Chronicles 2:44 Raham was the son of Shema. Jorkeam was the son of Raham. Shammai was the son of Rekem.

1 Chronicles 2:45 Maon was the son of Shammai. Beth-zur was the son of Maon.

1 Chronicles 2:46 Ephah was a concubine of Caleb. Haran was the son of Caleb and Ephah. Moza was the son of Caleb and Ephah. Gaze was the son of Caleb and Ephahz. Gazez was the son of Haran.

1 Chronicles 2:47 Regem was the son of Jahdai. Jotham was the son of Jahdai. Gesha was the son of Jahdain. Pelet was the son of Jahdai. Ephah was the son of Jahdai. Shaaph was the son of Jahdai.

1 Chronicles 2:48 Maacah was a concubine of Caleb. Sheber was the son of Caleb and Maacah. Tirhanah was the son of Caleb and Maacah.

1 Chronicles 2:49 Shaaph was the father of Madmannah. Sheva was the son of Shaaph. Machbenah was the son of Sheva. Gibeah was the son of Sheva. Achsah was the daughter of Caleb.

1 Chronicles 2:50 Shobal was the son of Hur. Kiriath-jearim was the son of Shobal.

1 Chronicles 2:51 Salma was the son of Hur. Beth-lehem was the son of Salma. Hareph was the son of Hur. Beth-gader was the son of Hareph.

1 Chronicles 2:52 Haroeh was the son of Shobal. Shobal was the father of half of the Menuhoth.

1 Chronicles 2:53 Shobal was the father of the families of Kiriath-jearim. Shobal was the father of the the Ithrites. Shobal was the father of the the Puthites. Shobal was the father of the the Shumathites. Shobal was the father of the the Mishraites. The Mishraites were the ancestors of the Zorathites and the Eshtaolites.

1 Chronicles 2:54 Salma as the father of Beth-lehem. Salma as the father of the Netophathites. Salma as the father of Atroth-beth-joab. Salma as the father of half of the Manahathites. Salma as the father of the Zorites.

1 Chronicles 2:55 Salma as the father of the families of scribes that did dwell at Jabez. Salma as the father of the Tirathites. Salma as the father of the Shimeathites. Salma as the father of the Sucathites. The Kenites did descend from Hammath. Hammath was the father of the house of Rechab.



1 Chronicles 3:1 David did have sons that were born in Hebron. Amnon was the firstborn son of David and Ahinoam of the Jezreelites. Daniel was the second son of David and Abigail of the Carmelites.

1 Chronicles 3:2 Absalom was the third son of David and Maacah. Maacah was the daughter of Talmai. Talmai was the king of Geshur. Adonijah was the fourth son of David and Haggith.

1 Chronicles 3:3 Shephatiah was the fifth son of David and Abital. Ithream was the sixth son of David and Eglah. Eglah was the wife of David.

1 Chronicles 3:4 Hebron was the birthplace of 6 sons of David. David did reign for 7 years and 6 months in Hebron. David did reign for 33 years in Jerusalem.

1 Chronicles 3:5 Jerusalem was the birthplace of Shimea and Shobab and Nathan and Solomon. Bath-shua was the daughter of Ammiel. Shimea was the son of David and Bath-shua. Shobab was the son of David and Bath-shua. Nathan was the son of David and Bath-shua. Solomon was the son of David and Bath-shua.

1 Chronicles 3:6 Jerusalem was the birthplace of Ibhar and Elishama and Eliphelet. Ibhar was the son of David. Elishama was the son of David. Eliphelet was the son of David.

1 Chronicles 3:7 Jerusalem was the birthplace of Nogah and Nepheg and Japhia. Nogah was a son of David. Nepheg was a son of David. Japhia was a son of David.

1 Chronicles 3:8 Jerusalem was the birthplace of Elishama and Eliada and Eliphelet. Elishama was a son of David. Eliada was a son of David. Eliphelet was a son of David.

1 Chronicles 3:9 David did have sons with concubines also. Tamar was the daughter of David.

1 Chronicles 3:10 Rehoboam was the son of Solomon. Abijah was the son of Rehoboam. Asa was the son of Abijah. Jehoshaphat was the son of Asa.

1 Chronicles 3:11 Joram his son Ahaziah his son Joash his son; Joram was the son of Jehoshaphat. Ahaziah was the son of Joram. Joash was the son of Ahaziah.

1 Chronicles 3:12 Amaziah was the son of Joash. Azariah was the son of Amaziah. Jotham was the son of Azariah.

1 Chronicles 3:13 Ahaz was the son of Jotham. Hezekiah was the son of Ahaz. Manasseh was the son of Hezekiah.

1 Chronicles 3:14 Amon was the son of Manasseh. Josiah was the son of Amon.

1 Chronicles 3:15 Johanan was the firstborn son of Josiah. Jehoiakim was the second son of Josiah. Zedekiah was the third son of Josiah. Shallum was the fourth son of Josiah.

1 Chronicles 3:16 Jeconiah was the son of Jehoiakim. Zedekiah was the son of Jeconiah.

1 Chronicles 3:17 Shealtiel was the son of Jeconiah.

1 Chronicles 3:18 Malchiram was the son of Jeconiah. Pedaiah was the son of Jeconiah. Shenazzar was the son of Jeconiah. Jekamiah was the son of Jeconiah. Hoshama was the son of Jeconiah. Nedabiah was the son of Jeconiah.

1 Chronicles 3:19 Zerubbabel was the son of Pedaiah. Shime was the son of Pedaiah. Meshullam was the son of Zerubbabel. Hananiah was the son of Zerubbabel. Shelomith was the daughter of Zerubbabel.

1 Chronicles 3:20 Hashubah was the son of Zerubbabel. Ohel was the son of Zerubbabel. Berechiah was the son of Zerubbabel. Hasadiah was the son of Zerubbabel. Jushabhesed was the son of Zerubbabel.

1 Chronicles 3:21 Pelatiah was the son of Hananiah. Jeshaiiah was the son of Hananiah. Rephaiah was the son of Jeshaiiah. Arnan was the son of Rephaiah. Obadiah was the son of Arnan. Shecaniah was the son of Obadiah.

1 Chronicles 3:22 Shemaiah was the son of Shecaniah. Hattush was the son of Shemaiah. Igal was the son of Shemaiah. Bariah was the son of Shemaiah. Neariah was the son of Shemaiah. Shaphat was the son of Shemaiah.

1 Chronicles 3:23 Elioenai was the son of Neariah. Hizkiah was the son of Neariah. Azrikam was the son of Neariah.

1 Chronicles 3:24 Hodaviah was the son of Elioenai. Eliashib was the son of Elioenai. Pelaiah was the son of Elioenai. Akkub was the son of Elioenai. Johanan was the son of Elioenai. Delaiah was the son of Elioenai. Anani was the son of Elioenai.



1 Chronicles 4:1 Perez was a son of Judah. Hezron was a son of Judah. Carmi was a son of Judah. Hur was a son of Judah. Shobal was a son of Judah.

1 Chronicles 4:2 Reaiah was the son of Shobal. Jahath was the son of Reaiah. Ahumai was the son of Jahath. Lahad was the son of Jahath. The Zorathites did include the families of Reaiah and Jahath and Ahumai and Lahad.

1 Chronicles 4:3 Jezreel was a son of Etam. Ishma was a son of Etam. Idbash was a son of Etam. Hazlelponi was the daughter of Etam.

1 Chronicles 4:4 Hur was the firstborn of Ephrath. Hur was the father of Beth-lehem. Penuel was the son of Hur. Ezer was the son of Hur. Gedor was the son of Penuel. Hushah was the son of Ezer.

1 Chronicles 4:5 Ashhur was the father of Tekoa. Helah was a wife of Ashhur. Naarah was a wife of Ashhur.

1 Chronicles 4:6 Ahuzam was a son of Ashhur and Naarah. Hephher was a son of Ashhur and Naarah. Timeni was a son of Ashhur and Naarah. Ahashtari was a son of Ashhur and Naarah.

1 Chronicles 4:7 Zereth was a son of Ashhur and Helah. Zohar was a son of Ashhur and Helah. Ethnan was a son of Ashhur and Helah.

1 Chronicles 4:8 Anub was the son of Koz. Zobebah was the son of Koz. Koz was an ancestor of the families of Aharhel. Aharhel was the son of Harum.

1 Chronicles 4:9 Jabez was more honourable than his brethren. Jabez was given the name by his mother. The mother did say "Because I bore him with pain" as a meaning for the name of Jabez.

1 Chronicles 4:10 Jabez did call to God. Jabez did say "Oh that Thou wouldest bless me indeed and enlarge my border and that Thy hand might be with me" in prayer to God. Jabez did say "and that Thou wouldest work deliverance from evil that it may not pain me!" in prayer to God. God did grant the requests of Jabez.

1 Chronicles 4:11 Chelub was the brother of Shuhah. Mehir was the son of Chelub. Eshton was the son of Mehir.

1 Chronicles 4:12 Beth-rapha was a son of Eshton. Paseah was a son of Eshton. Tehinnah was a son of Eshton. Tehinnah was the father of Ir-nahash. Beth-rapha was a man of Recah. Paseah was a man of Recah. Tehinnah was a man of Recah.

1 Chronicles 4:13 Othniel was a son of Kenaz. Seraiah was a son of Kenaz. Hathath was a son of Othniel.

1 Chronicles 4:14 Ophrah was a son of Meonothai. Joab was a son of Seraiah. Joab was the father of Ge-harashim. Joab was the father of the craftsmen.

1 Chronicles 4:15 Iru was a son of Caleb. Elah was a son of Caleb. Naam was a son of Caleb. Kenaz was a son of Elah.

1 Chronicles 4:16 Ziph was a son of Jehallelel. Ziphah was a son of Jehallelel. Tiria was a son of Jehallelel. Asarel was a son of Jehallelel.

1 Chronicles 4:17 Jether was a son of Ezrah. Mered was a son of Ezrah. Ephraim was a son of Ezrah. Jalon was a son of Ezrah. Bithiah was the daughter of the Pharaoh. Bithiah was a wife of Mered. Miriam was a son of Mered and Bithiah. Shammai was a son of Mered and Bithiah. Ishbah was a son of Mered and Bithiah. Ishbah was the father of Eshtemoa.

1 Chronicles 4:18 Hajehudijah was a wife of Mered. Jered was a son of Mered and Hajehudijah. Heber was a son of Mered and Hajehudijah. Jekuthiel was a son of Mered and Hajehudijah. Jered was the father of Gedor. Heber was the father of Soco. Jekuthiel was the father of Zanoah.

1 Chronicles 4:19 Hodiah did have a wife that was a sister of Naham. Keilah was a son of Hodiah and the wife that was a sister of Naham. Eshtemoah was a son of Hodiah and the wife that was a sister of Naham. Keilah was a Garmite. Eshtemoa was a Maacathite.

1 Chronicles 4:20 Amnon was a son of Shimon. Rinnah was a son of Shimon. Ben-hanan was a son of Shimon. Tilon was a son of Shimon. Zoheth was a son of Ishi. Ben-zoheth was a son of Ishi.

1 Chronicles 4:21 Er was a son of Shelah. Ladah was a son of Shelah. Er was the father of Lecah. Ladah was the father of Mareshah and the families of the house that did produce fine linen of the house of Ashbea.

1 Chronicles 4:22 Jokim was a son of Shelah. Joash was a son of Shelah. Saraph was a son of Shelah. Saraph was a son of Shelah. Shelah was an ancestor of the men of Cozeba. Saraph did have dominion over Moab and over Jashubi-lehem.

1 Chronicles 4:23 Shelah was an ancestor to people that did dwell among plantations and hedges as potters. The people were occupied with the work of the king.

1 Chronicles 4:24 Nemuel was a son of Simeon. Jamim was a son of Simeon. Jarib was a son of Simeon. Zerah was a son of Simeon. Shaul was a son of Simeon.

1 Chronicles 4:25 Mibsam was the son of Shallum. Mishma was the son of Mibsam.

1 Chronicles 4:26 Hammuel was the son of Mishma. Zaccur was the son of Hammuel. Shimei was the son of Zaccur.

1 Chronicles 4:27 Shimei did have 16 sons and 6 daughters. Shimei did bear more children than the other brethren within the "tribe of Simeon". The "tribe of Simeon" did not bear a progeny as numerous as found in the "tribe of Judah".

1 Chronicles 4:28 The "tribe of Simeon" did inhabit the lands of Beer-sheba and Moladah and Hazar-shual.

1 Chronicles 4:29 The "tribe of Simeon" did inhabit the lands at Bilhah and at Ezem and at Tolad.

1 Chronicles 4:30 The "tribe of Simeon" did inhabit the lands at Bethuel and at Hormah and at Ziklag.

1 Chronicles 4:31 The "tribe of Simeon" did inhabit the lands at Beth-marcaboth and Hazar-susim and at Beth-biri and at Shaaraim. The "tribe of Simeon" did inhabit the cities until the reign of David.

1 Chronicles 4:32 The "tribe of Simeon" did inhabit the villages of Etam and Ain and Rimmon and Tochen and Ashan.

1 Chronicles 4:33 The "tribe of Simeon" did inhabit the surrounding villages to the land of Baal. The "tribe of Simeon" did keep genealogical records.

1 Chronicles 4:34 Meshobab was a descendent of Simeon. Jamlech was a descendent of Simeon. Joshah was a descendent of Simeon. Joshah was the son of Amaziah.

1 Chronicles 4:35 Joel was a descendent of Simeon. Jehu was a descendent of Simeon. Joshibiah was the son of Seraiah. Seraiah was the son of Asiel.

1 Chronicles 4:36 Elioenai was a descendent of Simeon. Jaakobah was a descendent of Simeon. Jeshoah was a descendent of Simeon. Asaiah was a descendent of Simeon. Adiel was

a descendent of Simeon. Jesimiel was a descendent of Simeon. Benaiah was a descendent of Simeon.

1 Chronicles 4:37 Ziza was a descendent of Simeon. Shiphi was the son of Allon. Allon was the son of Jedaiah. Jedaiah was the son of Shimri. Shimri was the son of Shemaiah.

1 Chronicles 4:38 The descendents were princes within their families. The families did increase greatly.

1 Chronicles 4:39 The families did seek pasture for flocks from the entrance of Gedor to the east side of the valley.

1 Chronicles 4:40 The families did find generous pasture with good land that was wide and quiet and peaceable. The land was inhabited by the descendents of Ham in the past.

1 Chronicles 4:41 The descendents as listed did come during the days of Hezekiah. The descendents did invade the land to destroy the descendents of Ham in order to acquire the land for pasture.

1 Chronicles 4:42 Men did gather from the "tribe of Simeon" into a group of 500 men. The men did go to mount Seir. The men were led by Pelatiah and Neariah and Rephaiah and Uzziel.

1 Chronicles 4:43 The men did smite the surviving Amalekites on mount Seir.



1 Chronicles 5:1 Reuben was the firstborn of Israel. Reuben was not recorded in the genealogy as the firstborn because Reuben did copulate with a concubine of Israel. Joseph was recorded as the firstborn because of the transgressions of Reuben.

1 Chronicles 5:2 Judah did prevail above his brethren in strength. A ruler did emerge from the "tribe of Judah" also. The birthright did belong to Joseph however.

1 Chronicles 5:3 Hanoch was a son of Reuben. Pallu was a son of Reuben. Hezron was a son of Reuben. Carmi was a son of Reuben.

1 Chronicles 5:4 Shemaiah was a son of Joel. Gog was a son of Shemaiah. Shimei was the son of Gog.

1 Chronicles 5:5 Micah was the son of Shimei. Reaiah was the son of Micah. Baal was the son of Reaiah.

1 Chronicles 5:6 Beerah was the son of Baal. Beerah was captured by Tillegath-pilneser. Tillegath-pilneser was the king of Assyria. Beerah was prince of the Reubenites.

1 Chronicles 5:7 Jeiel was a brethren of Beerah. Zechariah was a brethren of Beerah.

1 Chronicles 5:8 Bela was a brethren of Beerah. Bela was the son of Azaz. Azaz was the son of Shema. Shema was the son of Joel. The "tribe of Reuben" did have dominion in Aroer to Nebo and Baal-meon.

1 Chronicles 5:9 The "tribe of Reuben" did have dominion to the entrance of the wilderness from the river of Euphrates. The "tribe of Reuben" did multiply their cattle in the land of Gilead.

1 Chronicles 5:10 The Reubenites did defeat the Hagrites in war during the days of Saul. The Reubenites did inhabit the dwellings of the Hagrites throughout all of the land to the east of Gilead.

1 Chronicles 5:11 The Gadites did live next to the Reubenites in the land of Bashan to the land of Salcah.

1 Chronicles 5:12 Joel was the chief in Bashan. Shapham was the second to Joel in Bashan. Shapham was followed in rank by Janai and Shaphat.

1 Chronicles 5:13 Michael was a family of kin in the Reubenites. Meshullam was a family of kin in the Reubenites. Sheba was a family of kin in the Reubenites. Jorai was a family of kin in the Reubenites. Jacan was a family of kin in the Reubenites. Zia was a family of kin in the Reubenites. Eber was a family of kin in the Reubenites.

1 Chronicles 5:14 Abihail was the son of Huri. Huri was the son of Jaroah. Jaroah was the son of Gilead. Gilead was the son of Michael. Michael was the son of Jehishai. Jehishai was the son of Jahdo. Jahdo was the son of Buz.

1 Chronicles 5:15 Ahi was the son of Abdiel. Abdiel was the son of Guni. Ahi was chief of the clan.

1 Chronicles 5:16 The clan did dwell in Gilead and in the towns and plains and borders of Bashan.

1 Chronicles 5:17 The genealogies were reckoned during the days of Jotham as king of Judah and in the days of Jeroboam as king of Israel.

1 Chronicles 5:18 An army was fielded from the Reubenites and the Gadites and from half of the tribe of Manasseh. An army was assembled of 44760 men that were skilled with the buckler and sword and bow and war.

1 Chronicles 5:19 The army did make war with the Hagrites and Jetur and Naphish and Nodab.

1 Chronicles 5:20 The army was assisted in the war with the Hagrites. The army did cry to God during battle. God did answer the prayers of the army because the army did trust in God.

1 Chronicles 5:21 The army did capture the cattle of the Hagrites. The army did capture 50000 camels and 250000 sheep and 2000 asses and 100000 people from the Hagrites.

1 Chronicles 5:22 The war did have many casualties because God did join the fight. The land was occupied until the exile.

1 Chronicles 5:23 The "half-tribe of Manasseh" did dwell in the land from Bashan to Baal-hermon and Senir and mount Hermon. The "half-tribe of Manasseh" was numerous.

1 Chronicles 5:24 Ephraim was a mighty man of valor that did serve as a head of a family. Ishi was a mighty man of valor that did serve as a head of a family. Eliel was a mighty man of valor that did serve as a head of a family. Azriel was a mighty man of valor that did serve as a head of a family. Jeremiah was a mighty man of valor that did serve as a head of a family. Hodaviah was a mighty man of valor that did serve as a head of a family. Jahdiel was a mighty man of valor that did serve as a head of a family.

1 Chronicles 5:25 The clans did abandon their faith in God. The clans did follow the "false gods" of the people of the land that God did destroy previously.

1 Chronicles 5:26 God did aggravate the spirit of Tillegath-pilneser to carry the Reubenites and the Gadites and the half-tribe of Manasseh into captivity. Tillegath-pilneser did carry the captives to Halah and Habor and Hara and to the river of Gozan. Pul was also known as Tillegath-pilneser.



1 Chronicles 6:1 Gershon was a son of Levi. Kohath was a son of Levi. Merari was a son of Levi.

1 Chronicles 6:2 Amram was a son of Kohath. Izhar was a son of Kohath. Hebron was a son of Kohath. Uzziel was a son of Kohath.

1 Chronicles 6:3 Aaron was a son of Amram. Moses was a son of Amram. Miriam was a son of Amram. Nadab was a son of Aaron. Abihu was a son of Aaron. Eleazar was a son of Aaron. Ithamar was a son of Aaron.

1 Chronicles 6:4 Phinehas was the son of Eleazar. Abishua was the son of Phinehas.

1 Chronicles 6:5 Bukki was the son of Abishua. Uzzi was the son of Bukki.

1 Chronicles 6:6 Zerahiah was the son of Uzzi. Meraioth was the son of Zerahiah.

1 Chronicles 6:7 Amariah was the son of Meraioth. Ahitub was the son of Amariah.

1 Chronicles 6:8 Zadok was the son of Ahitub. Ahimaaz was the son of Zadok.

1 Chronicles 6:9 Azariah was the son of Ahimaaz. Johanan was the son of Azariah.

1 Chronicles 6:10 Azariah was the son of Johanan. Azariah did serve in the office of the priest in the house that Solomon did build in Jerusalem.

1 Chronicles 6:11 Amariah was the son of Azariah. Ahitub was the son of Amariah.

1 Chronicles 6:12 Zadok was the son of Ahitub. Shallum was the son of Zadok.

1 Chronicles 6:13 Hilkiah was the son of Shallum. Azariah was the son of Hilkiah.

1 Chronicles 6:14 Seraiah was the son of Azariah. Jehozadak was the son of Seraiah.

1 Chronicles 6:15 Jehozadak did go into captivity when God did deliver Judah and Jerusalem into the hand of Nebuchadnezzar.

1 Chronicles 6:16 Gershom was a son of Levi. Kohath was a son of Levi. Merari was a son of Levi.

1 Chronicles 6:17 Libni was a son of Gershom. Shimei was a son of Gershom.

1 Chronicles 6:18 Amram was a son of Kohath. Izhar was a son of Kohath. Hebron was a son of Kohath. Uzziel was a son of Kohath.

1 Chronicles 6:19 Mahli was a son of Merari. Mushi was a son of Merari. The Levites were organized by families according to the houses of the fathers.

1 Chronicles 6:20 Libni was the son of Gershom. Jahath was the son of Libni. Zimmah was the son of Jahath.

1 Chronicles 6:21 Joah was the son of Zimmah. Iddo was the son of Joah. Zerah was the son of Iddo. Jeatherai was the son of Zerah.

1 Chronicles 6:22 Amminadab was the son of Kohath. Korah was the son of Amminadab. Assir was the son of Korah.

1 Chronicles 6:23 Elkanah was the son of Assir. Ebiasaph was the son of Elkanah. Assir was the son of Ebiasaph.

1 Chronicles 6:24 Tahath was the son of Assir. Uriel was the son of Tahath. Uziah was the son of Uriel. Shaul was the son of Uziah.

1 Chronicles 6:25 Amasai was a son of Elkanah. Ahimoth was a son of Elkanah.

1 Chronicles 6:26 Zophai was a son of Elkanah. Nahath was a son of Zophai.

1 Chronicles 6:27 Jeroham was a son of Nahath. Elkanah was a son of Jeroham.

1 Chronicles 6:28 Vashni was the firstborn son of Samual. Abiah was a son of Samuel.

1 Chronicles 6:29 Mahli was a son of Merari. Libni was a son of Mahli. Shimei was a son of Libni. Uzzah was a son of Shimei.

1 Chronicles 6:30 Haggiah was a son of Uzzah. Asaiah was a son of Haggiah.

1 Chronicles 6:31 David did establish men over the service of song in the house of God after the resting of the Ark of the Covenant.

1 Chronicles 6:32 The men did minister with song before the Tabernacle of the Congregation until Solomon had built the house of God in Jerusalem. The men did perform their duties according to the regulations that were given.

1 Chronicles 6:33 The men did serve the station with their descendents. Herman was the singer. Herman was the son of Joel. Joel was the son of Samuel.

1 Chronicles 6:34 Samuel was the son of Elkanah. Elkanah was the son of Jeroham. Jeroham was the son of Eliel. Eliel was the son of Toah.

1 Chronicles 6:35 Toah was the son of Zuph. Zuph was the son of Elkanah. Elkanah was the son of Mahath. Mahath the son of Amasai.

1 Chronicles 6:36 Amasai was the son of Elkanah. Elkanah was the son of Joel. Joel was the son of Azariah. Azariah was the son of Zephaniah.

1 Chronicles 6:37 Zephaniah was the son of Tahath. Tahath was the son of Assir. Assir was the son of Ebiasaph. Ebiasaph was the son of Korah.

1 Chronicles 6:38 Korah was the son of Izhar. Izhar was the son of Kohath. Kohath was the son of Levi. Levi was the son of Israel.

1 Chronicles 6:39 Asaph was the brother of Herman. Asaph did stand to the right of Herman. Asaph was the son of Berechiah. Berechiah was the son of Shimea.

1 Chronicles 6:40 Shimea was the son of Michael. Michael was the son of Baaseiah. Baaseiah the son of Malchijah.

1 Chronicles 6:41 Malchijah was the son of Ethni. Ethni was the son of Zerah. Zerah was the son of Adaiah.

1 Chronicles 6:42 Adaiah was the son of Ethan. Ethan was the son of Zimmah. Zimmah was the son of Shimei.

1 Chronicles 6:43 Shimei was the son of Jahath. Hahath was the son of Gershom. Gershom was the son of Levi.

1 Chronicles 6:44 Ethan was a kin of the sons of the Merari. Ethan did stand to the left of Herman. Ethan was the son of Kishi. Kishi was the son of Abdi. Abdi was the son of Malluch.

1 Chronicles 6:45 Malluch was the son of Hashabiah. Hashabiah was the son of Amaziah. Amaziah was the son of Hilkiah.

1 Chronicles 6:46 Hilkiah was the son of Amzi. Amzi was the son of Bani. Bani was the son of Shemer.

1 Chronicles 6:47 Shemer was the son of Mahli. Mahli was the son of Mushi. Mushi was the son of Merari. Merari was the son of Levi.

1 Chronicles 6:48 The Levites were appointed for all of the service of the tabernacle of the house of God.

1 Chronicles 6:49 Aaron did offer on the altar. The sons of Aaron did offer on the altar also. The men did offer on the altar of burnt offering and on the altar of incense. The offerings were made for all of the work of the most holy place and to make atonement for Israel. The offerings were made according to the commandments from God as conveyed through Moses.

1 Chronicles 6:50 Eleazar was the son of Aaron. Phinehas was the son of Eleazar. Abishua was the son of Phinehas.

1 Chronicles 6:51 Bukki was the son of Abishua. Uzzi was the son of Bukki. Zerahiah was the son of Uzzi.

1 Chronicles 6:52 Meraioth was the son of Zerahiah. Amariah was the son of Meraioth. Ahitub was the son of Amariah.

1 Chronicles 6:53 Zadok was the son of Ahitub. Ahimaaz was the son of Zadok.

1 Chronicles 6:54 Descendants did spring from the sons of Aaron. The descendants were from the clan of the Kohathites. The Levites were descendants from the sons of Aaron. Land was assigned to the Levites as the first lot.

1 Chronicles 6:55 The Levites were given Hebron with the surrounding open land in the land of Judah.

1 Chronicles 6:56 Caleb did receive the fields of the city with the surrounding villages. Caleb was the son of Jephunneh.

1 Chronicles 6:57 The Levites were given Hebron as a city of refuge. The Levites were given Libnah with surrounding land. The Levites were given Jattir. The Levites were given Eshtemoa with surrounding land.

1 Chronicles 6:58 The Levites were given Hilen with surrounding land. The Levites were given Debir with surrounding land.

1 Chronicles 6:59 The Levites were given Ashan with surrounding land. The Levites were given Beth-shemesh with surrounding land.

1 Chronicles 6:60 The Levites were given Geba with surrounding land from the tribe of Benjamin. The Levites were given Alemeth with surrounding land from the tribe of Benjamin. The Levites were given Anathoth with surrounding land from the tribe of Benjamin. The Levites did encompass 13 cities.

1 Chronicles 6:61 The Kohathites were given 10 cities by lot from the clans of half of the tribe of Manasseh.

1 Chronicles 6:62 The "sons of Gershom" were given 13 cities by lot from the tribes of Issachar and Asher and Naphtali and Manasseh in Bashan.

1 Chronicles 6:63 The "sons of Merari" were given 12 cities by lot from the tribes of Reuben and Gad and Zebulun.

1 Chronicles 6:64 The "children of Israel" did give land and cities to the Levites.

1 Chronicles 6:65 The Levites did receive cities from the tribes of Judah and Simeon and Benjamin.

1 Chronicles 6:66 Cities were given to some of the families of the sons of Kohath from the tribe of Ephraim.

1 Chronicles 6:67 The Levites were given Shechem in the hilly country of Ephraim with surrounding land as a city of refuge. The Levites were given Gezer with surrounding land.

1 Chronicles 6:68 The Levites were given Jokmeam with surrounding land. The Levites were given Bethhoron with surrounding land.

1 Chronicles 6:69 The Levites were given Aijalon with surrounding land. The Levites were given Gath-rimmon with surrounding land.

1 Chronicles 6:70 The Levites were given Aner with surrounding land from half of the tribe of Manasseh. The Levites were given Bileam with surrounding land from half of the tribe of Manasseh.

1 Chronicles 6:71 The "sons of Gershom" were given Golan in Bashan with surrounding land from half of the tribe of Manasseh. The "sons of Gershom" were given Ashtaroth with surrounding land from half of the tribe of Manasseh.

1 Chronicles 6:72 The "sons of Gershom" were given Kedesh with surrounding land from the tribe of Issachar. The "sons of Gershom" were given Dobrath with surrounding land from the tribe of Issachar.

1 Chronicles 6:73 The "sons of Gershom" were given Ramoth with surrounding land from the tribe of Issachar. The "sons of Gershom" were given Anem with surrounding land from the tribe of Issachar.

1 Chronicles 6:74 The "sons of Gershom" were given Mashal with surrounding land from the tribe of Asher. The "sons of Gershom" were given Abdon with surrounding land from the tribe of Asher.

1 Chronicles 6:75 The "sons of Gershom" were given Hukok with surrounding land from the tribe of Asher. The "sons of Gershom" were given Rehob with surrounding land from the tribe of Asher.

1 Chronicles 6:76 The "sons of Gershom" were given Kedesh in Galilee with surrounding land from the tribe of Naphtali. The "sons of Gershom" were given Hammon with surrounding land from the tribe of Naphtali. The "sons of Gershom" were given Kiriathaim with surrounding land from the tribe of Naphtali.

1 Chronicles 6:77 The "sons of Merari" were given Rimmono with surrounding land from the tribe of Zebulun. The "sons of Merari" were given Tabor with surrounding land from the tribe of Zebulun.

1 Chronicles 6:78 The "sons of Merari" were given beyond the Jordan river at Jericho on the east side of the Jordan river from the tribe of Reuben. The "sons of Merari" were given Bezer in the wilderness with surrounding land from the tribe of Reuben. The "sons of Merari" were given Jahaz with surrounding land from the tribe of Reuben.

1 Chronicles 6:79 The "sons of Merari" were given Kedemoth with surrounding land from the tribe of Reuben. The "sons of Merari" were given Mephaath with surrounding land from the tribe of Reuben.

1 Chronicles 6:80 The "sons of Merari" were given Ramoth in Gilead with surrounding land from the tribe of Gad. The "sons of Merari" were given Mahanaim with surrounding land from the tribe of Gad.

1 Chronicles 6:81 The "sons of Merari" were given Heshbon with surrounding land from the tribe of Gad. The "sons of Merari" were given Jazer with surrounding land from the tribe of Gad.



1 Chronicles 7:1 Tola was a son of Issachar. Puah was a son of Issachar. Jashub was a son of Issachar. Shimron was a son of Issachar.

1 Chronicles 7:2 Tola did have a progeny of mighty men of valor. The progeny did number 22600 men during the days of David. Uzzi was a son of Tola. Rephaiah was a son of Tola. Jeriel was a son of Tola. Jahmai was a son of Tola. Ibsam was a son of Tola. Shemuel was a son of Tola. The sons were heads of houses of Tola.

1 Chronicles 7:3 Izrahiah was a son of Uzzi. Michael was a son of Izrahiah. Obadiah was a son of Izrahiah. Joel was a son of Izrahiah. Isshiah was a son of Izrahiah. The sons were chief men.

1 Chronicles 7:4 Uzzi did have a progeny that did include 36000 warriors. The progeny did include many wives and sons.

1 Chronicles 7:5 Issachar did have a progeny as reckoned by genealogy that did include of 87000 men of valor.

1 Chronicles 7:6 Bela was a son of Benjamin. Becher was a son of Benjamin. Jediahel was a son of Benjamin.

1 Chronicles 7:7 Ezbon was a son of Bela. Uzzi was a son of Bela. Uzziel was a son of Bela. Jerimoth was a son of Bela. Iri was a son of Bela. Bela did have a progeny as reckoned by genealogy that did include of 22034 men of valor. The sons were heads of houses of Bela.

1 Chronicles 7:8 Zemirah was a son of Becher. Joash was a son of Becher. Eliezer was a son of Becher. Elioenai was a son of Becher. Omri was a son of Becher. Jeremoth was a son of Becher. Abijah was a son of Becher. Anathoth was a son of Becher. Alemeth was a son of Becher.

1 Chronicles 7:9 The sons were heads of houses of Becher. Becher did have a progeny as reckoned by genealogy that did include of 20200 men of valor.

1 Chronicles 7:10 Bilhan was the son of Jediahel. Jeush was the son of Bilhan. Benjamin was the son of Bilhan. Ehud was the son of Bilhan. Chenaanah was the son of Bilhan. Zethan was the son of Bilhan. Tarshish was the son of Bilhan. Ahishahar was the son of Bilhan.

1 Chronicles 7:11 The sons were heads of houses of Jediahel. Jediahel did have a progeny as reckoned by genealogy that did include of 17200 warriors of valor.

1 Chronicles 7:12 Shuppim was a son of Ir. Huppim was a son of Ir. Hushim was the son of someone else.

1 Chronicles 7:13 Jahziel was a son of Naphtali. Guni was a son of Naphtali. Jezer was a son of Naphtali. Shallum was a son of Naphtali. The sons were descendents of Bilhah.

1 Chronicles 7:14 Asriel was a son of Manasseh and the wife of Manasseh. Machir was a son of Manasseh and the concubine of Manasseh. The concubine was an Aramitess. Gilead was the son of Machir.

1 Chronicles 7:15 Machir did take a wife from Huppim and from Shuppim. Maacah was a sister of Huppim and Shuppim. Zelophehad was the son of Hepher. Zelophehad did have daughters.

1 Chronicles 7:16 Maacah was the wife of Machir. Peresh was the son of Machir and Maccah. Sheresh was the brother of Peresh. Ulam was the son of Sheresh. Rekem was the son of Sheresh.

1 Chronicles 7:17 Bedan was the son of Ulam. The sons did establish the lineage of Gilead of Machir of Manasseh.

1 Chronicles 7:18 Hammolecheth was the sister of Gilead. Ish-hod was a son of Hammolecheth. Abiezer was a son of Hammolecheth. Mahlah was a son of Hammolecheth.

1 Chronicles 7:19 Ahian was a son of Shemida. Shechem was a son of Shemida. Likhi was a son of Shemida. Aniam was a son of Shemida.

1 Chronicles 7:20 Shuthelah was a son of Ephraim. Bered was a son of Shuthelah. Tahath was a son of Bered. Eleadah was a son of Tahath. Tahath was a son of Eleadah.

1 Chronicles 7:21 Zabad was a son of Ephraim. Shuthelah was a son of Zabad. Ezer was a son of Zabad. Elead was a son of Zabad. Gathites did slay Ezer and Elead during a raid by the Gathites for the cattle of the Ephraimites.

1 Chronicles 7:22 Ephraim did mourn for many days. Ephraim was comforted by his brethren.

1 Chronicles 7:23 Ephraim did copulate with his wife. The wife did conceive and bore a son. The wife did give the son the name of Beriah because of the evil in the family.

1 Chronicles 7:24 Sheerah was a daughter of Beriah. Sheerah did build the nether and the upper of Beth-horon. Sheerah did build Uzen-sheerah.

1 Chronicles 7:25 Rephah was the son of Beriah. Resheph was the son of Rephah. Telah was the son of Resheph. Tahan was the son of Telah.

1 Chronicles 7:26 Ladan was the son of Tahan. Ammihud was the son of Ladan. Elishama was the son of Ammihud.

1 Chronicles 7:27 Nun was the son of Elishama. Joshua was the son of Nun.

1 Chronicles 7:28 The Ephraimites did inhabit possessions of Beth-el with surrounding towns to the east of Naaran to the west of Gezer with surrounding towns. The Ephraimites did inhabit possessions in the areas of Shechem and the areas of Aiah.

1 Chronicles 7:29 The Ephraimites did inhabit possessions by the borders of the children of Manasseh. The Ephraimites did inhabit possessions in the area of Beth-shean. The Ephraimites did inhabit possessions in the area of Taanach. The Ephraimites did inhabit possessions in the area of Megiddo. The Ephraimites did inhabit possessions in the area of Dor. The towns were inhabited by the children of Joseph.

1 Chronicles 7:30 Imnah was a son of Asher. Ishvah was a son of Asher. Ishvi was a son of Asher. Beriah was a son of Asher. Serah was a daughter of Asher.

1 Chronicles 7:31 Heber was a son of Beriah. Malchiel was a son of Beriah. Birzaith was the son of Malchiel.

1 Chronicles 7:32 Japhlet was a son of Heber. Shomer was a son of Heber. Hotham was a son of Heber. Shua was the daughter of Heber.

1 Chronicles 7:33 Pasach was a son of Japhlet. Bimhal was a son of Japhlet. Asvath was a son of Japhlet.

1 Chronicles 7:34 Ahi was a son of Shemer. Rohgah was a son of Shemer. Hubbah was a son of Shemer. Aram was a son of Shemer.

1 Chronicles 7:35 Zophah was a son of Helem. Imna was a son of Helem. Shelesh was a son of Helem. Amal was a son of Helem.

1 Chronicles 7:36 Suah was a son of Zophah. Harnepher was a son of Zophah. Shaul was a son of Zophah. Beri was a son of Zophah. Imrah was a son of Zophah.

1 Chronicles 7:37 Bezer was a son of Zophah. Hod was a son of Zophah. Shamma was a son of Zophah. Shilsha was a son of Zophah. Ithran was a son of Zophah. Beera was a son of Zophah.

1 Chronicles 7:38 Jephunneh was a son of Jether. Pispa was a son of Jether. Ara was a son of Jether.

1 Chronicles 7:39 Arah was a son of Ulla. Hanniel was a son of Ulla. Rizia was a son of Ulla.

1 Chronicles 7:40 Asher did have a progeny of mighty men of valor and heads of houses. Asher did have a progeny as reckoned by genealogy that did number 26000 warriors.



1 Chronicles 8:1 Bela was the firstborn son of Benjamin. Ashbel was the second son of Benjamin. Aharah was the third son of Benjamin.

1 Chronicles 8:2 Nohah was the fourth son of Benjamin. Rapha was the fifth son of Benjamin.

1 Chronicles 8:3 Addar was a son of Bela. Gera was a son of Bela. Abihud was a son of Bela.

1 Chronicles 8:4 Abishua was a son of Bela. Naaman was a son of Bela. Ahoah was a son of Bela.

1 Chronicles 8:5 Gera was a son of Bela. Shephuphan was a son of Bela. Huram was a son of Bela.

1 Chronicles 8:6 The "sons of Ehud" were inhabitants of Geba until captivity and exile to Manahath.

1 Chronicles 8:7 Naaman was a son of Ehud. Ahijah was a son of Ehud. Gera was a son of Ehud. Gera did lead the "sons of Ehud" into exile and captivity. Uzza was the son of Gera. Ahihud was the son of Gera.

1 Chronicles 8:8 Shaharaim did have children in the field of Moab after Shaharaim had divorced his wives. Hushim was a wife of Shaharaim. Baara was a wife of Shaharaim.

1 Chronicles 8:9 Hodesh was the wife of Shaharaim in the field of Moab. Jobab was a son of Shaharaim and Hodesh. Zibia was a son of Shaharaim and Hodesh. Mesha was a son of Shaharaim and Hodesh. Malcam was a son of Shaharaim and Hodesh.

1 Chronicles 8:10 Jeuz was a son of Shaharaim and Hodesh. Sachiah was a son of Shaharaim and Hodesh. Mirmah was a son of Shaharaim and Hodesh.

1 Chronicles 8:11 Abitub was a son of Shaharaim and Hushim. Elpaal was a son of Shaharaim and Hushim.

1 Chronicles 8:12 Eber was a son of Elpaal. Misham was a son of Elpaal. Shemed was a son of Elpaal. Shemed did build Ono and Lod with surrounding towns.

1 Chronicles 8:13 Beriah was a son of Elpaal. Shema was a son of Elpaal. Aijalon was led by the households of Beriah and Shema. The Gathites were fought by the households of Beriah and Shema.

1 Chronicles 8:14 Ahio was a son of Elpaal. Shashak was a son of Elpaal. Jeremoth was a son of Elpaal.

1 Chronicles 8:15 Zebadiah was a son of Beriah. Arad was a son of Beriah. Eder was a son of Beriah.

1 Chronicles 8:16 Michael was a son of Beriah. Ishpah was a son of Beriah. Joha was a son of Beriah.

1 Chronicles 8:17 Zebadiah was a son of Elpaal. Meshullam was a son of Elpaal. Hizki was a son of Elpaal. Heber was a son of Elpaal.

1 Chronicles 8:18 Ishmerai was a son of Elpaal. Izliah was a son of Elpaal. Jobab was a son of Elpaal.

1 Chronicles 8:19 Jakim was a son of Shimei. Zichri was a son of Shimei. Zabdi was a son of Shimei.

1 Chronicles 8:20 Elienai was a son of Shimei. Zillethai was a son of Shimei. Eliel was a son of Shimei.

1 Chronicles 8:21 Adaiah was a son of Shimei. Beraiah was a son of Shimei. Shimrath was a son of Shimei.

1 Chronicles 8:22 Ishpan was a son of Shashak. Ebed was a son of Shashak. Eliel was a son of Shashak.

1 Chronicles 8:23 Abdon was a son of Shashak. Zichri was a son of Shashak. Hanan was a son of Shashak.

1 Chronicles 8:24 Hananiah was a son of Shashak. Elam was a son of Shashak. Anthothiah was a son of Shashak.

1 Chronicles 8:25 Iphdeiah was a son of Shashak. Penuel was a son of Shashak.

1 Chronicles 8:26 Shamsheraï was a son of Jeroham. Shehariah was a son of Jeroham. Athaliah was a son of Jeroham.

1 Chronicles 8:27 Jaareshiah was a son of Jeroham. Elijah was a son of Jeroham. Zichri was a son of Jeroham.

1 Chronicles 8:28 The sons were heads of the houses of their fathers throughout the generations in Jerusalem.

1 Chronicles 8:29 Jeiel was the father of Gibeon. Jeiel did live in Gibeon. Maacah was the wife of Jeiel.

1 Chronicles 8:30 Abdon was the firstborn son of Jeiel. Zur was a son of Jeiel. Kish was a son of Jeiel. Baal was a son of Jeiel. Nadab was a son of Jeiel.

1 Chronicles 8:31 Gedor was a son of Jeiel. Ahio was a son of Jeiel. Zecher was a son of Jeiel.

1 Chronicles 8:32 Shimeah was the son of Mikloth. The sons did live among kin in Jerusalem.

1 Chronicles 8:33 Kish was the son Ner. Saul was the son of Kish. Jonathan was the son of Saul. Malchi-shua was the son of Saul. Abinadab was the son of Saul. Eshbaal was the son of Saul.

1 Chronicles 8:34 Merib-baal was the son of Jonathan. Micah was the son of Merib-baal.

1 Chronicles 8:35 Pithon was a son of Micah. Melech was a son of Micah. Taarea was a son of Micah. Ahaz was a son of Micah.

1 Chronicles 8:36 Jehoaddah was a son of Ahaz. Alemeth was a son of Jehoaddah. Azmaveth was a son of Jehoaddah. Zimri was a son of Jehoaddah. Moza was a son of Zimri.

1 Chronicles 8:37 Binea was the son of Moza. Raphah was the son of Binea. Eleasah was the son of Raphah. Azel was the son of Eleasah.

1 Chronicles 8:38 Azel did have 6 sons. Azrikam was a son of Azel. Bocru was a son of Azel. Ishmael was a son of Azel. Sheariah was a son of Azel. Obadiah was a son of Azel. Hanan was a son of Azel.

1 Chronicles 8:39 Ulam was the firstborn son of Eshek. Jeush was the second son of Eshek. Eliphelet was the third son of Eshek.

1 Chronicles 8:40 The "sons of Ulam" were mighty men of valor. The "sons of Ulam" were archers. The "sons of Ulam" did include a progeny of 150 sons. The "sons of Ulam" were among the sons of Benjamin.



1 Chronicles 9:1 Israel was reckoned by genealogies. The genealogies were written in the book of the kings of Israel. Judah was carried to Babylon as captives because of the transgressions of Judah.

1 Chronicles 9:2 The Israelites did repossess their cities first after the captivity. The repossession did include the return of the priests and the Levites and the Nethinim.

1 Chronicles 9:3 Jerusalem was the home of the children of Judah and the children of Benjamin and the children of Ephraim and Manasseh.

1 Chronicles 9:4 Uthai did return to Jerusalem. Uthai was the son of Ammihud. Ammihud was the son of Omri. Omri was the son of Imri. Imri was the son of Bani. Bani was from the children of Perez. Perez was the son of Judah.

1 Chronicles 9:5 Asaiah did return to Jerusalem with his sons from the tribe of the Shilonites.

1 Chronicles 9:6 Jeuel did return to Jerusalem with 690 brethren from the tribe of Zerah.

1 Chronicles 9:7 Sallu did return to Jerusalem from the tribe of Benjamin. Sallu was the son of Meshullam. Meshullam was the son of Hodaviah. Hodaviah was the son of Hassenuah.

1 Chronicles 9:8 Ibneiah did return to Jerusalem from the tribe of Benjamin. Elah did return to Jerusalem from the tribe of Benjamin. Meshullam did return to Jerusalem from the tribe of Benjamin. Ibneiah was the son of Jeroham. Elah was the son of Uzzi. Uzzi was the son of Michri. Meshullam was the son of Shephatiah. Shephatiah was the son of Reuel. Reuel was the son of Ibneiah.

1 Chronicles 9:9 Jerusalem did receive 956 brethren and heads of households from the tribe of Benjamin.

1 Chronicles 9:10 Jedaiah was a priest that did return to Jerusalem after the captivity. Jehoiarib was a priest that did return to Jerusalem after the captivity. Jachin was a priest that did return to Jerusalem after the captivity.

1 Chronicles 9:11 Azariah was a priest that did return to Jerusalem after the captivity. Azariah the son of Hilkiah. Hilkiah was the son of Meshullam. Meshullam was the son of Zadok. Zadok was the son of Meraioth. Meraioth was the son of Ahitub. Ahitub was the ruler of the house of God.

1 Chronicles 9:12 Adaiah was a priest that did return to Jerusalem after the captivity. Adaiah was the son of Jeroham. Jeroham was the son of Pashhur. Pashhur was the son of Malchijah. Maasai was a priest that did return to Jerusalem after the captivity. Maasai was the son of Adiel. Adiel was the son of Jahzerah. Jahzerah was the son of Meshullam. Meshullam was the son of Meshillemith. Meshillemith was the son of Immer.

1 Chronicles 9:13 Jerusalem did receive 1760 brethren and heads of households of the priests. The men were able for the work of the service of the house of God.

1 Chronicles 9:14 Shemaiah did return to Jerusalem from the Levites. Shemaiah was the son of Hasshub. Hasshub was the son of Azrikam. Azrikam was the son of Hashabiah. Hashabiah was from the sons of Merari.

1 Chronicles 9:15 Bakbakkar did return to Jerusalem from the Levites. Heresh did return to Jerusalem from the Levites. Galal did return to Jerusalem from the Levites. Mattaniah did return to Jerusalem from the Levites. Mattaniah was the son of Mica. Mica was the son of Zichri. Zichri was the son of Asaph.

1 Chronicles 9:16 Obadiah did return to Jerusalem from the Levites. Obadiah was the son of Shemaiah. Shemaiah was the son of Galal. Galal was the son of Jeduthun. Berechiah did return to Jerusalem from the Levites. Berechiah was the son of Asa. Asa was the son of Elkanah from the villages of the Netophathites.

1 Chronicles 9:17 Shallum did return to Jerusalem as the chief of the porters. Akkub did return to Jerusalem as a porter. Talmon did return to Jerusalem as a porter. Ahiman did return to Jerusalem as a porter.

1 Chronicles 9:18 The porters were stationed at the east of the king's gate previously. The porters were the gatekeepers for the camp of the children of Levi.

1 Chronicles 9:19 Shallum did return to Jerusalem from the Korahites. Shallum was the son of Kore. Kore was the son of Ebiasaph. Ebiasaph was the son of Korah. Shallum did serve with his brethren of his father's house as the keepers of the gates of the Tent as in the past.

1 Chronicles 9:20 Phinehas was the ruler over the keepers of the gate in the past. God was with Phinehas.

1 Chronicles 9:21 Zechariah was the son of Meshelemiah. Zechariah was the porter of the door of the tent of meeting.

1 Chronicles 9:22 The porters did number 212 men as reckoned by village genealogy as ordained by David and Samuel.

1 Chronicles 9:23 The porters did have the oversight of the gates of the house of God. The porters did have the oversight of the house of the Tent.

1 Chronicles 9:24 The porters were on the 4 sides of the Tent. The porters were stations on the east and west and north and south.

1 Chronicles 9:25 The porters would be visited by brethren from villages every 7 days.

1 Chronicles 9:26 Levites did serve as the 4 chief porters in a set office. The Levites did oversee the chambers and the treasuries in the house of God.

1 Chronicles 9:27 The Levites did lodge near the house of God because the Levites did oversee guard duties. The Levites were responsible for opening the house of God in the morning also.

1 Chronicles 9:28 Levites were selected to oversee the vessels of service. The vessels were tracked upon departure and upon arrival.

1 Chronicles 9:29 Levites were selected to oversee the holy vessels and the furniture. Levites were selected to oversee the fine flour wine and oil and frankincense and spices.

1 Chronicles 9:30 The spices were made into a confection by some of the sons of the priests.

1 Chronicles 9:31 Mattithiah was a member of the Levites. Mattithiah was the firstborn son of Shallum. Mattithiah did oversee the things that were baked on griddles.

1 Chronicles 9:32 Kohathites did oversee the preparation of the showbread every sabbath.

1 Chronicles 9:33 The singers did dwell in the chambers. The singers were free from other service. The singers were employed in their work by day and by night.

1 Chronicles 9:34 The Levites did dwell and serve at Jerusalem.

1 Chronicles 9:35 Jeiel did dwell in Gibeon. Jeiel was the father of Gibeon. Maacah was the wife of Gibeon.

1 Chronicles 9:36 Abdon was the firstborn son of Jeiel. Zurwas was the son of Jeiel. Kish was the son of Jeiel. Baal was the son of Jeiel. Ner was the son of Jeiel. Nadab was the son of Jeiel.

1 Chronicles 9:37 Gedor was the son of Jeiel. Ahio was the son of Jeiel. Zechariah was the son of Jeiel. Mikloth was the son of Jeiel.

1 Chronicles 9:38 Shimeam was the son of Mikloth. Jerusalem was the home of the brethren also. The brethren did live across from the other brethren.

1 Chronicles 9:39 Kish was the son of Ner. Saul was the son of Kish. Jonathan was a son of Saul. Malchi-shua was a son of Saul. Abinadab was a son of Saul. Eshbaal was a son of Saul.

1 Chronicles 9:40 Merib-baal was the son of Jonathan. Micah was the son of Merib-baal.

1 Chronicles 9:41 Pithon was a son of Micah. Melech was a son of Micah. Taharea was a son of Micah. Ahaz was a son of Micah.

1 Chronicles 9:42 Jarah was the son of Ahaz. Alemeth was the son of Jarah. Azmaveth was the son of Jarah. Zimri was the son of Jarah. Moza was the son of Zimri.

1 Chronicles 9:43 Binea was the son of Moza. Rephaiah was the son of Binea. Eleasah was the son of Rephaiah. Azel was the son of Eleasah.

1 Chronicles 9:44 Azel did have 6 sons. Azrikam was a son of Azel. Bocru was a son of Azel. Ishmael was a son of Azel. Sheariah was a son of Azel. Obadiah was a son of Azel. Hanan was a son of Azel.



1 Chronicles 10:1 The Philistines did fight against Israel. The Israelites did flee from the Philistines to be slain in mount Gilboa.

1 Chronicles 10:2 The Philistines did pursue Saul and the sons of Saul. The Philistines did kill Jonathan and Abinadab and Malchi-shua.

1 Chronicles 10:3 Saul did lose the battle against the Philistines. Saul was mortally wounded by the archers of the Philistines.

1 Chronicles 10:4 Saul did say "Draw thy sword and thrust me through therewith; lest these uncircumcised come and make a mock of me" to the armour-bearer of Saul. The armour-bearer would not kill Saul because of fear. Saul did fall upon the sword of Saul.

1 Chronicles 10:5 The armour-bearer did fall upon the sword of the armour-bearer after witnessing the death of Saul.

1 Chronicles 10:6 The Philistines did cause the death of the household of Saul.

1 Chronicles 10:7 The Israelites did realize that the household of Saul had perished. The Israelites did flee from their cities. The Philistines did dwell in the cities after the departure of the Israelites.

1 Chronicles 10:8 The Philistines did proceed to strip the corpses of the battle on the following day. The Philistines did find the corpses of Saul and the sons of Saul in mount Gilboa.

1 Chronicles 10:9 The Philistines did strip the armor from the corpse of Saul. The Philistines did decapitate the corpse of Saul. The Philistines did carry the head and armor of Saul among the land of the Philistines to bring tidings to their idols and to the people.

1 Chronicles 10:10 The Philistines did place the armor of Saul in the house of the "false gods" of the Philistines. The Philistines did fasten the head of Saul in the house of Dagon.

1 Chronicles 10:11 Jabesh-gilead did learn of the desecration of Saul by the Philistines.

1 Chronicles 10:12 Warriors did rise from Jabesh-gilead to reclaim the body of Saul and to reclaim the bodies of the sons of Saul. The warriors did bring the bodies to Jabesh so that the bones could be buried. The bones were buried under the terebinth in Jabesh. A fast did last for 7 days.

1 Chronicles 10:13 Saul did die for transgressions that were committed against God. Saul did not keep the word of God. Saul did seek the counsel of a ghost.

1 Chronicles 10:14 Saul should have sought the counsel of God. The kingdom was placed in the hands of David after the death of Saul. David was the son of Jesse.



1 Chronicles 11:1 The Israelites did gather in Hebron to meet with David. The Israelites did say "Behold we are thy bone and thy flesh".

1 Chronicles 11:2 The Israelites did say "In times past even when Saul was king it was thou that didst lead out and bring in Israel;". The Israelites did say "and the LORD thy God said unto thee: Thou shalt feed My people Israel and thou shalt be prince over My people Israel".

1 Chronicles 11:3 David was met by the elders of Israel in Hebron. David did make a covenant with the elders in Hebron before God. David was anointed by the elders as king over Israel in accordance with the word of God by the hand of Samuel.

1 Chronicles 11:4 David did journey with the Israelites to Jerusalem. Jerusalem is also known as Jebus. The Jebusites did dwell in Jerusalem.

1 Chronicles 11:5 The Jebusites did say "Thou shalt not come in hither" to David. The Jebusites would not grant entry to David. David did take the stronghold of Zion. Zion is also known as the "city of David". "City of David" is also known as Jerusalem.

1 Chronicles 11:6 David did say "Whosoever smiteth the Jebusites first shall be chief and captain". Joab was the son of Zeruiah. Joab did rise to smite the Jebusites first to become the chief.

1 Chronicles 11:7 David did proceed to dwell in the stronghold. The stronghold was called the city of David.

1 Chronicles 11:8 David did expand the city from the Millo to the surrounding area. Joab did repair the rest of the city.

1 Chronicles 11:9 David did grow in strength because God was with David.

1 Chronicles 11:10 David did lead a group of mighty men within the kingdom. The men did lend to the strength with Israel to allow David to reign over the land in accordance with the word of God.

1 Chronicles 11:11 Jashobeam was the son of a Hachmonite. Jashobeam was the chief of the captains for David. Jashobeam did slay 300 enemy by spear simultaneously in the past.

1 Chronicles 11:12 Eleazar was the son of Dodo of the Ahohites. Eleazar was a member of "the Three" of "the Thirty" in support of David.

1 Chronicles 11:13 Eleazar was with David at Pas-dammim. The Philistines were gathered for battle at Pas-dammim on plot of ground that was full of barley. The people had fled from the Philistines.

1 Chronicles 11:14 Eleazar did defend the plot with David to slay the Philistines. God did grant victory to spare the lives of Eleazar and David.

1 Chronicles 11:15 "The Three" did go to the rock to David in the cave of Adullam. The Philistines were encamped in the valley of Rephaim.

1 Chronicles 11:16 David was within the stronghold. The Philistines were within Beth-lehem.

1 Chronicles 11:17 David did say "Oh that one would give me water to drink of the well of Beth-lehem which is by the gate!".

1 Chronicles 11:18 "The Three" did break through the army of the Philistines to draw water from the well of Beth-lehem beside the gate. The water was brought to David. David would not drink the water. David did pour out the water to God.

1 Chronicles 11:19 David did say "My God forbid it me that I should do this; shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it". David would not drink the water. "The Three" did perform the actions.

1 Chronicles 11:20 Abishai was the brother of Joab. Abishai was the chief of "the Three". Abishai did slay 300 enemy by spear. Abishai did become as famous as "the Three" of "the Thirty".

1 Chronicles 11:21 Abishai did lead "the Three" of "the Thirty" as the captain. Abishai was honored above "the Three" of "the Thirty". Abishai was not a member of "the Three" of "the Thirty".

1 Chronicles 11:22 Beniah was the son of Jehoiada. Jehoiada was the son of a valiant man of mighty deeds from Kabzeel. Beniah did smite 2 altar-hearths of Moab. Beniah did slay a lion in the middle of a pit in the time of snow.

1 Chronicles 11:23 Beniah did slay an Egyptian of great stature. The Egyptian did measure 5 cubits in height. The Egyptian did carry a spear as big as a "weaver's beam". Beniah did confront the Egyptian with a staff in hand. Beniah did disarm the Egyptian of the spear. Beniah did slay the Egyptian with the spear.

1 Chronicles 11:24 Beniah was as famous as "the Three" of "the Thirty".

1 Chronicles 11:25 Beniah was more honourable than "the Thirty". Beniah did not attain membership among "the Three" of "the Thirty". Beniah was made the commander of the guard by David.

1 Chronicles 11:26 Asahel was the brother of Joab. Elhanan was the son of Dodo of Beth-lehem. Asahel was a member of "the Thirty". Elhanan was a member of "the Thirty".

1 Chronicles 11:27 Shammoth was man of the Harorite. Shammoth was a member of "the Thirty". Helez was a man of the Pelonite. Helez was a member of "the Thirty".

1 Chronicles 11:28 Ira was the son of Ikesh of the Tekoites. Ira was a member of "the Thirty". Abiezer was a man of the Anathothite. Abiezer was a member of "the Thirty".

1 Chronicles 11:29 Sibbecai was a man of the Hushathite. Sibbecai was a member of "the Thirty". Ilai was a man of the Ahohite. Ilai was a member of "the Thirty".

1 Chronicles 11:30 Mahrai was a man of the Netophathite. Mahrai was a member of "the Thirty". Heled was the son of Baanah of the Netophathite. Heled was a member of "the Thirty".

1 Chronicles 11:31 Ithai was the son of Ribai of Gibeah of the children of Benjamin. Ithai was a member of "the Thirty". Benaiah was a man of the Pirathonite. Benaiah was a member of "the Thirty".

1 Chronicles 11:32 Hurai was a man of Nahale-gaash. Hurai was a member of "the Thirty". Abiel was a man of the Arbathite. Abiel was a member of "the Thirty".

1 Chronicles 11:33 Azmaveth was a man of the Baharumite. Azmaveth was a member of "the Thirty". Eliahba was a man of the Shaalbonite. Eliahba was a member of "the Thirty".

1 Chronicles 11:34 The "sons of Hashem" were mentioned. Hashem was a man of the Gizonite. Jonathan was the son of Shageh of the Hararite. Jonathan was a member of "the Thirty".

1 Chronicles 11:35 Ahiam was the son of Sacar of the Hararite. Ahiam was a member of "the Thirty". Eliphal was the son of Ur. Eliphal was a member of "the Thirty".

1 Chronicles 11:36 Hephher was a man of the Mecherathite. Hephher was a member of "the Thirty". Ahijah was a man of the Pelonite. Ahijah was a member of "the Thirty".

1 Chronicles 11:37 Hezro was a man of the Carmelite. Hezro was a member of "the Thirty". Naarai was the son of Ezbai. Naarai was a member of "the Thirty".

1 Chronicles 11:38 Joel was the brother of Nathan. Joel was a member of "the Thirty". Mibhar was the son of Hagri. Mibhar was a member of "the Thirty".

1 Chronicles 11:39 Zelek was a man of the Ammonite. Zelek was a member of "the Thirty". Nahrai was a man of the Berothite. Nahrai was a member of "the Thirty". Nahrai was the armour-bearer of Joab. Joab was the son of Zeruiah.

1 Chronicles 11:40 Ira was a man of the Ithrite. Ira was a member of "the Thirty". Gareb was a man of the Ithrite. Gareb was a member of "the Thirty".

1 Chronicles 11:41 Uriah was a man of the Hittite. Uriah was a member of "the Thirty". Zabad was the son of Ahlai. Zabad was a member of "the Thirty".

1 Chronicles 11:42 Adina was the son of Shiza of the Reubenite. Adina was a member of "the Thirty". Adina was a chief of the Reubenites. The Reubenites did have 30 mighty warriors also.

1 Chronicles 11:43 Hanan was the son of Maacah. Hanan was a member of "the Thirty". Joshaphat was a man of the Mithnite. Joshaphat was a member of "the Thirty".

1 Chronicles 11:44 Uzzia was a man of the Ashterathite. Uzzia was a member of "the Thirty". Shama was a son of Hotham of the Aroerite. Shama was a member of "the Thirty". Jeiel was a son of Hotham of the Aroerite. Jeiel was a member of "the Thirty".

1 Chronicles 11:45 Jediael was the son of Shimri. Jediael was a member of "the Thirty". Joha was the brother of Jediael of the Tizite. Joha was a member of "the Thirty".

1 Chronicles 11:46 Eliel was a man of the Mahavite. Eliel was a member of "the Thirty". Jeribai was a son of Elnaam. Jeribai was a member of "the Thirty". Joshaviah was a the son of Elnaam. Joshaviah was a member of "the Thirty". Ithmah was a man of the Moabite. Ithmah was a member of "the Thirty".

1 Chronicles 11:47 Eliel was a member of "the Thirty". Obed was a member of "the Thirty". Jaasiel was a man of the Mezobaite. Jaasiel was a member of "the Thirty".



1 Chronicles 12:1 David was visited by mighty warriors at Ziklag during the banishment by Saul.

1 Chronicles 12:2 The warriors were skilled with marksmanship in archery. The warriors were ambidextrous with slings. The warriors were kinsman of Saul from the tribe of Benjamin.

1 Chronicles 12:3 The warriors were led by Ahiezer. The warriors did include Joash and the sons of Shemaah. The warriors did include Jeziel and Pelet and the sons of Azmaveth. The warriors did include Beracah and Jehu of the Anathothite.

1 Chronicles 12:4 The warriors did include Ishmaiah of the Gibeonite. Ishmaiah was a leader of "the Thirty". The warriors did include Jeremiah and Jahaziel and Johanan and Jozabad of the Gederathite.

1 Chronicles 12:5 The warriors did include Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah of the Hariphite.

1 Chronicles 12:6 The warriors did include Elkanah and Isshiah and Azarel and Joezer and Jashobeam and the Korahites.

1 Chronicles 12:7 The warriors did include Joelah and Zebadiah.

1 Chronicles 12:8 David did receive defectors from the Gadites into stronghold in the wilderness. The defectors were mighty warriors that could handle the shield and the spear. The defectors did have faces that were like the faces of lions. The defectors were as swift as the roes upon the mountains.

1 Chronicles 12:9 Ezer was the chief leader of the defectors from the Gadites. Obadiah was the second leader of the defectors from the Gadites. Eliab was the third leader of the defectors from the Gadites.

1 Chronicles 12:10 Mashmannah was the fourth leader of the defectors from the Gadites. Jeremiah was the fifth leader of the defectors from the Gadites.

1 Chronicles 12:11 Attai was the sixth leader of the defectors from the Gadites. Eliel was the seventh leader of the defectors from the Gadites.

1 Chronicles 12:12 Johanan was the eighth leader of the defectors from the Gadites. Elzabad was the ninth leader of the defectors from the Gadites.

1 Chronicles 12:13 Jeremiah was the tenth leader of the defectors from the Gadites. Machbannai was the eleventh leader of the defectors from the Gadites.

1 Chronicles 12:14 The leaders did command the host from the Gadites. The leader with the least skill was a match for 100 warriors. The leader with the most skill was a match for 1000 warriors.

1 Chronicles 12:15 The defectors did cross the Jordan in the first month during the flooding of the banks. The defectors did expel the inhabitants of the valleys toward the east and toward the west.

1 Chronicles 12:16 David was met by the children of Benjamin and the children of Judah in the stronghold.

1 Chronicles 12:17 David did say "If ye be come peaceably unto me to help me my heart shall be knit unto you;" to the men from Benjamin and Judah. David did say "but if ye be come to betray me to mine adversaries seeing there is no wrong in my hands the God of our fathers look thereon and give judgment" to the men from Benjamin and Judah.

1 Chronicles 12:18 Amasai was visited by the Spirit. Amasai did say "Thine are we David and on thy side thou son of Jesse; peace peace be unto thee and peace be to thy helpers; for thy God helpeth thee" to David. David did receive the men. David did appoint the men as captains of the band.

1 Chronicles 12:19 David did receive defectors from the tribe of Manasseh during the battle between the Philistines and Saul. Someone did say "He will fall away to his master Saul to the jeopardy of our heads" to the Philistines.

1 Chronicles 12:20 Adnah did defect from the tribe of Manasseh to travel with David to Ziklag. Jozabad did defect from the tribe of Manasseh to travel with David to Ziklag. Jedaiel did defect from the tribe of Manasseh to travel with David to Ziklag. Michael did defect from the tribe of Manasseh to travel with David to Ziklag. Jozabad did defect from the tribe of Manasseh to travel with David to Ziklag. Elihu did defect from the tribe of Manasseh to travel with David to Ziklag.

Zillethai did defect from the tribe of Manasseh to travel with David to Ziklag. The defectors were captains of thousands within the tribe of Manasseh.

1 Chronicles 12:21 David was assisted by the defectors against the armies of enemies. The defectors were skilled leaders.

1 Chronicles 12:22 David was approached by men daily until the army of David did become similar to the host of God.

1 Chronicles 12:23 The warriors did approach David in Hebron to to turn the kingdom of Saul to David in accordance with the word of God.

1 Chronicles 12:24 The "children of Judah" were represented by 6800 warriors of shield and spear in service to David.

1 Chronicles 12:25 The "children of Simeon" were represented by 7100 valiant warriors in service to David.

1 Chronicles 12:26 The "children of Levi" were represented by 4600 men in service to David.

1 Chronicles 12:27 Jehoiada was the leader of the house of Aaron. Jehoiada did lead 3700 men in service to David.

1 Chronicles 12:28 Zadok was a young man of mighty valor. Zadok did lead 22 captains in service to David.

1 Chronicles 12:29 The "children of Benjamin" were represented by 3000 warriors in service to David. Saul did command the loyalty of the majority of the "children of Benjamin".

1 Chronicles 12:30 The "children of Ephraim" were represented by 20800 mighty men of valor in service to David.

1 Chronicles 12:31 The "children of the half-tribe of Manasseh" were represented by 18000 warriors by name in service to the king.

1 Chronicles 12:32 The "children of Issachar" did have an understanding of the path before Israel. The "children of Issachar" were represented by 200 leaders in service to David. The leaders were in league with all of their brethren.

1 Chronicles 12:33 The "children of Zebulun" were represented by 50000 warriors that were skilled in all of the weapons of war. The warriors were experienced and completely loyal to David.

1 Chronicles 12:34 The "children of Naphtali" were represented by 1000 captains that did lead 37000 warriors of shield and spear in service to David.

1 Chronicles 12:35 The "children of Dan" were represented by 28600 experienced warriors in service to David.

1 Chronicles 12:36 The "children of Asher" were represented by 40000 experienced warriors in service to David.

1 Chronicles 12:37 David was supported by 120000 warriors from the Reubenites and the Gadites and the half-tribe of Manasseh on the opposite side of the Jordan river. The warriors were experienced with all of the types of weapons of war.

1 Chronicles 12:38 The leaders were accomplished commanders in support of David as king.

1 Chronicles 12:39 The leaders did eat and drink for 3 days.

1 Chronicles 12:40 Neighbors did bring provisions on asses and camels and mules and oxen over a great distance from Issachar and Zebulun and Naphtali. The provisions did include bread and meal and cakes of fig. The provisions did include wine and oil and clusters of raisins. The provisions did include oxen and sheep in abundance. Israel was joyful.



1 Chronicles 13:1 David did consult with the captains of thousands and of hundreds and with every leader.

1 Chronicles 13:2 David did speak to all of the assembly of Israel. David did say "If it seem good unto you and if it be of the LORD our God let us send abroad everywhere unto our brethren that are left in all the land of Israel" to Israel. David did say "and with them to the priests and Levites that are in their cities that have open land about them that they may gather themselves unto us;" to Israel.

1 Chronicles 13:3 David did say "and let us bring back the ark of our God to us; for we sought not unto it in the days of Saul" to Israel.

1 Chronicles 13:4 The assembly did agree with the words of David. The assembly did realize the righteousness of the words of David.

1 Chronicles 13:5 Shihor was a brook of Egypt. David did assemble all of Israel from Shihor to the entrance of Hamath to bring the "Ark of the Covenant" from Kiriath-jearim.

1 Chronicles 13:6 Baalah was also known as Kiriath-jearim. David did journey with Israel to Baalah in Judah to collect the "Ark of the Covenant". God did sit upon the cherubim on the "Ark of the Covenant". God was invoked by Name from the seat.

1 Chronicles 13:7 The "Ark of the Covenant" was set upon a new cart for travel from the house of Abinadab. The cart was driven by Uzza and Ahio.

1 Chronicles 13:8 David did play on instruments before God. Israel did join David with songs and with harps and with psalteries and with timbrels and with cymbals and with trumpets.

1 Chronicles 13:9 The oxen did stumble with the cart as the "Ark of the Covenant" did reach the threshing-floor of Chidon. The "Ark of the Covenant" was touched by the hand of Uzza in an attempt to stabilize the cart.

1 Chronicles 13:10 God was angered at the trespass of Uzza upon the "Ark of the Covenant". God did kill Uzza.

1 Chronicles 13:11 David was displeased because God did slay Uzza. Perez-uzza is the name of the place of the death of Uzza.

1 Chronicles 13:12 David did become afraid of God. David did say "How shall I bring the ark of God home to me?".

1 Chronicles 13:13 David did not bring the "Ark of the Covenant" into the city of David. The "Ark of the Covenant" was carried into the house of Obed-edom of the Gittite.

1 Chronicles 13:14 The "Ark of the Covenant" did remain within the house of the family of Obed-edom for 3 months. God did bless the house of Obed-edom. God did bless all of the possessions of Obed-edom.



1 Chronicles 14:1 Hiram was the king of Tyre. Hiram did send messengers and cedar trees and masons and carpenters to build a house for David.

1 Chronicles 14:2 David did perceive that God did establish David as the king over Israel. The kingdom was exalted exceedingly for the sake of the people.

1 Chronicles 14:3 David did take more wives at Jerusalem. David did have more sons and daughters.

1 Chronicles 14:4 Shammua was a child of David in Jerusalem. Shobab was a child of David in Jerusalem. Nathan was a child of David in Jerusalem. Solomon was a child of David in Jerusalem.

1 Chronicles 14:5 Ibhar was a child of David in Jerusalem. Elishua was a child of David in Jerusalem. Elpelet was a child of David in Jerusalem.

1 Chronicles 14:6 Nogah was a child of David in Jerusalem. Nepheg was a child of David in Jerusalem. Japhia was a child of David in Jerusalem.

1 Chronicles 14:7 Elishama was a child of David in Jerusalem. Beeliada was a child of David in Jerusalem. Eliphelet was a child of David in Jerusalem.

1 Chronicles 14:8 The Philistines did learn that David was anointed king over all of Israel. The Philistines did go to seek David. David did proceed to meet the Philistines.

1 Chronicles 14:9 The Philistines did execute a raid in the valley of Rephaim.

1 Chronicles 14:10 David did pray to God. David did say "Shall I go up against the Philistines? and wilt Thou deliver them into my hand?" in prayer to God. God did say "Go up; for I will deliver them into thy hand" to David.

1 Chronicles 14:11 The Philistines did travel to Baal-perazim to be smitten by David. David did say "God hath broken mine enemies by my hand like the breach of waters". Baal-perazim is the name of the place of the defeat of the Philistines by David.

1 Chronicles 14:12 The Philistines did leave their "false gods" at Baal-perazim. David did give the commandment to burn the idols of the Philistines.

1 Chronicles 14:13 The Philistines did raid the valley again.

1 Chronicles 14:14 David did pray to God again for guidance. God did say "Thou shalt not go up after them; turn away from them and come upon them over against the mulberry-trees" to David.

1 Chronicles 14:15 God did say "And it shall be when thou hearest the sound of marching in the tops of the mulberry-trees that then thou shalt go out to battle;" to David. God did say "for God is gone out before thee to smite the host of the Philistines" to David.

1 Chronicles 14:16 David did obey the commandment from God. The Philistines were slain from Gibeon to Gezer.

1 Chronicles 14:17 David was famous in all of the land. God did allow a fear of David to spread to all of the nations of the land.



1 Chronicles 15:1 David had made houses in the city of David. A place was prepared for a tent to contain the "Ark of the Covenant".

1 Chronicles 15:2 David did say "None ought to carry the ark of God but the Levites; for them hath the LORD chosen to carry the ark of the LORD and to minister unto Him for ever".

1 Chronicles 15:3 David did assemble all of Israel at Jerusalem to bring the "Ark of the Covenant" into the tent.

1 Chronicles 15:4 David did gather the sons of Aaron and the Levites.

1 Chronicles 15:5 David did gather Uriel and 120 brethren of Kohath.

1 Chronicles 15:6 David did gather Asaiah and 220 brethren of Merari.

1 Chronicles 15:7 David did gather Joel and 130 brethren of Gershom.

1 Chronicles 15:8 David did gather Shemaiah and 200 brethren of Elizaphan.

1 Chronicles 15:9 David did gather Eliel and 80 brethren of Hebron.

1 Chronicles 15:10 David did gather Amminadab and 112 brethren of Uzziel.

1 Chronicles 15:11 David did call for Zadok and Abiathar and for the Levites. David did call for Uriel and Asaiah and Joel and Shemaiah and Eliel and Amminadab.

1 Chronicles 15:12 David did say "Ye are the heads of the fathers' houses of the Levites; sanctify yourselves both ye and your brethren" to the Levites. David did say "that ye may bring up the ark of the LORD the God of Israel unto the place that I have prepared for it" to the Levites.

1 Chronicles 15:13 David did say "For because ye bore it not at the first the LORD our God made a breach upon us for that we sought Him not according to the ordinance" to the Levites.

1 Chronicles 15:14 The priests did sanctify themselves. The Levites did sanctify themselves. The "Ark of the Covenant" was ready for transport after the sanctification of the men.

1 Chronicles 15:15 The Levites did carry the "Ark of the Covenant" upon their shoulders by the bars as commanded by Moses in accordance to the word of God.

1 Chronicles 15:16 David did speak with the chief of the Levites to instruct the singers to bring music and song with the psalteries and harps and cymbals.

1 Chronicles 15:17 The Levites did appoint Heman and Asaph and Ethan to sing.

1 Chronicles 15:18 The singers were joined by other men. The Levites did appoint Zechariah and Ben and Jaaziel and Shemiramoth and Jehiel to make music. The Levites did appoint Unni and Eliab and Benaiah and Maaseiah and Mattithiah to make music. The Levites did appoint Eliphalehu and Mikneiah and Obed-edom and Jeiel to make music.

1 Chronicles 15:19 The Levites did appoint Heman and Asaph and Ethan to use cymbals of brass.

1 Chronicles 15:20 The Levites did appoint Zechariah and Aziel and Shemiramoth and Jehie with psalteries that were set to Alamoth. The Levites did appoint Unni and Eliab and Maaseiah and Benaiah with psalteries that were set to Alamoth.

1 Chronicles 15:21 The Levites did appoint Mattithiah and Eliphalehu and Mikneiahu with harps on the Sheminith to lead. The Levites did appoint Obed-edom and Jeiel and Azaziah with harps on the Sheminith to lead.

1 Chronicles 15:22 Chenaniah was the chief of the Levites. Chenaniah did lead the song with skill as the master.

1 Chronicles 15:23 Berechiah did serve as a door-keeper with Elkanah for the "Ark of the Covenant".

1 Chronicles 15:24 The trumpets were blown by Shebaniah and Joshaphat and Nethanel and Amasai and Zechariah and Benaiah and Eliezer before the "Ark of the Covenant". Obed-edom did serve as a door-keeper with Jehiah for the "Ark of the Covenant".

1 Chronicles 15:25 The "Ark of the Covenant" was retrieved from the house of Obed-edom with joy by David and the elders of Israel and the captains over thousands.

1 Chronicles 15:26 God did help the Levites to carry the "Ark of the Covenant". The Levites did sacrifice 7 bullocks and 7 rams to God in thanks for the help.

1 Chronicles 15:27 David was clothed with a robe of fine linen. The "Ark of the Covenant" was carried by Levites that were clothed in robes of fine linen. The singers were clothed in robes of fine linen. Chenaniah was clothed in a robe of fine linen. David did wear an ephod of linen.

1 Chronicles 15:28 The "Ark of the Covenant" was carried with shouting and with sound of the horn and with trumpets and with cymbals and with psalteries and harps.

1 Chronicles 15:29 Michal did observe David in merriment as the "Ark of the Covenant" was brought into the city of David. Michal did despise David in her heart.



1 Chronicles 16:1 The "Ark of the Covenant" was set it in the middle of the tent that David did prepare for the ark. Israel did offer burnt offerings and peace offerings before God.

1 Chronicles 16:2 David did finish making the offerings to God. David did bless the people in the name of God.

1 Chronicles 16:3 David did give a loaf of bread and a pan cake and a sweet cake to every man and woman of Israel.

1 Chronicles 16:4 David did appoint certain Levites to minister before the "Ark of the Covenant" in celebration and praise to God.

1 Chronicles 16:5 The harps were played by Asaph and Zechariah and Jeiel and Shemiramoth and Jehiel. The harps were played by Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel also. Asaph did play the cymbals also.

1 Chronicles 16:6 The trumpets were played by Benaiah and Jahaziel before the "Ark of the Covenant".

1 Chronicles 16:7 David did ordain to give thanks to God by the hand of Asaph.

1 Chronicles 16:8 David did say "O give thanks unto the LORD call upon His name; make known His doings among the peoples" in thanks to God.

1 Chronicles 16:9 David did say "Sing unto Him sing praises unto Him; speak ye of all His marvellous works" in thanks to God.

1 Chronicles 16:10 David did say "Glory ye in His holy name; let the heart of them rejoice that seek the LORD" in thanks to God.

1 Chronicles 16:11 David did say "Seek ye the LORD and His strength; seek His face continually" in thanks to God.

1 Chronicles 16:12 David did say "Remember His marvellous works that He hath done His wonders and the judgments of His mouth;" in thanks to God.

1 Chronicles 16:13 David did say "O ye seed of Israel His servant ye children of Jacob His chosen ones" in thanks to God.

1 Chronicles 16:14 David did say "He is the LORD our God; His judgments are in all the earth" in thanks to God.

1 Chronicles 16:15 David did say "Remember His covenant for ever the word which He commanded to a thousand generations;" in thanks to God.

1 Chronicles 16:16 David did say "The covenant which He made with Abraham and His oath unto Isaac;" in thanks to God.

1 Chronicles 16:17 David did say "And He established it unto Jacob for a statute to Israel for an everlasting covenant;" in thanks to God.

1 Chronicles 16:18 David did say "Saying: Unto thee will I give the land of Canaan the lot of your inheritance" in thanks to God.

1 Chronicles 16:19 David did say "When ye were but a few men in number yea very few and sojourners in it" in thanks to God.

1 Chronicles 16:20 David did say "And when they went about from nation to nation and from one kingdom to another people" in thanks to God.

1 Chronicles 16:21 David did say "He suffered no man to do them wrong yea for their sake He reproved kings:" in thanks to God.

1 Chronicles 16:22 David did say "Touch not Mine anointed ones and do My prophets no harm." in thanks to God.

1 Chronicles 16:23 David did say "Sing unto the LORD all the earth; proclaim His salvation from day to day" in thanks to God.

1 Chronicles 16:24 David did say "Declare His glory among the nations His marvellous works among all the peoples" in thanks to God.

1 Chronicles 16:25 David did say "For great is the LORD and highly to be praised; He also is to be feared above all gods" in thanks to God.

1 Chronicles 16:26 David did say "For all the gods of the peoples are things of nought; but the LORD made the heavens" in thanks to God.

1 Chronicles 16:27 David did say "Honour and majesty are before Him; strength and gladness are in His place" in thanks to God.

1 Chronicles 16:28 David did say "Ascribe unto the LORD ye kindreds of the peoples ascribe unto the LORD glory and strength" in thanks to God.

1 Chronicles 16:29 David did say "Ascribe unto the LORD the glory due unto His name;" in thanks to God. David did say "bring an offering and come before Him; worship the LORD in the beauty of holiness" in thanks to God.

1 Chronicles 16:30 David did say "Tremble before Him all the earth; the world also is established that it cannot be moved" in thanks to God.

1 Chronicles 16:31 David did say "Let the heavens be glad and let the earth rejoice; and let them say among the nations: The LORD reigneth" in thanks to God.

1 Chronicles 16:32 David did say "Let the sea roar and the fulness thereof; let the field exult and all that is therein;" in thanks to God.

1 Chronicles 16:33 David did say "Then shall the trees of the wood sing for joy before the LORD for He is come to judge the earth" in thanks to God.

1 Chronicles 16:34 David did say "O give thanks unto the LORD; for He is good; for His mercy endureth for ever" in thanks to God.

1 Chronicles 16:35 David did say "And say ye: Save us O God of our salvation and gather us together and deliver us from the nations that we may give thanks unto Thy holy name that we may triumph in Thy praise" in thanks to God.

1 Chronicles 16:36 David did say "Blessed be the LORD the God of Israel from everlasting even to everlasting" in thanks to God. The people did say "Amen" in praise to God.

1 Chronicles 16:37 David did leave Asaph to minister before the "Ark of the Covenant" continually.

1 Chronicles 16:38 David did leave Obed-edom with 68 brethren at the "Ark of the Covenant". David did leave Jedithun and Hosah to be door-keepers for the "Ark of the Covenant".

1 Chronicles 16:39 David did leave Zadok and the priests before the tabernacle of the God in the high place at Gibeon.

1 Chronicles 16:40 The priests were left to offer burnt offerings to God upon the altar of burnt offering every morning and evening in accordance with the Law of God as commanded to Israel.

1 Chronicles 16:41 David did leave Heman and Jeduthun to give thanks to the everlasting mercy of God.

1 Chronicles 16:42 Music was played by Heman and Jeduthun using trumpets and cymbals and instruments for the songs of God. David did leave the sons of Jeduthun at the gate.

1 Chronicles 16:43 The Israelites did return to their homes. David did return home to bless his house.



1 Chronicles 17:1 David did dwell at home. David did speak to Nathan. David did say "Lo I dwell in a house of cedar but the ark of the covenant of the LORD dwelleth under curtains" to Nathan.

1 Chronicles 17:2 Nathan did say "Do all that is in thy heart; for God is with thee" to David.

1 Chronicles 17:3 God did speak to Nathan on the same night.

1 Chronicles 17:4 God did say "Go and tell David My servant: Thus saith the LORD: Thou shalt not build Me a house to dwell in;" to Nathan.

1 Chronicles 17:5 God did say "for I have not dwelt in a house since the day that I brought up Israel unto this day;" to Nathan. God did say "but have gone from tent to tent and from one tabernacle to another" to Nathan.

1 Chronicles 17:6 God did say "In all places wherein I have walked among all Israel spoke I a word with any of the judges of Israel" to Nathan. God did say "whom I commanded to feed My people saying: Why have ye not built Me a house of cedar?" to Nathan.

1 Chronicles 17:7 God did say "Now therefore thus shalt thou say unto My servant David: Thus saith the LORD of hosts:" to Nathan. God did say "I took thee from the sheepcote from following the sheep that thou shouldest be prince over My people Israel;" to Nathan.

1 Chronicles 17:8 God did say "and I have been with thee whithersoever thou wentest and have cut off all thine enemies from before thee;" to Nathan. God did say "and I will make thee a name like unto the name of the great ones that are in the earth" to Nathan.

1 Chronicles 17:9 God did say "And I will appoint a place for My people Israel and will plant them that they may dwell in their own place" to Nathan. God did say "and be disquieted no more; neither shall the children of wickedness waste them any more as at the first" to Nathan.

1 Chronicles 17:10 God did say "even from the day that I commanded judges to be over My people Israel;" to Nathan. God did say "and I will subdue all thine enemies. Moreover I tell thee that the LORD will build thee a house" to Nathan.

1 Chronicles 17:11 God did say "And it shall come to pass when thy days are fulfilled that thou must go to be with thy fathers" to Nathan. God did say "that I will set up thy seed after thee who shall be of thy sons; and I will establish his kingdom" to Nathan.

1 Chronicles 17:12 God did say "He shall build Me a house and I will establish his throne for ever" to Nathan.

1 Chronicles 17:13 God did say "I will be to him for a father and he shall be to Me for a son;" to Nathan. God did say "and I will not take My mercy away from him as I took it from him that was before thee;" to Nathan.

1 Chronicles 17:14 God did say "but I will settle him in My house and in My kingdom for ever; and his throne shall be established for ever" to Nathan.

1 Chronicles 17:15 Nathan did tell David about the words from God.

1 Chronicles 17:16 David did go to sit before God. David did say "Who am I O LORD God and what is my house that Thou hast brought me thus far?" in prayer to God.

1 Chronicles 17:17 David did say "And this was a small thing in Thine eyes O God;" in prayer to God. David did say "but Thou hast spoken of Thy servant's house for a great while to come" in prayer to God. David did say "and hast regarded me after the manner of a man of high degree O LORD God" in prayer to God.

1 Chronicles 17:18 David did say "What can David say yet more unto Thee concerning the honour which is done to Thy servant? for Thou knowest Thy servant" in prayer to God.

1 Chronicles 17:19 David did say "O LORD for Thy servant's sake and according to Thine own heart" in prayer to God. David did say "hast Thou wrought all this greatness to make known all these great things" in prayer to God.

1 Chronicles 17:20 David did say "O LORD there is none like Thee neither is there any God beside Thee according to all that we have heard with our ears" in prayer to God.

1 Chronicles 17:21 David did say "And who is like Thy people Israel a nation one in the earth whom God went to redeem unto Himself for a people" in prayer to God. David did say "to make Thee a name by great and tremendous things" in prayer to God. David did say "in driving out nations from before Thy people whom Thou didst redeem out of Egypt" in prayer to God.

1 Chronicles 17:22 David did say "For Thy people Israel didst Thou make Thine own people for ever; and Thou LORD becamest their God" in prayer to God.

1 Chronicles 17:23 David did say "And now O LORD let the word that Thou hast spoken concerning Thy servant and concerning his house" in prayer to God. David did say "be established for ever and do as Thou hast spoken" in prayer to God.

1 Chronicles 17:24 David did say "Yea let it be established and let Thy name be magnified for ever" in prayer to God. David did say "that it may be said: The LORD of hosts is the God of Israel even a God to Israel;" in prayer to God. David did say "and the house of David Thy servant shall be established before Thee" in prayer to God.

1 Chronicles 17:25 David did say "For Thou O my God hast revealed to Thy servant that Thou wilt build him a house;" in prayer to God. David did say "therefore hath Thy servant taken heart to pray before Thee" in prayer to God.

1 Chronicles 17:26 David did say "And now O LORD Thou alone art God and hast promised this good thing unto Thy servant;" in prayer to God.

1 Chronicles 17:27 David did say "and now it hath pleased Thee to bless the house of Thy servant that it may continue for ever before Thee;" in prayer to God. David did say "for Thou O LORD hast blessed and so let Thy servant be blessed for ever" in prayer to God.



1 Chronicles 18:1 David did lead the campaign to take Gath and the towns of Gath after smiting the Philistines.

1 Chronicles 18:2 David did smite Moab. The Moabites did become servants to David. The Moabites did bring presents to David and brought presents.

1 Chronicles 18:3 David did smite Hadarezer by Hamath as David did establish dominion at the Euphrates river. Hadarezer was the king of Zobah.

1 Chronicles 18:4 David did capture 1000 chariots and 7000 horsemen and 20000 footmen from Hadarezer. David did hough most of the chariot horses. David did retain enough horses for 100 chariots.

1 Chronicles 18:5 Arameans did come from Damascus to succour Hadarezer. David did smite 22000 Arameans.

1 Chronicles 18:6 David did put garrisons in Aram in Damascus. The Arameans did bring presents as servants to David. God did bring victory to David everywhere.

1 Chronicles 18:7 David did take the shields of gold from the servants of Hadarezer. The shields were brought to Jerusalem.

1 Chronicles 18:8 Brass was collected from the cities. David did take brass from the cities of Hadarezer at Tibhath and at Cun. The brass was used by Solomon to make the brazen sea and the pillars and the vessels of brass.

1 Chronicles 18:9 Tou was the king of Hamath. Tou did learn that David had smitten all of the host of Hadarezer of Zobah.

1 Chronicles 18:10 Tou did send Hadoram in salute to bless David because David did defeat Hadarezer. Hadoram was the son of Tou. Hadarezer had gone to war with Tou in the past. Hadoram did bring all manner of vessels of gold and silver and brass.

1 Chronicles 18:11 David did dedicate the silver and gold from the nations to God. David did dedicate the treasures from Edom and from Moab and from the children of Ammon and from the Philistines and from Amalek.

1 Chronicles 18:12 Abishai was the son of Zeruiah. Abishai did smite 18000 Edomites in the Valley of Salt.

1 Chronicles 18:13 Abishai did establish garrisons in Edom. The Edomites did become servants to David. God did bring victory to David everywhere.

1 Chronicles 18:14 David did reign over all of Israel. David did execute justice and righteousness for all of the Israelites.

1 Chronicles 18:15 Joab was the son of Zeruiah. Joab did lead the host of Israel. Jehoshaphat was the son of Ahilud. Jehoshaphat was the recorder for Israel.

1 Chronicles 18:16 Zadok was the son of Ahitub. Abimelech was the son of Abiathar. Zardom was a priest. Abimelech was a priest. Shavsha was a scribe.

1 Chronicles 18:17 Beniah was the son of Jehoiada. Beniah did lead the Cherethites and the Pelethites. David was supported by his sons as chiefs over Israel.



1 Chronicles 19:1 Nahash did die eventually. Nahash was the king of the children of Ammon. Nahash was succeeded by his son.

1 Chronicles 19:2 David did say "I will show kindness unto Hanun the son of Nahash because his father showed kindness to me". David did send messengers to comfort the son of Nahash. David did send servants to Hanun in the land of the children of Ammon. Hanun was the son of Nahash.

1 Chronicles 19:3 Hanun was confronted by the princes of the children of Ammon. The princes did say "Thinkest thou that David doth honour thy father that he hath sent comforters unto thee?" to Hanun. The princes did say "are not his servants come unto thee to search and to overthrow and to spy out the land?" to Hanun. The princes did not trust the servants from David.

1 Chronicles 19:4 Hanun did harass the servants of David. Hanun did shave and partially disrobe the servants of David. Hanun did expel the topless servants.

1 Chronicles 19:5 David was told about the treatment of the servants. David did summon the servants to see that the servants were ashamed. David did say "Tarry at Jericho until your beards be grown and then return" to the ashamed servants.

1 Chronicles 19:6 The "children of Ammon" did realize that David was incensed with the "children of Ammon". The "children of Ammon" did send 1000 talents of silver to hire chariots and horsemen from Aram-naharaim and from Aram-maacah and from Zobah.

1 Chronicles 19:7 The "children of Ammon" did hire 32000 chariots as mercenaries. The "children of Ammon" did hire the king of Maacah with his people as mercenaries also. The mercenaries did establish camps before Medeba. The "children of Ammon" did assemble to battle from their cities.

1 Chronicles 19:8 David did hear of the buildup of mercenary forces. David did send Joab with the army of Israel.

1 Chronicles 19:9 The "children of Ammon" did emerge into a battle formation at the gate of the city. The kings were by themselves in the field.

1 Chronicles 19:10 Joab did see that the enemy was organized in the front and in the rear. Joab did select the mightiest men of Israel for a battle formation against the Arameans.

1 Chronicles 19:11 Joab did assign the rest of the people into the hand of Abishai for form battle formations against the children of Ammon.

1 Chronicles 19:12 Joab did say "If the Arameans be too strong for me then thou shalt help me; but if the children of Ammon be too strong for thee then I will help thee" to Abishai.

1 Chronicles 19:13 Joab did say "Be of good courage and let us prove strong for our people and for the cities of our God; and the LORD do that which seemeth Him good" to Abishai.

1 Chronicles 19:14 Joab did lead the mightiest men into battle against the Arameans. The Arameans did flee before the might of Joab.

1 Chronicles 19:15 The "children of Ammon" did see the flight of the Arameans. The "children of Ammon" did flee also from Abishai to enter the city. Joab did go to Jerusalem.

1 Chronicles 19:16 The Arameans did realize their vulnerability to Israel. Messengers were sent by the Arameans to collect reinforcements from beyond the River. Shophach was the captain of the host of Hadarezer. Shophach did lead the reinforcements.

1 Chronicles 19:17 David was told about the arrival of the reinforcements. David did gather all of Israel together to cross the Jordan river to meet the reinforcements in battle. The battle did begin after David did organize Israel into battle formations against the Arameans.

1 Chronicles 19:18 The Arameans did turn to flee before Israel. David did lead the battle to slat 700 chariots and 40000 footmen of the Arameans. Shophach was killed by David also.

1 Chronicles 19:19 The battle was observed by the servants of Hadarezer. The servants did desire to make peace with David in servitude to Israel. The Arameans did not help the children of Ammon again.



1 Chronicles 20:1 Joab did lead the power of the army to waste the country of the children of Ammon in the following year during the time of battle. Joab did lead the siege of Rabbah. David did remain at Jerusalem. Joab did smite and overthrow Rabbah.

1 Chronicles 20:2 David did take the crown from the head Malcam. The crown did weigh a talent of gold. The crown did have precious stones. The crown was set upon the head of David. David did collect great spoil from the city.

1 Chronicles 20:3 David did slay the inhabitants of the city with saws and with harrows of iron and with axes. David did smite all of the cities of the children of Ammon in a similar fashion. David did lead the army of Israel to return to Jerusalem.

1 Chronicles 20:4 War did erupt at Gezer with the Philistines. Sibbecai did slay Sippai to subdue the Philistines. Sippai was a son of the giants.

1 Chronicles 20:5 War did erupt with the Philistines again. Elhanan did slay Lahmi during the war. Elhanan was the son of Jair. Lahmi was the brother of Goliath. Lahmi did wield a spear with a staff as big as a weaver's beam.

1 Chronicles 20:6 War did erupt at Gath. A warrior did fight at Gath with 24 fingers and 24 toes. The warrior was a son of the giants.

1 Chronicles 20:7 The warrior did taunt Israel at Gath. Jonathan did slay the giant warrior. Jonathan was the son of Shimea.

1 Chronicles 20:8 The giants were born in Gath. The giants were slain by the hand of David and by the hand of the servants of David.



1 Chronicles 21:1 Satan did emerge against Israel to move David to number Israel.

1 Chronicles 21:2 David did speak to Joab and to the princes of the people. David did say "Go number Israel from Beersheba even to Dan; and bring me word that I may know the sum of them" to Joab.

1 Chronicles 21:3 Joab did say "The LORD make His people a hundred times so many more as they are;" to David. Joab did say "but my lord the king are they not all my lord's servants?" to David. Joab did say "why doth my lord require this thing? why will he be a cause of guilt unto Israel?" to David.

1 Chronicles 21:4 Joab did comply with the command of David. Joab did travel throughout all of Israel. Joab did arrive in Jerusalem.

1 Chronicles 21:5 Joab did deliver the sum of the numbering of the people to David. Israel did have a population of 1100000 warriors. Judah did have a population of 470000 warriors.

1 Chronicles 21:6 Joab did not count the tribes of Levi and the tribe of Benjamin. Joab did believe that David did issue an abominable order.

1 Chronicles 21:7 God was displeased with the counting order from David. God did smite Israel for the transgression of David.

1 Chronicles 21:8 David did say "I have sinned greatly in that I have done this thing; but now put away I beseech Thee the iniquity of Thy servant; for I have done very foolishly" to God.

1 Chronicles 21:9 Gad was the prophet for David. God did speak to Gad.

1 Chronicles 21:10 God did say "Go and speak unto David saying: Thus saith the LORD: I offer thee three things; choose thee one of them that I may do it unto thee" to Gad.

1 Chronicles 21:11 Gad did convey the words of God to David. Gad did say "Thus saith the LORD: Take which thou wilt:".

1 Chronicles 21:12 Gad did say "either three years of famine;" to David. Gad did say "or three months to be swept away before thy foes while the sword of thine enemies overtaketh thee;" to David. Gad did say "or else three days the sword of the LORD even pestilence in the land and the angel of the LORD destroying throughout all the borders of Israel" to David. Gad did say "Now therefore consider what answer I shall return to Him that sent me" to David.

1 Chronicles 21:13 David did say "I am in a great strait; let me fall now into the hand of the LORD for very great are His mercies; and let me not fall into the hand of man" to Gad.

1 Chronicles 21:14 God did send a pestilence upon Israel to kill 70000 men.

1 Chronicles 21:15 God did send an angel to destroy Jerusalem. God did suspend the destruction of Jerusalem. God did say "It is enough; now stay thy hand" to the angel. The angel was standing by the threshing-floor of Ornan of the Jebusite.

1 Chronicles 21:16 David did look to see the angel of God standing between the earth and the heaven with a sword in hand over Jerusalem. David did fall upon his face. The elders did fall upon their faces also. The elders were dressed in sackcloth.

1 Chronicles 21:17 David did say "Is it not I that commanded the people to be numbered? even I it is that have sinned and done very wickedly;" to God. David did say "but these sheep what have they done? let Thy hand I pray Thee O LORD my God be against me and against my father's house;" to God. David did say "but not against Thy people that they should be plagued" to God.

1 Chronicles 21:18 The angel did command Gad to tell David to build an altar to God in the threshing-floor of Ornan.

1 Chronicles 21:19 David did obey the will of God as spoken by Gad.

1 Chronicles 21:20 Ornan did turn to see the angel. Ornan did have 4 sons. The sons did hide from the angel. Ornan was threshing wheat.

1 Chronicles 21:21 Ornan did observe the approach of David. Ornan did leave the threshing-floor to prostrate before David.

1 Chronicles 21:22 David did say "Give me the place of this threshing-floor that I may build thereon an altar unto the LORD;" to Ornan. David did say "for the full price shalt thou give it me; that the plague may be stayed from the people" to Ornan.

1 Chronicles 21:23 Ornan did say "Take it to thee and let my lord the king do that which is good in his eyes;" to David. Ornan did say "lo I give thee the oxen for burnt-offerings and the threshing-instruments for wood and the wheat for the meal-offering; I give it all" to David.

1 Chronicles 21:24 David did say "Nay but I will verily buy it for the full price; for I will not take that which is thine for the LORD nor offer a burnt-offering without cost" to Ornan.

1 Chronicles 21:25 David did pay 600 shekels of gold by weight to Ornan for the threshing-floor.

1 Chronicles 21:26 David did build the altar to God. David did offer burnt offerings and peace offerings. David did call upon God. God did answer David from Heaven by fire upon the altar.

1 Chronicles 21:27 God did command the angel to stand down. The angel did sheath his sword.

1 Chronicles 21:28 David did sacrifice in the threshing-floor upon seeing the response from God.

1 Chronicles 21:29 The tabernacle was in the high place at Gibeon with the altar of burnt offering.

1 Chronicles 21:30 David could not go before the tabernacle in Gibeon to inquire of God. David was terrified of the sword of the angel of God.



1 Chronicles 22:1 David did say "This is the house of the LORD God and this is the altar of burnt-offering for Israel".

1 Chronicles 22:2 David did issue commands to gather the strangers within the land of Israel. David did task masons to hew wrought stones to build the house of God.

1 Chronicles 22:3 David did prepare iron in abundance for the nails for the doors of the gates and for the couplings. David did acquire brass in abundance without weight.

1 Chronicles 22:4 David did acquire cedar trees without number. David did receive the cedar from the Zidonians and from the people of Tyre.

1 Chronicles 22:5 David did say "Solomon my son is young and tender and the house that is to be builded for the LORD must be exceeding magnificent of fame and of glory throughout all countries;". David did say "I will therefore make preparation for him". David did prepare abundantly before the death of David.

1 Chronicles 22:6 David did call for Solomon. David did charge Solomon to build a house of God.

1 Chronicles 22:7 David did say "My son as for me it was in my heart to build a house unto the name of the LORD my God" to Solomon.

1 Chronicles 22:8 David did say "But the word of the LORD came to me saying: Thou hast shed blood abundantly and hast made great wars;" to Solomon. David did say "thou shalt not build a house unto My name because thou hast shed much blood upon the earth in My sight" to Solomon. David could not build the house of God because David did preside over great wars to shed much blood upon the earth.

1 Chronicles 22:9 David did say "Behold a son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies round about;" to Solomon. David did say "for his name shall be Solomon and I will give peace and quietness unto Israel in his days" to Solomon.

1 Chronicles 22:10 David did say "He shall build a house for My name; and he shall be to Me for a son and I will be to him for a father;" to Solomon. David did say "and I will establish the throne of his kingdom over Israel for ever" to Solomon. Solomon would be given the peace and the responsibility to build the house of God.

1 Chronicles 22:11 David did say "Now my son the LORD be with thee; and prosper thou and build the house of the LORD thy God as He hath spoken concerning thee" to Solomon.

1 Chronicles 22:12 David did say "Only the LORD give thee discretion and understanding and give thee charge concerning Israel; that so thou mayest keep the law of the LORD thy God" to Solomon.

1 Chronicles 22:13 David did say "Then shalt thou prosper if thou observe to do the statutes and the ordinances which the LORD charged Moses with concerning Israel;" to Solomon. David did say "be strong and of good courage; fear not neither be dismayed" to Solomon.

1 Chronicles 22:14 David did say "Now behold in my straits I have prepared for the house of the LORD a hundred thousand talents of gold and a thousand thousand talents of silver;" to Solomon. David did say "and of brass and iron without weight for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto" to Solomon.

1 Chronicles 22:15 David did say "Moreover there are workmen with thee in abundance hewers and workers of stone and timber and all men that are skilful in any manner of work;" to Solomon.

1 Chronicles 22:16 David did say "of the gold the silver and the brass and the iron there is no number. Arise and be doing and the LORD be with thee" to Solomon.

1 Chronicles 22:17 David did command all of the princes of Israel to help Solomon.

1 Chronicles 22:18 David did say "Is not the LORD your God with you? and hath He not given you rest on every side?" to the princes of Israel. David did say "for He hath delivered the inhabitants of the land into my hand; and the land is subdued before the LORD and before His people" to the princes of Israel.

1 Chronicles 22:19 David did say "Now set your heart and your soul to seek after the LORD your God;" to the princes of Israel. David did say "arise therefore and build ye the sanctuary of the LORD God" to the princes of Israel. David did say "to bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built to the name of the LORD" to the princes of Israel.



1 Chronicles 23:1 David did grow old in age. Solomon was made the king of Israel by David.

1 Chronicles 23:2 David did gather all of the princes of Israel and the priests and the Levites.

1 Chronicles 23:3 The Levites were numbered from 30 years old and upward. The Levites did number 38000 men.

1 Chronicles 23:4 The Levites would assign 24000 men to oversee the work of the house of God. The Levites would assign 6000 men as officers and as judges.

1 Chronicles 23:5 The Levites would assign 4000 men as doorkeepers. The Levites would assign 4000 men to make music in praise to God. David did say "with the instruments which I made to praise therewith".

1 Chronicles 23:6 David did divide the Levites into divisions according to the sons of Levi. David did make division within the descendants of Gershon and of Kohath and of Merari.

1 Chronicles 23:7 A division was made of the descendants of Ladan. A division was made of the descendants of Shimei.

1 Chronicles 23:8 Jehiel was the chief of the division of Ladan. Zetham was a leader of the sons of Ladan. Joel was a leader of the sons of Ladan.

1 Chronicles 23:9 Shelomith was a leader of the sons of Shimei. Haziël was a leader of the sons of Shimei. Haran was a leader of the sons of Shimei.

1 Chronicles 23:10 Jahath was a son of Shimei. Zina was a son of Shimei. Jeush was a son of Shimei. Beriah was a son of Shimei.

1 Chronicles 23:11 Jahath was the chief. Zizah was the second behind Jahath. Jeush did not have many sons. Beriah did not have many sons. A division did include Jeush and Beriah.

1 Chronicles 23:12 Amram was a son of Kohath. Izhar was a son of Kohath. Hebron was a son of Kohath. Uzziel was a son of Kohath.

1 Chronicles 23:13 Aaron was a son of Amram. Moses was a son of Amram. Aaron was sanctified with his sons as the most holy to bless in the name of God and to perform offerings and to minister before God.

1 Chronicles 23:14 The "sons of Moses" were designated among the tribe of Levi.

1 Chronicles 23:15 Gershom was a son of Moses. Eliezer was a son of Moses.

1 Chronicles 23:16 Shebuel was the chief of the sons of Gershom.

1 Chronicles 23:17 Rehabiah was the son of Eliezer. Eliezer did not have other sons. Rehabiah did have very many sons.

1 Chronicles 23:18 Shelomith was the chief of the sons of Izhar.

1 Chronicles 23:19 Jeriah was the chief of the sons of Hebron. Amariah was the second of the sons of Hebron. Jahaziel was the third of the sons of Hebron. Jekameam was the fourth of the sons of Hebron.

1 Chronicles 23:20 Micah was the chief of the sons of Uzziel. Isshiah was the second of the sons of Uzziel.

1 Chronicles 23:21 Mahli was a son of Merari. Mushi was a son of Merari. Eleazar was a son of Mahli. Kish was a son of Mahli.

1 Chronicles 23:22 Eleazar did die without sons. Eleazar did have daughters only. The "sons of Kish" did marry the daughters of Eleazar.

1 Chronicles 23:23 Mahli was a son of Mushi. Eder was a son of Mushi. Jeremoth was a son of Mushi.

1 Chronicles 23:24 The Levites were mustered by name as mentioned from the age of 20 years for service in the house of God.

1 Chronicles 23:25 David did say "The LORD the God of Israel hath given rest unto His people and He dwelleth in Jerusalem for ever;".

1 Chronicles 23:26 David did say "and also the Levites shall no more have need to carry the tabernacle and all the vessels of it for the service thereof".

1 Chronicles 23:27 David did issue an ordinance to count the Levites from the age of 20 years.

1 Chronicles 23:28 The Levites were meant to serve at the side of the sons of Aaron for the service of the house of God in the courts and in the chambers and in the purifying of all holy things.

1 Chronicles 23:29 The Levites were meant to serve for the showbread and for the fine flour for a meal offering of unleavened wafers or of baked bread on the griddle. The Levites were meant to serve for the soaked things and for all manner of measure and size.

1 Chronicles 23:30 The Levites were meant to stand every morning and every evening to thank and to praise God.

1 Chronicles 23:31 The Levites were meant to offer all burnt offerings to God and on the sabbaths and on the new moons and in the appointed seasons in accordance to ordinances before God.

1 Chronicles 23:32 The Levites were meant to keep the charge of the tent of meeting. The Levites were meant to keep the charge of the holy place for the service of the house of God.



1 Chronicles 24:1 Divisions did exist for the sons of Aaron. Nadab was a son of Aaron. Abihu was a son of Aaron. Eleazar was a son of Aaron. Ithamar was a son of Aaron.

1 Chronicles 24:2 Aaron did outlive Nadab and Abihu. Nadab did not have children. Abihu did not have children. Eleazar did execute the office of the priest with Ithamar.

1 Chronicles 24:3 Zadok did help David to divide the priests for the ordering of service.

1 Chronicles 24:4 Eleazar did have more chiefs of families than Ithamar. Eleazar did have 16 chiefs of families. Ithamar did have 8 chiefs of families.

1 Chronicles 24:5 The chiefs were divided impartially by lot. The "officials of the sanctuary" were represented by descendants of Eleazar and of Ithamar. The "officials of God" were represented by descendants of Eleazar and of Ithamar.

1 Chronicles 24:6 Shemaiah was the son of Nethanel. Shemaiah was the scribe of the Levites. Shemaiah did record the divisions of the descendants in the presence of the king and the princes. Shemaiah did record the divisions of the descendants in the presence of Zadok and Ahimelech and the heads of the fathers' houses of the priests and of the Levites. The descendants did cast lots in alternating turns.

1 Chronicles 24:7 Jehoiarib did receive the first lot. Jedaiah did receive the second lot.

1 Chronicles 24:8 Harim did receive the third lot. Seorim did receive the fourth lot.

1 Chronicles 24:9 Malchijah did receive the fifth lot. Mijamin did receive the sixth lot.

1 Chronicles 24:10 Hakkoz did receive the seventh lot. Abijah did receive the eighth lot.

1 Chronicles 24:11 Jeshua did receive the ninth lot. Shecaniah did receive the tenth lot.

1 Chronicles 24:12 Eliashib did receive the eleventh lot. Jakim did receive the twelfth lot.

1 Chronicles 24:13 Huppah did receive the thirteenth lot. Jeshebeab did receive the fourteenth lot.

1 Chronicles 24:14 Bilgah did receive the fifteenth lot. Immer did receive the sixteenth lot.

1 Chronicles 24:15 Hezir did receive the seventeenth lot. Happizzetz did receive the eighteenth lot.

1 Chronicles 24:16 Pethahiah did receive the nineteenth lot. Jehezkel did receive the twentieth lot.

1 Chronicles 24:17 Jachin did receive the twenty first lot. Gamul did receive the twenty second lot.

1 Chronicles 24:18 Delaiah did receive the twenty third lot. Maaziah did receive the twenty fourth lot.

1 Chronicles 24:19 The Levites were ordered for service in the house of God in accordance with the ordinance as given by the hand of Aaron as commanded by God.

1 Chronicles 24:20 Shubael was a descendant of Levi from the sons of Amram. Jehdeiah was a descendant of Levi from the sons of Shubael.

1 Chronicles 24:21 Isshiah was a chief from the sons of Rehabiah.

1 Chronicles 24:22 Shelomoth was from the sons of the Izharites. Jahath was from the sons of Shelomoth.

1 Chronicles 24:23 Jeriah was the first of the sons of Benai. Amariah was the second of the sons of Benai. Jahaziel was the third of the sons of Benai. Jekameam was the fourth of the sons of Benai.

1 Chronicles 24:24 Micah was from the sons of Uzziel. Shamir was from the sons of Micah.

1 Chronicles 24:25 Isshiah was the brother of Micah. Zechariah was from the sons of Isshiah.

1 Chronicles 24:26 Mahli was from the sons of Merari. Mushi was from the sons of Merari. Beno was from the sons of Jaaziah.

1 Chronicles 24:27 Shoham was from the sons of Merari. Zaccur was from the sons of Merari. Ibri was from the sons of Merari.

1 Chronicles 24:28 Eleazar was from the descendants of Mahli. Eleazar did not have sons.

1 Chronicles 24:29 Jerahmeel was from the sons of Kish.

1 Chronicles 24:30 Mahli was from the sons of Mushi. Eder was from the sons of Mushi. Jerimoth was from the sons of Mushi. The Levites were enumerated as mentioned.

1 Chronicles 24:31 The men were assigned to service without regard to age or to rank. The lots were cast in the presence of David and Zadok and Ahimelech. The lots were cast in the presence of the leaders of the priests and the Levites. The assignments were equitable from the families of the oldest brother to the families of the youngest brother.



1 Chronicles 25:1 David did make other assignments with the captains of the host. David did separate certain sons of Asaph and of Heman and of Jeduthun to prophesy with harps and with psalteries and with cymbals.

1 Chronicles 25:2 Zaccur was from the sons of Asaph. Joseph was from the sons of Asaph. Nethaniah was from the sons of Asaph. Asarelah was from the sons of Asaph. The men did prophesy according to the direction of the king.

1 Chronicles 25:3 Gedaliah was from the sons of Jeduthun. Zeri was from the sons of Jeduthun. Jeshaiiah was from the sons of Jeduthun. Hashabiah was from the sons of Jeduthun. Mattithiah was from the sons of Jeduthun. The men did prophesy with the harp to give thanks and to praise God.

1 Chronicles 25:4 Bukkiah was from the sons of Heman. Mattaniah was from the sons of Heman. Uzziel was from the sons of Heman. Shebuel was from the sons of Heman. Jerimoth was from the sons of Heman. Hananiah was from the sons of Heman. Hanani was from the sons of

Heman. Eliathah was from the sons of Heman. Giddalti was from the sons of Heman. Romamti-ezer was from the sons of Heman. Joshbekashah was from the sons of Heman. Mallothi was from the sons of Heman. Hothir was from the sons of Heman. Mahazioth was from the sons of Heman.

1 Chronicles 25:5 The men did prophesy with the horn. Heman did have 14 sons and 3 daughters by the will of God.

1 Chronicles 25:6 The men were under the hands of their fathers for song in the house of God with cymbals and with psalteries and with harps for the service of the house of God. The men were under the direction of the king. The king did supervise Asaph and Jeduthun and Heman.

1 Chronicles 25:7 The singers did number 288 men.

1 Chronicles 25:8 Everyone did cast lots regardless of station.

1 Chronicles 25:9 The lots were cast. The casting did designate the first lot to go to Joseph with his 12 brethren and sons. The casting did designate the second lot to go to Gedaliah with his 12 brethren and sons.

1 Chronicles 25:10 The casting did designate the third lot to go to Zaccur with his 12 brethren and sons.

1 Chronicles 25:11 The casting did designate the fourth lot to go to Izri with his 12 brethren and sons.

1 Chronicles 25:12 The casting did designate the fifth lot to go to Nethaniah with his 12 brethren and sons.

1 Chronicles 25:13 The casting did designate the sixth lot to go to Bukkiah with his 12 brethren and sons.

1 Chronicles 25:14 The casting did designate the seventh lot to go to Jesarelah with his 12 brethren and sons.

1 Chronicles 25:15 The casting did designate the eighth lot to go to Jeshaiiah with his 12 brethren and sons.

1 Chronicles 25:16 The casting did designate the ninth lot to go to Mattaniah with his 12 brethren and sons.

1 Chronicles 25:17 The casting did designate the tenth lot to go to Shimei with his 12 brethren and sons.

1 Chronicles 25:18 The casting did designate the eleventh lot to go to Azarel with his 12 brethren and sons.

1 Chronicles 25:19 The casting did designate the twelfth lot to go to Hashabiah with his 12 brethren and sons.

1 Chronicles 25:20 The casting did designate the thirteenth lot to go to Shubael with his 12 brethren and sons.

1 Chronicles 25:21 The casting did designate the fourteenth lot to go to Mattithiah with his 12 brethren and sons.

1 Chronicles 25:22 The casting did designate the fifteenth lot to go to Jeremoth with his 12 brethren and sons.

1 Chronicles 25:23 The casting did designate the sixteenth lot to go to Hananiah with his 12 brethren and sons.

1 Chronicles 25:24 The casting did designate the seventeenth lot to go to Joshbekashah with his 12 brethren and sons.

1 Chronicles 25:25 The casting did designate the eighteenth lot to go to Hanani with his 12 brethren and sons.

1 Chronicles 25:26 The casting did designate the nineteenth lot to go to Mallothi with his 12 brethren and sons.

1 Chronicles 25:27 The casting did designate the twentieth lot to go to Eliathah with his 12 brethren and sons.

1 Chronicles 25:28 The casting did designate the twenty first lot to go to Hothir with his 12 brethren and sons.

1 Chronicles 25:29 The casting did designate the twenty second lot to go to Giddalti with his 12 brethren and sons.

1 Chronicles 25:30 The casting did designate the twenty third lot to go to Mahazioth with his 12 brethren and sons.

1 Chronicles 25:31 The casting did designate the twenty fourth lot to go to Romamti-ezer with his 12 brethren and sons.



1 Chronicles 26:1 Men were selected for the divisions of the doorkeepers. Meshelemiah was the son of Kore of the sons of Asaph.

1 Chronicles 26:2 Zechariah was the firstborn son of Meshelemiah. Jediahel was the second son of Meshelemiah. Zebadiah was the third son of Meshelemiah. Jathniel was the fourth son of Meshelemiah.

1 Chronicles 26:3 Elam was the fifth son of Meshelemiah. Jehohanan was the sixth son of Meshelemiah. Eliehoenai was the seventh son of Meshelemiah.

1 Chronicles 26:4 Shemaiah was the firstborn son of Obed-edom. Jehozabad was the second son of Obed-edom. Joah was the third son of Obed-edom. Sacar was the fourth son of Obed-edom. Nethanel was the fifth son of Obed-edom.

1 Chronicles 26:5 Ammiel was the sixth son of Obed-edom. Issachar was the seventh son of Obed-edom. Peullethai was the eighth son of Obed-edom. God did bless Obed-edom.

1 Chronicles 26:6 Shemaiah did have sons to rule over the house of their father. The sons were mighty men of valour.

1 Chronicles 26:7 Othni was a son of Shemaiah. Rephael was a son of Shemaiah. Obed was a son of Shemaiah. Elzabad was a son of Shemaiah. Elihu was a brethren of valor of the sons of Shemaiah. Semachiah was a brethren of valor of the sons of Shemaiah.

1 Chronicles 26:8 Obed-edom did have 62 sons and brethren in strength for the service.

1 Chronicles 26:9 Meshelemiah did have 18 sons and brethren of valor.

1 Chronicles 26:10 Hosah did have sons. Shimri was made to be the chief of the sons of Hosah. Shimri was not the firstborn of Hosah.

1 Chronicles 26:11 Hilkiah was the second son of Hosah. Tebaliah was the third son of Hosah. Zechariah was the fourth son of Hosah. Hosah did have 13 sons and brethren.

1 Chronicles 26:12 The doorkeepers were named according to the leaders of their families. The doorkeepers did have duties of ministry in the house of God.

1 Chronicles 26:13 Lots were cast by everyone for each gate regardless of station.

1 Chronicles 26:14 Shelemiah did receive the lot for the east gate. Zechariah did receive the lot for the north gate.

1 Chronicles 26:15 Obed-edom did receive the lot for the south gate. The Storehouse was assigned to the sons of Obed-edom.

1 Chronicles 26:16 A lot was cast for Shuppim and for Hosah to receive the west gate by the gate of Shallecheth at the rising causeway.

1 Chronicles 26:17 The gate was staffed by 6 Levites on the east. The gate was staffed by 4 Levites on the north. The gate was staffed by 4 Levites on the south. The Storehouse was staffed by 2 groups of 2 Levites.

1 Chronicles 26:18 The Precinct was staffed by 2 Levites at the Precinct westward. The causeway was staffed by 4 Levites at the Precinct westward.

1 Chronicles 26:19 The doorkeepers were divided between the sons of the Korahites and the sons of Merari.

1 Chronicles 26:20 Ahijah did preside over the treasuries of the house of God and over the treasuries of the hallowed things.

1 Chronicles 26:21 Jehieli was the leader of the houses of Ladan.

1 Chronicles 26:22 Zetham was a son of Jehieli. Joel was a son of Jehieli. Zetham did preside with Joel over the treasuries of the house of God.

1 Chronicles 26:23 Leaders did descend from the Amramites and the Izharites and the Hebronites and the Uzzielites.

1 Chronicles 26:24 Shebuel was the son of Gershom. Shebuel was the ruler over the treasuries.

1 Chronicles 26:25 Rehabiah was the son of Eliezer. Jeshaiiah was the son of Rehabiah. Joram was the son of Jeshaiiah. Zichri was the son of Joram. Shelomith was the son of Zichri.

1 Chronicles 26:26 Shelomith did preside with his brethren over all of the treasuries of the dedicated things from David and from the heads of houses and from the officers.

1 Chronicles 26:27 The dedications did come from the spoil of battles. The dedications were designated to repair the house of God.

1 Chronicles 26:28 The dedications did come from Samuel and Saul and Abner and Joab. The dedications were controlled by the hand of Shelomith and by his brethren.

1 Chronicles 26:29 Chenaniah was a son of the Izharites. Chenaniah did manage the outward business over Israel for officers and judges.

1 Chronicles 26:30 Hashabiah was a son of the Hebronites. Hashabiah did lead 1700 men of valor. Hashabiah did have the oversight of Israel beyond the west of the Jordan river for the business of God and for the service of the king.

1 Chronicles 26:31 Jerijah was a son of the Hebronites. Jerijah was the chief of the Hebronites in accordance with the records of the family. A search was performed after 40 years of rule of David for mighty men of valor. The men were found at Jazer of Gilead.

1 Chronicles 26:32 Jerijah did have 2700 men of valor as relatives. The men were heads of families. David did assign the men to oversee the Reubenites and the Gadites and the half-tribe of the Manassites for every matter of God and for the affairs of the king.



1 Chronicles 27:1 The Israelites did serve by divisions in the army for the king. The divisions were composed of 24000 people each. The people did serve in rotating monthly terms in the army.

1 Chronicles 27:2 Jashobeam was the son of Zabdiel. Jashobeam did lead 24000 men in the first month.

1 Chronicles 27:3 Jashobeam was from the children of Perez. Jashobeam was the chief of all of the captains of the host in the first month.

1 Chronicles 27:4 Dodai was from the Ahohite. Dodai did lead 24000 men in the second month. Mikloth was the chief officer under Dodai.

1 Chronicles 27:5 Benaiah was the son of Jehoiada. Benaiah did lead 24000 men in the third month.

1 Chronicles 27:6 Benaiah was a mighty man of "the Thirty". Ammizabad was the son of Benaiah. Ammizabad was within the division of Benaiah.

1 Chronicles 27:7 Asahel was the brother of Joab. Asahel did lead 24000 men in the fourth month. Zebadiah was the son of Asahel. Zebadiah did succeed Asahel.

1 Chronicles 27:8 Shamhuth was an Izrahite. Shamhuth did lead 24000 men in the fifth month.

1 Chronicles 27:9 Ikkesh was a Tekoite. Ikkesh did lead 24000 men in the sixth month.

1 Chronicles 27:10 Helez was a Pelonite of the children of Ephraim. Helez did lead 24000 men in the seventh month.

1 Chronicles 27:11 Sibbecai was a Hushathite of the Zerahites. Sibbecai did lead 24000 men in the eighth month.

1 Chronicles 27:12 Abiezer was a Anathothite of the Benjamites. Abiezer did lead 24000 men in the ninth month.

1 Chronicles 27:13 Mahrai was a Netophathite of the Zerahites. Mahrai did lead 24000 men in the tenth month.

1 Chronicles 27:14 Benaiah was a Pirathonite of the children of Ephraim. Benaiah did lead 24000 men in the eleventh month.

1 Chronicles 27:15 Heldai was a Netophathite of Othniel. Heldai did lead 24000 men in the twelfth month.

1 Chronicles 27:16 Eliezer was the son of Zichri. Eliezer was the ruler of the Reubenites. Shephatiah was the son of Maacah. Shephatiah was the ruler of the Simeonites.

1 Chronicles 27:17 Hashabiah was the son of Kemuel. Hashabiah was the ruler of the Levites. Zadok was the ruler of the Aaronites.

1 Chronicles 27:18 Elihu was a brethren of David. Elihu was the ruler over the tribe of Judah. Omri was the son of Michael. Omri was the ruler over the tribe of Issachar.

1 Chronicles 27:19 Ishmaiah was the son of Obadiah. Ishmaiah was the ruler over the tribe of Zebulun. Jerimoth was the son of Azriel. Jerimoth was the ruler over the tribe of Naphtali.

1 Chronicles 27:20 Hoshea was the son of Azaziah. Hoshea was the ruler over the children of Ephraim. Joel was the son of Pedaiah. Joel was the ruler over the half-tribe of Manasseh.

1 Chronicles 27:21 Iddo was the son of Zechariah. Iddo was the ruler over the half-tribe of Manasseh in Gilead. Jaasiel was the son of Abner. Jaasiel was the ruler over the tribe of Benjamin.

1 Chronicles 27:22 Azarel was the son of Jeroham. Azarel was the ruler over the tribe of Dan.

1 Chronicles 27:23 David did not count the population under 21 years of age because God did intend to increase the population of Israel like the stars of heaven.

1 Chronicles 27:24 Joab did not finish the census of Israel. Israel did suffer wrath over the census. The census was not entered into the chronicles of king David.

1 Chronicles 27:25 Azmaveth was the son of Adiel. Azmaveth did oversee the treasures of the king. Jonathan was the son of Uzziah. Jonathan did oversee the treasures in the fields and in the cities and in the villages and in the towers.

1 Chronicles 27:26 Ezri was the son of Chelub. Ezri did oversee the workers of the field for tillage of the ground.

1 Chronicles 27:27 Shimei was a Ramathite. Shimei did oversee the vineyards. Zabdi was a Shiphmite. Zabdi did oversee the increase of the vineyards for the wine cellars.

1 Chronicles 27:28 Baal-hanan was a Gederite. Baal-hanan did oversee the olive trees and the sycamore trees in the Lowland. Joash did oversee the cellars of oil.

1 Chronicles 27:29 Shirtai was a Sharonite. Shirtai did oversee the herds in Sharon. Shaphat was the son of Adlai. Shaphat did oversee the herds in the valleys.

1 Chronicles 27:30 Obil was an Ishmaelite. Obil did oversee the camels. Jehdeiah was a Meronothite. Jehdeiah did oversee the asses.

1 Chronicles 27:31 Jaziz was a Hagrite. Jaziz did oversee the flocks.

1 Chronicles 27:32 Jonathan was the uncle of David. Jonathan was a counselor and a scribe. Jehiel was the son of Hachmoni. Jehiel was with the sons of the king.

1 Chronicles 27:33 Ahithophel was counselor of the king. Hushai was an Archite. Hushai was a friend of the king.

1 Chronicles 27:34 Ahithophel was supported by Jehoiada and Abiathar. Joab was the captain of the king's host.



1 Chronicles 28:1 David did summon all of the officials of Israel to Jerusalem.

1 Chronicles 28:2 David did rise to stand upon his feet. David did say "Hear me my brethren and my people; as for me it was in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God;" to the assembly of officials. David did say "and I had made ready for the building" to the assembly of officials.

1 Chronicles 28:3 David did say "But God said unto me: Thou shalt not build a house for My name because thou art a man of war and hast shed blood" to the assembly of officials.

1 Chronicles 28:4 David did say "Howbeit the LORD the God of Israel chose me out of all the house of my father to be king over Israel for ever;" to the assembly of officials. David did say "for He hath chosen Judah to be prince and in the house of Judah the house of my father" to the assembly of officials. David did say "and among the sons of my father He took pleasure in me to make me king over all Israel;" to the assembly of officials.

1 Chronicles 28:5 David did say "and of all my sons--for the LORD hath given me many sons-- He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel" to the assembly of officials.

1 Chronicles 28:6 David did say "And He said unto me: Solomon thy son he shall build My house and My courts;" to the assembly of officials. David did say "for I have chosen him to be to Me for a son and I will be to him for a father" to the assembly of officials.

1 Chronicles 28:7 David did say "And I will establish his kingdom for ever if he be constant to do My commandments and Mine ordinances as at this day" to the assembly of officials.

1 Chronicles 28:8 David did say "Now therefore in the sight of all Israel the congregation of the LORD" to the assembly of officials. David did say "and in the hearing of our God observe and seek out all the commandments of the LORD your God;" to the assembly of officials. David did say "that ye may possess this good land and leave it for an inheritance to your children after you for ever" to the assembly of officials.

1 Chronicles 28:9 David did say "And thou Solomon my son know thou the God of thy father and serve Him with a whole heart and with a willing mind;" to the assembly of officials. David did say "for the LORD searcheth all hearts and understandeth all the imaginations of the thoughts;" to the assembly of officials. David did say "if thou seek Him He will be found of thee; but if thou forsake Him He will cast thee off for ever" to the assembly of officials.

1 Chronicles 28:10 David did say "Take heed now; for the LORD hath chosen thee to build a house for the sanctuary; be strong and do it" to the assembly of officials.

1 Chronicles 28:11 David did give the pattern of the porch of the temple to Solomon. David did give the pattern of the houses to Solomon. David did give the pattern of the treasuries to Solomon. David did give the pattern of the upper rooms to Solomon. David did give the pattern of the inner chambers to Solomon. David did give the pattern of the place of the ark-cover to Solomon.

1 Chronicles 28:12 David did give the pattern for the courts of the house of God to Solomon. David did give the pattern for all of the surrounding chambers to Solomon. David did give the pattern for the treasuries of the house of God to Solomon. David did give the pattern for the treasuries of the hallowed things to Solomon.

1 Chronicles 28:13 David did give the pattern for the courses of the priests and the Levites to Solomon. David did give the pattern for all of the work of the service of the house of God to Solomon. David did give the pattern for all the vessels of service in the house of God to Solomon.

1 Chronicles 28:14 David did give the pattern of gold by weight for the vessels of gold for all vessels of every kind of service to Solomon. David did give the pattern of silver for all the vessels of silver by weight for all vessels of every kind of service to Solomon.

1 Chronicles 28:15 David did give the pattern by weight for the candlesticks of gold to Solomon. David did give the pattern for the lamps of gold to Solomon. David did give the pattern by weight for every candlestick and for the lamps to Solomon. David did give the pattern for the candlesticks of silver by weight for every candlestick to Solomon. David did give the pattern for the lamps in accordance with the use of every candlestick to Solomon.

1 Chronicles 28:16 David did give the pattern of the gold by weight for the tables of showbread to Solomon. David did give the pattern for every table to Solomon. David did give the pattern of silver for the tables of silver to Solomon.

1 Chronicles 28:17 David did give the pattern of the flesh-hooks and the basins and the jars of pure gold to Solomon. David did give the pattern for the golden bowls by weight for every bowl to Solomon. David did give the pattern for the silver bowls by weight for every bowl to Solomon.

1 Chronicles 28:18 David did give the pattern for the altar of incense refined gold by weight to Solomon. David did give the pattern of the chariot to Solomon. David did give the pattern of the cherubim with wings covering the "Ark of the Covenant" to Solomon.

1 Chronicles 28:19 David did say "All this do I give thee in writing as the LORD hath made me wise by His hand upon me even all the works of this pattern".

1 Chronicles 28:20 David did say "Be strong and of good courage and do it; fear not nor be dismayed; for the LORD God even my God is with thee;" to Solomon. David did say "He will not fail thee nor forsake thee until all the work for the service of the house of the LORD be finished" to Solomon.

1 Chronicles 28:21 David did say "And behold there are the courses of the priests and the Levites for all the service of the house of God;" to Solomon. David did say "and there shall be with thee in all manner of work every willing man that hath skill for any manner of service;" to Solomon. David did say "also the captains and all the people will be wholly at thy commandment" to Solomon.



1 Chronicles 29:1 David did say "Solomon my son whom alone God hath chosen is yet young and tender" to the congregation. David did say "and the work is great; for the palace is not for man but for the LORD God" to the congregation.

1 Chronicles 29:2 David did say "Now I have prepared with all my might for the house of my God the gold for the things of gold" to the congregation. David did say "and the silver for the things of silver and the brass for the things of brass the iron for the things of iron" to the congregation. David did say "and wood for the things of wood; onyx stones and stones to be set glistering stones and of divers colours" to the congregation. David did say "and all manner of precious stones and marble stones in abundance" to the congregation.

1 Chronicles 29:3 David did say "Moreover also because I have set my affection on the house of my God" to the congregation. David did say "seeing that I have a treasure of mine own of gold and silver I give it unto the house of my God" to the congregation. David did say "over and above all that I have prepared for the holy house" to the congregation.

1 Chronicles 29:4 David did say "even three thousand talents of gold of the gold of Ophir" to the congregation. David did say "and seven thousand talents of refined silver wherewith to overlay the walls of the houses;" to the congregation.

1 Chronicles 29:5 David did say "of gold for the things of gold and of silver for the things of silver and for all manner of work to be made by the hands of artificers" to the congregation. David did say "Who then offereth willingly to consecrate himself this day unto the LORD?" to the congregation.

1 Chronicles 29:6 The congregation did offer willingly after the words of David were spoken.

1 Chronicles 29:7 The congregation did give 5000 talents of gold for the service of the house of God. The congregation did give 10000 darics for the service of the house of God. The congregation did give 10000 talents of silver for the service of the house of God. The congregation did give 18000 talents of brass for the service of the house of God. The congregation did give 100000 talents of iron for the service of the house of God.

1 Chronicles 29:8 If a person did have precious stones then the person did give the precious stones to the treasure of the house of God under the hand of Jehiel.

1 Chronicles 29:9 The people did rejoice after the offering because the people did offer willingly to God. David did rejoice with great joy.

1 Chronicles 29:10 David did bless God before all of the congregation. David did say "Blessed be Thou O LORD the God of Israel our father for ever and ever" in blessing to God.

1 Chronicles 29:11 David did say "Thine O LORD is the greatness and the power and the glory and the victory and the majesty;" in blessing to God. David did say "for all that is in the heaven and in the earth is Thine; Thine is the kingdom O LORD and Thou art exalted as head above all" in blessing to God.

1 Chronicles 29:12 David did say "Both riches and honour come of Thee and Thou rulest over all; and in Thy hand is power and might;" in blessing to God. David did say "and in Thy hand it is to make great and to give strength unto all" in blessing to God.

1 Chronicles 29:13 David did say "Now therefore our God we thank Thee and praise Thy glorious name" in blessing to God.

1 Chronicles 29:14 David did say "But who am I and what is my people that we should be able to offer so willingly after this sort?" in blessing to God. David did say "for all things come of Thee and of Thine own have we given Thee" in blessing to God.

1 Chronicles 29:15 David did say "For we are strangers before Thee and sojourners as all our fathers were:" in blessing to God. David did say "our days on the earth are as a shadow and there is no abiding" in blessing to God.

1 Chronicles 29:16 David did say "O LORD our God all this store that we have prepared to build Thee a house for Thy holy name cometh of Thy hand and is all Thine own" in blessing to God.

1 Chronicles 29:17 David did say "I know also my God that Thou triest the heart and hast pleasure in uprightness" in blessing to God. David did say "As for me in the uprightness of my heart I have willingly offered all these things;" in blessing to God. David did say "and now have I seen with joy Thy people that are present here offer willingly unto Thee" in blessing to God.

1 Chronicles 29:18 David did say "O LORD the God of Abraham of Isaac and of Israel our fathers keep this for ever" in blessing to God. David did say "even the imagination of the thoughts of the heart of Thy people and direct their heart unto Thee;" in blessing to God.

1 Chronicles 29:19 David did say "and give unto Solomon my son a whole heart to keep Thy commandments Thy testimonies and Thy statutes" in blessing to God. David did say "and to do all these things and to build the palace for which I have made provision" in blessing to God.

1 Chronicles 29:20 David did continue to speak. David did say "Now bless the LORD your God" to the congregation. The congregation did bless God with bowed heads in prostration before God and before the king.

1 Chronicles 29:21 The congregation did offer sacrifices to God. The congregation did offer burnt offerings to God on the following day. The congregation did sacrifice 1000 bullocks and 1000 rams and 1000 lambs with their drink offerings. The congregation did offer sacrifices in abundance for all of Israel.

1 Chronicles 29:22 The congregation did eat and drink before God on the day of the sacrifice with great gladness. Solomon was anointed as the king for a second time. Solomon was anointed to God to be prince. Zadok was anointed to be the priest.

1 Chronicles 29:23 Solomon did proceed to sit on the throne of God as king instead of David. Solomon did prosper. Solomon was respected by all of Israel.

1 Chronicles 29:24 Solomon was honored by the princes and the warriors and the sons of David.

1 Chronicles 29:25 God did magnify Solomon exceedingly in the sight of all of Israel. God did bestow a royal majesty on Solomon that was greater than all of the former kings of Israel.

1 Chronicles 29:26 David did reign over all of Israel.

1 Chronicles 29:27 David did reign over Israel for 40 years. David did reign from Hebron for 7 years. David did reign from Jerusalem for 33 years.

1 Chronicles 29:28 David did die in a good old age. David did live a life of honor and riches. Solomon did begin to reign in place of David.

1 Chronicles 29:29 The "words of Samuel" was a manuscript that did contain the deeds and acts of David as the king of Israel. The "words of Nathan" was a manuscript that did contain the deeds and acts of David as the king of Israel. The "words of Gad" was a manuscript that did contain the deeds and acts of David as the king of Israel.

1 Chronicles 29:30 The manuscripts did detail the reign and might of David. The manuscripts did detail the times of David and of Israel and of all of the kingdoms of the countries.



2 Chronicles



2 Chronicles 1:1 Solomon was strengthened in the kingdom. God was with Solomon. Solomon was magnified by God exceedingly.

2 Chronicles 1:2 Solomon did speak to all of Israel.

2 Chronicles 1:3 Solomon did go with the congregation to the high place at Gibeon. The "Tabernacle of the Congregation" was in Gibeon.

2 Chronicles 1:4 The "Ark of the Covenant" did reside in a tent at Jerusalem.

2 Chronicles 1:5 The "Tabernacle of the Congregation" was behind the brazen altar of Bezalel. The congregation did consult with God before the altar.

2 Chronicles 1:6 Solomon did sacrifice 1000 burnt offerings to God on the altar before the "Tabernacle of the Congregation".

2 Chronicles 1:7 God did appear to Solomon at night. God did say "Ask what I shall give thee" to Solomon.

2 Chronicles 1:8 Solomon did say "Thou hast shown great kindness unto David my father and hast made me king in his stead" to God.

2 Chronicles 1:9 Solomon did say "Now O LORD God let Thy promise unto David my father be established; for Thou hast made me king over a people like the dust of the earth in multitude" to God.

2 Chronicles 1:10 Solomon did say "Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge this Thy people that is so great?" to God.

2 Chronicles 1:11 God did say "Because this was in thy heart and thou hast not asked riches wealth or honour nor the life of them that hate thee" to Solomon. God did say "neither yet hast asked long life but hast asked wisdom and knowledge for thyself that thou mayest judge My people over whom I have made thee king;" to Solomon.

2 Chronicles 1:12 God did say "wisdom and knowledge is granted unto thee and I will give thee riches and wealth and honour" to Solomon. God did say "such as none of the kings have had that have been before thee neither shall there any after thee have the like" to Solomon.

2 Chronicles 1:13 Solomon did return to Jerusalem from the journey to Gibeon. Solomon did proceed to reign over Israel.

2 Chronicles 1:14 Solomon did gather the chariots and horsemen. Solomon did place 1400 chariots and 12000 horsemen in the chariot cities and in Jerusalem.

2 Chronicles 1:15 Solomon did bring abundance to Jerusalem through his reign. The abundance did allow silver and gold to be as plentiful as stones in Jerusalem. The abundance did allow cedars to be as plentiful as the sycamore trees in the Lowland.

2 Chronicles 1:16 Solomon did procure horses from Egypt and from Keve. The horses were bought in Keve at a price.

2 Chronicles 1:17 Solomon was able to procure a chariot for 600 shekels of silver in Egypt. Solomon was able to procure a horse for 150 shekels of silver in Egypt. Solomon did export the horses and chariots to all of the kings of the Hittites and to the kings of Aram.



2 Chronicles 2:1 Solomon did proceed to build a house for the name of God. Solomon did proceed to build a royal house also.

2 Chronicles 2:2 Solomon did select 70000 men to bear burdens and 80000 men for hewing in the mountains. Solomon did select 3600 men to oversee the workers.

2 Chronicles 2:3 Solomon did send a message to Hiram. Solomon did say "As thou didst deal with David my father and didst send him cedars to build him a house to dwell therein even so deal with me" to Hiram.

2 Chronicles 2:4 Solomon did say "Behold I am about to build a house for the name of the LORD my God" to Hiram. Solomon did say "to dedicate it to Him and to burn before Him incense of sweet spices and for the continual showbread" to Hiram. Solomon did say "and for the burnt-offerings morning and evening on the sabbaths and on the new moons and on the appointed seasons of the LORD our God" to Hiram. Solomon did say "This is an ordinance for ever to Israel" to Hiram.

2 Chronicles 2:5 Solomon did say "And the house which I build is great; for great is our God above all gods" to Hiram.

2 Chronicles 2:6 Solomon did say "But who is able to build Him a house seeing the heaven and the heaven of heavens cannot contain Him?" to Hiram. Solomon did say "who am I then that I should build Him a house save only to offer before Him?" to Hiram.

2 Chronicles 2:7 Solomon did say "Now therefore send me a man skilful to work in gold and in silver and in brass and in iron and in purple and crimson and blue" to Hiram. Solomon did say "and that hath skill to grave all manner of gravings to be with the skilful men that are with me in Judah and in Jerusalem whom David my father did provide" to Hiram.

2 Chronicles 2:8 Solomon did say "Send me also cedar-trees cypress-trees and sandal-wood out of Lebanon;" to Hiram. Solomon did say "for I know that thy servants have skill to cut timber in Lebanon; and behold my servants shall be with thy servants" to Hiram.

2 Chronicles 2:9 Solomon did say "even to prepare me timber in abundance; for the house which I am about to build shall be great and wonderful" to Hiram.

2 Chronicles 2:10 Solomon did say "And behold I will give to thy servants the hewers that cut timber twenty thousand measures of beaten wheat" to Hiram. Solomon did say "and twenty thousand measures of barley and twenty thousand baths of wine and twenty thousand baths of oil" to Hiram.

2 Chronicles 2:11 Hiram did answer in a written message to Solomon. Hiram did say "Because the LORD loveth His people He hath made thee king over them" to Solomon.

2 Chronicles 2:12 Hiram did say "Blessed be the LORD the God of Israel that made heaven and earth who hath given to David the king a wise son" to Solomon. Hiram did say "endued with discretion and understanding that should build a house for the LORD and a house for his kingdom" to Solomon.

2 Chronicles 2:13 Hiram did say "And now I have sent a skilful man endued with understanding even Hiram my master craftsman" to Solomon.

2 Chronicles 2:14 Hiram did say "the son of a woman of the daughters of Dan and his father was a man of Tyre" to Solomon. Hiram did say "skilful to work in gold and in silver in brass in iron in stone and in timber in purple in blue and in fine linen and in crimson;" to Solomon. Hiram did say "also to grave any manner of graving and to devise any device;" to Solomon. Hiram did say "to do whatever may be set before him with thy skilful men and with the skilful men of my lord David thy father" to Solomon.

2 Chronicles 2:15 Hiram did say "Now therefore the wheat and the barley the oil and the wine which my lord hath spoken of let him send unto his servants;" to Solomon.

2 Chronicles 2:16 Hiram did say "and we will cut wood out of Lebanon as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem" to Solomon.

2 Chronicles 2:17 Solomon did number all of the foreigners in the land of Israel after the census of David. Solomon did count 153600 foreigners in Israel.

2 Chronicles 2:18 Solomon did select 70000 foreigners to bear burdens. Solomon did select 80000 foreigners for hewing in the mountains. Solomon did select 3600 foreigners as overseers to quicken the progress of the workers.



2 Chronicles 3:1 Solomon did begin to build the house of God at Jerusalem in mount Moriah at the site of the appearance of God to David. The house was provisioned in the Place of David in the threshingfloor of Ornan.

2 Chronicles 3:2 Solomon did begin to build in the second day of the second month after 4 years of reign over Israel.

2 Chronicles 3:3 Foundations were laid for the building of the house of God. The foundation did measure 60 cubits in length. The foundation did measure 20 cubits in width.

2 Chronicles 3:4 A porch was build before the house. The porch did measure 20 cubits across the width of the house. The porch did measure 120 cubits in height. The porch was overlaid with pure gold.

2 Chronicles 3:5 Solomon did cover the main hall with cypress wood. The wood was overlaid with fine gold. The wood was engraved with palm trees and chains.

2 Chronicles 3:6 The house was garnished with precious stones for beauty. The gold was obtained from Parvaim.

2 Chronicles 3:7 Solomon did overlay the house and the beams and the thresholds and the walls and the doors with gold. Cherubim were engraved on the walls.

2 Chronicles 3:8 Solomon did build the "Most Holy Place" within the house of God. The "Most Holy Place" did measure 20 cubits in length across the width of the house. The "Most Holy Place" was overlaid with 600 talents of fine gold.

2 Chronicles 3:9 The nails did weigh 50 shekels of gold. Solomon did overlay the upper chambers with gold.

2 Chronicles 3:10 The "Most Holy Place" did contain 2 sculptured cherubim with outstretched wings. The cherubim were overlaid with gold.

2 Chronicles 3:11 The cherubim did have wings that did measure 20 cubits in length in total. The walls were touched by the wings of the cherubim that were placed within the room. The

cherubim did touch wings. A wing did measure 5 cubits in length from the cherubim to the wall. A wing did measure 5 cubits in length from a cherubim to the wing of the other cherubim.

2 Chronicles 3:12 The cherubims were identical.

2 Chronicles 3:13 The wings did spread for 20 cubits. The cherubim did stand upright on their feet. The cherubim did have faces that were turned inward.

2 Chronicles 3:14 Solomon did make the veil of blue and purple and crimson and fine linen. The veil did contain embroideries of cherubim.

2 Chronicles 3:15 Solomon did build 2 pillars that did measure 35 cubits in height before the house. Each pillar was topped with a capital that did measure 5 cubits in height.

2 Chronicles 3:16 Solomon did make chains in the Sanctuary. The chains were placed on the tops of the pillars. Solomon did create 100 pomegranates to adorn the chains on the tops of the pillars.

2 Chronicles 3:17 Solomon did install the pillars before the temple. A pillar was installed on the right with the name of Jachin. A pillar was installed on the left with the name of Boaz.



2 Chronicles 4:1 Solomon did make an altar of brass. The altar did measure 20 cubits in length and in breadth. The altar did measure 10 cubits in height.

2 Chronicles 4:2 Solomon did make the "molten sea". The "molten sea" did measure 10 cubits in diameter. The "molten sea" did measure 5 cubits in height. The "molten sea" was encircled by a line of 30 cubits in length.

2 Chronicles 4:3 Solomon did create a similitude of oxen under the "molten sea" for 10 cubits around the sea. The oxen were cast with the "molten sea" in 2 rows.

2 Chronicles 4:4 The "molten sea" did stand upon 12 oxen. The oxen did face in 4 directions in groups of 3 oxen per direction. A group did face the north. A group did face the south. A group did face the east. A group did face the west. The "molten sea" did sit upon the backs of the oxen. The oxen did face outward in a circle.

2 Chronicles 4:5 The "molten sea" did measure the thickness of a hand. The "molten sea" did have a brim like a the flower of a lily. The "molten sea" did hold 3000 baths of water.

2 Chronicles 4:6 Solomon did make 10 lavers in 2 groups of 5 lavers. The lavers were meant for washing. A group was situated on the right side. A group was situated on the left side. People did wash things from burnt offerings. The priests did was in the "molten sea".

2 Chronicles 4:7 Solomon did make the 10 candlesticks of gold according to the ordinance. The candlesticks were set in the temple in 2 groups of 5 candlesticks. A group was set on the left within the temple. A group was set on the right within the temple.

2 Chronicles 4:8 Solomon did make 10 tables also. The tables were placed in the temple in 2 groups of 5 tables. A group was set on the left within the temple. A group was set on the right within the temple. Solomon did make 100 basins of gold.

2 Chronicles 4:9 Solomon did make the court of the priests and the great court and doors for the court. The doors were overlaid with brass.

2 Chronicles 4:10 Solomon did set the "molten sea" on the right side of the house eastward toward the south.

2 Chronicles 4:11 Hiram did make the pots and the shovels and the basins. Hiram did complete the work for king Solomon in the house of God.

2 Chronicles 4:12 Hiram did complete the 2 pillars and the bowls and the 2 capitals on the top of the pillars. Hiram did complete the 2 networks to cover the 2 bowls of the capitals on the top of the pillars.

2 Chronicles 4:13 Hiram did complete the 400 pomegranates for the 2 networks. Hiram did complete the 2 rows of pomegranates for each network to cover the 2 bowls of the capitals on the top of the pillars.

2 Chronicles 4:14 Hiram did complete the bases and the lavers on the bases.

2 Chronicles 4:15 Hiram did complete the "molten sea" and the 12 oxen under the "molten sea".

2 Chronicles 4:16 Hiram did complete the pots and the shovels and the flesh hooks and all of the vessels. Hiram did complete the things in bright brass for the house of God. Hiram was the master craftsman for king Solomon.

2 Chronicles 4:17 Hiram did cast the brass in the plain of the Jordan river in the clay ground between Succoth and Zeredah.

2 Chronicles 4:18 Solomon did make the vessels in great abundance with an unknown weight.

2 Chronicles 4:19 Solomon did make all of the vessels in the house of God. Solomon did make the golden altar also. Solomon did make the tables for the showbread.

2 Chronicles 4:20 Solomon did make the candlesticks with the lamps to burn according to the ordinance before the Sanctuary. The candlesticks were made of pure gold.

2 Chronicles 4:21 Solomon did make the flowers and the lamps and the tongs of perfect gold.

2 Chronicles 4:22 Solomon did make the snuffers and the basins and the pans and the fire pans of pure gold. Solomon did craft the entry of the house and the inner doors for the most holy place and the doors of the temple were of gold.



2 Chronicles 5:1 Solomon did finish the work for the house of God. Solomon did proceed to bring in the things that David had hallowed. Solomon did put the silver and the gold and all of the vessels in the treasuries of the house of God.

2 Chronicles 5:2 Solomon did assemble the elders of Israel and all of the heads of the tribes and the princes to Jerusalem to collect the "Ark of the Covenant" from Zion.

2 Chronicles 5:3 The assembly did join the king at the feast in the seventh month.

2 Chronicles 5:4 The elders of Israel did come. The Levites did retrieve the "Ark of the Covenant".

2 Chronicles 5:5 The Levites did retrieve the "Ark of the Covenant" and the "Tent of the Congregation" and all of the holy vessels in the Tent.

2 Chronicles 5:6 Solomon did lead the assembled congregation before the "Ark of the Covenant". Solomon did sacrifice sheep and oxen in unknowable numbers.

2 Chronicles 5:7 The Levites did bring the "Ark of the Covenant" into the Sanctuary of the house to the most holy place under the wings of the cherubim.

2 Chronicles 5:8 The "Ark of the Covenant" was covered by the wings of the cherubim. The wings did cover the staves of the "Ark of the Covenant" also.

2 Chronicles 5:9 The staves were very long. A person could see the ends of the staves from the "Ark of the Covenant" before the Sanctuary. A person could not see the staves outside of the Holy Place.

2 Chronicles 5:10 The "Ark of the Covenant" did contain the 2 tablets from Moses only. The tablets were made by Moses at Horeb.

2 Chronicles 5:11 The priests did depart from the holy place. The priests were sanctified regardless of divisions before entering the holy place.

2 Chronicles 5:12 The singers were in attendance. Asaph did stand with Heman and Jeduthun and their sons and their brethren at the east end of the altar. The singers were arrayed in fine linen with cymbals and psalteries and harps. The singers were accompanied by a 120 priests with sounding trumpets.

2 Chronicles 5:13 The trumpeters did join with the singers to unite in sound for praising and thanking God. The singers did say "for He is good for His mercy endureth for ever" in song during the playing of music by trumpets and cymbals and instruments. The "house of God" did become filled with a cloud.

2 Chronicles 5:14 The priests could not stand to minister by reason of the cloud. The "glory of God" did fill the "house of God".



2 Chronicles 6:1 Solomon did say "The LORD hath said that He would dwell in the thick darkness".

2 Chronicles 6:2 Solomon did say "But I have built Thee a house of habitation and a place for Thee to dwell in for ever".

2 Chronicles 6:3 The king did turn to bless all of the congregation of Israel. The congregation did stand.

2 Chronicles 6:4 Solomon did say "Blessed be the LORD the God of Israel who spoke with His mouth unto David my father and hath with His hands fulfilled it saying:" to the congregation.

2 Chronicles 6:5 Solomon did say "Since the day that I brought forth My people out of the land of Egypt" to the congregation. Solomon did say "I chose no city out of all the tribes of Israel to build a house in that My name might be there;" to the congregation. Solomon did say "neither chose I any man to be prince over My people Israel;" to the congregation.

2 Chronicles 6:6 Solomon did say "but I have chosen Jerusalem that My name might be there; and have chosen David to be over My people Israel" to the congregation.

2 Chronicles 6:7 Solomon did say "Now it was in the heart of David my father to build a house for the name of the LORD the God of Israel" to the congregation.

2 Chronicles 6:8 Solomon did say "But the LORD said unto David my father: Whereas it was in thy heart to build a house for My name" to the congregation. Solomon did say "thou didst well that it was in thy heart;" to the congregation.

2 Chronicles 6:9 Solomon did say "nevertheless thou shalt not build the house but thy son that shall come forth out of thy loins he shall build the house for My name" to the congregation.

2 Chronicles 6:10 Solomon did say "And the LORD hath established His word that He spoke;" to the congregation. Solomon did say "for I am risen up in the room of David my father and sit on the throne of Israel as the LORD promised" to the congregation. Solomon did say "and have built the house for the name of the LORD the God of Israel" to the congregation.

2 Chronicles 6:11 Solomon did say "And there have I set the ark wherein is the covenant of the LORD which He made with the children of Israel" to the congregation.

2 Chronicles 6:12 Solomon did stand before the altar of God in the presence of all of the congregation of Israel. Solomon did spread his hands.

2 Chronicles 6:13 Solomon had made a brazen scaffold in the middle of the court. The scaffold did measure 5 cubits in length. The scaffold did measure 5 cubits in breadth. Solomon was standing upon the scaffold. Solomon did kneel before all of the congregation of Israel to spread his hands toward heaven.

2 Chronicles 6:14 Solomon did say "O LORD the God of Israel there is no God like Thee in the heaven or in the earth;" in prayer to God. Solomon did say "who keepest covenant and mercy with Thy servants that walk before Thee with all their heart;" in prayer to God.

2 Chronicles 6:15 Solomon did say "who hast kept with Thy servant David my father that which Thou didst promise him;" in prayer to God. Solomon did say "yea Thou spakest with Thy mouth and hast fulfilled it with Thy hand as it is this day" in prayer to God.

2 Chronicles 6:16 Solomon did say "Now therefore O LORD the God of Israel keep with Thy servant David my father that which Thou hast promised him" in prayer to God. Solomon did say "saying: There shall not fail thee a man in My sight to sit on the throne of Israel;" in prayer to God. Solomon did say "if only thy children take heed to their way to walk in My law as thou hast walked before Me" in prayer to God.

2 Chronicles 6:17 Solomon did say "Now therefore O LORD the God of Israel let Thy word be verified which Thou spakest unto Thy servant David" in prayer to God.

2 Chronicles 6:18 Solomon did say "But will God in very truth dwell with men on the earth?" in prayer to God. Solomon did say "behold heaven and the heaven of heavens cannot contain Thee;" in prayer to God. Solomon did say "how much less this house which I have builded!" in prayer to God.

2 Chronicles 6:19 Solomon did say "Yet have Thou respect unto the prayer of Thy servant and to his supplication" in prayer to God. Solomon did say "O LORD my God to hearken unto the cry and to the prayer which Thy servant prayeth before Thee;" in prayer to God.

2 Chronicles 6:20 Solomon did say "that Thine eyes may be open toward this house day and night" in prayer to God. Solomon did say "even toward the place whereof Thou hast said that thou wouldest put Thy name there;" in prayer to God. Solomon did say "to hearken unto the prayer which Thy servant shall pray toward this place" in prayer to God.

2 Chronicles 6:21 Solomon did say "And hearken Thou to the supplications of Thy servant and of Thy people Israel when they shall pray toward this place;" in prayer to God. Solomon did say "yea hear Thou from Thy dwelling-place even from heaven; and when Thou hearest forgive" in prayer to God.

2 Chronicles 6:22 Solomon did say "If a man sin against his neighbour and an oath be exacted of him to cause him to swear and he come and swear before Thine altar in this house;" in prayer to God.

2 Chronicles 6:23 Solomon did say "then hear Thou from heaven and do and judge Thy servants requiting the wicked to bring his way upon his own head;" in prayer to God. Solomon did say "and justifying the righteous to give him according to his righteousness" in prayer to God.

2 Chronicles 6:24 Solomon did say "And if Thy people Israel be smitten down before the enemy when they sin against Thee" in prayer to God. Solomon did say "and shall turn again and confess Thy name and pray and make supplication before Thee in this house;" in prayer to God.

2 Chronicles 6:25 Solomon did say "then hear Thou from heaven and forgive the sin of Thy people Israel and bring them back unto the land which Thou gavest to them and to their fathers" in prayer to God.

2 Chronicles 6:26 Solomon did say "When the heaven is shut up and there is no rain when they sin against Thee;" in prayer to God. Solomon did say "if they pray toward this place and confess Thy name turning from their sin when Thou dost afflict them;" in prayer to God.

2 Chronicles 6:27 Solomon did say "then hear Thou in heaven and forgive the sin of Thy servants and of Thy people Israel" in prayer to God. Solomon did say "when Thou dost direct them on the good way wherein they should walk;" in prayer to God. Solomon did say "and send rain upon Thy land which Thou hast given to Thy people for an inheritance" in prayer to God.

2 Chronicles 6:28 Solomon did say "If there be in the land famine if there be pestilence if there be blasting or mildew locust or caterpillar;" in prayer to God. Solomon did say "if their enemies besiege them in the land of their cities; whatsoever plague or whatsoever sickness there be;" in prayer to God.

2 Chronicles 6:29 Solomon did say "what prayer and supplication soever be made by any man or by all Thy people Israel" in prayer to God. Solomon did say "who shall know every man his own plague and his own pain and shall spread forth his hands toward this house;" in prayer to God.

2 Chronicles 6:30 Solomon did say "then hear Thou from heaven Thy dwelling-place and forgive and render unto every man according to all his ways" in prayer to God. Solomon did say "whose heart Thou knowest--for Thou even Thou only knowest the hearts of the children of men--" in prayer to God.

2 Chronicles 6:31 Solomon did say "that they may fear Thee to walk in Thy ways all the days that they live in the land which Thou gavest unto our fathers" in prayer to God.

2 Chronicles 6:32 Solomon did say "Moreover concerning the stranger that is not of Thy people Israel when he shall come out of a far country for Thy great name's sake" in prayer to

God. Solomon did say "and Thy mighty hand and Thine outstretched arm; when they shall come and pray toward this house;" in prayer to God.

2 Chronicles 6:33 Solomon did say "then hear Thou from heaven even from Thy dwelling-place and do according to all that the stranger calleth to Thee for;" in prayer to God. Solomon did say "that all the peoples of the earth may know Thy name and fear Thee as doth Thy people Israel" in prayer to God. Solomon did say "and that they may know that Thy name is called upon this house which I have built" in prayer to God.

2 Chronicles 6:34 Solomon did say "If Thy people go out to battle against their enemies by whatsoever way Thou shalt send them" in prayer to God. Solomon did say "and they pray unto Thee toward this city which Thou hast chosen and the house which I have built for Thy name;" in prayer to God.

2 Chronicles 6:35 Solomon did say "then hear Thou from heaven their prayer and their supplication and maintain their cause" in prayer to God.

2 Chronicles 6:36 Solomon did say "If they sin against Thee--for there is no man that sinneth not--" in prayer to God. Solomon did say "and Thou be angry with them and deliver them to the enemy so that they carry them away captive unto a land far off or near;" in prayer to God.

2 Chronicles 6:37 Solomon did say "yet if they shall bethink themselves in the land whither they are carried captive and turn and make supplication unto Thee in the land of their captivity" in prayer to God. Solomon did say "saying: We have sinned we have done iniquitously and have dealt wickedly;" in prayer to God.

2 Chronicles 6:38 Solomon did say "if they return unto Thee with all their heart and with all their soul in the land of their captivity" in prayer to God. Solomon did say "whither they have carried them captive and pray toward their land which Thou gavest unto their fathers" in prayer to God. Solomon did say "and the city which Thou hast chosen and toward the house which I have built for Thy name;" in prayer to God.

2 Chronicles 6:39 Solomon did say "then hear Thou from heaven even from Thy dwelling-place their prayer and their supplications and maintain their cause;" in prayer to God. Solomon did say "and forgive Thy people who have sinned against Thee" in prayer to God.

2 Chronicles 6:40 Solomon did say "Now O my God let I beseech Thee Thine eyes be open and let Thine ears be attent unto the prayer that is made in this place" in prayer to God.

2 Chronicles 6:41 Solomon did say "Now therefore arise O LORD God into Thy resting-place Thou and the ark of Thy strength;" in prayer to God. Solomon did say "let Thy priests O LORD God be clothed with salvation and let Thy saints rejoice in good" in prayer to God.

2 Chronicles 6:42 Solomon did say "O LORD God turn not away the face of Thine anointed; remember the good deeds of David Thy servant" in prayer to God.



2 Chronicles 7:1 God did send a fire from Heaven to consume the burnt offerings and sacrifices after the prayer of Solomon. The "house of God" was filled with the glory of God.

2 Chronicles 7:2 The priests could not enter the house of God during the presence of the glory of God.

2 Chronicles 7:3 The "children of Israel" did observe the fire from Heaven and the glory of God. The "children of Israel" did bow in prostration and in thanks to God. The "children of Israel" did say "for He is good for His mercy endureth for ever".

2 Chronicles 7:4 Sacrifices were offered to God by the king and by all of the people.

2 Chronicles 7:5 Solomon did offer a sacrifice of 22000 oxen and 120000 sheep. The "house of God" was dedicated by the king and by the people.

2 Chronicles 7:6 The priests did stand according to their offices. The Levites did stand according to their offices also with instruments of music in hand. The priests did blow the trumpets before the Levites. The Israelites were standing.

2 Chronicles 7:7 Solomon did hallow the middle of the court before the house of God. Solomon did offered the burnt offerings and the fat of the peace offerings. Solomon could not sacrifice the offerings on the brazen altar.

2 Chronicles 7:8 Solomon did hold a feast for 7 days with all of Israel from the entrance of Hamath to the Brook of Egypt.

2 Chronicles 7:9 Israel did hold a solemn assembly in the eighth day. Israel did keep the dedication of the altar for 7 days. Israel did hold the feast for 7 days.

2 Chronicles 7:10 Solomon did send the people home on the twenty third day of the seventh month. The people were joyful and glad of heart because God did show goodness to David and to Solomon and to Israel.

2 Chronicles 7:11 Solomon did complete the house of God and the house of the king. Solomon did accomplish everything in mind to construct the houses.

2 Chronicles 7:12 God did appear to Solomon by night. God did say "I have heard thy prayer and have chosen this place to Myself for a house of sacrifice" to Solomon.

2 Chronicles 7:13 God did say "If I shut up heaven that there be no rain or if I command the locust to devour the land or if I send pestilence among My people;" to Solomon.

2 Chronicles 7:14 God did say "if My people upon whom My name is called shall humble themselves and pray and seek My face and turn from their evil ways;" to Solomon. God did say "then will I hear from heaven and will forgive their sin and will heal their land" to Solomon.

2 Chronicles 7:15 God did say "Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place" to Solomon.

2 Chronicles 7:16 God did say "For now have I chosen and hallowed this house that My name may be there for ever; and Mine eyes and My heart shall be there perpetually" to Solomon.

2 Chronicles 7:17 God did say "And as for thee if thou wilt walk before Me as David thy father walked and do according to all that I have commanded thee and wilt keep My statutes and Mine ordinances;" to Solomon.

2 Chronicles 7:18 God did say "then I will establish the throne of thy kingdom according as I covenanted with David thy father saying: There shall not fail thee a man to be ruler in Israel" to Solomon.

2 Chronicles 7:19 God did say "But if ye turn away and forsake My statutes and My commandments which I have set before you and shall go and serve other gods and worship them;" to Solomon.

2 Chronicles 7:20 God did say "then will I pluck them up by the roots out of My land which I have given them;" to Solomon. God did say "and this house which I have hallowed for My name will I cast out of My sight and I will make it a proverb and a byword among all peoples" to Solomon.

2 Chronicles 7:21 God did say "And this house which is so high every one that passeth by it shall be astonished and shall say: Why hath the LORD done thus unto this land and to this house?" to Solomon.

2 Chronicles 7:22 God did say "And they shall answer: Because they forsook the LORD the God of their fathers" to Solomon. God did say "who brought them forth out of the land of Egypt and laid hold on other gods and worshipped them and served them;" to Solomon. God did say "therefore hath He brought all this evil upon them" to Solomon.



2 Chronicles 8:1 Time did pass for a duration for twenty years after the construction of the houses by Solomon.

2 Chronicles 8:2 Solomon did rebuild the cities from Hiram. Solomon did relocate some Israelites to live within the cities.

2 Chronicles 8:3 Solomon did proceed to conquer Hamath-zobah.

2 Chronicles 8:4 Solomon did build the city of Tadmor in the wilderness. Solomon did build all of the store cities in Hamath.

2 Chronicles 8:5 Solomon did build the upper and the nether of Beth-horon. Beth-horon did contain fortified cities with walls and gates and bars.

2 Chronicles 8:6 Solomon did build Baalath. Solomon did build all of his store cities. Solomon did build all of the cities for his chariots. Solomon did build all of the cities for his horsemen. Solomon did build for his pleasure in Jerusalem and in Lebanon and in all of the land of his dominion.

2 Chronicles 8:7 People were left from the foreign populations of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

2 Chronicles 8:8 Solomon did conscript the descendants of the foreign people in the land.

2 Chronicles 8:9 Solomon did not conscript the Israelites. The Israelites did serve as men of war and as chief of captains and as rulers of chariots and horsemen.

2 Chronicles 8:10 Solomon did designate 250 Israelites as the chief officers to rule over the people.

2 Chronicles 8:11 Solomon did bring the daughter of the Pharaoh from the city of David into her house. Solomon did say "No wife of mine shall dwell in the house of David king of Israel because the places are holy whereunto the ark of the LORD hath come".

2 Chronicles 8:12 Solomon did offer burnt offerings to God on the altar of God before the porch.

2 Chronicles 8:13 The offerings were required every day in accordance with the commandment of Moses. The offerings were made on the sabbaths and on the new moons and on the appointed seasons. The offerings were made in the feast of unleavened bread and in the feast of weeks and in the feast of tabernacles.

2 Chronicles 8:14 Solomon did appoint the courses of the priests for service. Solomon did appoint the duties of the Levites to praise and to minister before the priests as required every day. Solomon did appoint the courses of the doorkeepers at every gate. Solomon did make the appointments and commandments in accordance with the ordinances of David.

2 Chronicles 8:15 Solomon did not deviate from the commandments from David with regard to the priests and the Levites and the treasures.

2 Chronicles 8:16 Solomon did ensure that the work was set in order from the day of the foundation of the house of God until the completion of the house. The "house of God" was perfected.

2 Chronicles 8:17 Solomon did go to Ezion-geber and to Eloth on the seashore in the land of Edom.

2 Chronicles 8:18 Hiram did send ships that were manned by sailors. The sailors did sail to Ophir with servants of Solomon. The servants did fetch 450 talents of gold from Ophir to return to Solomon.



2 Chronicles 9:1 The "queen of Sheba" did travel to Jerusalem with questions after hearing of the fame of Solomon. The "queen of Sheba" did arrive with a very great train and camels that did carry spices and gold in abundance and precious stones. The "queen of Sheba" did speak with Solomon.

2 Chronicles 9:2 Solomon was forthcoming in answering the questions from the "queen of Sheba".

2 Chronicles 9:3 The "queen of Sheba" did realize the wisdom of Solomon. The "queen of Sheba" did see the houses of Solomon.

2 Chronicles 9:4 The "queen of Sheba" did observe the food and servants and the ministers and the apparel of the servants of Solomon. The "queen of Sheba" did observe the apparel of the cupbearers also. The "queen of Sheba" did notice the ascent into the house of God. The "queen of Sheba" was overwhelmed.

2 Chronicles 9:5 The "queen of Sheba" did say "It was a true report that I heard in mine own land of thine acts and of thy wisdom" to Solomon.

2 Chronicles 9:6 The "queen of Sheba" did say "Howbeit I believed not their words until I came and mine eyes had seen it;" to Solomon. The "queen of Sheba" did say "and behold the half of the greatness of thy wisdom was not told me; thou exceedest the fame that I heard" to Solomon.

2 Chronicles 9:7 The "queen of Sheba" did say "Happy are thy men and happy are these thy servants that stand continually before thee and hear thy wisdom" to Solomon.

2 Chronicles 9:8 The "queen of Sheba" did say "Blessed be the LORD thy God who delighted in thee to set thee on His throne to be king for the LORD thy God;" to Solomon. The "queen of Sheba" did say "because thy God loved Israel to establish them for ever therefore made He thee king over them to do justice and righteousness" to Solomon.

2 Chronicles 9:9 The "queen of Sheba" did give 120 talents of gold and spices in great abundance and precious stones to Solomon. The "queen of Sheba" did give unique spices to Solomon.

2 Chronicles 9:10 Solomon was brought gold from Ophir and sandal wood and precious stones by the servants of Solomon and by the servants of Hiram.

2 Chronicles 9:11 Solomon did use the sandal wood to make paths for the house of God and for the house of the king. Solomon did use the sandal wood to make harps and psalteries for the singers. Solomon did construct unique instruments from the sandal wood.

2 Chronicles 9:12 Solomon did satisfy all of the desires of the "queen of Sheba". The "queen of Sheba" did return home with her servants.

2 Chronicles 9:13 Solomon did import 666 talents of gold within a single year.

2 Chronicles 9:14 Gold was brought to Solomon from traffickers and merchants also. Solomon did receive gold and silver from all of the kings of Arabia and from the governors of the country.

2 Chronicles 9:15 Solomon did make 200 targets of beaten gold. Solomon did incorporate 600 shekels of beaten gold into each target.

2 Chronicles 9:16 Solomon did make 300 shields of beaten gold. Solomon did incorporate 300 shekels of beaten gold into each shield. Solomon did place the shields in the house of the forest of Lebanon.

2 Chronicles 9:17 Solomon did make a great throne of ivory. The throne was overlaid with pure gold.

2 Chronicles 9:18 The throne did include an ascent of 6 steps with a footstool of gold. The throne did have arms on both sides of the seat. The throne did include 2 lions beside the arms.

2 Chronicles 9:19 The throne did include a pair of lions on each of the 6 steps. The throne was unique in any kingdom.

2 Chronicles 9:20 Solomon did construct all of the drinking vessels in gold. Gold was used for all of the vessels of the house of the forest of Lebanon. Silver did have little value during the days of Solomon.

2 Chronicles 9:21 Solomon did send ships to Tarshish with the servants of Hiram every third year. The ships would return with gold and silver and ivory and apes and peacocks.

2 Chronicles 9:22 Solomon did exceed all of the kings of the earth in riches and in wisdom.

2 Chronicles 9:23 Solomon was sought by all of the kings of the earth for the wisdom that was given by God.

2 Chronicles 9:24 Solomon was brought presents each year by every visitor to include vessels of silver and gold and raiment and armour and spices and horses and mules.

2 Chronicles 9:25 Solomon did have 4000 stalls for horses and chariots. Solomon did have 12000 horsemen in the chariot cities and in Jerusalem.

2 Chronicles 9:26 Solomon did rule over all of the kings from the River to the land of the Philistines to the border of Egypt.

2 Chronicles 9:27 Silver did have the value of stones in Jerusalem during the reign of Solomon. Cedar did have the value of sycamore trees from the Lowland in Jerusalem during the reign of Solomon.

2 Chronicles 9:28 Horses were brought from Egypt and from other lands for Solomon.

2 Chronicles 9:29 Solomon did perform many acts during his reign. The acts were written in the words of Nathan. The acts were written in the prophecy of Ahijah. The acts were recorded in the visions of Jedo.

2 Chronicles 9:30 Solomon did reign in Jerusalem over all of Israel for 40 years.

2 Chronicles 9:31 Solomon did die eventually. Solomon was buried in the city of David. Rehoboam did begin to reign over Israel.



2 Chronicles 10:1 Rehoboam did go Shechem to become anointed as king by the congregation of Israel.

2 Chronicles 10:2 Jeroboam did learn of the ascent of Rehoboam after the passing of Solomon. Jeroboam had fled previously to Egypt from the presence of king Solomon. Jeroboam did return from Egypt.

2 Chronicles 10:3 Rehoboam was approached by Jeroboam and all of Israel.

2 Chronicles 10:4 Jeroboam did say "Thy father made our yoke grievous;" to Rehoboam. Jeroboam did say "now therefore make thou the grievous service of thy father and his heavy yoke which he put upon us lighter and we will serve thee" to Rehoboam.

2 Chronicles 10:5 Rehoboam did say "Come again unto me after three days" to Jeroboam and to the people. The people did retreat.

2 Chronicles 10:6 Rehoboam did take with the old men of the court of Solomon. Rehoboam did say "What counsel give ye me to return answer to this people?" to the old men.

2 Chronicles 10:7 The old men did say "If thou be kind to this people and please them and speak good words to them then they will be thy servants for ever" to Rehoboam.

2 Chronicles 10:8 Rehoboam did ignore the counsel of the old men. Rehoboam did seek counsel with the young men instead.

2 Chronicles 10:9 Rehoboam did say "What counsel give ye that we may return answer to this people who have spoken to me saying: Make the yoke that thy father did put upon us lighter?" to the young men.

2 Chronicles 10:10 The young men did say "Thus shalt thou say unto the people that spoke unto thee" to Rehoboam. The young men did say "saying: Thy father made our yoke heavy but make thou it lighter unto us; thus shalt thou say unto them: My little finger is thicker than my father's loins" to Rehoboam.

2 Chronicles 10:11 The young men did say "And now whereas my father did lade you with a heavy yoke I will add to your yoke; my father chastised you with whips but I will chastise you with scorpions" to Rehoboam.

2 Chronicles 10:12 Jeroboam did return with all of the people on the third day.

2 Chronicles 10:13 Rehoboam did answer the people roughly. Rehoboam did reject the counsel of the old men.

2 Chronicles 10:14 Rehoboam did respond in accordance with the counsel of the young men. Rehoboam did say "My father made your yoke heavy but I will add thereto; my father chastised you with whips but I will chastise you with scorpions" to Jeroboam and to the people.

2 Chronicles 10:15 Rehoboam did not listen to the people in accordance with the word of God as spoken by Ahijah.

2 Chronicles 10:16 Israel did realize the rejection of their concerns by the king. The people did say "What portion have we in David? neither have we inheritance in the son of Jesse; every man to your tents O Israel; now see to thine own house David" to Rehoboam. The Israelites did return to their homes.

2 Chronicles 10:17 Rehoboam did continue to reign over the Israelites within the cities of Judah.

2 Chronicles 10:18 Rehoboam did send Hadoram to apply levies upon the Israelites. Hadoram was stoned to death by the children of Israel. Rehoboam did flee to Jerusalem in much haste.

2 Chronicles 10:19 Israel did enter into rebellion against the house of David.



2 Chronicles 11:1 Rehoboam did arrive in Jerusalem. Rehoboam did assemble 180000 warriors from the houses of Judah and of Benjamin. Rehoboam did intend to fight against Israel to return the kingdom to the reign of Rehoboam.

2 Chronicles 11:2 God did speak to Shemaiah.

2 Chronicles 11:3 God did say "Speak unto Rehoboam the son of Solomon king of Judah and to all Israel in Judah and Benjamin saying:" to Shemaiah.

2 Chronicles 11:4 God did say "Thus saith the LORD: Ye shall not go up nor fight against your brethren; return every man to his house for this thing is of Me" to Shemaiah. Rehoboam did obey the will of God. Rehoboam did not lead an assault against Jeroboam.

2 Chronicles 11:5 Rehoboam did continue to dwell in Jerusalem. Rehoboam did build cities for the defense of Judah.

2 Chronicles 11:6 Rehoboam did build the city of Beth-lehem. Rehoboam did build the city of Etam. Rehoboam did build the city of Tekoa.

2 Chronicles 11:7 Rehoboam did build the city of Beth-zur. Rehoboam did build the city of Soco. Rehoboam did build the city of Adullam.

2 Chronicles 11:8 Rehoboam did build the city of Gath. Rehoboam did build the city of Mareshah. Rehoboam did build the city of Ziph.

2 Chronicles 11:9 Rehoboam did build the city of Adoraim. Rehoboam did build the city of Lachish. Rehoboam did build the city of Azekah.

2 Chronicles 11:10 Rehoboam did build the city of Zorah. Rehoboam did build the city of Aijalon. Rehoboam did build the city of Hebron. Rehoboam did build the fortified cities in the lands of Judah and Benjamin.

2 Chronicles 11:11 Rehoboam did fortify the strongholds. Captains were assigned to the strongholds. The strongholds did carry stores of victual and of oil and of wine.

2 Chronicles 11:12 Rehoboam did store shields and spears in every city. Rehoboam did command the loyalty of house of Judah and of the house of Benjamin.

2 Chronicles 11:13 Rehoboam did command the allegiance of the priests and of the Levites.

2 Chronicles 11:14 The Levites did leave their open land and their possessions to reside in Judah and in Jerusalem. Jeroboam had rejected the priests as servants of God.

2 Chronicles 11:15 Jeroboam did appoint priests for the high places and for the satyrs and for the calves.

2 Chronicles 11:16 Jerusalem was the destination of all of the righteous Israelites.

2 Chronicles 11:17 Rehoboam was strengthened in the kingdom of Judah by the righteous immigrants for 3 years. Rehoboam did lead the righteous in the path of David for 3 years.

2 Chronicles 11:18 Rehoboam did take a wife. Mahalath was the wife of Rehoboam. Mahalath was the daughter of Jerimoth and Abihail.

2 Chronicles 11:19 Jeush was a son of Rehoboam and Mahalath. Shemariah was a son of Rehoboam and Mahalath. Zaham was a son of Rehoboam and Mahalath.

2 Chronicles 11:20 Rehoboam did take another wife. Maacah was the wife of Rehoboam. Maacah was the daughter of Absalom. Abijah was a son of Rehoboam and Maacah. Attai was a son of Rehoboam and Maacah. Ziza was a son of Rehoboam and Maacah. Shelomith was a son of Rehoboam and Maacah.

2 Chronicles 11:21 Rehoboam did love Maacah above all of his wives and his concubines. Rehoboam did have 18 wives. Rehoboam did have 60 concubines. Rehoboam did have 28 sons. Rehoboam did have 60 daughters.

2 Chronicles 11:22 Rehoboam did appoint Abijah to be the chief of the sons. Rehoboam did intend to make Abijah the king eventually.

2 Chronicles 11:23 Rehoboam did act wisely. Rehoboam did disperse his sons throughout all of the lands of Judah and of Benjamin into every fortified city. Rehoboam did give victuals in abundance. Rehoboam did seek many wives for his sons.



2 Chronicles 12:1 Rehoboam did establish his kingdom in strength. Rehoboam did begin to abandon the law of God. Israel did abandon the law of God also.

2 Chronicles 12:2 Shishak did rise to attack Jerusalem after 5 years of rule by Rehoboam. Rehoboam had dealt treacherously with God.

2 Chronicles 12:3 Shishak did attack with 1200 chariots and 60000 horsemen. Shishak was joined by the Jubim and by the Summim and by the Ethiopians and by numerous people from Egypt.

2 Chronicles 12:4 Shishak did conquer the fortified cities of Judah. Shishak did proceed to Jerusalem.

2 Chronicles 12:5 Shemaiah did approach Rehoboam and the princes of Judah in Jerusalem. Shemaiah did say "Thus saith the LORD: Ye have forsaken Me therefore have I also left you in the hand of Shishak" to Rehoboam.

2 Chronicles 12:6 The king did become humble with the princes at the words of Shemaiah. The men did say "The LORD is righteous".

2 Chronicles 12:7 God did see that the men were humbled. Shemaiah did receive the word of God again. God did say "They have humbled themselves; I will not destroy them; but I will grant them some deliverance and My wrath shall not be poured out upon Jerusalem by the hand of Shishak" to Shemaiah.

2 Chronicles 12:8 God did say "Nevertheless they shall be his servants; that they may know My service and the service of the kingdoms of the countries" to Shemaiah.

2 Chronicles 12:9 Shishak did raid Jerusalem. Shishak did take all of the treasures from of the house of God and from the house of the king. Shishak did take all of the shields of gold also.

2 Chronicles 12:10 Rehoboam did make shields of brass to replace the golden shields. Rehoboam did give the brass shields to the captains of the guard to protect the door of the house of the king.

2 Chronicles 12:11 The king was escorted by a guard from the guard chamber to the house of God.

2 Chronicles 12:12 God would not destroy Rehoboam after Rehoboam did show humility to God. God did see good things in Judah still.

2 Chronicles 12:13 Rehoboam did proceed to strengthen himself in Jerusalem. Rehoboam did begin to reign over Jerusalem at 41 years of age. Rehoboam did reign for 17 years in Jerusalem. Jerusalem was chosen by God from all the tribes of Israel as the location to host the name of God. Naamah was the mother of Rehoboam.

2 Chronicles 12:14 Rehoboam did perform acts of evil because Rehoboam did not seek God.

2 Chronicles 12:15 The acts of Rehoboam were recorded. The "histories of Shemaiah" was a book of genealogies under the authorship of Shemaiah. The "histories of Shemaiah" did record the acts of Rehoboam. Rehoboam did make war with Jeroboam continually.

2 Chronicles 12:16 Rehoboam did die. Rehoboam was buried in the city of David. Abijah did begin to reign.



2 Chronicles 13:1 Abijah did begin to rule over Judah after 18 years of rule by Jeroboam in Israel.

2 Chronicles 13:2 Abijah did rule for 3 years in Jerusalem. Micaiah was the mother of Abijah. Micaiah was the daughter of Uriel of Gibeah. Abijah did make war with Jeroboam.

2 Chronicles 13:3 Abijah did join a battle with an army 400000 valiant men of war. Jeroboam did engage Abijah with a force of 800000 mighty men of valour.

2 Chronicles 13:4 Abijah did rise to stand up upon mount Zemaraim in the hilly country of Ephraim. Abijah did say "Hear me O Jeroboam and all Israel;".

2 Chronicles 13:5 Abijah did say "ought ye not to know that the LORD the God of Israel gave the kingdom over Israel to David for ever even to him and to his sons by a covenant of salt?".

2 Chronicles 13:6 Abijah did say "Yet Jeroboam the son of Nebat the servant of Solomon the son of David rose up and rebelled against his lord".

2 Chronicles 13:7 Abijah did say "And there were gathered unto him vain men base fellows that strengthened themselves against Rehoboam the son of Solomon". Abijah did say "when Rehoboam was young and faint-hearted and could not withstand them".

2 Chronicles 13:8 Abijah did say "And now ye think to withstand the kingdom of the LORD in the hand of the sons of David;". Abijah did say "and ye are a great multitude and there are with you the golden calves which Jeroboam made you for gods".

2 Chronicles 13:9 Abijah did say "Have ye not driven out the priests of the LORD the sons of Aaron and the Levites and have made you priests after the manner of the peoples of other lands?". Abijah did say "so that whosoever cometh to consecrate himself with a young bullock and seven rams the same becometh a priest of them that are no gods".

2 Chronicles 13:10 Abijah did say "But as for us the LORD is our God and we have not forsaken Him;". Abijah did say "and we have priests ministering unto the LORD the sons of Aaron and the Levites in their work;".

2 Chronicles 13:11 Abijah did say "and they burn unto the LORD every morning and every evening burnt-offerings and sweet incense;". Abijah did say "the showbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof to burn every evening;". Abijah did say "for we keep the charge of the LORD our God; but ye have forsaken Him".

2 Chronicles 13:12 Abijah did say "And behold God is with us at our head and His priests with the trumpets of alarm to sound an alarm against you". Abijah did say "O children of Israel fight ye not against the LORD the God of your fathers; for ye shall not prosper".

2 Chronicles 13:13 Jeroboam did set an ambush behind the forces of Abijah. Abijah was surrounded in the front and in the rear.

2 Chronicles 13:14 Judah did realize the ambush maneuver. Judah did cry to God. The priests did blow with the trumpets.

2 Chronicles 13:15 A shout was made by the men of Judah. Jeroboam was smitten with all of Israel by God as the men of Judah did proceed to shout.

2 Chronicles 13:16 The "children of Israel" did flee before Judah. God did deliver Israel into the hand of Judah.

2 Chronicles 13:17 Abijah did lead the slaughter of 500000 valiant men of Israel.

2 Chronicles 13:18 Judah did prevail over Israel because Judah did rely upon God.

2 Chronicles 13:19 Abijah did pursue after Jeroboam to capture cities. Bethel was captured with the surrounding towns by Abijah. Jeshanah was captured with the surrounding towns by Abijah. Ephraim was captured with the surrounding towns by Abijah.

2 Chronicles 13:20 Jeroboam could not recover strength again during the days of Abijah. God did kill Jeroboam.

2 Chronicles 13:21 Abijah did grow in strength. Abijah did take 14 wives. Abijah did have 22 sons and 16 daughters.

2 Chronicles 13:22 The "commentary of Iddo" was a book of commentary under the authorship of Iddo. The "commentary of Iddo" did record the acts of Abijah.



2 Chronicles 14:1 Abijah did die. Abijah was buried in the city of David. Asa did begin to reign. Asa did rule over a land at peace for 10 years.

2 Chronicles 14:2 Asa was righteous in the eyes of God.

2 Chronicles 14:3 Asa did remove the strange altars and the high places. Asa did demolish the pillars. Asa did cut down the Asherim.

2 Chronicles 14:4 Asa did command Judah to seek God to adhere to the law and the commandment.

2 Chronicles 14:5 Asa did remove the high places and the sun images from all of the cities of Judah. The kingdom did become peaceful.

2 Chronicles 14:6 Asa did build fortified cities in Judah during the peace as provided by God.

2 Chronicles 14:7 Asa did say "Let us build these cities and make about them walls and towers gates and bars; the land is yet before us because we have sought the LORD our God;". Asa did say "we have sought Him and He hath given us rest on every side". Judah did build and prosper.

2 Chronicles 14:8 Asa did have an army in Judah of 300000 men that did bear bucklers and spears. Asa did have an army in Benjamin of 280000 men that did bear shields. The armies did consist of mighty men of valour.

2 Chronicles 14:9 Zerah did come from Ethiopia to attack Judah with an army of 1000000 men and 300 chariots. Zerah did advance on the town of Mareshah.

2 Chronicles 14:10 Asa did deploy the armies of Judah for battle in the valley of Zephath at Mareshah.

2 Chronicles 14:11 Asa did cry to God. Asa did say "LORD there is none beside Thee to help between the mighty and him that hath no strength;" to God. Asa did say "help us O LORD our God; for we rely on Thee and in Thy name are we come against this multitude. Thou art the LORD our God; let not man prevail against Thee" to God.

2 Chronicles 14:12 God did smite the Ethiopians before Asa and before Judah. The Ethiopians did flee.

2 Chronicles 14:13 Asa did lead the pursuit of the Ethiopians to Gerar. Asa did kill every Ethiopian at Gerar. The Ethiopians were shattered before God. Asa did capture a large amount of spoils.

2 Chronicles 14:14 Asa did smite all of the cities around Gerar. The cities were smitten by the terror of God. Asa did spoil all of the cities. The cities did contain much spoil.

2 Chronicles 14:15 Asa did smite the herders of cattle also. Asa did capture sheep in abundance and camels. Asa did return to Jerusalem.



2 Chronicles 15:1 Azariah was visited by the spirit of God.

2 Chronicles 15:2 Azariah did go to meet Asa. Azariah did say "Hear ye me Asa and all Judah and Benjamin: the LORD is with you while ye are with Him; and if ye seek Him He will be found of you; but if ye forsake Him He will forsake you" to Asa.

2 Chronicles 15:3 Azariah did say "Now for long seasons Israel was without the true God and without a teaching priest and without law;" to Asa.

2 Chronicles 15:4 Azariah did say "but when in their distress they turned unto the LORD the God of Israel and sought Him He was found of them" to Asa.

2 Chronicles 15:5 Azariah did say "And in those times there was no peace to him that went out nor to him that came in but great discomfitures were upon all the inhabitants of the lands" to Asa.

2 Chronicles 15:6 Azariah did say "And they were broken in pieces nation against nation and city against city; for God did discomfit them with all manner of adversity" to Asa.

2 Chronicles 15:7 Azariah did say "But be ye strong and let not your hands be slack; for your work shall be rewarded" to Asa. Azariah did compel Asa to continue on the path to God.

2 Chronicles 15:8 Asa did understand the words of Azariah. Asa did reflect upon the prophecy of Oded as well. Asa did take courage to remove the detestable things from all of the land of Judah and of Benjamin. Asa did remove the detestable things from the cities in the hilly country of Ephraim. Asa did renew the altar of God before the porch of God.

2 Chronicles 15:9 Asa did gather all of Judah and Benjamin and Ephraim and Manasseh and Simeon. The righteous did leave Israel in abundance. The righteous did see the support of God with Asa.

2 Chronicles 15:10 The righteous did gather at Jerusalem in the third month in the fifteenth year of the reign of Asa.

2 Chronicles 15:11 The righteous did sacrifice 700 oxen and 7000 sheep on the day of assembly in Jerusalem.

2 Chronicles 15:12 A covenant was made in earnest with God.

2 Chronicles 15:13 If a person did not seek God then the person would be put to death.

2 Chronicles 15:14 The people did swear to God with loud voices and with shouting and with trumpets and with horns.

2 Chronicles 15:15 Judah did rejoice at the oath. The people had sworn with all their heart to seek God with a whole desire. God was found within them. God did bring peace to the people.

2 Chronicles 15:16 Maacah was removed as queen because Maacah had made an abominable image for an Asherah. Asa did demolish the image into dust for burning at the brook of Kidron.

2 Chronicles 15:17 Asa did not remove the high places from Israel. Asa was righteous for all of the days of Asa.

2 Chronicles 15:18 Asa did bring hallowed things from the father of Asa into the house of God. Asa did hallow silver and gold vessels for placement within the house of God.

2 Chronicles 15:19 The land was at peace until the thirty fifth year of the reign of Asa.



2 Chronicles 16:1 Baasa did rise against Asa in the thirty sixth year of the reign of Asa. Baasa did build Ramah to inhibit travel to the land under the reign of Asa.

2 Chronicles 16:2 Asa did take silver and gold from the treasures of the house of God and from the house of the king. Asa did send the treasures with a message to Ben-hadad in Damascas.

2 Chronicles 16:3 Asa did say "There is a league between me and thee as there was between my father and thy father; behold I have sent thee silver and gold;" to Ben-hadad. Asa did say "go break thy league with Baasa king of Israel that he may depart from me" to Ben-hadad.

2 Chronicles 16:4 Ben-hadad did hearken to the request from Asa. Ben-hadad did send the captains of his armies against the cities of Israel. Ben-hadad did smite Ijon and Dan and Abelmaim and all of the store cities of Naphtali.

2 Chronicles 16:5 Baasa did suspend the building of Ramah after the attacks from Ben-hadad.

2 Chronicles 16:6 Asa did assemble all of Judah to remove the stone and timber fortifications of Ramah. Asa did use the stone and the timber to fortify Geba and Mizpah.

2 Chronicles 16:7 Hanani did come to see Asa. Hanani did say "Because thou hast relied on the king of Aram and hast not relied on the LORD thy God therefore is the host of the king of Aram escaped out of thy hand" to Asa.

2 Chronicles 16:8 Hanani did say "Were not the Ethiopians and the Lubim a huge host with chariots and horsemen exceeding many? yet because thou didst rely on the LORD He delivered them into thy hand" to Asa.

2 Chronicles 16:9 Hanani did say "For the eyes of the LORD run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is whole toward Him" to Asa. Hanani did say "Herein thou hast done foolishly; for from henceforth thou shalt have wars" to Asa.

2 Chronicles 16:10 Asa was angry with the words from Hanani. Hanani was imprisoned by Asa. Asa did oppress some of the people at the same time.

2 Chronicles 16:11 The "book of the kings of Judah and Israel" does contain the acts of Asa.

2 Chronicles 16:12 Asa did become diseased in his feet after 39 years of reign. Asa was ravaged by the disease. Asa did not seek help from God but from the physicians.

2 Chronicles 16:13 Asa did die after 40 years of reign.

2 Chronicles 16:14 Asa was buried in his own sepulchres that were hewn for himself in the city of David. Asa was laid on a bed with sweet odours and with diverse perfumes. Asa was honored with a large funeral pyre.



2 Chronicles 17:1 Jehoshaphat did begin to reign after Asa. Jehoshaphat did strengthen Judah against Israel.

2 Chronicles 17:2 Jehoshaphat did place forces in all of the fortified cities of Judah. Jehoshaphat did setup garrisons in the land of Judah and in the cities of Ephraim.

2 Chronicles 17:3 God was with Jehoshaphat because Jehoshaphat did not follow the path to Baalim.

2 Chronicles 17:4 Jehoshaphat did walk after the commandments from God. Jehoshaphat did not follow the actions of Israel.

2 Chronicles 17:5 The kingdom was established into the hand of Jehoshaphat by God. Jehoshaphat was brought presents by all of Judah. Jehoshaphat did have riches and honour in abundance.

2 Chronicles 17:6 Jehoshaphat was heartened in the ways of God to remove the high places and the Asherim from Judah.

2 Chronicles 17:7 Jehoshaphat did send princes and Levites and priests to teach in the cities of Judah in his third year of rule. Jehoshaphat did send Ben-hail and Obadiah and Zechariah and Nethanel and Micaiah to teach in the cities.

2 Chronicles 17:8 Jehoshaphat did send Shemaiah and Nethaniah and Zebadiah and Asahel from the Levites to teach in the cities. Jehoshaphat did send Shemiramoth and Jehonathan and Adonijah and Tobijah and Tob-adonijah from the Levites to teach in the cities. Jehoshaphat did send Elishama and Jehoram from the priests to teach in the cities.

2 Chronicles 17:9 The men did teach in Judah with the book of the Law of God. The men did teach among the people throughout all of the cities of Judah.

2 Chronicles 17:10 A terror did fall from God upon all of the kingdoms of the lands around Judah. The kingdoms did not make war against Jehoshaphat.

2 Chronicles 17:11 Jehoshaphat was brought presents and silver for tribute by some of the Philistines. The Arabians did bring 7700 rams and 7700 male goats to Jehoshaphat.

2 Chronicles 17:12 Jehoshaphat did grow in strength. Jehoshaphat did build castles and cities of store in Judah.

2 Chronicles 17:13 Jehoshaphat did have many works in the cities of Judah. Jehoshaphat did have many men of war and mighty men of valour in Jerusalem.

2 Chronicles 17:14 Adnah was the captain of 300000 mighty men of valour.

2 Chronicles 17:15 Jehohanan was the captain of 280000 mighty men of valor.

2 Chronicles 17:16 Amasiah was the son of Zichri. Amasiah did serve God willingly. Amasiah was the captain of 200000 mighty men of valour.

2 Chronicles 17:17 Eliada was a mighty man of valour from the tribe of Benjamin. Eliada did lead 200000 archers with shields.

2 Chronicles 17:18 Jehozabad did lead 180000 warriors.

2 Chronicles 17:19 Jehoshaphat was supported by all of the warriors within the fortified cities throughout all of Judah.



2 Chronicles 18:1 Jehoshaphat did have riches and honor in abundance. Jehoshaphat did form an alliance with Ahab by marriage.

2 Chronicles 18:2 Jehoshaphat did go to Ahab in Samaria after a passage of years. Ahab did kill sheep and oxen in abundance for the party of Jehoshaphat. Ahab did persuade Jehoshaphat to join in an attack on Ramoth-gilead.

2 Chronicles 18:3 Ahab did say "Wilt thou go with me to Ramoth-gilead?" to Jehoshaphat. Jehoshaphat did say "I am as thou art and my people as thy people; and we will be with thee in the war" to Ahab.

2 Chronicles 18:4 Jehoshaphat did say "Inquire I pray thee at the word of the LORD today" to Ahab.

2 Chronicles 18:5 Ahab did consult with a gathering of 400 prophets. Ahab did say "Shall we go to Ramoth-gilead to battle or shall I forbear?" to the prophets. The prophets did say "Go up; for God will deliver it into the hand of the king" to Ahab.

2 Chronicles 18:6 Jehoshaphat did say "Is there not here besides a prophet of the LORD that we might inquire of him?".

2 Chronicles 18:7 Ahab did say "There is yet one man by whom we may inquire of the LORD; but I hate him; for he never prophesieth good concerning me but always evil; the same is Micaiah the son of Imla" to Jehoshaphat. Jehoshaphat did say "Let not the king say so" to Ahab.

2 Chronicles 18:8 Ahab did call for an officer. Ahab did say "Fetch quickly Micaiah the son of Imla" to the officer.

2 Chronicles 18:9 The kings were seated in robes upon thrones in a threshing floor at the entrance of the gate of Samaria. The prophets were prophesying before the kings.

2 Chronicles 18:10 Zedekiah had fashioned horns of iron. Zedekiah did say "Thus saith the LORD: With these shalt thou gore the Arameans until they be consumed".

2 Chronicles 18:11 The prophets did continue to prophesy. The prophets did say "Go up to Ramoth-gilead and prosper; for the LORD will deliver it into the hand of the king".

2 Chronicles 18:12 Micaiah was spoken to by the messenger that was sent to retrieve Micaiah. The messenger did say "Behold the words of the prophets declare good to the king with one mouth; let thy word therefore I pray thee be like one of theirs and speak thou good" to Micaiah.

2 Chronicles 18:13 Micaiah did say "As the LORD liveth what my God saith that will I speak" to the messenger.

2 Chronicles 18:14 Micaiah was brought before the king. Ahab did say "Micaiah shall we go to Ramoth-gilead to battle or shall I forbear?" to Micaiah. Micaiah did say "Go ye up and prosper; and they shall be delivered into your hand" to Ahab.

2 Chronicles 18:15 Ahab did say "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD" to Micaiah.

2 Chronicles 18:16 Micaiah did say "I saw all Israel scattered upon the mountains as sheep that have no shepherd; and the LORD said: These have no master let them return every man to his house in peace" to Ahab.

2 Chronicles 18:17 Ahab did say "Did I not tell thee that he would not prophesy good concerning me but evil?" to Jehoshaphat.

2 Chronicles 18:18 Micaiah did say "Therefore hear ye the word of the LORD: I saw the LORD sitting upon His throne and all the host of heaven standing on His right hand and on His left" to Ahab.

2 Chronicles 18:19 Micaiah did say "And the LORD said: who shall entice Ahab king of Israel that he may go up and fall at Ramoth-gilead? And one spoke saying after this manner and another saying after that manner" to Ahab.

2 Chronicles 18:20 Micaiah did say "And there came forth the spirit and stood before the LORD and said: I will entice him. And the LORD said unto him: Wherewith?" to Ahab.

2 Chronicles 18:21 Micaiah did say "And he said: I will go forth and will be a lying spirit in the mouth of all his prophets. And He said: Thou shalt entice him and shalt prevail also; go forth and do so" to Ahab.

2 Chronicles 18:22 Micaiah did say "Now therefore behold the LORD hath put a lying spirit in the mouth of these thy prophets; and the LORD hath spoken evil concerning thee" to Ahab.

2 Chronicles 18:23 Zedekiah did draw near to smite Micaiah upon the cheek. Zedekiah did say "Which way went the spirit of the LORD from me to speak unto thee?" after slapping Micaiah.

2 Chronicles 18:24 Micaiah did say "Behold thou shalt see on that day when thou shalt go into an inner chamber to hide thyself" in response to Zedekiah.

2 Chronicles 18:25 Ahab did say "Take ye Micaiah; and carry him back unto Amon the governor of the city and to Joash the king's son;"

2 Chronicles 18:26 Ahab did say "and say: Thus saith the king: Put this fellow in the prison and feed him with scant bread and with scant water until I return in peace" Ahab did say ".

2 Chronicles 18:27 Micaiah did say "If thou return at all in peace the LORD hath not spoken by me. Hear ye peoples all of you".

2 Chronicles 18:28 Ahab did journey with Jehoshaphat to attack Ramoth-gilead.

2 Chronicles 18:29 Ahab did say "I will disguise myself and go into the battle; but put thou on thy robes" to Jehoshaphat. Ahab did don a disguise for the battle. The assault did begin.

2 Chronicles 18:30 Aram had given orders to the captains of his chariots. Aram did say "Fight neither with small nor great save only with the king of Israel" to his captains.

2 Chronicles 18:31 The captains did see Jehoshaphat during the battle. The captains did say "It is the king of Israel". The captains did turn to fight against Jehoshaphat. Jehoshaphat did cry to God for assistance. The captains were moved by God away from Jehoshaphat.

2 Chronicles 18:32 The captains did realize that Jehoshaphat was not the king of Israel. The captains did cease pursuit.

2 Chronicles 18:33 A man did draw his bow at random to smite Ahab between the lower armour and the breastplate. Ahab did say "Turn thy hand and carry me out of the host; for I am sore wounded" to the driver of his chariot.

2 Chronicles 18:34 The battle did rage throughout the day. Ahab was propped in his chariot to face the Arameans until the evening. Ahab did die at sunset.



2 Chronicles 19:1 Jehoshaphat did return to his house in peace in Jerusalem.

2 Chronicles 19:2 Jehoshaphat was greeted by Jehu. Jehu did say "Shouldest thou help the wicked and love them that hate the LORD? for this thing wrath is upon thee from before the LORD" to Jehoshaphat.

2 Chronicles 19:3 Jehu did say "Nevertheless there are good things found in thee in that thou hast put away the Asheroth out of the land and hast set thy heart to seek God" to Jehoshaphat.

2 Chronicles 19:4 Jehoshaphat did continue to dwell in Jerusalem. Jehoshaphat did travel among the people from Beer-sheba to the hill-country of Ephraim to return the people to follow God.

2 Chronicles 19:5 Jehoshaphat did install judges in the land throughout all of the fortified cities of Judah.

2 Chronicles 19:6 Jehoshaphat did say "Consider what ye do; for ye judge not for man but for the LORD; and He is with you in giving judgment" to the judges.

2 Chronicles 19:7 Jehoshaphat did say "Now therefore let the fear of the LORD be upon you; take heed and do it; for there is no iniquity with the LORD our God nor respect of persons nor taking of bribes" to the judges.

2 Chronicles 19:8 Jehoshaphat did appoint some of the Levites and of the priests and of the heads of the houses of Israel as judges for the judgment of God and for controversies in Jerusalem.

2 Chronicles 19:9 Jehoshaphat did say "Thus shall ye do in the fear of the LORD faithfully and with a whole heart" to the judges in Jerusalem.

2 Chronicles 19:10 Jehoshaphat did say "And whensoever any controversy shall come to you from your brethren that dwell in their cities" to the judges in Jerusalem. Jehoshaphat did say "between blood and blood between law and commandment statutes and ordinances" to the judges in Jerusalem. Jehoshaphat did say "ye shall warn them that they be not guilty towards the LORD and so wrath come upon you and upon your brethren;" to the judges in Jerusalem. Jehoshaphat did say "thus shall ye do and ye shall not be guilty" to the judges in Jerusalem.

2 Chronicles 19:11 Jehoshaphat did say "And behold Amariah the chief priest is over you in all matters of the LORD;" to the judges in Jerusalem. Jehoshaphat did say "and Zebadiah the son of Ishmael the ruler of the house of Judah in all the king's matters;" to the judges in Jerusalem. Jehoshaphat did say "also the officers of the Levites before you. Deal courageously and the LORD be with the good" to the judges in Jerusalem.



2 Chronicles 20:1 Jehoshaphat was approached for battle by the children of Moab and by the children of Ammon with some of the Ammonites.

2 Chronicles 20:2 Jehoshaphat was told of the approaching armies by someone. Someone did say "There cometh a great multitude against thee from beyond the sea from Aram; and behold they are in Hazazon-tamar" to Jehoshaphat. Hazazon-tamar was also known as En-gedi.

2 Chronicles 20:3 Jehoshaphat was gripped in fear. Jehoshaphat did seek counsel with God. Jehoshaphat did proclaim a fast throughout all of Judah.

2 Chronicles 20:4 Judah did gather from all of the cities of Judah to seek the help of God.

2 Chronicles 20:5 Jehoshaphat did stand in the congregation of Judah and of Jerusalem in the house of God before the new court.

2 Chronicles 20:6 Jehoshaphat did say "O LORD the God of our fathers art not Thou alone God in heaven? and art not Thou ruler over all the kingdoms of the nations?" in prayer to God. Jehoshaphat did say "and in Thy hand is power and might so that none is able to withstand Thee" in prayer to God.

2 Chronicles 20:7 Jehoshaphat did say "Didst not Thou O our God drive out the inhabitants of this land before Thy people Israel and gavest it to the seed of Abraham Thy friend for ever?" in prayer to God.

2 Chronicles 20:8 Jehoshaphat did say "And they dwelt therein and have built Thee a sanctuary therein for Thy name saying:" in prayer to God.

2 Chronicles 20:9 Jehoshaphat did say "If evil come upon us the sword judgment or pestilence or famine we will stand before this house and before Thee" in prayer to God. Jehoshaphat did say "--for Thy name is in this house--and cry unto Thee in our affliction and Thou wilt hear and save" in prayer to God.

2 Chronicles 20:10 Jehoshaphat did say "And now behold the children of Ammon and Moab and mount Seir whom Thou wouldest not let Israel invade when they came out of the land of Egypt" in prayer to God. Jehoshaphat did say "but they turned aside from them and destroyed them not;" in prayer to God.

2 Chronicles 20:11 Jehoshaphat did say "behold they render unto us evil to come to cast us out of Thy possession which Thou hast given us to inherit" in prayer to God.

2 Chronicles 20:12 Jehoshaphat did say "O our God wilt Thou not execute judgment on them? for we have no might against this great multitude that cometh against us;" in prayer to God. Jehoshaphat did say "neither know we what to do; but our eyes are upon Thee" in prayer to God.

2 Chronicles 20:13 Judah did stand with their little ones and their wives and their children before God.

2 Chronicles 20:14 The "spirit of God" did descend upon Jahaziel in the midst of the congregation.

2 Chronicles 20:15 Jahaziel did say "Hearken ye all Judah and ye inhabitants of Jerusalem and thou king Jehoshaphat:" to the congregation. Jahaziel did say "thus saith the LORD unto you: Fear not ye neither be dismayed by reason of this great multitude; for the battle is not yours but God's" to the congregation.

2 Chronicles 20:16 Jahaziel did say "To-morrow go ye down against them; behold they come up by the ascent of Ziz; and ye shall find them at the end of the valley before the wilderness of Jeruel" to the congregation.

2 Chronicles 20:17 Jahaziel did say "Ye shall not need to fight in this battle; set yourselves stand ye still and see the salvation of the LORD with you O Judah and Jerusalem;" to the congregation. Jahaziel did say "fear not nor be dismayed; to-morrow go out against them; for the LORD is with you" to the congregation.

2 Chronicles 20:18 Jehoshaphat did bow his head with his face to the ground. The congregation did fall to worship God.

2 Chronicles 20:19 The Levites did rise to praise God with an exceedingly loud voice.

2 Chronicles 20:20 Judah did rise early in the morning to go to the wilderness of Tekoa. Jehoshaphat did address the children of Judah as Judah did proceed to Tekoa. Jehoshaphat did say "Hear me O Judah and ye inhabitants of Jerusalem; believe in the LORD your God so shall ye be established; believe His prophets so shall ye prosper" to the congregation.

2 Chronicles 20:21 Jehoshaphat did appoint people to sing to God and to praise the beauty of holiness. The singers did lead the army. Jehoshaphat did say "Give thanks unto the LORD for His mercy endureth for ever" to the singers.

2 Chronicles 20:22 The singers did begin to sing and to praise. God had set ambushes against the invaders from Ammon and from Moab and from mount Seir. The invaders were smitten.

2 Chronicles 20:23 The Ammonites did join with the Moabites to slay and to destroy the men from mount Seir. The Ammonites did fight against the Moabites until both were destroyed.

2 Chronicles 20:24 Judah did reach the watch tower of the wilderness to see the dead bodies. Noone had escaped the slaughter.

2 Chronicles 20:25 Jehoshaphat did lead people to take the spoils. The people did find riches and precious jewels in abundance. The people did take 3 days to remove the spoil.

2 Chronicles 20:26 The people did assemble in the valley of Beracah to bless God on the fourth day.

2 Chronicles 20:27 Jehoshaphat did lead the men back to Jerusalem with joy. God did allow the men to rejoice over their enemies.

2 Chronicles 20:28 The men did return to Jerusalem with psalteries and harps and trumpets. The men did go to the the house of God.

2 Chronicles 20:29 Terror did fill all of the kingdoms of the countries after learning that God had fought against the enemies of Israel.

2 Chronicles 20:30 Judah did find peace. God did give rest to Jehoshaphat.

2 Chronicles 20:31 Jehoshaphat did begin to reign Judah at 35 years of age. Jehoshaphat did reign 25 years in Jerusalem. Azubah was the mother of Jehoshaphat.

2 Chronicles 20:32 Jehoshaphat did not turn from walking in the way of Asa. Jehoshaphat was righteous in the eyes of God.

2 Chronicles 20:33 Jehoshaphat did not remove the high places. The people had not set their hearts to God still.

2 Chronicles 20:34 Jehu did write about all of the acts of Jehoshaphat in the "book of the kings of Israel".

2 Chronicles 20:35 Jehoshaphat did join in an alliance with Ahaziah of Israel. Ahaziah was very wicked.

2 Chronicles 20:36 Jehoshaphat did join the alliance to make ships to go to Tarshish. The ships were made in Ezion-geber.

2 Chronicles 20:37 Eliezer did prophesy against Jehoshaphat. Eliezer did say "Because thou hast joined thyself with Ahaziah the LORD hath made a breach in thy works". The ships were broken. The ships were not able to go to Tarshish.



2 Chronicles 21:1 Jehoshaphat did die. Jehoshaphat was buried with his fathers in the city of David. Jehoram did become the king of Judah.

2 Chronicles 21:2 Azariah was a son of Jehoshaphat. Jehiel was a son of Jehoshaphat. Zechariah was a son of Jehoshaphat. Azariahu was a son of Jehoshaphat. Michael was a son of Jehoshaphat. Shephatiah was a son of Jehoshaphat. Jehoram was a son of Jehoshaphat.

2 Chronicles 21:3 Jehoshaphat did give great gifts of silver and of gold and of precious things with fortified cities in Judah to the sons of Jehoshaphat. Jehoram was given the kingdom. Jehoram was the firstborn son of Jehoshaphat.

2 Chronicles 21:4 Jehoram did rise in strength over the kingdom. Jehoram did kill all of his brothers with the sword. Jehoram did kill some of the princes of Israel also.

2 Chronicles 21:5 Jehoram did begin to reign at 32 years of age. Jehoram did reign in Jerusalem for 8 years.

2 Chronicles 21:6 Jehoram did walk in the way of the kings of Israel. Jehoram did follow the house of Ahab. Jehoram did marry the daughter of Ahab. Jehoram did evil in the sight of God.

2 Chronicles 21:7 God would not destroy the house of David because of the covenant with David. The covenant did promise to give a lamp to the progeny of David always.

2 Chronicles 21:8 Edom did revolt from the hand of Judah during the reign of Jehoram. Edom did establish a king over themselves.

2 Chronicles 21:9 Jehoram did lead an assault on Edom with his captains and all of his chariots. Jehoram did rise up by night to smite the Edomites that were surrounding the troops of Jehoram.

2 Chronicles 21:10 Edom did remain separate from Judah. Libnah did revolt at the same time because Jehoram had forsaken God.

2 Chronicles 21:11 Jehoram did construct high places in the mountains of Judah. Jehoram did lead the inhabitants of Jerusalem and Judah astray.

2 Chronicles 21:12 Elijah did write to Jehoram. Elijah did say "Thus saith the LORD the God of David thy father: Because thou hast not walked in the ways of Jehoshaphat thy father nor in the ways of Asa king of Judah;" to Jehoram.

2 Chronicles 21:13 Elijah did say "but hast walked in the way of the kings of Israel and hast made Judah and the inhabitants of Jerusalem to go astray like as the house of Ahab made Israel to go astray;" to Jehoram. Elijah did say "and also hast slain thy brethren of thy father's house who were better than thyself;" to Jehoram.

2 Chronicles 21:14 Elijah did say "behold the LORD will smite with a great plague thy people and thy children and thy wives and all thy substance;" to Jehoram.

2 Chronicles 21:15 Elijah did say "and thou shalt have great sickness by disease of thy bowels until thy bowels fall out by reason of the sickness day by day" to Jehoram.

2 Chronicles 21:16 God did stir the spirits of the Philistines and of the Arabians against Jehoram. The Arabians were beside the Ethiopians.

2 Chronicles 21:17 Judah was invaded by the Philistines and by the Arabians. The invaders did steal all of the substance in the house of the king. The invaders did capture the sons and the wives of Jehoram. Jehoahaz was not captured by the invaders. Jehoahaz was the youngest son of Jehoram.

2 Chronicles 21:18 God did smite Jehoram with an incurable disease of the bowels after the invasion.

2 Chronicles 21:19 Jehoram did lose his bowels after 2 years of the disease. Jehoram did die of disease. Jehoram was not given a funeral pyre by the people.

2 Chronicles 21:20 Jehoram did begin to reign at 32 years of age. Jehoram did reign in Jerusalem for 8 years. Jehoram did depart joyless. Jehoram was burned in the city of David. Jehoram was not buried in the sepulchres of the kings.



2 Chronicles 22:1 Jehoahaz was also known as Ahaziah. Ahaziah was made the king of Judah by the inhabitants of Jerusalem. Ahaziah did have older brothers. The brothers were killed by a band of men in league with the invading Arabians.

2 Chronicles 22:2 Ahaziah did begin to reign at 42 years of age. Ahaziah did reign for 1 year in Jerusalem. Athaliah was the mother of Ahaziah.

2 Chronicles 22:3 Ahaziah did continue to walk in the ways of the house of Ahab. Athaliah did counsel Ahaziah to perform wicked acts.

2 Chronicles 22:4 Ahaziah did perform evil in the sight of God. Ahaziah was counseled by the house of Ahab after the death of Jehoram.

2 Chronicles 22:5 Jehoram was the son of Ahab. Ahab did have a son in Israel with the name of Jehoram also. Jehoram did become the king of Israel eventually. Jehoram was also known as Joram. Ahaziah did join with Jehoram to go to war against Hazael of Aram at Ramoth-gilead. Joram was wounded by the Arameans.

2 Chronicles 22:6 Joram did return to be healed in Jezreel of the wounds that were sustained at Ramah in the battle against Hazael. Azariah did go to see Jehoram in Jezreel. Jehoram was sick.

2 Chronicles 22:7 God did execute the downfall of Ahaziah during the trip to see Joram. Ahaziah did join with Jehoram against Jehu. Jehu was anointed by God to terminate the house of Ahab.

2 Chronicles 22:8 Jehu did proceed to execute judgment upon the house of Ahab. Jehu did find and kill the princes of Judah and the sons of the brethren of Ahaziah.

2 Chronicles 22:9 Jehu did look for Ahaziah. Ahaziah was found hiding in Samaria. Ahaziah was brought to Jehu for judgment. Jehu did kill Ahaziah. Ahaziah was buried by the men. The men did say "He is the son of Jehoshaphat who sought the LORD with all his heart". Judah did not have a suitor with enough power in the house of Ahaziah to claim the throne of the kingdom of Judah.

2 Chronicles 22:10 Athaliah did learn of the death of Ahaziah. Athaliah did rise to destroy all of the royal heirs in the house of Judah.

2 Chronicles 22:11 Jehoshabeath was the sister of Ahaziah. Jehoshabeath did take Joash into hiding from Athaliah with his nurse in the bed chamber. Joash was a son of Ahaziah. Jehoshabeath was the daughter of king Jehoram. Jehoshabeath was the wife of Jehoiada.

2 Chronicles 22:12 Joash was hidden in the house of God for 6 years. Athaliah did reign over the land as the queen of Judah during the time.



2 Chronicles 23:1 Jehoiada did show his strength in the seventh year. Jehoiada did approach the "captains of hundreds". Jehoiada did bring Azariah and Ishmael and Azariah and Maaseiah and Elishaphat into a covenant.

2 Chronicles 23:2 The men did gather the Levites from all of the cities of Judah. The men did gather the clan leaders of Israel. The captains did assemble the leaders and the Levites in Jerusalem.

2 Chronicles 23:3 A covenant was made by all of the congregation with the king in the house of God. Jehoiada did say "Behold the king's son shall reign as the LORD hath spoken concerning the sons of David".

2 Chronicles 23:4 Jehoiada did say "This is the thing that ye shall do: a third part of you that come in on the sabbath of the priests and of the Levites shall be porters of the doors;" to the congregation.

2 Chronicles 23:5 Jehoiada did say "and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the LORD" to the congregation.

2 Chronicles 23:6 Jehoiada did say "But let none come into the house of the LORD save the priests and they that minister of the Levites;" to the congregation. Jehoiada did say "they shall come in for they are holy; but all the people shall keep the charge of the LORD" to the congregation.

2 Chronicles 23:7 Jehoiada did say "And the Levites shall compass the king round about every man with his weapons in his hand;" to the congregation. Jehoiada did say "and whosoever cometh into the house let him be slain; and be ye with the king when he cometh in and when he goeth out" to the congregation.

2 Chronicles 23:8 The congregation did perform in accordance with the commands of Jehoiada. The men were intercepted on approach for duty on the Sabbath. The men were intercepted on departure from duty before the Sabbath. Jehoiada did not dismiss the men after duty.

2 Chronicles 23:9 Jehoiada did deliver the spears and bucklers and shields from the house of God to the captains.

2 Chronicles 23:10 Jehoiada did set all of the people with weapons in hand from the right side of the house to the left side of the house and by the altar and by the house around the king.

2 Chronicles 23:11 Joash was revealed. Joash did receive the crown and the insignia. Joash was anointed as king by Jehoiada and by the sons of Jehoiada. The priests did say "Long live the king".

2 Chronicles 23:12 Athaliah did hear the noise of the people in praise to the king. Athaliah did approach the people in the house of God.

2 Chronicles 23:13 Athaliah did see the king upon the platform at the entrance in the midst of the captains and the trumpets. The people did rejoice with trumpets. The singers did play on instruments of music with songs of praise. Athaliah did rend her clothes. Athaliah did say "Treason treason".

2 Chronicles 23:14 Jehoiada did motion for the "captains of hundreds". Jehoiada did say "Have her forth between the ranks; and whoso followeth her let him be slain with the sword" to the captains. Jehoiada did say "Slay her not in the house of the LORD" to the captains.

2 Chronicles 23:15 The captains did make a way for the transport of Athaliah. The captains did kill Athaliah at the entry of the horse gate to the house of the king.

2 Chronicles 23:16 Jehoiada did make a covenant between himself and all of the people and the king to become the people of God.

2 Chronicles 23:17 The people did demolish the house of Baal. The people did destroy the altars and the images of Baal. The people did kill Mattan before the altars. Mattan was a priest for Baal.

2 Chronicles 23:18 Jehoiada did appoint the offices of the house of God under the hand of the Levites. The Levites were distributed in the house of God by David. The Levites were tasked with the burnt offerings to God as written in the "Law of Moses" with rejoicing and with singing in accordance with the direction of David.

2 Chronicles 23:19 Jehoiada did set the porters at the gates of the house of God to prevent the entry of any unclean thing.

2 Chronicles 23:20 Jehoiada did assemble the captains and the nobles and the governors of the people and all of the people of the land to bring the king from the house of God. The king was brought through the upper gate unto the house of the king. The king was set upon the throne of the kingdom.

2 Chronicles 23:21 The people did rejoice in all of the land. The city did become quiet. Athaliah was killed with the sword.



2 Chronicles 24:1 Joash did begin to reign at 7 years of age. Joash did reign in Jerusalem for 40 years. Zibiah was the mother of Joash.

2 Chronicles 24:2 Joash was righteous in the eyes of God during all of the days of Jehoiada.

2 Chronicles 24:3 Jehoiada did have 2 wives. Jehoiada did have sons and daughters.

2 Chronicles 24:4 Joash did intend to restore the house of God.

2 Chronicles 24:5 Joash did gather the priests and the Levites. Joash did say "Go out unto the cities of Judah and gather of all Israel money to repair the house of your God from year to year and see that ye hasten the matter" to the men. The Levites did not hasten.

2 Chronicles 24:6 Joash did call for Jehoiada. Joash did say "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the LORD and of the congregation of Israel for the tent of the testimony?" to Jehoiada.

2 Chronicles 24:7 The "house of God" was broken by the sons of Athaliah. The sons did hallow the things of the "house of God" to Baalim.

2 Chronicles 24:8 Joash did order the creation of a chest to be set outside at the gate of the house of God.

2 Chronicles 24:9 A proclamation was made through Judah and Jerusalem to bring a tax to God. The tax was levied by Moses in the wilderness.

2 Chronicles 24:10 The princes did rejoice with the people. The people did fill the chest with taxes.

2 Chronicles 24:11 The Levites did bring the chest to the officers of the king. The chest was emptied by the king's scribe and the chief priest's officer. The chest was carried to the gate again. Money was gathered in abundance every day.

2 Chronicles 24:12 The money was given by the king and by Jehoiada to the workers to service the house of God. Masons were hired with carpenters and metal workers for the iron and brass to restore the house of God.

2 Chronicles 24:13 The work was perfected by the workmen. The "house of God" was repaired and strengthened.

2 Chronicles 24:14 The work did end eventually. The workmen did bring the remaining money to Joash and to Jehoiada. Joash did make vessels for the house of God. Joash did make vessels to minister. Joash did make buckets and pans and vessels of gold and of silver. "Burnt offerings" were made in the house of God continually during all of the days of Jehoiada.

2 Chronicles 24:15 Jehoiada did die at 130 years of age.

2 Chronicles 24:16 Jehoiada was buried in the city of David among the kings because Jehoiada had done good in Israel and toward God and toward the house of God.

2 Chronicles 24:17 Joash was approached by the princes of Judah after the death of Jehoiada. The princes did prostrate before the king. The king did hearken to the princes.

2 Chronicles 24:18 Joash did forsake the house of God to serve the Asherim and the idols with the princes. Wrath did come upon Judah and Jerusalem for the guiltiness of the leaders of Judah.

2 Chronicles 24:19 God did send prophets to Judah in an attempt to return Judah to God. The prophets did admonish the leaders of Judah. The leaders would not listen to the prophets.

2 Chronicles 24:20 Zechariah was the son of Jehoiada. Zechariah did become clothed in the spirit of God. Zechariah did stand above the people to speak. Zechariah did say "Thus saith God: Why transgress ye the commandments of the LORD that ye cannot prosper? because ye have forsaken the LORD He hath also forsaken you" to the people.

2 Chronicles 24:21 The people did kill Zechariah by stoning at the commandment of the king in the court of the house of God.

2 Chronicles 24:22 Joash did not remember the kindness from Jehoiada for saving the life of Joash. Zechariah did say "The LORD look upon it and require it" at the point of death.

2 Chronicles 24:23 The Arameans did march against Judah and Jerusalem at the turning of the year. The Arameans did destroy all of the princes of the people from among the people. The Arameans did send all of the spoil of the invasion to the king of Damascus.

2 Chronicles 24:24 The Arameans had invaded Judah with a small company of men. God had delivered a very great host into the hand of a small company of men because Judah had forsaken God. The Arameans did execute judgment upon Joash.

2 Chronicles 24:25 The Arameans did leave Joash with severe wounds. Joash was conspired against by his servants for the blood of the sons of Jehoiada. Joash was killed in his bed. Joash was buried in the city of David. Joash was not buried in the sepulchres of the kings.

2 Chronicles 24:26 Joash was killed by Zabad and by Jehozabad.

2 Chronicles 24:27 The "book of the kings" did record the acts of the sons of Joash. The "book of the kings" did record the multitude of the burdens against Joash. The "book of the kings" did record the rebuilding of the house of God by Joash also. Amaziah did begin to reign after Joash.



2 Chronicles 25:1 Amaziah did begin to reign at 25 years of age. Amaziah did reign for 29 years in Jerusalem. Jehoaddan was the mother of Amaziah.

2 Chronicles 25:2 Amaziah did perform right in the eyes of God. Amaziah did not have a whole heart for God.

2 Chronicles 25:3 Amaziah did smite the killers of Joash after establishing the kingdom.

2 Chronicles 25:4 Amaziah did not smite the children of the killers in accordance with the law in the book of Moses as commanded by God. The law did say "The fathers shall not die for the children neither shall the children die for the fathers; but every man shall die for his own sin".

2 Chronicles 25:5 Amaziah did gather Judah for ordering by houses under captains of thousands and captains of hundreds in all of Judah and Benjamin. Amaziah did number 3000 chosen men for war from 20 years of age. The men could handle spear and shield.

2 Chronicles 25:6 Amaziah did hire 100000 mighty men of valour from Israel as mercenaries for 100 talents of silver each.

2 Chronicles 25:7 Amaziah was visited by a man of God. The "man of God" did say "O king let not the army of Israel go with thee; for the LORD is not with Israel even with all the children of Ephraim" to Amaziah.

2 Chronicles 25:8 The "man of God" did say "But if thou wilt go and do engage never so valiantly in battle God will cast thee down before the enemy; for God hath power to help and to cast down" to Amaziah.

2 Chronicles 25:9 Amaziah did say "But what shall we do for the hundred talents which I have given to the army of Israel?" to Amaziah. The "man of God" did say "The LORD is able to give thee much more than this" to Amaziah.

2 Chronicles 25:10 Amaziah did send the mercenaries from Ephraim back home. The mercenaries did return home in great anger toward Judah.

2 Chronicles 25:11 Amaziah did take courage to lead his people to the Valley of Salt to smite 10000 people of the children of Seir.

2 Chronicles 25:12 Judah did capture 10000 prisoners for transport to the top of the Rock. The prisoners were cast from the Rock to be broken in pieces.

2 Chronicles 25:13 The mercenaries did attack the cities of Judah from Samaria to Beth-horon. The mercenaries did kill 3000 people. The mercenaries did take much spoil.

2 Chronicles 25:14 Amaziah did return from the slaughter of the Edomites. Amaziah did proceed to install the gods of the children of Seir in Judah. Amaziah did prostrate and offer to the false gods.

2 Chronicles 25:15 God was angry with Amaziah. God did send a prophet to Amaziah. The prophet did say "Why hast thou sought after the gods of the people which have not delivered their own people out of thy hand?" to Amaziah.

2 Chronicles 25:16 Amaziah did say "Have we made thee of the king's counsel? forbear; why shouldest thou be smitten?" as the prophet was speaking. The prophet did forbore. The prophet did say "I know that God hath determined to destroy thee because thou hast done this and hast not hearkened unto my counsel".

2 Chronicles 25:17 Amaziah did take advice to send a message to Joash of Israel. Amaziah did say "Come let us look one another in the face".

2 Chronicles 25:18 Joash was the king of Israel. Joash did say "The thistle that was in Lebanon sent to the cedar that was in Lebanon saying: Give thy daughter to my son to wife;" to Amaziah. Joash did say "and there passed by the wild beasts that were in Lebanon and trod down the thistle" to Amaziah.

2 Chronicles 25:19 Joash did say "Thou sayest--lo thou hast smitten Edom; will thy heart therefore lift thee up to glory therein?" to Amaziah. Joash did say "abide now at home; why shouldest thou meddle with evil that thou shouldest fall even thou and Judah with thee?" to Amaziah.

2 Chronicles 25:20 Amaziah would not listen to Joash. God was intent to deliver Judah into the hand of their enemies because Judah had sought after the false gods of Edom.

2 Chronicles 25:21 Joash did go to meet Amaziah in battle at Beth-shemesh in Judah.

2 Chronicles 25:22 Israel did defeat the men of Judah. The men did return to their homes in Judah.

2 Chronicles 25:23 Joash did take Amaziah to Jerusalem as a prisoner. Joash did demolish a 400 cubit section of the wall of Jerusalem from the gate of Ephraim to the corner gate.

2 Chronicles 25:24 Joash did take all of the gold and silver and all of the vessels in the house of God with Obed-edom. Joash did take all of the treasures of the king's house. Joash did return to Samaria with hostages from Jerusalem.

2 Chronicles 25:25 Amaziah did outlive Joash by 15 years.

2 Chronicles 25:26 The "book of the kings of Judah and Israel" was a book about the kings of Judah and of Israel. The "book of the kings of Judah and Israel" did contain the acts of Amaziah.

2 Chronicles 25:27 A conspiracy was made against Amaziah in Jerusalem as a result of the evil actions of Amaziah. Amaziah did flee to Lachish. The conspirators did pursue Amaziah. Amaziah was killed in Lachish.

2 Chronicles 25:28 Amaziah was returned on horses for burial with his fathers in the city of Judah.



2 Chronicles 26:1 Uzziah was made the king of Judah by the people in the room of Amaziah. Uzziah did begin to reign at 16 years of age.

2 Chronicles 26:2 Uzziah did rebuild Eloth to restore the town to Judah after the death of Amaziah.

2 Chronicles 26:3 Uzziah did begin to reign at 16 years of age. Uzziah did reign for 52 years in Jerusalem. Jecoliah was the mother of Uzziah.

2 Chronicles 26:4 Uzziah was righteous in the eyes of God in accordance with the actions of Amaziah.

2 Chronicles 26:5 Uzziah did seek God in the days of Zechariah. Zechariah did have an understanding in the vision of God. Uzziah did prosper as long as Uzziah did seek God.

2 Chronicles 26:6 Uzziah did make war against the Philistines. Uzziah did destroy the wall of Gath and the wall of Jabneh and the wall of Ashdod. Uzziah did build cities in the country of Ashdod and among the Philistines.

2 Chronicles 26:7 God did help Uzziah against the Philistines and against the Arabians in Gurbaal and against the Meunim.

2 Chronicles 26:8 The Ammonites did give gifts to Uzziah. Fame did spread of the name of Uzziah to the entrance of Egypt. Uzziah did become exceedingly strong.

2 Chronicles 26:9 Uzziah did build fortified towers in Jerusalem at the corner gate and at the valley gate and at the Turning.

2 Chronicles 26:10 Uzziah did build towers in the wilderness. Uzziah did hew many cisterns for the many cattle in the possessions of Uzziah in the Lowland and in the table land. Uzziah did have husbandmen and vinedressers in the mountains and in the fruitful fields. Uzziah did love the soil.

2 Chronicles 26:11 Uzziah did have an army of fighting men. The army did go to war by bands. The army was organized by Jeiel and by Maaseiah under the hand of Hananiah.

2 Chronicles 26:12 The army did consist of 2600 family leaders.

2 Chronicles 26:13 The leaders were over the army. The army did consist of a fighting force of 307500 warriors with mighty power to help the king against the enemy.

2 Chronicles 26:14 Uzziah did outfit the army with shields and with spears and with bows and with slinging stones. Uzziah did outfit the army with helmets and with coats of mail.

2 Chronicles 26:15 Uzziah did direct skillful men to create engines on the towers and on the corners to shoot arrows and great stones. Uzziah's fame did spread far abroad. Uzziah was helped marvelously until Uzziah was strong.

2 Chronicles 26:16 Uzziah was corrupted from the power of strength. Uzziah did trespass against God. Uzziah did go into the temple of God to burn incense upon the altar of incense.

2 Chronicles 26:17 Azariah did follow Uzziah with 80 priests of God. The priests were valiant men.

2 Chronicles 26:18 The priests did confront Uzziah. The priests did say "It pertaineth not unto thee Uzziah to burn incense unto the LORD but to the priests the sons of Aaron that are consecrated it pertaineth to burn incense;" to Uzziah. The priests did say "go out of the sanctuary; for thou hast trespassed; neither shall it be for thy honour from the LORD God" to Uzziah.

2 Chronicles 26:19 Uzziah did become angry. Uzziah was holding a censer in his hand to burn incense. Leprosy did emerge on the forehead of Uzziah before the priests in the house of God beside the altar of incense.

2 Chronicles 26:20 The priests did observe the leprosy on the forehead of Uzziah. The priests did expel Uzziah quickly. Uzziah did make haste to leave because of the smiting from God.

2 Chronicles 26:21 Uzziah did suffer as a leper until death. Uzziah did dwell in an isolated house. Uzziah was removed from the house of God. Jotham did assume leadership over the king's house. Jotham did begin to judge the people of the land.

2 Chronicles 26:22 Amoz did record the acts of Uzziah.

2 Chronicles 26:23 Uzziah did die. Uzziah was buried with his fathers in the field of burial of kings. The people did say "He is a leper". Jotham did begin to reign after the passing of Uzziah.



2 Chronicles 27:1 Jotham did begin to reign at 25 years of age. Jotham did reign for 16 years in Jerusalem. Jerushah was the mother of Jotham.

2 Chronicles 27:2 Jotham was righteous in the eyes of God in accordance with the actions of Uzziah. Jotham did not enter into the temple of God. The people were corrupt still.

2 Chronicles 27:3 Jotham did build the upper gate of the house of God. Jotham did build on the wall of Ophel.

2 Chronicles 27:4 Jotham did build cities in the hilly country of Judah. Jotham did build castles and towers in the forest.

2 Chronicles 27:5 Jotham did make war with the king of the children of Ammon. Jotham was victorious against the Ammonites. The Ammonites did give 100 talents of silver and 10000 measures of wheat and 10000 measures of barley to Jotham in the year of the defeat. The Ammonites did give the same measures of goods to Jotham for 3 years.

2 Chronicles 27:6 Jotham did become mighty because Jotham did walk in the way before God.

2 Chronicles 27:7 The "book of the kings of Israel and Judah" did contain a record of the acts and of the wars of Jotham.

2 Chronicles 27:8 Jotham did begin to reign at 25 years of age. Jotham did reign for 16 years in Jerusalem.

2 Chronicles 27:9 Jotham did die. Jotham was buried in the city of David. Ahaz did begin to reign after the passing of Jotham.



2 Chronicles 28:1 Ahaz did begin to reign at 20 years of age. Ahaz did reign for 16 years in Jerusalem. Ahaz was not righteous in the eyes of God.

2 Chronicles 28:2 Ahaz did choose to walk in the ways of the kings of Israel. Ahaz did make molten images for the Baalim.

2 Chronicles 28:3 Ahaz did offer in the valley of the son of Hinnom. Ahaz did burn his children in the fire in accordance with the abominations of the heathen who were expelled by God before the children of Israel.

2 Chronicles 28:4 Ahaz did sacrifice and offer in the high places and on the hills and under every leafy tree.

2 Chronicles 28:5 God did deliver Ahaz into the hand of the king of Aram. Ahaz was defeated by the Arameans. The Arameans did capture a great multitude of prisoners. The prisoners were taken to Damascus. Ahaz was delivered into the hand of the king of Israel with a great slaughter.

2 Chronicles 28:6 Pekah did kill 120000 valiant men of Judah in one day because Judah had forsaken God.

2 Chronicles 28:7 Zichri was a mighty man of Ephraim. Zichri did kill Maaseiah and Azrikam and Elkanah.

2 Chronicles 28:8 The "children of Israel" did capture 200000 women and sons and daughters from Judah. The "children of Israel" did bring much spoil from Judah to Samaria.

2 Chronicles 28:9 Obed was present in Samaria as a prophet of God. Obed did go to meet the returning army in Samaria. Obed did say "Behold because the LORD the God of your fathers was wroth with Judah He hath delivered them into your hand" to the army. Obed did say "and ye have slain them in a rage which hath reached up unto heaven" to the army.

2 Chronicles 28:10 Obed did say "And now ye purpose to bring the children of Judah and Jerusalem into subjection for bondmen and bondwomen unto you;" to the army. Obed did say "but are there not even with you acts of guilt of your own against the LORD your God?" to the army.

2 Chronicles 28:11 Obed did say "Now hear me therefore and send back the captives that ye have taken captive of your brethren; for the fierce wrath of the LORD is upon you" to the army. Obed did tell the army to return the prisoners to Judah to avoid the wrath of God.

2 Chronicles 28:12 The army was approached by leaders of the children of Ephraim. The leaders did include Azariah and Berechiah and Jehizkiah and Amasa. Azariah was the son of Jehohanan. Berechiah was the son of Meshillemoth. Jehizkiah was the son of Shallum. Amasa was the son of Hadlai.

2 Chronicles 28:13 The leaders did say "Ye shall not bring in the captives hither; for ye purpose that which will bring upon us guilt against the LORD to add unto our sins and to our guilt;" to the army. The leaders did say "for our guilt is great and there is fierce wrath against Israel" to the army.

2 Chronicles 28:14 The army did leave the captives and the spoil before the princes and before all of the congregation.

2 Chronicles 28:15 The leaders did dress all of the captives from the spoil. The captives were organized and fed. The leaders did proceed to anoint the captives. The feeble captives were placed on asses. The captives were brought to Jericho by the leaders. The leaders did return to Samaria. Jericho was the city of palm trees.

2 Chronicles 28:16 Ahaz did send messages for assistance from the kings of Assyria.

2 Chronicles 28:17 The Edomites had smitten Judah again. The Edomites did capture prisoners also.

2 Chronicles 28:18 The Philistines did invade the cities of the Lowland and the South of Judah. The Philistines did capture the territories of Beth-shemesh and Aijalon and Gederot and Soco with the surrounding towns. The Philistines did capture the territories of Timnah with the surrounding towns and Gimzo with the surrounding towns. The Philistines did occupy the captured territories.

2 Chronicles 28:19 God did punish Judah because of the wickedness of Ahaz. Ahaz had removed restraint in Judah. Ahaz did act treacherously against God.

2 Chronicles 28:20 Tillegath-pilneser did arrive to distress Ahaz. Ahaz was not helped by the king of Assyria.

2 Chronicles 28:21 Ahaz had stripped the house of God and the house of the king and the princes to give to the king of Assyria. The king did not help Ahaz.

2 Chronicles 28:22 Ahaz did act more treacherously against God during the time of distress.

2 Chronicles 28:23 Ahaz did proceed to sacrifice to the false gods of Damascus. The "false gods" were smiting Ahaz. Ahaz did say "Because the gods of the kings of Aram helped them therefore will I sacrifice to them that they may help me". The "false gods" were the ruin of Ahaz and of all of Israel.

2 Chronicles 28:24 Ahaz did gather the vessels of the house of God. Ahaz did cut vessels of the house of God into pieces. Ahaz did close the doors of the house of God. Ahaz did make altars in every corner of Jerusalem.

2 Chronicles 28:25 Ahaz did make high places to offer to other false gods in every city of Judah. Ahaz did provoke God.

2 Chronicles 28:26 The "book of the kings of Judah and Israel" did record all of the acts and the ways of Ahaz.

2 Chronicles 28:27 Ahaz did die. Ahaz was buried in Jerusalem. Ahaz was not buried in the sepulchres of the kings of Israel. Hezekiah did begin to reign after the passing of Ahaz.



2 Chronicles 29:1 Hezekiah did begin to reign at 25 years of age. Hezekiah did rule 29 years in Jerusalem. Abijah was the mother of Hezekiah.

2 Chronicles 29:2 Hezekiah was righteous in the eyes of God in accordance with the actions of David.

2 Chronicles 29:3 Hezekiah did repair and open the doors of the house of God in the first month of the first year of rule.

2 Chronicles 29:4 Hezekiah did gather the Levites with the priests into the broad place on the east.

2 Chronicles 29:5 Hezekiah did say "Hear me ye Levites: now sanctify yourselves and sanctify the house of the LORD the God of your fathers and carry forth the filthiness out of the holy place" to the Levites.

2 Chronicles 29:6 Hezekiah did say "For our fathers have acted treacherously and done that which was evil in the sight of the LORD our God" to the Levites. Hezekiah did say "and have forsaken Him and have turned away their faces from the habitation of the LORD and turned their backs" to the Levites.

2 Chronicles 29:7 Hezekiah did say "Also they have shut up the doors of the porch and put out the lamps" to the Levites. Hezekiah did say "and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel" to the Levites.

2 Chronicles 29:8 Hezekiah did say "Wherefore the wrath of the LORD was upon Judah and Jerusalem" to the Levites. Hezekiah did say "and He hath delivered them to be a horror an astonishment and a hissing as ye see with your eyes" to the Levites.

2 Chronicles 29:9 Hezekiah did say "For lo our fathers have fallen by the sword and our sons and our daughters and our wives are in captivity for this" to the Levites.

2 Chronicles 29:10 Hezekiah did say "Now it is in my heart to make a covenant with the LORD the God of Israel that His fierce anger may turn away from us" to the Levites.

2 Chronicles 29:11 Hezekiah did say "My sons be not now negligent; for the LORD hath chosen you to stand before Him to minister unto Him and that ye should be His ministers and offer unto Him" to the Levites. Hezekiah did make the case to the priests for the establishment of a covenant between Judah and God again.

2 Chronicles 29:12 The Levites did proceed to comply with the words of Hezekiah. The Levites were represented by Mahath and by Joel and by Kish and by Azariah and by Joah and by Eden.

2 Chronicles 29:13 The Levites were represented by Shimri and by Jeiel and by Zechariah and by Mattaniah.

2 Chronicles 29:14 The Levites were represented by Jehiel and by Shimei and by Shemaiah and by Uzziel.

2 Chronicles 29:15 The Levites did sanctify themselves in accordance with the commandment of the king by the words of God to cleanse the house of God.

2 Chronicles 29:16 The priests did clean the inner part of the house of God. The priests did remove all of the uncleanness found in the temple of God into the court of the house of God. The Levites did carry the uncleanness to the brook of Kidron.

2 Chronicles 29:17 The Levites did begin to sanctify on the first day of the first month. The Levites did reach the porch of God on the eighth day of the month. The Levites did sanctify the house of God in 8 days. The Levites did finish the sanctification of the house of God after 16 days.

2 Chronicles 29:18 The Levites did go to speak to Hezekiah within the palace. The Levites did say "We have cleansed all the house of the LORD even the altar of burnt-offering with all the vessels thereof and the table of showbread with all the vessels thereof" to Hezekiah.

2 Chronicles 29:19 The Levites did say "Moreover all the vessels which king Ahaz in his reign did cast away when he acted treacherously have we prepared and sanctified;" to Hezekiah. The Levites did say "and behold they are before the altar of the LORD" to Hezekiah.

2 Chronicles 29:20 Hezekiah did rise early to gather the princes of the city at the house of God.

2 Chronicles 29:21 The princes did bring 7 bullocks and 7 rams and 7 lambs and 7 male goats for a sin offering for the kingdom and for the sanctuary and for Judah. Hezekiah did command the priests the sons of Aaron to offer the sacrifices on the altar of God.

2 Chronicles 29:22 The bullocks were killed. The rams were killed. The lambs were killed. The priests did receive the blood of the sacrifices to dash against the altar.

2 Chronicles 29:23 The male goats were brought before the king and the congregation for the sin offering. The priests did lay hands upon the goats.

2 Chronicles 29:24 The priests did kill the goats to make a sin offering with the blood upon the altar to make atonement for all of Israel. Hezekiah had commanded the priests to make the burnt offering and the sin offering for all of Israel.

2 Chronicles 29:25 Hezekiah did set the Levites in the house of God with cymbals and with psalteries and with harps in accordance with the commandment of David and of Gad and of Nathan. God did send the commandment through the prophets.

2 Chronicles 29:26 The Levites were standing with the instruments of David. The priests were standing with the trumpets.

2 Chronicles 29:27 Hezekiah did issue a command to offer the burnt offering upon the altar. The burnt offering did begin with the song of God with the trumpets and the instruments of David.

2 Chronicles 29:28 The congregation did prostrate as the singers were singing and as the trumpets were played. The song did continue until the burnt offering was finished.

2 Chronicles 29:29 Everyone did bow and prostrate themselves.

2 Chronicles 29:30 The Levites were commanded to sing by Hezekiah and by the princes with praises to God with the words of David and of Asaph. The Levites did sing praises with gladness and with bowed heads in prostration.

2 Chronicles 29:31 Hezekiah did say "Now ye have consecrated yourselves unto the LORD come near and bring sacrifices and thank-offerings into the house of the LORD". The congregation did bring sacrifices and thank offerings. Burnt offering were brought by people with willing hearts.

2 Chronicles 29:32 The congregation did bring 70 bullocks and 100 rams and 200 lambs as burnt offerings to God.

2 Chronicles 29:33 The congregation did bring 600 oxen and 3000 sheep as consecrated things.

2 Chronicles 29:34 The priests were limited in number. The priests could not flay all of the burnt offerings. The Levites did assist the priests until the work was complete and until the priests had sanctified themselves. The Levites were more upright in heart to sanctify themselves than the priests.

2 Chronicles 29:35 The burnt offerings were in abundance with the fat of the peace offerings and the drink offerings for every burnt offering. The service was firmly established for the house of God.

2 Chronicles 29:36 Hezekiah did rejoice with all of the people because of the preparations of God for the people. Everything was done quickly.



2 Chronicles 30:1 Hezekiah did send messages to all of Israel and Judah. Hezekiah did write letters to Ephraim and Manasseh also. Hezekiah did invite everyone to the house of God at Jerusalem to keep the Passover to God.

2 Chronicles 30:2 Hezekiah had taken counsel with the princes and with all of the congregation in Jerusalem to keep the Passover in the second month.

2 Chronicles 30:3 The Passover could not be kept at the normal time because the priests were not sanctified in sufficient number and the people were not gathered in Jerusalem.

2 Chronicles 30:4 The plan was right in the eyes of the king and of all of the congregation.

2 Chronicles 30:5 A decree was proclaimed throughout all of Israel from Beer-sheba to Dan to come Jerusalem to keep the Passover to God. The Passover had not been kept in great numbers in accordance with the written law.

2 Chronicles 30:6 Letters were sent by messengers from the king and from the princes throughout all of Israel and Judah in accordance with the commandment of the king. The letters did say "Ye children of Israel turn back unto the LORD the God of Abraham Isaac and Israel". The letters did say "that He may return to the remnant that are escaped of you out of the hand of the kings of Assyria".

2 Chronicles 30:7 The letters did say "And be not ye like your fathers and like your brethren who acted treacherously against the LORD the God of their fathers". The letters did say "so that He delivered them to be an astonishment as ye see".

2 Chronicles 30:8 The letters did say "Now be ye not stiffnecked as your fathers were; but yield yourselves unto the LORD and enter into His sanctuary which He hath sanctified for ever". The letters did say "and serve the LORD your God that His fierce anger may turn away from you".

2 Chronicles 30:9 The letters did say "For if ye turn back unto the LORD your brethren and your children shall find compassion before them that led them captive and shall come back into this land;". The letters did say "for the LORD your God is gracious and merciful and will not turn away His face from you if ye return unto Him".

2 Chronicles 30:10 The messengers did pass from city to city throughout the country of Ephraim and of Manasseh to Zebulun. The people did scorn and mock the letters.

2 Chronicles 30:11 The letters did cause some people of Asher and of Manasseh and of Zebulun to humble themselves. The humble people did travel to Jerusalem.

2 Chronicles 30:12 Judah was assisted by the hand of God to unite the people to do the commandment of the king and of the princes by the word of God.

2 Chronicles 30:13 A congregation did assemble in great numbers at Jerusalem to keep the feast of unleavened bread in the second month.

2 Chronicles 30:14 The congregation did remove the altars in Jerusalem. The congregation did remove the altars for incense also. The altars were cast into the brook of Kidron.

2 Chronicles 30:15 The congregation did kill the lamb of the Passover on the fourteenth day of the second month. Shame did lead the Levites and the priests to sanctify themselves to bring burnt offerings into the house of God.

2 Chronicles 30:16 The men did stand at the prescribed place by order in accordance with the law of Moses. The priests did dash the blood as received from the Levites.

2 Chronicles 30:17 The congregation did have many unsanctified people. The Levites were charged with killing the Passover lambs for every unclean person for sanctification to God.

2 Chronicles 30:18 The congregation did have many unclean people from Ephraim and from Manasseh and from Issachar and from Zebulun. The Passover was eaten by some unclean people against the written law. Hezekiah had prayed for the unclean people. Hezekiah did say "The good LORD pardon" in prayer to God.

2 Chronicles 30:19 Hezekiah did say "every one that setteth his heart to seek God the LORD the God of his fathers though he be not cleansed according to the purification that pertaineth to holy things" in prayer to God.

2 Chronicles 30:20 God did hearken to Hezekiah to heal the people.

2 Chronicles 30:21 Jerusalem did host the "children of Israel" in attendance for the feast of unleavened bread for 7 days with great gladness. God was praised by the Levites and by the priests day by day with singing and with loud instruments.

2 Chronicles 30:22 Hezekiah did speak encouragingly to all of the Levites that were well skilled in the service of God. The congregation did eat throughout the feast for 7 days. Offerings were made of sacrifices as peace offerings to give thanks to God.

2 Chronicles 30:23 The congregation did agree to continue the celebration in gladness for another 7 days.

2 Chronicles 30:24 Hezekiah did give 1000 bullocks and 7000 sheep to the congregation for offerings. The princes did give 1000 bullocks and 10000 sheep to the congregation for offerings. The priests did sanctify themselves in great numbers.

2 Chronicles 30:25 The congregation did rejoice with the priests and with the Levites and with the Israelites and with the strangers from Israel.

2 Chronicles 30:26 Jerusalem had not experienced as great a joy since the time of Solomon.

2 Chronicles 30:27 The people were blessed by the priests and by the Levites. God did hear the voices and the prayers in Heaven.



2 Chronicles 31:1 The celebration did conclude. The Israelites did destroy all of the pillars and the Asherim and the high places and the altars outside of Judah in Benjamin and in Ephraim and in Manasseh. The Israelites did return home after the celebration in Jerusalem.

2 Chronicles 31:2 Hezekiah did appoint the courses of the priests and of the Levites in accordance with the service for burnt offerings and for peace offerings and to minister and to give thanks and for praise in the gates of the camp of God.

2 Chronicles 31:3 Hezekiah did appoint the king's portion of substance for the burnt offerings for the morning and for the evening and for the sabbaths and for the new moons and for the appointed seasons as written in the Law of God.

2 Chronicles 31:4 Hezekiah did command the people in Jerusalem to give portions to the priests and to the Levites for adherence to the law of God.

2 Chronicles 31:5 The commandment was received by the righteous people in Israel. The Israelites did give the first fruits of corn and wine and oil and honey in abundance. The Israelites did bring tithes in abundance.

2 Chronicles 31:6 Tithes were received from the children of Israel and of Judah in the cities of Judah. The tithes did include oxen and sheep and hallowed things to God by heaps.

2 Chronicles 31:7 The heaps were laid from the third month to the seventh month.

2 Chronicles 31:8 God was praised by Hezekiah and by the princes after seeing the heaps.

2 Chronicles 31:9 Hezekiah did question the priests and the Levites about the heaps.

2 Chronicles 31:10 Azariah did say "Since the people began to bring the offerings into the house of the LORD we have eaten and had enough and have left plenty;" to Hezekiah. Azariah

did say "for the LORD hath blessed His people; and that which is left is this great store" to Hezekiah.

2 Chronicles 31:11 Hezekiah did issue a command to prepare chambers in the house of God. The chambers were prepared.

2 Chronicles 31:12 The chambers were filled with the offerings and with the tithes and with the hallowed things. Conaniah did command the work as an overseer. Shimei was the second in command of the overseers.

2 Chronicles 31:13 The overseers did include Jehiel and Azaziah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah under the hand of Conaniah and of Shimei. Overseers were appointed by Hezekiah and by Azariah.

2 Chronicles 31:14 Kore was the porter at the east gate over the freewill offerings of God. Kore did distribute the offerings and the most holy things of God.

2 Chronicles 31:15 Kore did lead Eden and Miniamin and Jeshua and Shemaiah and Amariah and Shecaniah in the cities of the priests in their office of trust to give to priests in accordance with the divisions.

2 Chronicles 31:16 The priests did distribute to the males with names in the genealogical records from the age of 3 years. The priests did distribute to the males who would enter the house of God for service in accordance with the divisions.

2 Chronicles 31:17 The priests did distribute to the priests as enrolled by families with names in the genealogical records. The priests did distribute to the Levites from the age of 20 years in accordance with the divisions.

2 Chronicles 31:18 The priests did distribute to the children and to the wives and to the sons and to the daughters as reckoned by genealogy throughout all of the congregation. The priests did administer sacred gifts from their office of trust.

2 Chronicles 31:19 Men were designated by name to distribute portions to the males from the sons of Aaron as reckoned by the genealogy of the Levites in the fields of the open land around every city.

2 Chronicles 31:20 Hezekiah did perform good and right and faithfully before God throughout all of the land of Judah.

2 Chronicles 31:21 Hezekiah did perform every work in the service of the house of God and in the law and in the commandments with a whole heart in an effort to seek God. Hezekiah did prosper.



2 Chronicles 32:1 Sennacherib did lay siege to the fortified cities of Judah in an effort to establish dominance.

2 Chronicles 32:2 Hezekiah did realize that Sennacherib would fight against Jerusalem.

2 Chronicles 32:3 Hezekiah did take counsel with his princes and his mighty men to stop the waters of the fountains outside of Jerusalem. The men did help Hezekiah.

2 Chronicles 32:4 The fountains were stopped by a large group of people. The people did stop the brook that was flowing through the midst of the land also. The people did say "Why should the kings of Assyria come and find much water?".

2 Chronicles 32:5 Hezekiah did find courage. Hezekiah did rebuild the broken wall. The wall was raised to the towers. Hezekiah did build an exterior wall. Millo was strengthened in the city of David by Hezekiah. Hezekiah did make weapons and shields in abundance.

2 Chronicles 32:6 Hezekiah did set captains of war over the people. Hezekiah did gather the people in the broad place at the gate of the city to speak encouragingly to the people.

2 Chronicles 32:7 Hezekiah did say "Be strong and of good courage be not afraid nor dismayed for the king of Assyria nor for all the multitude that is with him; for there is a Greater with us than with him:" to the people.

2 Chronicles 32:8 Hezekiah did say "with him is an arm of flesh; but with us is the LORD our God to help us and to fight our battles" to the people. The people were put at ease upon hearing the words of Hezekiah.

2 Chronicles 32:9 Sennacherib did send his servants to Jerusalem. Sennacherib was in position with all of his power before Lachish. The servants did carry a message to Hezekiah and to all of the people of Judah in Jerusalem.

2 Chronicles 32:10 Sennacherib did say "Thus saith Sennacherib king of Assyria: Whereon do ye trust that ye abide the siege in Jerusalem?" to the people in Jerusalem.

2 Chronicles 32:11 Sennacherib did say "Doth not Hezekiah persuade you to give you over to die by famine and by thirst" to the people in Jerusalem. Sennacherib did say "saying: The LORD our God will deliver us out of the hand of the king of Assyria?" to the people in Jerusalem.

2 Chronicles 32:12 Sennacherib did say "Hath not the same Hezekiah taken away His high places and His altars and commanded Judah and Jerusalem" to the people in Jerusalem. Sennacherib did say "saying: Ye shall worship before one altar and upon it shall ye offer?" to the people in Jerusalem.

2 Chronicles 32:13 Sennacherib did say "Know ye not what I and my fathers have done unto all the peoples of the lands?" to the people in Jerusalem. Sennacherib did say "Were the gods of the nations of the lands in any wise able to deliver their land out of my hand?" to the people in Jerusalem.

2 Chronicles 32:14 Sennacherib did say "Who was there among all the gods of those nations which my fathers utterly destroyed that could deliver his people out of my hand" to the people in Jerusalem. Sennacherib did say "that your God should be able to deliver you out of my hand?" to the people in Jerusalem.

2 Chronicles 32:15 Sennacherib did say "Now therefore let not Hezekiah beguile you nor persuade you after this manner neither believe ye him;" to the people in Jerusalem. Sennacherib did say "for no god of any nation or kingdom was able to deliver his people out of my hand and out of the hand of my fathers;" to the people in Jerusalem. Sennacherib did say "how much less shall your God deliver you out of my hand?" to the people in Jerusalem.

2 Chronicles 32:16 The servants did continue to speak against God and against Hezekiah.

2 Chronicles 32:17 Sennacherib did write a letter to taunt and to speak against God. Sennacherib did say "As the gods of the nations of the lands which have not delivered their people out of my hand so shall not the God of Hezekiah deliver His people out of my hand" in the letter.

2 Chronicles 32:18 The Assyrians did cry with a loud voice in the language of the Jews to the people of Jerusalem on the wall in an effort to terrify and to frighten the people. The Assyrians did intend to capture the city.

2 Chronicles 32:19 The Assyrians did speak of God as a "false god".

2 Chronicles 32:20 Hezekiah did pray with Amoz to God in heaven.

2 Chronicles 32:21 God did send an angel to kill all of the mighty men of valour and the leaders and the captains in the camp of the king of Assyria. Sennacherib did return home in shame. Sennacherib was killed by sword by the hands of his children as Sennacherib did enter the house of the "false god" of Assyria.

2 Chronicles 32:22 God did save Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib. God did save Hezekiah and the inhabitants of Jerusalem from the hand of everyone. God did guide Hezekiah and the inhabitants of Jerusalem on every side.

2 Chronicles 32:23 Gifts were brought by many to God in Jerusalem. Hezekiah did receive many precious things. Hezekiah was exalted in the sight of all of the nations.

2 Chronicles 32:24 Hezekiah was sick to the point of death. Hezekiah did pray to God. God did speak to Hezekiah. Hezekiah was given a sign by God.

2 Chronicles 32:25 Hezekiah did not respond to the benefit that was done to Hezekiah. Hezekiah was prideful. Wrath did descend upon Hezekiah and upon Judah and upon Jerusalem.

2 Chronicles 32:26 Hezekiah did repent for the pride of his heart. Jerusalem did repent for the pride of the people also. God did not descend wrath upon Judah during the days of Hezekiah.

2 Chronicles 32:27 Hezekiah did have abundant riches and honour. Hezekiah did establish treasuries for silver and for gold and for precious stones and for spices and for shields and for various goodly vessels.

2 Chronicles 32:28 Hezekiah did establish store houses for the increase of corn and for wine and for oil. Hezekiah did establish stalls for various beasts and for flocks in folds.

2 Chronicles 32:29 Hezekiah did establish cities and possessions of flocks and of herds in abundance. God did provide abundant substance to Hezekiah.

2 Chronicles 32:30 Hezekiah did stop the upper spring of the waters of Gihon. The spring was channeled on the west side of the city of David. Hezekiah did prosper in all of his works.

2 Chronicles 32:31 God did leave Hezekiah to test the heart of Hezekiah. God did allow ambassadors of the princes of Babylon to come to inquire of the wonder of the works of the land.

2 Chronicles 32:32 Isaiah did write about the acts of Hezekiah. The "book of the kings of Judah and Israel" did contain a record of the acts and of the good deeds of Hezekiah.

2 Chronicles 32:33 Hezekiah did die. Hezekiah was buried in the ascent of the sepulchres of the sons of David. Hezekiah was honored at death by all of Judah and by the inhabitants of Jerusalem. Manasseh did begin to reign after the death of Hezekiah.



2 Chronicles 33:1 Manasseh did begin to reign at 12 years of age. Manasseh did reign for 35 years in Jerusalem.

2 Chronicles 33:2 Manasseh was evil in the sight of God. Manasseh did follow after the abominations of the nations that were expelled before the children of Israel.

2 Chronicles 33:3 Manasseh did rebuild the high places that were destroyed by Hezekiah. Manasseh did create altars for the Baalim. Manasseh did create Asheroth. Manasseh did worship and serve all of the hosts of heaven.

2 Chronicles 33:4 Manasseh did build altars in the house of God. God had said "In Jerusalem shall My name be for ever" in the past.

2 Chronicles 33:5 Manasseh did build altars for all of the hosts of heaven in the 2 courts of the house of God.

2 Chronicles 33:6 Manasseh did sacrifice his children by fire in the valley of the son of Hinnom. Manasseh did practice soothsaying and sorcery and did use enchantments. Manasseh did appoint people who did divine by a ghost or by a familiar spirit. Manasseh did commit much evil to provoke God.

2 Chronicles 33:7 Manasseh did set the graven idol in the house of God. God had said "In this house and in Jerusalem which I have chosen out of all the tribes of Israel will I put My name for ever;" to David and to Solomon in the past.

2 Chronicles 33:8 God had said "neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers;" to David and to Solomon in the past. God had said "if only they will observe to do all that I have commanded them even all the law and the statutes and the ordinances by the hand of Moses" to David and to Solomon in the past.

2 Chronicles 33:9 Manasseh did cause Judah and the inhabitants of Jerusalem to commit more evil than the heathen nations that were expelled before the children of Israel.

2 Chronicles 33:10 God did speak to Manasseh and the people of Manasseh. The people did not heed the words of God.

2 Chronicles 33:11 God did bring the captains of the host of the king of Assyria upon Judah. The Assyrians did capture Manasseh with hooks and with fetters as a prisoner for transport to Babylon.

2 Chronicles 33:12 Manasseh did find himself in distress. Manasseh did seek God to become humble before God.

2 Chronicles 33:13 Manasseh did pray to God. God did hear the supplication of Manasseh. God did return Manasseh to the kingdom in Jerusalem. Manasseh did come to understand the sovereignty of God.

2 Chronicles 33:14 Manasseh did build an outer wall to the city of David on the west side of Gihon in the valley to the entrance at the fish gate. The wall did encircle Ophel. The wall was raised to a great height. Manasseh did put captains of the army in all of the fortified cities of Judah.

2 Chronicles 33:15 Manasseh did remove the strange gods and the idol from the house of God. Manasseh did remove all of the altars that Manasseh had built in the mount of the house of God and in Jerusalem. The altars were cast from the city.

2 Chronicles 33:16 Manasseh did rebuild the altar of God to offer sacrifices of peace offerings and of thanksgiving. Manasseh did command Judah to serve God.

2 Chronicles 33:17 The people did continue to sacrifice to God in the high places.

2 Chronicles 33:18 The "acts of the kings of Israel" did contain a written account of the acts of Manasseh. The "acts of the kings of Israel" did contain a written account of the prayer of Manasseh to God and the words of the seers as spoken to Manasseh in the name of God.

2 Chronicles 33:19 The "acts of the kings of Israel" did contain a written account of the prayers of Manasseh. The "acts of the kings of Israel" did contain a written account of the entreatment of Manasseh to God. The "acts of the kings of Israel" did contain a written account of the sins and of the transgressions of Manasseh. The "acts of the kings of Israel" did contain a written account of the high places as built by Manasseh.

2 Chronicles 33:20 Manasseh did die. Manasseh was buried in his home. Amon did begin to rule after the death of Manasseh.

2 Chronicles 33:21 Amon did begin to reign at 22 years of age. Amon did reign for 2 years in Jerusalem.

2 Chronicles 33:22 Amon was evil in the sight of God. Amon did sacrifice to all of the graven images that were made by Manasseh. Amon did serve the idols.

2 Chronicles 33:23 Amon did not humble himself before God as was done by Manasseh. Amon did become guilty more and more.

2 Chronicles 33:24 Amon was conspired against by his servants. Amon was killed in his own house.

2 Chronicles 33:25 The conspirators were killed by the people of the land. Josiah was made the king by the people of the land.



2 Chronicles 34:1 Josiah did begin to reign at 8 years of age. Josiah did reign for 31 years in Jerusalem.

2 Chronicles 34:2 Josiah was righteous in the eyes of God. Josiah did walk in the ways of David. Josiah did not turn to the right hand or to the left.

2 Chronicles 34:3 Josiah did begin to seek after God in the eighth year of reign. Josiah did begin to purge Judah and Jerusalem from the high places in the twelfth year of reign. Josiah did remove the Asherim and the graven images and the molten images.

2 Chronicles 34:4 Josiah did direct the destruction of the altars of the Baalim. Josiah did demolish the sun images in the heights. Josiah did destroy the Asherim and the graven images

and the molten images. Josiah did make dust of the idols to spread upon the graves of the worshipers of the idols.

2 Chronicles 34:5 Josiah did burn the bones of the priests upon the altars to purge Judah and Jerusalem.

2 Chronicles 34:6 Josiah did purge the cities of Manasseh and of Ephraim and of Simeon to Naphtali.

2 Chronicles 34:7 Josiah did destroy the altars to grind the Asherim and the graven images into powder. Josiah did demolish all of the sun images throughout all of the land of Israel. Josiah did return to Jerusalem.

2 Chronicles 34:8 Josiah had purged the land and the house by the eighteenth year of reign. Josiah did send Shaphan and Maaseiah and Joah to repair the house of God.

2 Chronicles 34:9 Money had been gathered by the Levites from the hands of the Manasseh and of the Ephraim and from all of the remnant of Israel and from all of Judah and of Benjamin. The men did deliver the money to Hilkiah before returning to Jerusalem.

2 Chronicles 34:10 The money was delivered into the hands of the workmen with oversight of the house of God. The money was given to the workers to mend and to repair the house of God.

2 Chronicles 34:11 Money was given to the carpenters and to the builders to purchase hewn stone and timber for couplings and to make beams for the houses that were destroyed by the kings of Judah.

2 Chronicles 34:12 The men did the work faithfully. Levites did oversee the work. The overseers did include Jahath and Obadiah of the sons of Merari. The overseers did include Zechariah and Meshullam of the sons of the Kohathites. The Levites were skilled with instruments of music.

2 Chronicles 34:13 The Levites did oversee the bearers of burdens also. The Levites did preside over all of the workers in every manner of service. The Levites did serve as scribes and as officers and as porters also.

2 Chronicles 34:14 Hilkiah did find the book of the Law of God as given by Moses at the time the money was brought into the house of God.

2 Chronicles 34:15 Hilkiah did say "I have found the book of the Law in the house of the LORD" to Shaphan. Hilkiah did give the book to Shaphan.

2 Chronicles 34:16 Shaphan did carry the book to the king with a message. Shaphan did say "All that was committed to thy servants they do it" to the king.

2 Chronicles 34:17 Shaphan did say "And they have poured out the money that was found in the house of the LORD and have delivered it into the hand of the overseers and into the hand of the workmen" to the king.

2 Chronicles 34:18 Shaphan did continue to speak to the king. Shaphan did say "Hilkiah the priest hath delivered me a book" to the king. Shaphan did read the book before the king.

2 Chronicles 34:19 Josiah did rend his clothing upon hearing the words of the Law.

2 Chronicles 34:20 Josiah did issue commands to Hilkiah and to Ahikam and to Abdon and to Shaphan and to Asaiah.

2 Chronicles 34:21 Josiah did say "Go ye inquire of the LORD for me and for them that are left in Israel and in Judah concerning the words of the book that is found;" to the men. Josiah did say "for great is the wrath of the LORD that is poured out upon us because our fathers have not kept the word of the LORD to do according unto all that is written in this book" to the men.

2 Chronicles 34:22 The men did journey to Huldah in Jerusalem in the second quarter. The men did speak with Huldah.

2 Chronicles 34:23 Huldah did say "Thus saith the LORD the God of Israel: Tell ye the man that sent you unto me:" to the men.

2 Chronicles 34:24 Huldah did say "Thus saith the LORD: Behold I will bring evil upon this place and upon the inhabitants thereof even all the curses that are written in the book which they have read before the king of Judah;" to the men.

2 Chronicles 34:25 Huldah did say "because they have forsaken Me and have offered unto other gods that they might provoke Me with all the works of their hands;" to the men. Huldah did say "therefore is My wrath poured out upon this place and it shall not be quenched" to the men.

2 Chronicles 34:26 Huldah did say "But unto the king of Judah who sent you to inquire of the LORD thus shall ye say to him:" to the men. Huldah did say "Thus saith the LORD the God of Israel: As touching the words which thou hast heard" to the men.

2 Chronicles 34:27 Huldah did say "because thy heart was tender and thou didst humble thyself before God when thou heardest His words against this place" to the men. Huldah did say "and against the inhabitants thereof and hast humbled thyself before Me and hast rent thy clothes and wept before Me;" to the men. Huldah did say "I also have heard thee saith the LORD" to the men.

2 Chronicles 34:28 Huldah did say "Behold I will gather thee to thy fathers and thou shalt be gathered to thy grave in peace" to the men. Huldah did say "neither shall thine eyes see all the evil that I will bring upon this place and upon the inhabitants thereof" to the men. The men did return the king with the words of Huldah.

2 Chronicles 34:29 The king did send word to gather all of the elders of Judah and of Jerusalem.

2 Chronicles 34:30 The king did ascend to the house of God with all of the men of Judah and with the inhabitants of Jerusalem and with the priests and with the Levites and with all of the people. The people did go from the smallest to the largest. The king did read all of the words of the book of the covenant.

2 Chronicles 34:31 The king did stand in the place of the king to make a covenant before God to walk after God. The king did establish a covenant to keep the commandments and the testimonies and the statutes of God with a whole heart and with a whole soul to perform the words of the covenant as written in the book.

2 Chronicles 34:32 Josiah did cause everyone in Jerusalem and in Benjamin to pledge to uphold the covenant. The covenant was obeyed by the inhabitants of Jerusalem.

2 Chronicles 34:33 Josiah did remove all of the abominations from all of the countries in the purview of the children of Israel. Josiah did make everyone found in Israel to serve God. The congregation did not depart from God during the lifetime of Josiah.



2 Chronicles 35:1 Josiah did keep Passover to God in Jerusalem. The congregation did kill the lamb of the Passover on the fourteenth day of the first month.

2 Chronicles 35:2 Josiah did set the priests in their charges. Josiah did encourage the priests to perform the service of the house of God.

2 Chronicles 35:3 Josiah did speak to the holy Levites that taught all of Israel. Josiah did say "Put the holy ark in the house which Solomon the son of David king of Israel did build;" to the Levites. Josiah did say "there shall no more be a burden upon your shoulders; now serve the LORD your God and His people Israel" to the Levites.

2 Chronicles 35:4 Josiah did say "And prepare ye after your fathers' houses by your courses according to the writing of David king of Israel and according to the writing of Solomon his son" to the Levites.

2 Chronicles 35:5 Josiah did say "And stand in the holy place according to the divisions of the fathers' houses of your brethren the children of the people" to the Levites. Josiah did say "and let there be for each a portion of a father's house of the Levites" to the Levites.

2 Chronicles 35:6 Josiah did say "And kill the passover lamb and sanctify yourselves and prepare for your brethren to do according to the word of the LORD by the hand of Moses" to the Levites.

2 Chronicles 35:7 Josiah did contribute 30000 lambs and goats and 3000 bullocks from the stores of the kings to the children of the people for the Passover offerings.

2 Chronicles 35:8 The princes did give willingly to the people and to the priests and to the Levites. The princes did include Hilkiah and Zechariah and Jehiel from the oversight posts of the house of God. The princes did give 2600 small cattle and 300 oxen to the priests for the Passover offerings.

2 Chronicles 35:9 The princes did include Conaniah and Shemaiah and Nethanel with his brethren and Hashabiah and Jeiel and Jozabad from the chief posts of the Levites. These princes did give 5000 small cattle and 500 oxen to the Levites for the Passover offerings.

2 Chronicles 35:10 The service was prepared with the priests standing in place and with the Levites by courses in accordance with the commandments from the king.

2 Chronicles 35:11 The lamb was killed for the Passover. The priests did dash the blood of the lamb. The Levites did flay the lamb.

2 Chronicles 35:12 The "burnt offerings" were set aside for the groups of families to present to God as written in the book of Moses. The process was repeated with the oxen.

2 Chronicles 35:13 The Passover was roasted with fire in accordance with the ordinance. The holy offerings were sod in pots and in caldrons and in pans. The offerings were carried quickly to all of the children of the people.

2 Chronicles 35:14 The Levites did prepare for themselves and for the priests after serving the people. The priests were busy with offering the portions to be burnt and with the fat until night. The Levites did prepare for themselves and for the sons of Aaron.

2 Chronicles 35:15 The singers were in place in accordance with the commandment of David and of Asaph and of Heman and of Jeduthun. The porters were at every gate. The porters did not need to depart from their service. The Levites did prepare for the porters.

2 Chronicles 35:16 The services were prepared on the same day to keep the Passover and to offer burnt offerings upon the altar of God in accordance with the commandment of the king.

2 Chronicles 35:17 The Passover was kept by the children of Israel in attendance. The people did keep the feast of unleavened bread for 7 days also.

2 Chronicles 35:18 The Passover was not kept in a similar fashion in Israel since the days of Samuel. The kings of Israel did not keep a Passover in a way as was kept by Josiah.

2 Chronicles 35:19 Josiah did keep the Passover in the eighteenth year of reign.

2 Chronicles 35:20 Josiah had finished preparing the temple. Neco did rise to fight against Carchemish by the Euphrates. Josiah did march to meet Neco in battle.

2 Chronicles 35:21 Neco did send ambassadors to Josiah. The ambassadors did say "What have I to do with thee thou king of Judah? I come not against thee this day but against the house wherewith I have war;" to Josiah. The ambassadors did say "and God hath given command to speed me; forbear thee from meddling with God who is with me that He destroy thee not" to Josiah. Neco did inform Josiah that God had sent Neco to administer judgment. Neco did warn Josiah against meddling with the will of God.

2 Chronicles 35:22 Josiah would not avoid Neco. Josiah did disguise himself to fight with Neco. Josiah did proceed to engage Neco in battle in the valley of Megiddo.

2 Chronicles 35:23 Josiah was wounded by the archers of Neco. Josiah did say "Have me away; for I am sore wounded" to the servants with Josiah.

2 Chronicles 35:24 The servants did remove Josiah from the chariot to put the king into the second chariot of the king. The servants did bring Josiah to Jerusalem. Josiah did die. Josiah was buried in the sepulchres of his fathers. Josiah was mourned by all of Judah and by all of Jerusalem.

2 Chronicles 35:25 Jeremiah did lament for Josiah. Josiah was mentioned in songs of lamentations by all of the singing men and by all of the singing women. The lamentations were established in an ordinance in Israel. The sons were written in the lamentations.

2 Chronicles 35:26 Josiah was memorialized in records. The "book of the kings of Israel and Judah" did record the good deeds of Josiah in accordance with the written words of the Law of God.

2 Chronicles 35:27 The "book of the kings of Israel and Judah" did record the all of the acts of Josiah.



2 Chronicles 36:1 Jehoahaz was made the king by the people of the land after the passing of Josiah.

2 Chronicles 36:2 Jehoahaz is also known as Joahaz. Joahaz did begin to reign at 23 years of age. Joahaz did reign for 3 months in Jerusalem.

2 Chronicles 36:3 Joahaz was deposed at Jerusalem by the king of Egypt. The king of Egypt did assess a fine over the land of 100 talents of silver and 1 talent of gold.

2 Chronicles 36:4 Eliakim was established as the king over Judah and over Jerusalem by the king of Egypt. Eliakim did change his name to Jehoiakim. Eliakim was also known as Jehoiakim. Neco did carry Joahaz to Egypt.

2 Chronicles 36:5 Jehoiakim did begin to reign at 25 years of age. Jehoiakim did reign for 11 years in Jerusalem. Jehoiakim was evil in the sight of God.

2 Chronicles 36:6 Nebuchadnezzar did rise against Jehoiakim. Jehoiakim was bound in fetters for transport to Babylon.

2 Chronicles 36:7 Nebuchadnezzar did steal the vessels of the house of God for transport to Babylon. Nebuchadnezzar did install the vessels in a temple at Babylon.

2 Chronicles 36:8 The "book of the kings of Israel and Judah" did contain a record of the acts and abominations of Jehoiakim. Jehoiachin did begin to reign in Judah.

2 Chronicles 36:9 Jehoiachin did begin to reign at 8 years of age. Jehoiachin did reign for 3 months and 10 days in Jerusalem. Jehoiachin was evil in the sight of God.

2 Chronicles 36:10 Jehoiachin was brought to Babylon by Nebuchadnezzar with the goodly vessels of the house of God in the following year. Zedekiah was made the king over Judah and over Jerusalem.

2 Chronicles 36:11 Zedekiah did begin to reign at 21 years of age. Zedekiah did reign for 11 years in Jerusalem;

2 Chronicles 36:12 Zedekiah was evil in the sight of God. Zedekiah did not humble himself before the words of God as spoken by Jeremiah.

2 Chronicles 36:13 Zedekiah did rebel against king Nebuchadnezzar. Zedekiah had sworn an allegiance by the name of God to Nebuchadnezzar previously. Zedekiah did become stubborn. Zedekiah did resist turning to God.

2 Chronicles 36:14 Transgressions were committed by all of the chiefs of the priests and by all of the people. The "house of God" was polluted by the transgressions of the people.

2 Chronicles 36:15 God did send messengers to the people because God did have compassion on the people and on Jerusalem.

2 Chronicles 36:16 The people did mock the messengers of God. The people did despise the words of God. The people did scoff at the prophets from God until wrath did rise from God against the people. The people did not have a remedy from the wrath of God.

2 Chronicles 36:17 God did bring the king of the Chaldeans to slay the young men of the people with the sword in the house of sanctuary. The Chaldeans did not spare boys or girls or old or infirm. God did deliver the people into the hand of the king of the Chaldeans.

2 Chronicles 36:18 The king did bring all of the vessels and all of the treasures of the house of God to Babylon. The king did bring all of the treasures of the king and of the princes to Babylon.

2 Chronicles 36:19 The Chaldeans did burn the "house of God" to the ground. The Chaldeans did demolish the wall of Jerusalem. The Chaldeans did burn all of the palaces. The Chaldeans did destroy all of the goodly vessels.

2 Chronicles 36:20 The king did carry the survivors as prisoners to Bablylon. The survivors did become servants in Bablylon until the reign of the kingdom of Persia.

2 Chronicles 36:21 Judgment had come to the lands of Judah and to the lands of Israel in accordance with the words of God as spoken by Jeremiah. The land did experience a sabbath of desolation for 70 years.

2 Chronicles 36:22 Cyrus was the king of Persia. God did stir the spirit of Cyrus in the first year of the king of Persia. Cyrus did make a proclamation in writing throughout all of his kingdom.

2 Chronicles 36:23 Cyrus did say "Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD the God of heaven given me;". Cyrus did say "and He hath charged me to build Him a house in Jerusalem which is in Judah". Cyrus did say "Whosoever there is among you of all His people--the LORD his God be with him--let him go up". God did charge Cyrus with the rebuilding of the the house of God in Jerusalem in Judah. Cyrus did release the children of Israel.



Ezra



Ezra 1:1 God did stir the spirit of Cyrus in the first year of reign over Persia. Cyrus was the king of Persia. God did intend to keep the word of God as spoken by Jeremiah. Cyrus did issue a proclamation throughout all of the land in writing.

Ezra 1:2 Cyrus did say "Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD the God of heaven given me;" in a proclamation. Cyrus did say "and He hath charged me to build Him a house in Jerusalem which is in Judah" in a proclamation.

Ezra 1:3 Cyrus did say "Whosoever there is among you of all His people--his God be with him--" in a proclamation. Cyrus did say "let him go up to Jerusalem which is in Judah and build the house of the LORD the God of Israel He is the God who is in Jerusalem" in a proclamation.

Ezra 1:4 Cyrus did say "And whosoever is left in any place where he sojourneth let the men of his place help him with silver" in a proclamation. Cyrus did say "and with gold and with goods and with beasts beside the freewill-offering for the house of God which is in Jerusalem" in a proclamation. Cyrus did issue a proclamation that the "children of Israel" in exile in Persia should return to Judah to rebuild the house of God.

Ezra 1:5 The faithful did intend to return to Judah to rebuild the house of God. The faithful did include the priests and the Levites and the righteous and the heads of households in Judah and in Benjamin.

Ezra 1:6 The exiles did receive gifts of silver and of gold. The exiles did receive goods and beasts and precious things.

Ezra 1:7 Cyrus did return the vessels of the house of God to the exiles. Nebuchadnezzar had stolen the vessels from Jerusalem for placement within the house of the "false gods" of Nebuchadnezzar.

Ezra 1:8 Cyrus did order Mithredath to collect and to count the vessels. Mithredath was the treasurer for Cyrus. Mithredath was ordered to deliver the vessels to Sheshbazzar. Sheshbazzar was the prince of Judah.

Ezra 1:9 The vessels did include 30 basins of gold and 1000 basins of silver and 29 knives.

Ezra 1:10 The vessels did include 30 bowls of gold and 410 silver bowls of a second sort and 1000 other vessels.

Ezra 1:11 The vessels did include 5400 vessels of gold and of silver. Sheshbazzar did bring the vessels as the exiles did return from Babylon to Jerusalem.



Ezra 2:1 The exiles did return to Jerusalem and to Judah from the captivity of Nebuchadnezzar in Babylon.

Ezra 2:2 The exiles did include Zerubbabel and Jeshua and Nehemiah and Seraiah and Reelaiah and Mordecai and Bilshan and Mispar and Bigvai and Rehum and Baanah. The men were numbered from the people of Israel.

Ezra 2:3 The exiles did include 2172 people from the children of Parosh.

Ezra 2:4 The exiles did include 372 people from the children of Shephatiah.

Ezra 2:5 The exiles did include 775 people from the children of Arah.

Ezra 2:6 The exiles did include 2812 people from the children of Pahath-moab of the children of Jeshua and of Joab.

Ezra 2:7 The exiles did include 1254 people from the children of Elam.

Ezra 2:8 The exiles did include 945 people from the children of Zattu.

Ezra 2:9 The exiles did include 760 people from the children of Zaccai.

Ezra 2:10 The exiles did include 642 people from the children of Bani.

Ezra 2:11 The exiles did include 623 people from the children of Bebai.

Ezra 2:12 The exiles did include 1222 people from the children of Azgad.

Ezra 2:13 The exiles did include 666 people from the children of Adonikam.

Ezra 2:14 The exiles did include 2056 people from the children of Bigvai.

Ezra 2:15 The exiles did include 454 people from the children of Adin.

Ezra 2:16 The exiles did include 98 people from the children of Ater.

- Ezra 2:17*** The exiles did include 323 people from the children of Bezai.
- Ezra 2:18*** The exiles did include 112 people from the children of Jorah.
- Ezra 2:19*** The exiles did include 223 people from the children of Hashum.
- Ezra 2:20*** The exiles did include 95 people from the children of Gibbar.
- Ezra 2:21*** The exiles did include 123 people from the children of Beth-lehem.
- Ezra 2:22*** The exiles did include 56 people from the men of Netophah.
- Ezra 2:23*** The exiles did include 128 people from the men of Anathoth.
- Ezra 2:24*** The exiles did include 42 people from the children of Azmaveth.
- Ezra 2:25*** The exiles did include 743 people from the children of Kiriath-arim and of Chephirah and of Beeroth.
- Ezra 2:26*** The exiles did include 621 people from the children of Ramah and of Geba.
- Ezra 2:27*** The exiles did include 122 people from the men of Michmas.
- Ezra 2:28*** The exiles did include 223 people from the men of Beth-el and of Ai.
- Ezra 2:29*** The exiles did include 52 people from the children of Nebo.
- Ezra 2:30*** The exiles did include 156 people from the children of Magbish.
- Ezra 2:31*** The exiles did include 1254 people from the children of the other Elam.
- Ezra 2:32*** The exiles did include 320 people from the children of Harim.
- Ezra 2:33*** The exiles did include 725 people from the children of Lod and of Hadid and of Ono.
- Ezra 2:34*** The exiles did include 345 people from the children of Jericho.
- Ezra 2:35*** The exiles did include 3630 people from the children of Senaah.
- Ezra 2:36*** The exiles did include 973 priests from the children of Jedaiah of the house of Jeshua.
- Ezra 2:37*** The exiles did include 1052 priests from the children of Immer.
- Ezra 2:38*** The exiles did include 1247 priests from the children of Pashhur.

Ezra 2:39 The exiles did include 1017 priests from the children of Harim.

Ezra 2:40 The exiles did include 74 Levites from the children of Jeshua and of Kadmiel and of the children of Hodaviah seventy and four.

Ezra 2:41 The exiles did include 128 singers from the children of Asaph.

Ezra 2:42 The exiles did include porters from the children of Shallum and from the children of Ater and from the children of Talmon. The exiles did include porters from the children of Akkub and from the children of Hatita and from the children of Shobai. The exiles did include 139 porters in total.

Ezra 2:43 The Nethinim were servants of the Temple. The exiles did include Nethenim from the children of Ziha and from the children of Hasupha and from the children of Tabbaoth;

Ezra 2:44 The exiles did include Nethenim from the children of Keros and from the children of Siaha and from the children of Padon.

Ezra 2:45 The exiles did include Nethenim from the children of Lebanah and from the children of Hagabah and from the children of Akkub.

Ezra 2:46 The exiles did include Nethenim from the children of Hagab and from the children of Salmai and from the children of Hanan.

Ezra 2:47 The exiles did include Nethenim from the children of Giddel and from the children of Gahar and from the children of Reaiah.

Ezra 2:48 The exiles did include Nethenim from the children of Rezin and from the children of Nekoda and from the children of Gazzam.

Ezra 2:49 The exiles did include Nethenim from the children of Uzza and from the children of Paseah and from the children of Besai.

Ezra 2:50 The exiles did include Nethenim from the children of Asnah and from the children of Meunim and from the children of Nephusim.

Ezra 2:51 The exiles did include Nethenim from the children of Bakbuk and from the children of Hakupha and from the children of Harhur.

Ezra 2:52 The exiles did include Nethenim from the children of Bazluth and from the children of Mehida and from the children of Harsha.

Ezra 2:53 The exiles did include Nethenim from the children of Barkos and from the children of Sisera and from the children of Temah.

Ezra 2:54 The exiles did include Nethenim from the children of Neziah and from the children of Hatipha.

Ezra 2:55 The exiles did include descendents of the servants of Solomon from the children of Sotai. The exiles did include descendents of the servants of Solomon from the children of Hassophereth. The exiles did include descendents of the servants of Solomon from the children of Peruda.

Ezra 2:56 The exiles did include descendents of the servants of Solomon from the children of Jaalah. The exiles did include descendents of the servants of Solomon from the children of Darkon. The exiles did include descendents of the servants of Solomon from the children of Giddel.

Ezra 2:57 The exiles did include descendents of the servants of Solomon from the children of Shephatiah. The exiles did include descendents of the servants of Solomon from the children of Hattil. The exiles did include descendents of the servants of Solomon from the children of Pochereth-hazzebaim. The exiles did include descendents of the servants of Solomon from the children of Ami.

Ezra 2:58 The exiles did include 392 people from the Nethinim and from the children of the servants of Solomon.

Ezra 2:59 The exiles did include unknown people from the houses of Tel-melah and of Tel-harsa and of Cherub and of Addan and of Immer. The genealogy could not be determined for the unknown people.

Ezra 2:60 The exiles did include 652 unknown people from the children of Delaiah and from the children of Tobiah and from the children of Nekoda.

Ezra 2:61 The exiles did include descendents of unknown priests from the children of Habaiah. The exiles did include descendents of unknown priests from the children of Hakkoz. The exiles did include descendents of unknown priests from the children of Barzillai. Barzillai did take a wife of the daughters of Barzillai of the Gileadite.

Ezra 2:62 The genealogies could not be determined for the unknown priests. The unknown priests were deemed polluted. The unknown priests were excluded from the priesthood.

Ezra 2:63 The Tirshatha did tell the unknown priests that the priests should not eat of the most holy things until a priest did minister with Urim and with Thummim.

Ezra 2:64 The exiles did form a congregation that did number 42360 people.

Ezra 2:65 The congregation did have an additional 7337 servants. The congregation did have 200 singers also.

Ezra 2:66 The congregation did have 736 horses and 245 mules.

Ezra 2:67 The congregation did have 435 camels and 6720 asses.

Ezra 2:68 Sacrifices were offered willingly by some of heads of households as the congregation came to the place for the house of God in Jerusalem.

Ezra 2:69 The leaders did contribute willingly into the treasury of the work. The treasury did gain 61000 darics of gold and 5000 pounds of silver and 100 tunics for the priests.

Ezra 2:70 Israel was resettled by the priests and by the Levites and by some of the people and by the singers and by the porters and by the Nethinim in cities throughout the land.



Ezra 3:1 The "children of Israel" did gather in Jerusalem in the seventh month.

Ezra 3:2 Sacrifices were offered as burnt offerings on the altar of God by Jeshua and by the priests and by Zerubbabel and by the brethren of Zerubbabel. Jeshua was the son of Jozadak. Zerubbabel was the son of Shealtiel. The sacrifices were made in accordance with the written in the Law of Moses.

Ezra 3:3 The altar was set upon bases. The Israelites did fear the people of the countries. Sacrifices were offered as burnt offerings on the altar to God in the morning and in the evening.

Ezra 3:4 The Israelites did keep the feast of tabernacles as written. The Israelites did offer the daily burnt offerings by number as the duty of every day as required by ordinance.

Ezra 3:5 The Israelites did offer the continual burnt offering and the offerings of the new moons and of all the hallowed seasons of God. The Israelites did offer willingly as freewill offering to God.

Ezra 3:6 The Israelites did begin to offer the burnt offerings to God from the first day of the seventh month. The Israelites had not laid the foundation of the temple of God yet.

Ezra 3:7 The Israelites did give money to the hewers and to the carpenters. The Israelites did give food and drink and oil to the people of Zidon and to the people of Tyre to bring cedar trees from Lebanon to the sea to Joppa in accordance with the grant from Cyrus.

Ezra 3:8 The work was begun in the second month of the second year of the return to Jerusalem. The work was started by all of the people from captivity. The Levites were appointed to oversee the work of the house of God. The Levites were appointed by age from 20 years and older.

Ezra 3:9 The workmen were overseen by Jeshua with the sons and with the brethren of Jeshua. The workmen were overseen by Kadmiel with the sons of Judah. The workmen were overseen by the sons of Henadad with the sons and with the brethren of the Levites.

Ezra 3:10 The priests were set in apparel with trumpets to praise God at the laying of the foundation. The Levites were set with cymbals to praise God also in accordance with the direction of David.

Ezra 3:11 The people did sing with praise and with thanks to God. The people did say "for He is good for His mercy endureth for ever toward Israel" in song. The people did shout with a great voice in praise to God because the foundation of the house of God was laid.

Ezra 3:12 Some people did weep with a loud voice at the sight of the foundation. Some people were alive to see the original house of God. Other people did shout for joy.

Ezra 3:13 A person could not discern the noise of the shout of joy from the noise of the weeping of the people. The shouting could be heard from far away.



Ezra 4:1 News did spread of the rebuilding of the temple of God by the returning people from captivity.

Ezra 4:2 Zerubbabel was approached by enemies of Judah and of Benjamin. The enemies did say "Let us build with you; for we seek your God as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assyria who brought us up hither" to the Zerubbabel and to the leaders of the houses. The enemies did worship God also. The enemies did want to help the Israelites to rebuild the temple.

Ezra 4:3 Zerubbabel did form a response with Jeshua and with the rest of the heads of the houses of Israel. Zerubbabel did say "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD the God of Israel as king Cyrus the king of Persia hath commanded us" to the enemies. Zerubbabel did reject the assistance from the enemies.

Ezra 4:4 The enemies did proceed to weaken the hands of the people of Judah by harassing the builders.

Ezra 4:5 The enemies did hire counselors against the Israelites to frustrate the builders for all of the days of Cyrus until the reign of Darius. Darius was the king of Persia.

Ezra 4:6 The enemies did file a written accusation against the inhabitants of Judah and of Jerusalem during the reign of Ahasuerus. Ahasuerus was the king of Persia.

Ezra 4:7 A letter was written by Bishlam and by Mithredath and by Tabeel and by other companions to Artaxerxes. Artaxerxes was the king of Persia. The letter was written in the Aramaic character in the Aramaic tongue.

Ezra 4:8 A letter was written by Rehum and by Shimshai against Jerusalem to Artaxerxes. Rehum was the commander. Shimshai was the scribe.

Ezra 4:9 The letter was authored by Rehum and by Shimshai. The letter was supported by the Dinities and by the Apharsatechites and by the Tarpelites. The letter was supported by the Apharsites and by the Archevites and by the Babylonians. The letter was supported by the Shushanchites and by the Dehites and by the Elamites.

Ezra 4:10 The letter was supported by the rest of the nations that settled in the city of Samaria after deportation by Asenappar. The letter was supported by the rest of the country beyond the River also.

Ezra 4:11 The letter was send to Artaxerxes from the men beyond the River.

Ezra 4:12 The letter did say "be it known unto the king that the Jews that came up from thee are come to us unto Jerusalem;". The letter did say "they are building the rebellious and the bad city and have finished the walls and are digging out the foundations.".

Ezra 4:13 The letter did say "Be it known now unto the king that if this city be builded and the walls finished they will not pay tribute impost or toll and so thou wilt endamage the revenue of the kings".

Ezra 4:14 The letter did say "Now because we eat the salt of the palace and it is not meet for us to see the king's dishonour therefore have we sent and announced to the king".

Ezra 4:15 The letter did say "that search may be made in the book of the records of thy fathers;". The letter did say "so shalt thou find in the book of the records and know that this city is a rebellious city and hurtful unto kings and provinces". The letter did say "and that they have moved sedition within the same of old time; for which cause was this city laid waste".

Ezra 4:16 The letter did say "We announce to the king that if this city be builded and the walls finished by this means thou shalt have no portion beyond the River". The enemies did portray Jerusalem as a rebellious city with patterns of sedition. The enemies did tell Artaxerxes that Jerusalem would rebel against the kingdom of Artaxerxes.

Ezra 4:17 Artaxerxes did respond with an answer to Rehum and to Shimshai and to the rest of companions in Samaria and to the rest beyond the River. Artaxerxes did say "Peace and now" in response to the letter.

Ezra 4:18 Artaxerxes did say "the letter which ye sent unto us hath been plainly read before me" in response to the letter.

Ezra 4:19 Artaxerxes did say "And I decreed and search hath been made and it is found that this city of old time hath made insurrection against kings and that rebellion and sedition have been made therein" in response to the letter.

Ezra 4:20 Artaxerxes did say "There have been mighty kings also over Jerusalem who have ruled over all the country beyond the River; and tribute impost and toll was paid unto them" in response to the letter.

Ezra 4:21 Artaxerxes did say "Make ye now a decree to cause these men to cease and that this city be not builded until a decree shall be made by me" in response to the letter.

Ezra 4:22 Artaxerxes did say "And take heed that ye be not slack herein; why should damage grow to the hurt of the kings?" in response to the letter. Artaxerxes did learn that Jerusalem was a mighty city with mighty kings in the past. Artaxerxes did decree that Jerusalem should not be rebuilt. Artaxerxes did order the authors of the letter to stop the Israelites from rebuilding Jerusalem.

Ezra 4:23 The response was read before Rehum and before Shimshai and before other companions. The enemies did go in haste to Jerusalem to the Jews. The enemies did use force and power to stop the work in Jerusalem.

Ezra 4:24 The Israelites did cease the work of the house of God at Jerusalem. The cessation did last into the second year of the reign of Darius. Darius was the king of Persia.



Ezra 5:1 The Jews did receive prophecy in the name of God from Haggai and from Zechariah in Judah and in Jerusalem. Haggai was a prophet. Zechariah was the son of Iddo.

Ezra 5:2 The work did continue on the house of God at Jerusalem. The work was performed by Zerubbabel and by Jeshua and by the prophets.

Ezra 5:3 The workers were visited by Tattenai and by other companions with Shethar-bozenai. Tattenai was a governor beyond the River. The visitors did say "Who gave you a decree to build this house and to finish this structure?" to the workers.

Ezra 5:4 The visitors did say "What are the names of the men that build this building?"

Ezra 5:5 The workers were observed by the eye of God. The workers did not cease. The matter would go before Darius for a written letter as a response.

Ezra 5:6 A letter was prepared for Darius by Tattenai and by Shethar-bozenai and by the Apharesachites beyond the River.

Ezra 5:7 The letter was sent to Darius. The letter did say "Unto Darius the king all peace" to Darius.

Ezra 5:8 The letter did say "Be it known unto the king that we went into the province of Judah" to Darius. The letter did say " to the house of the great God which is builded with great stones and timber is laid in the walls and this work goeth on with diligence and prospereth in their hands" to Darius.

Ezra 5:9 The letter did say "Then asked we those elders and said unto them thus: Who gave you a decree to build this house and to finish this wall?" to Darius.

Ezra 5:10 The letter did say "We asked them their names also to announce to thee that we might write the names of the men that were at the head of them" to Darius.

Ezra 5:11 The letter did say "And thus they returned us answer". The letter did say "saying: We are the servants of the God of heaven and earth and build the house that was builded these many years ago which a great king of Israel builded and finished" to Darius.

Ezra 5:12 The letter did say "But because that our fathers had provoked the God of heaven" to Darius. The letter did say "He gave them into the hand of Nebuchadnezzar king of Babylon the Chaldean who destroyed this house and carried the people away into Babylon" to Darius.

Ezra 5:13 The letter did say "But in the first year of Cyrus king of Babylon Cyrus the king made a decree to build this house of God" to Darius.

Ezra 5:14 The letter did say "And the gold and silver vessels also of the house of God which Nebuchadnezzar took out of the temple that was in Jerusalem" to Darius. The letter did say "and brought them into the temple of Babylon those did Cyrus the king take out of the temple of Babylon" to Darius. The letter did say "and they were delivered unto one whose name was Sheshbazzar whom he had made governor;" to Darius.

Ezra 5:15 The letter did say "and he said unto him: Take these vessels go put them in the temple that is in Jerusalem and let the house of God be builded in its place" to Darius.

Ezra 5:16 The letter did say "Then came the same Sheshbazzar and laid the foundations of the house of God which is in Jerusalem;" to Darius. The letter did say "and since that time even until now hath it been in building and yet it is not completed" to Darius.

Ezra 5:17 The letter did say "Now therefore if it seem good to the king let search be made in the king's treasure-house there which is at Babylon whether it be so" to Darius. The letter did say "that a decree was made of Cyrus the king to build this house of God at Jerusalem and let the king send his pleasure to us concerning this matter" to Darius. The letter did inform Darius of the resumption of work in Jerusalem. The letter did convey the decree of Cyrus for the reconstruction of the house of God.



Ezra 6:1 Darius did issue a decree to search the house of the archives. The treasures were held in the house of the archives in Babylon.

Ezra 6:2 A scroll was found at Ahmetha in the palace in the province of Media. The scroll did say "A record".

Ezra 6:3 The scroll did say "In the first year of Cyrus the king Cyrus the king made a decree:". The scroll did say "Concerning the house of God at Jerusalem let the house be builded the place where they offer sacrifices and let the foundations thereof be strongly laid;". The scroll did say "the height thereof threescore cubits and the breadth thereof threescore cubits;".

Ezra 6:4 The scroll did say "with three rows of great stones and a row of new timber and let the expenses be given out of the king's house;".

Ezra 6:5 The scroll did say "and also let the gold and silver vessels of the house of God which Nebuchadnezzar took forth out of the temple which is at Jerusalem". The scroll did say "and brought unto Babylon be restored and brought back unto the temple which is at Jerusalem every one to its place and thou shalt put them in the house of God". The scroll did corroborate the justification from the Jews for the resumption of construction in Jerusalem.

Ezra 6:6 Darius did send a message in response to the letter. Darius did say "Now therefore Tattenai governor beyond the River Shethar-bozenai and your companions the Apharesachites who are beyond the River be ye far from thence;" in the letter of response.

Ezra 6:7 Darius did say "let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place" in the letter of response. Darius did inform the enemies to avoid interfering with the work on the house of God.

Ezra 6:8 Darius did issue a decree of protection for Jerusalem. Darius did say "Moreover I make a decree concerning what ye shall do to these elders of the Jews for the building of this house of God;" in a decree of protection for Jerusalem. Darius did say "that of the king's goods even of the tribute beyond the River expenses be given with all diligence unto these men that they be not hindered" in a decree of protection for Jerusalem. The decree did state that the Jews should not be hindered.

Ezra 6:9 Darius did say "And that which they have need of both young bullocks and rams and lambs for burnt-offerings to the God of heaven" in a decree of protection for Jerusalem. Darius did say "wheat salt wine and oil according to the word of the priests that are at Jerusalem let it be given them day by day without fail;" in a decree of protection for Jerusalem. The decree did state that the Jews should be provided provisions without fail.

Ezra 6:10 Darius did say "that they may offer sacrifices of sweet savour unto the God of heaven and pray for the life of the king and of his sons" in a decree of protection for Jerusalem.

Ezra 6:11 Darius did say "Also I have made a decree that whosoever shall alter this word let a beam be pulled out from his house and let him be lifted up and fastened thereon;" in a decree of protection for Jerusalem. Darius did say "and let his house be made a dunghill for this;" in a decree of protection for Jerusalem. The decree did state that the decree should not be altered at pain of death.

Ezra 6:12 Darius did say "and may the God that hath caused His name to dwell there overthrow all kings and peoples" in a decree of protection for Jerusalem. Darius did say "that shall put forth their hand to alter the same to destroy this house of God which is at Jerusalem" in a decree of protection for Jerusalem. Darius did say "I Darius have made a decree; let it be done with all diligence" in a decree of protection for Jerusalem.

Ezra 6:13 The decree did cause Tattenai and Shethar-bozenai and the other companions to act with all diligence.

Ezra 6:14 The workers did build and prosper through the prophecies of Haggai and of Zechariah. The "house of God" was completed in accordance with the commandment of God and with the decrees of Cyrus and of Darius and of Artaxerxes.

Ezra 6:15 The "house of God" was finished on the third day of the month of Adar in the sixth year of the reign of Darius.

Ezra 6:16 The "house of God" was dedicated with joy by the children of Israel and by priests and by the Levites and by the rest of the children of the captivity.

Ezra 6:17 The Israelites did offer 100 bullocks and 200 rams and 400 lambs at the dedication of the "house of God". The Israelites did offer 12 male goats as a sin offering to God for all of Israel. A goat was offered for each tribe of Israel.

Ezra 6:18 The priests were set by divisions for the service of God at Jerusalem as written in the book of Moses. The Levites were set by course for the service of God at Jerusalem as written in the book of Moses.

Ezra 6:19 The Israelites did keep the Passover on the fourteenth day of the first month.

Ezra 6:20 The priests did become purified with the Levites. The lamb was killed for the Passover for all of the children of the captivity and for the priests and for the Levites.

Ezra 6:21 The "children of Israel" had returned from captivity. The "children of Israel" had become separated from the filthiness of the nations of the land to seek God. The "children of Israel" did eat.

Ezra 6:22 The "children of Israel" did keep the feast of unleavened bread for 7 days with joy. God had made the "children of Israel" joyful. God had turned the heart of the king of Assyria to strengthen the hands of the "children of Israel" in the work of the house of God.



Ezra 7:1 Ezra did live during the reign of Artaxerxes. Ezra was the son of Seraiah. Seraiah was the son of Azariah. Azariah was the son of Hilkiah.

Ezra 7:2 Hilkiah was the son of Shallum. Shallum was the son of Zadok. Zadok was the son of Ahitub.

Ezra 7:3 Ahitub was the son of Amariah. Amariah was the son of Azariah. Azariah was the son of Meraioth.

Ezra 7:4 Meraioth was the son of Zerahiah. Zerahiah was the son of Uzzi. Uzzi was the son of Bukki.

Ezra 7:5 Bukki was the son of Abishua. Abishua was the son of Phinehas. Phinehas was the son of Eleazar. Eleazar was the son of Aaron the chief priest.

Ezra 7:6 Ezra did leave Babylon as a ready scribe in the Law of Moses. Ezra was granted all requests from the king because the hand of God was upon Ezra.

Ezra 7:7 Jerusalem was repopulated by some of the children of Israel in the seventh year of the reign of Artaxerxes.

Ezra 7:8 Ezra did arrive in Jerusalem in the fifth month of the seventh year of the king.

Ezra 7:9 Ezra did travel for 4 months from Babylon to Jerusalem with assistance from the hand of God.

Ezra 7:10 Ezra did endeavor to seek and perform the law of God. Ezra did endeavor to teach the statutes and ordinances in Israel.

Ezra 7:11 Artaxerxes did give a letter to Ezra. Ezra was a priest and a scribe of the words of the commandments and of the statutes of God to Israel.

Ezra 7:12 The letter did say "Artaxerxes king of kings unto Ezra the priest the scribe of the Law of the God of heaven and so forth. And now" to Ezra.

Ezra 7:13 The letter did say "I make a decree that all they of the people of Israel and their priests and the Levites in my realm that are minded of their own free will to go with thee to Jerusalem go".

Ezra 7:14 The letter did say "Forasmuch as thou art sent of the king and his seven counsellors to inquire concerning Judah and Jerusalem according to the law of thy God which is in thy hand;".

Ezra 7:15 The letter did say "and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel whose habitation is in Jerusalem" to Ezra. The king did decree that the Israelites should carry the gifts of silver and of gold from the king to Jerusalem.

Ezra 7:16 The letter did say "and all the silver and gold that thou shalt find in all the province of Babylon with the freewill-offering of the people" to Ezra. The letter did say "and of the priests offering willingly for the house of their God which is in Jerusalem;" to Ezra.

Ezra 7:17 The letter did say "therefore thou shalt with all diligence buy with this money bullocks rams lambs with their meal-offerings and their drink-offerings" to Ezra. The letter did say "and shalt offer them upon the altar of the house of your God which is in Jerusalem" to Ezra. The Israelites were able to use the money for offerings to God.

Ezra 7:18 The letter did say "And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold that do ye after the will of your God" to Ezra.

Ezra 7:19 The letter did say "And the vessels that are given thee for the service of the house of thy God deliver thou before the God of Jerusalem" to Ezra. The king did give the vessels for service in the house of God.

Ezra 7:20 The letter did say "And whatsoever more shall be needful for the house of thy God which thou shalt have occasion to bestow bestow it out of the king's treasure-house" to Ezra. The king did offer the ability to request additional treasure from the king as needed for the house of God.

Ezra 7:21 The letter did say "And I even I Artaxerxes the king do make a decree to all the treasurers that are beyond the River" to Ezra. The letter did say "that whatsoever Ezra the priest the scribe of the Law of the God of heaven shall require of you it be done with all diligence" to Ezra.

Ezra 7:22 The letter did say "unto a hundred talents of silver and to a hundred measures of wheat and to a hundred baths of wine and to a hundred baths of oil and salt without prescribing how much" to Ezra.

Ezra 7:23 The letter did say "Whatsoever is commanded by the God of heaven let it be done exactly for the house of the God of heaven;" to Ezra. The letter did say "for why should there be wrath against the realm of the king and his sons?" to Ezra.

Ezra 7:24 The letter did say "Also we announce to you that touching any of the priests and Levites the singers porters Nethinim or servants of this house of God" to Ezra. The letter did say "it shall not be lawful to impose tribute impost or toll upon them" to Ezra. The king did decree the unlawful act of imposing a toll upon the servants of the house of God.

Ezra 7:25 The letter did say "And thou Ezra after the wisdom of thy God that is in thy hand appoint magistrates and judges who may judge all the people that are beyond the River" to Ezra.

The letter did say "all such as know the laws of thy God; and teach ye him that knoweth them not" to Ezra.

Ezra 7:26 The letter did say "And whosoever will not do the law of thy God and the law of the king let judgment be executed upon him with all diligence" to Ezra. The letter did say "whether it be unto death or to banishment or to confiscation of goods or to imprisonment" to Ezra. The king did decree to give Ezra the responsibility to execute judgment upon the unlawful.

Ezra 7:27 Ezra did say "Blessed be the LORD the God of our fathers who hath put such a thing as this in the king's heart to beautify the house of the LORD which is in Jerusalem;". Ezra was thankful that God did allow the king to make the decree in support of the house of God.

Ezra 7:28 Ezra did say "and hath extended mercy unto me before the king and his counsellors and before all the king's mighty princes". Ezra did say "And I was strengthened according to the hand of the LORD my God upon me and I gathered together out of Israel chief men to go up with me".



Ezra 8:1 Ezra did say "Now these are the heads of their fathers' houses and this is the genealogy of them that went up with me from Babylon in the reign of Artaxerxes the king". Ezra did leave Babylon with other Israelites.

Ezra 8:2 Ezra did say "Of the sons of Phinehas Gershom; of the sons of Ithamar Daniel; of the sons of David Hattush".

Ezra 8:3 Ezra did say "Of the sons of Shecaniah: of the sons of Parosh Zechariah; and with him were reckoned by genealogy of the males a hundred and fifty".

Ezra 8:4 Ezra did say "Of the sons of Pahath-moab Eliehoenai the son of Zerahiah; and with him two hundred males".

Ezra 8:5 Ezra did say "Of the sons of Shechaniah the son of Jahaziel; and with him three hundred males".

Ezra 8:6 Ezra did say "And of the sons of Adin Ebed the son of Jonathan; and with him fifty males".

Ezra 8:7 Ezra did say "And of the sons of Elam Jeshaiah the son of Athaliah; and with him seventy males".

Ezra 8:8 Ezra did say "And of the sons of Shephatiah Zebadiah the son of Michael; and with him fourscore males".

Ezra 8:9 Ezra did say "Of the sons of Joab Obadiah the son of Jehiel; and with him two hundred and eighteen males".

Ezra 8:10 Ezra did say "And of the sons of Shelomith the son of Josiphiah; and with him a hundred and threescore males".

Ezra 8:11 Ezra did say "And of the sons of Bebai Zechariah the son of Bebai; and with him twenty and eight males".

Ezra 8:12 Ezra did say "And of the sons of Azgad Johanan the son of Hakkatan; and with him a hundred and ten males".

Ezra 8:13 Ezra did say "And of the sons of Adonikam that were the last; and these are their names Eliphelet Jeiel and Shemaiah; and with them threescore males".

Ezra 8:14 Ezra did say "And of the sons of Bigvai Uthai and Zaccur; and with him seventy males".

Ezra 8:15 Ezra did say "And I gathered them together to the river that runneth to Ahava; and there we encamped three days;". Ezra did say "and I viewed the people and the priests and found there none of the sons of Levi". Ezra did gather the Israelites in a camp for 3 days at the river that did run to Ahava. Ezra did not see Levites among the Israelites.

Ezra 8:16 Ezra did say "Then sent I for Eliezer for Ariel for Shemaiah and for Elnathan and for Jarib and for Elnathan and for Nathan and for Zechariah and for Meshullam chief men;". Ezra did say "also for Joiarib and for Elnathan teachers". Ezra did call for the leaders and for the teachers.

Ezra 8:17 Ezra did say "And I gave them commandment unto Iddo the chief at the place Casiphia;". Ezra did say "and I told them what they should say unto Iddo and his brother who were set over the place Casiphia that they should bring unto us ministers for the house of our God". Ezra did tell the men to summon ministers from Iddo at Casiphia to minister in the house of God.

Ezra 8:18 Ezra did say "And according to the good hand of our God upon us they brought us a man of discretion of the sons of Mahli the son of Levi the son of Israel;". Ezra did say "and Sherebiah with his sons and his brethren eighteen;".

Ezra 8:19 Ezra did say "and Hashabiah and with him Jeshaiiah of the sons of Merari his brethren and their sons twenty;".

Ezra 8:20 Ezra did say "and of the Nethinim whom David and the princes had given for the service of the Levites two hundred and twenty Nethinim; all of them were mentioned by name". The ministers did arrive at the camp of Ezra.

Ezra 8:21 Ezra did say "Then I proclaimed a fast there at the river Ahava that we might humble ourselves before our God". Ezra did say "to seek of Him a straight way for us and for our little ones and for all our substance". The camp did fast at the river of Ahava for guidance and for protection from God.

Ezra 8:22 Ezra did say "For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way;". Ezra did say "because we had spoken unto the king saying: The hand of our God is upon all them that seek Him for good; but His power and His wrath is against all them that forsake Him". Ezra did not request soldiers from the king because Ezra did have faith in God.

Ezra 8:23 Ezra did say "So we fasted and besought our God for this; and He was entreated of us".

Ezra 8:24 Ezra did say "Then I separated twelve of the chiefs of the priests besides Sherebiah Hashabiah and ten of their brethren with them".

Ezra 8:25 Ezra did say "and weighed unto them the silver and the gold and the vessels even the offering for the house of our God". Ezra did say "which the king and his counsellors and his princes and all Israel there present had offered;".

Ezra 8:26 Ezra did say "I even weighed into their hand six hundred and fifty talents of silver and silver vessels a hundred talents; of gold a hundred talents;".

Ezra 8:27 Ezra did say "and twenty bowels of gold of a thousand darics; and two vessels of fine bright brass precious as gold".

Ezra 8:28 Ezra did say "And I said unto them: 'Ye are holy unto the LORD and the vessels are holy; and the silver and the gold are a freewill-offering unto the LORD the God of your fathers'".

Ezra 8:29 Ezra did say "Watch ye and keep them until ye weigh them before the chiefs of the priests and the Levites". Ezra did say "and the princes of the fathers' houses of Israel at Jerusalem in the chambers of the house of the LORD."". Ezra did distribute the silver and the gold and the vessels and the offerings to 12 priests for safe keeping.

Ezra 8:30 Ezra did say "So the priests and the Levites received the weight of the silver and the gold and the vessels to bring them to Jerusalem unto the house of our God". The priests were directed to keep the treasures until arriving at the house of God in Jerusalem.

Ezra 8:31 Ezra did say "Then we departed from the river of Ahava on the twelfth day of the first month to go unto Jerusalem;". Ezra did say "and the hand of our God was upon us and He delivered us from the hand of the enemy and lie-in-wait by the way". Ezra did lead the people to depart from the river of Ahava. God did keep the people safe from enemies on the way.

Ezra 8:32 Ezra did say "And we came to Jerusalem and abode there three days". The people did arrive at Jerusalem.

Ezra 8:33 Ezra did say "And on the fourth day was the silver and the gold and the vessels weighed in the house of our God into the hand of Meremoth the son of Uriah the priest;". Ezra did say "and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua and Noadiah the son of Binnui the Levites;". The priests did deliver the silver and the gold and the vessels to the house of God.

Ezra 8:34 Ezra did say "the whole by number and by weight; and all the weight was written at that time".

Ezra 8:35 Ezra did say "The children of the captivity that were come out of exile offered burnt-offerings unto the God of Israel". Ezra did say "twelve bullocks for all Israel ninety and six rams seventy and seven lambs twelve he-goats for a sin-offering;". Ezra did say "all this was a burnt-offering unto the LORD". Offerings were made to God by the children of the captivity.

Ezra 8:36 Ezra did say "And they delivered the king's commissions unto the king's satraps and to the governors beyond the River; and they furthered the people and the house of God".



Ezra 9:1 Ezra did say "Now when these things were done the princes drew near unto me". Ezra did say "saying: 'The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands'". Ezra did say "'doing according to their abominations even of the Canaanites the Hittites the Perizzites the Jebusites the Ammonites the Moabites the Egyptians and the Amorites'".

Ezra 9:2 Ezra did say "'For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the peoples of the lands;"". Ezra did say "'yea the hand of the princes and rulers hath been first in this faithlessness'". Ezra was approached by the leaders of the people. The leaders did tell Ezra that the children of Israel had intermingled with the heathen people of the land.

Ezra 9:3 Ezra did say "And when I heard this thing I rent my garment and my mantle and plucked off the hair of my head and of my beard and sat down appalled". Ezra was appalled at the news of the intermingling of the people.

Ezra 9:4 Ezra did say "Then were assembled unto me every one that trembled at the words of the God of Israel because of the faithlessness of them of the captivity;". Ezra did say "and I sat appalled until the evening offering". Ezra was surrounded by faithful people until the offering in the evening.

Ezra 9:5 Ezra did say "And at the evening offering I arose up from my fasting even with my garment and my mantle rent;". Ezra did say "and I fell upon my knees and spread out my hands unto the LORD my God;".

Ezra 9:6 Ezra did say "O my God I am ashamed and blush to lift up my face to Thee my God; for our iniquities are increased over our head and our guiltiness is grown up unto the heavens" in prayer to God. Ezra did begin to pray to God at the time of the evening offering.

Ezra 9:7 Ezra did say "Since the days of our fathers we have been exceeding guilty unto this day;" in prayer to God. Ezra did say "and for our iniquities have we our kings and our priests been delivered into the hand of the kings of the lands" in prayer to God. Ezra did say "to the sword to captivity and to spoiling and to confusion of face as it is this day" in prayer to God.

Ezra 9:8 Ezra did say "And now for a little moment grace hath been shown from the LORD our God to leave us a remnant to escape and to give us a nail in His holy place" in prayer to God. Ezra did say "that our God may lighten our eyes and give us a little reviving in our bondage" in prayer to God.

Ezra 9:9 Ezra did say "For we are bondmen; yet our God hath not forsaken us in our bondage but hath extended mercy unto us in the sight of the kings of Persia" in prayer to God. Ezra did say "to give us a reviving to set up the house of our God and to repair the ruins thereof and to give us a fence in Judah and in Jerusalem" in prayer to God.

Ezra 9:10 Ezra did say "And now O our God what shall we say after this? for we have forsaken Thy commandments" in prayer to God.

Ezra 9:11 Ezra did say "which Thou hast commanded by Thy servants the prophets" in prayer to God. Ezra did say "saying: The land unto which ye go to possess it is an unclean land through the uncleanness of the peoples of the lands through their abominations" in prayer to God. Ezra did say "wherewith they have filled it from one end to another with their filthiness" in prayer to God.

Ezra 9:12 Ezra did say "Now therefore give not your daughters unto their sons neither take their daughters unto your sons nor seek their peace or their prosperity for ever;" in prayer to God. Ezra did say "that ye may be strong and eat the good of the land and leave it for an inheritance to your children for ever" in prayer to God.

Ezra 9:13 Ezra did say "And after all that is come upon us for our evil deeds and for our great guilt seeing that Thou our God hast punished us less than our iniquities deserve and hast given us such a remnant" in prayer to God.

Ezra 9:14 Ezra did say "shall we again break Thy commandments and make marriages with the peoples that do these abominations?" in prayer to God. Ezra did say "wouldest not Thou be angry with us till Thou hadst consumed us so that there should be no remnant nor any to escape?" in prayer to God.

Ezra 9:15 Ezra did say "O LORD the God of Israel Thou art righteous; for we are left a remnant that is escaped as it is this day;" in prayer to God. Ezra did say "behold we are before Thee in our guiltiness; for none can stand before Thee because of this" in prayer to God. Ezra did pray to God because of the guiltiness of the people.



Ezra 10:1 The congregation did gather from Israel to weep with Ezra.

Ezra 10:2 Shecaniah was the son of Jehiel of the sons of Elam. Shecaniah did say "We have broken faith with our God and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing" to Ezra.

Ezra 10:3 Shecaniah did say "Now therefore let us make a covenant with our God to put away all the wives and such as are born of them according to the counsel of the LORD" to Ezra. Shecaniah did say "and of those that tremble at the commandment of our God; and let it be done according to the law" to Ezra.

Ezra 10:4 Shecaniah did say "Arise; for the matter belongeth unto thee and we are with thee; be of good courage and do it" to Ezra. Shecaniah did suggest to Ezra that Israel should remove all of the foreign wives and all of the children of the wives. Shecaniah did encourage Ezra to perform the matter.

Ezra 10:5 Ezra did rise to make the chiefs of the priests and the Levites and all of Israel to swear to perform according to the words of Shecaniah.

Ezra 10:6 Ezra did leave the house of God to go into the chamber of Jehohanan. Jehohanan was the son of Eliashib. Ezra did not eat bread and did not drink water. Ezra was in mourning for the faithlessness of the people.

Ezra 10:7 A proclamation was made throughout Judah and throughout Jerusalem to all of the children of the captivity to gather in Jerusalem.

Ezra 10:8 If a person did not assemble in 3 days in Jerusalem then the person would lose all substance and would become separated from the congregation.

Ezra 10:9 The people did gather within the 3 days. The people did gather to sit in the broad place before the house of God on the twentieth day of the ninth month. The people were trembling because of the proclamation and because of the great rain.

Ezra 10:10 Ezra did stand to speak to the congregation. Ezra did say "Ye have broken faith and have married foreign women to increase the guilt of Israel" to the people.

Ezra 10:11 Ezra did say "Now therefore make confession unto the LORD the God of your fathers and do His pleasure; and separate yourselves from the peoples of the land and from the foreign women" to the people. Ezra did tell the congregation to separate from the people of the land and from the foreign women.

Ezra 10:12 The congregation did answer the command of Ezra in a loud voice. The congregation did say "As thou hast said so it is for us to do" to Ezra.

Ezra 10:13 The congregation did say "But the people are many and it is a time of much rain and we are not able to stand without neither is this a work of one day or two; for we have greatly transgressed in this matter" to Ezra.

Ezra 10:14 The congregation did say "Let now our princes of all the congregation stand and let all them that are in our cities that have married foreign women come at appointed times" to Ezra. The congregation did say "and with them the elders of every city and the judges thereof until the fierce wrath of our God be turned from us as touching this matter" to Ezra. The congregation did want more time to comply with the command of Ezra. The congregation did want judges to hear the cases of the unions.

Ezra 10:15 Jonathan did stand in opposition to the suggestion from the congregation. Jahzeiah did stand with Jonathan. Jonathan was the son of Asahel. Jahzeiah was the son of Tikvah. Jonathan was supported by Meshullam and by Shabbethai of the Levites.

Ezra 10:16 The congregation did proceed with the suggestion. Ezra did select men of the heads of families from each division by name. The men did examine the matter on the first day of the tenth month.

Ezra 10:17 The men did complete the examination of the marriages between men and foreign women by the first day of the first month.

Ezra 10:18 The men did find marriages to foreign women from the sons of Jeshua of the sons of the priests. Jeshua was the son of Jozadak. Maaseiah had committed a trespass by marrying a foreign woman. Eliezer had committed a trespass by marrying a foreign woman. Jarib had committed a trespass by marrying a foreign woman. Gedaliah had committed a trespass by marrying a foreign woman.

Ezra 10:19 The trespassers did pledge to dismiss the foreign wives. Each trespasser did offer a ram of the flock for the trespass.

Ezra 10:20 The men did find marriages to foreign women from the sons of Immer. Hanani had committed a trespass by marrying a foreign woman. Zebadiah had committed a trespass by marrying a foreign woman.

Ezra 10:21 The men did find marriages to foreign women from the sons of Harim. Maaseiah had committed a trespass by marrying a foreign woman. Elijah had committed a trespass by marrying a foreign woman. Shemaiah had committed a trespass by marrying a foreign woman. Jehiel had committed a trespass by marrying a foreign woman. Uziah had committed a trespass by marrying a foreign woman.

Ezra 10:22 The men did find marriages to foreign women from the sons of Pashhur. Elieoenai had committed a trespass by marrying a foreign woman. Maaseiah had committed a trespass by

marrying a foreign woman. Ishmael had committed a trespass by marrying a foreign woman. Nethanel had committed a trespass by marrying a foreign woman. Jozabad had committed a trespass by marrying a foreign woman. Elasah had committed a trespass by marrying a foreign woman.

Ezra 10:23 The men did find marriages to foreign women from the Levites. Jozabad had committed a trespass by marrying a foreign woman. Shimei had committed a trespass by marrying a foreign woman. Kelaiah had committed a trespass by marrying a foreign woman. Pethahiah had committed a trespass by marrying a foreign woman. Judah had committed a trespass by marrying a foreign woman. Eliezer had committed a trespass by marrying a foreign woman.

Ezra 10:24 The men did find marriages to foreign women from the singers. Eliashib had committed a trespass by marrying a foreign woman. The men did find marriages to foreign women from the porters. Shallum had committed a trespass by marrying a foreign woman. Telem had committed a trespass by marrying a foreign woman. Uri had committed a trespass by marrying a foreign woman.

Ezra 10:25 The men did find marriages to foreign women from Israel. The men did find marriages to foreign women from the sons of Parosh. Ramiah had committed a trespass by marrying a foreign woman. Izziah had committed a trespass by marrying a foreign woman. Malchijah had committed a trespass by marrying a foreign woman. Mijamin had committed a trespass by marrying a foreign woman. Eleazar had committed a trespass by marrying a foreign woman. Malchijah had committed a trespass by marrying a foreign woman. Benaiah had committed a trespass by marrying a foreign woman.

Ezra 10:26 The men did find marriages to foreign women from the sons of Parosh. Mattaniah had committed a trespass by marrying a foreign woman. Zechariah had committed a trespass by marrying a foreign woman. Jehiel had committed a trespass by marrying a foreign woman. Abdi had committed a trespass by marrying a foreign woman. Jeremoth had committed a trespass by marrying a foreign woman. Elijah had committed a trespass by marrying a foreign woman.

Ezra 10:27 The men did find marriages to foreign women from the sons of Zattu. Elioenai had committed a trespass by marrying a foreign woman. Eliaship had committed a trespass by marrying a foreign woman. Mattaniah had committed a trespass by marrying a foreign woman. Jeremoth had committed a trespass by marrying a foreign woman. Zabad had committed a trespass by marrying a foreign woman. Aziza had committed a trespass by marrying a foreign woman.

Ezra 10:28 The men did find marriages to foreign women from the sons of Bebai. Jehohanan had committed a trespass by marrying a foreign woman. Hananiah had committed a trespass by marrying a foreign woman. Zabbai had committed a trespass by marrying a foreign woman. Athlai had committed a trespass by marrying a foreign woman.

Ezra 10:29 The men did find marriages to foreign women from the sons of Bani. Meshullam had committed a trespass by marrying a foreign woman. Malluch had committed a trespass by

marrying a foreign woman. Adaiah had committed a trespass by marrying a foreign woman. Jashub had committed a trespass by marrying a foreign woman. Sheal had committed a trespass by marrying a foreign woman. Ramoth had committed a trespass by marrying a foreign woman.

Ezra 10:30 The men did find marriages to foreign women from the sons of Pahath-moab. Adna had committed a trespass by marrying a foreign woman. Chelal had committed a trespass by marrying a foreign woman. Banaiah had committed a trespass by marrying a foreign woman. Maaseiah had committed a trespass by marrying a foreign woman. Mattaniah had committed a trespass by marrying a foreign woman. Bezalel had committed a trespass by marrying a foreign woman. Binnui had committed a trespass by marrying a foreign woman. Manasseh had committed a trespass by marrying a foreign woman.

Ezra 10:31 The men did find marriages to foreign women from the sons of Harim. Eliezer had committed a trespass by marrying a foreign woman. Isshijah had committed a trespass by marrying a foreign woman. Malchijah had committed a trespass by marrying a foreign woman. Shemaiah had committed a trespass by marrying a foreign woman. Shimeon had committed a trespass by marrying a foreign woman.

Ezra 10:32 Benjamin had committed a trespass by marrying a foreign woman. Malluch had committed a trespass by marrying a foreign woman. Shemariah had committed a trespass by marrying a foreign woman.

Ezra 10:33 The men did find marriages to foreign women from the sons of Hashum. Mattattah had committed a trespass by marrying a foreign woman. Mattenai had committed a trespass by marrying a foreign woman. Zabad had committed a trespass by marrying a foreign woman. Eliphelet had committed a trespass by marrying a foreign woman. Jeremai had committed a trespass by marrying a foreign woman. Manasseh had committed a trespass by marrying a foreign woman. Shimei had committed a trespass by marrying a foreign woman.

Ezra 10:34 The men did find marriages to foreign women from the sons of Bani. Maadai had committed a trespass by marrying a foreign woman. Amram had committed a trespass by marrying a foreign woman. Uel had committed a trespass by marrying a foreign woman.

Ezra 10:35 Benaiah had committed a trespass by marrying a foreign woman. Bedeiah had committed a trespass by marrying a foreign woman. Cheluhu had committed a trespass by marrying a foreign woman.

Ezra 10:36 Vaniah had committed a trespass by marrying a foreign woman. Meremoth had committed a trespass by marrying a foreign woman. Eliashib had committed a trespass by marrying a foreign woman.

Ezra 10:37 Mattaniah had committed a trespass by marrying a foreign woman. Mattenai had committed a trespass by marrying a foreign woman. Jaasai had committed a trespass by marrying a foreign woman.

Ezra 10:38 Bani had committed a trespass by marrying a foreign woman. Binnui had committed a trespass by marrying a foreign woman. Shimei had committed a trespass by marrying a foreign woman.

Ezra 10:39 Shelemiah had committed a trespass by marrying a foreign woman. Nathan had committed a trespass by marrying a foreign woman. Adaiah had committed a trespass by marrying a foreign woman.

Ezra 10:40 Machnadebai had committed a trespass by marrying a foreign woman. Shashai had committed a trespass by marrying a foreign woman. Sharai had committed a trespass by marrying a foreign woman.

Ezra 10:41 Azarel had committed a trespass by marrying a foreign woman. Shelemiah had committed a trespass by marrying a foreign woman. Shemariah had committed a trespass by marrying a foreign woman.

Ezra 10:42 Shallum had committed a trespass by marrying a foreign woman. Amariah had committed a trespass by marrying a foreign woman. Joseph had committed a trespass by marrying a foreign woman.

Ezra 10:43 The men did find marriages to foreign women from the sons of Nebo. Jeiel had committed a trespass by marrying a foreign woman. Mattithiah had committed a trespass by marrying a foreign woman. Zabad had committed a trespass by marrying a foreign woman. Zebina had committed a trespass by marrying a foreign woman. Jaddai had committed a trespass by marrying a foreign woman. Joel had committed a trespass by marrying a foreign woman. Benaiah had committed a trespass by marrying a foreign woman.

Ezra 10:44 The trespassers had taken foreign wives. Children were born to some of the foreign wives.



Nehemiah



Nehemiah 1:1 Nehemiah was the son of Hacaliah. Nehemiah was in the castle of Shushan in the month of Chislev in the twentieth year.

Nehemiah 1:2 Hanani did come out of Judah with certain men. Nehemiah did ask Hanani about the Jew escapees and about the Jews in captivity still. Nehemiah did question Hanani about Jerusalem also.

Nehemiah 1:3 Hanani did say "The remnant that are left of the captivity there in the province are in great affliction and reproach;" to Nehemiah. Hanani did say " the wall of Jerusalem also is broken down and the gates thereof are burned with fire" to Nehemiah.

Nehemiah 1:4 Nehemiah did sit to weep at the words of Hanani. Nehemiah did mourn for a certain number of days. Nehemiah did fast and pray to the God of heaven.

Nehemiah 1:5 Nehemiah did say "I beseech Thee O LORD the God of heaven the great and awful God that keepeth covenant and mercy with them that love Him and keep His commandments;" in prayer to God.

Nehemiah 1:6 Nehemiah did say "let Thine ear now be attentive and Thine eyes open that Thou mayest hearken unto the prayer of Thy servant" in prayer to God. Nehemiah did say "which I pray before Thee at this time day and night for the children of Israel Thy servants while I confess the sins of the children of Israel which we have sinned against Thee;" in prayer to God. Nehemiah did say "yea I and my father's house have sinned" in prayer to God.

Nehemiah 1:7 Nehemiah did say "We have dealt very corruptly against Thee and have not kept the commandments nor the statutes nor the ordinances which Thou didst command Thy servant Moses" in prayer to God.

Nehemiah 1:8 Nehemiah did say "Remember I beseech Thee the word that Thou didst command Thy servant Moses saying: If ye deal treacherously I will scatter you abroad among the peoples;" in prayer to God.

Nehemiah 1:9 Nehemiah did say "but if ye return unto Me and keep My commandments and do them though your dispersed were in the uttermost part of the heaven" in prayer to God. Nehemiah did say "yet will I gather them from thence and will bring them unto the place that I have chosen to cause My name to dwell there" in prayer to God.

Nehemiah 1:10 Nehemiah did say "Now these are Thy servants and Thy people whom Thou hast redeemed by Thy great power and by Thy strong hand" in prayer to God.

Nehemiah 1:11 Nehemiah did say "O Lord I beseech Thee let now Thine ear be attentive to the prayer of Thy servant and to the prayer of Thy servants who delight to fear Thy name;" in prayer to God. Nehemiah did say "and prosper I pray Thee Thy servant this day and grant him mercy in the sight of this man" in prayer to God. Nehemiah was a cupbearer to the king.



Nehemiah 2:1 Nehemiah did serve Artaxerxes. Nehemiah did bring wine to the king in the month of Nisan in the twentieth year of king Artaxerxes. Nehemiah had not been sad in the presence of the king previously.

Nehemiah 2:2 Artaxerxes did say "Why is thy countenance sad seeing thou art not sick? this is nothing else but sorrow of heart" to Nehemiah. Nehemiah was very sore afraid.

Nehemiah 2:3 Nehemiah did say "Let the king live for ever: why should not my countenance be sad when the city the place of my fathers' sepulchres lieth waste and the gates thereof are consumed with fire?" to Artaxerxes. Nehemiah was sad for the previous destruction of Jerusalem.

Nehemiah 2:4 Artaxerxes did say "For what dost thou make request?" to Nehemiah. Nehemiah did pray to the God of heaven.

Nehemiah 2:5 Nehemiah did say "If it please the king and if thy servant have found favour in thy sight that thou wouldest send me unto Judah unto the city of my fathers' sepulchres that I may build it" to Artaxerxes. Nehemiah did desire to be released to return to Judah to help to rebuild Jerusalem.

Nehemiah 2:6 The queen was sitting beside Artaxerxes. Artaxerxes did say "For how long shall thy journey be? and when wilt thou return?" to Nehemiah. Artaxerxes did agree to release Nehemiah for a span of time. Nehemiah did set a time.

Nehemiah 2:7 Nehemiah did say "If it please the king let letters be given me to the governors beyond the River that they may let me pass through till I come unto Judah;" to Artaxerxes.

Nehemiah 2:8 Nehemiah did say "and a letter unto Asaph the keeper of the king's park that he may give me timber to make beams for the gates of the castle which appertaineth to the house" to Artaxerxes. Nehemiah did say "and for the wall of the city and for the house that I shall enter into" to Artaxerxes. Artaxerxes did grant the request of Nehemiah in accordance with the good hand of God.

Nehemiah 2:9 Nehemiah did travel to meet with the governors beyond the River to present the letters from Artaxerxes. Artaxerxes had sent captains of the army and horsemen with Nehemiah.

Nehemiah 2:10 The meeting did cause news to spread of the arrival of Nehemiah. The news did reach Sanballat and Tobiah. Sanballat was a Horonite. Tobiah was an Ammonite servant. Sanballat was grieved exceedingly because Nehemiah did seek the welfare of the children of Israel.

Nehemiah 2:11 Nehemiah did arrive at Jerusalem. Nehemiah did settle in the city for 3 days.

Nehemiah 2:12 Nehemiah did rise in the night with some of the men in the company of Nehemiah. Nehemiah did not tell any man about the purpose from God within the heart of Nehemiah. Nehemiah would execute the purpose for Jerusalem. Nehemiah did not have beasts except for Nehemiah's riding beast.

Nehemiah 2:13 Nehemiah did exit by the valley gate toward the dragon's well to the dung gate to inspect the walls of Jerusalem. Nehemiah did see that the gates were demolished and consumed by fire.

Nehemiah 2:14 Nehemiah did proceed to the fountain gate to the pool of the king. Nehemiah was riding upon a beast. The beast did not have room to pass.

Nehemiah 2:15 Nehemiah did proceed in the night in the valley to view the wall. Nehemiah did return by the valley gate.

Nehemiah 2:16 The rulers did not know about the activities of Nehemiah. Nehemiah did not inform the Jews or the priests or the nobles or the rulers or the workers.

Nehemiah 2:17 Nehemiah did say "Ye see the evil case that we are in how Jerusalem lieth waste and the gates thereof are burned with fire;" to the Jews. Nehemiah did say "come and let us build up the wall of Jerusalem that we be no more a reproach" to the Jews. Nehemiah did intend to rebuild the wall of Jerusalem.

Nehemiah 2:18 Nehemiah did tell the Jews that Nehemiah was supported by the hand of God. Nehemiah did recount the words of the king. The Jews did say "Let us rise up and build". The Jews did prepare their hands for the good work.

Nehemiah 2:19 The Jews were mocked and despised by Sanballat and by Tobiah and by Geshem. Geshem was an Arabian. The men did say "What is this thing that ye do? will ye rebel against the king?" to the Jews.

Nehemiah 2:20 Nehemiah did say "The God of heaven He will prosper us; therefore we His servants will arise and build; but ye have no portion nor right nor memorial in Jerusalem" to the men.



Nehemiah 3:1 Eliashib did rise to build the sheep gate with other priests. The gate was sanctified by the priests. The priests did install doors on the gate. The priests did build to the tower of Hammeah and to the tower of Hananel. The priests did sanctify the tower of Hammeah.

Nehemiah 3:2 Structures were built by the men of Jericho beside the priests. Structures were built by Zaccur beside the men of Jericho. Zaccur was the son of Imri.

Nehemiah 3:3 The "fish gate" was built by the "sons of Hassenaah" who installed the beams and the doors and the bolts and the bars.

Nehemiah 3:4 Meremoth did build beside the sons of Hassenaah. Meremoth was the son of Uriah. Uriah was the son of Hakkoz. Meshullam did build beside Meremoth. Meshullam was the son of Berechiah. Berechiah was the son of Meshezabel. Zadok did build beside Meshullam. Zadok was the son of Baana.

Nehemiah 3:5 The Tekoites did build beside Zadok. Work was not performed by the nobles of the Tekoites under the construction supervisors.

Nehemiah 3:6 Repairs were made to the gate of the old city by Joiada and by Meshullam. Joiada was the son of Paseah. Meshullam was the son of Besodeiah. The men did install the beams and the doors and the bolts and the bars.

Nehemiah 3:7 Repairs were made by the men of Gibeon and of Mizpah. Repairs were made by Melatiah and by Jadon beside Joiada and beside Meshullam. Repairs were made for the authority of the throne of the governor beyond the River. Melatiah was a Gibeonite. Jadon was a Meronothite.

Nehemiah 3:8 Repairs were made by Uzziel beside Melatiah and beside Jadon. Uzziel was the son of Harhaiah. Uzziel was a goldsmith. Repairs were made by Hananiah beside Uzziel. Hananiah was a perfumer. The men did restore Jerusalem to the broad wall.

Nehemiah 3:9 Repairs were made by Rephaiah beside Hananiah. Rephaiah was the son of Hur. Rephaiah was the ruler of half of the district of Jerusalem.

Nehemiah 3:10 Repairs were made by Jedaiah beside Rephaiah. The repairs were made against the side of the house of Jedaiah. Jedaiah was the son of Harumaph. Repairs were made by Hattush beside Jedaiah. Hattush was the son of Hashabneiah.

Nehemiah 3:11 Malchijah was the son of Harim. Hasshub was the son of Pahath-moab. Repairs were made on other portions and on the tower of the furnaces by Malchijah and by Hasshub.

Nehemiah 3:12 Repairs were made by Shallum with the help of his daughters. The repairs were beside Hasshub. Shallum was the son of Hallohesh. Shallum did rule half of the district of Jerusalem.

Nehemiah 3:13 Hanun did repair the valley gate. Hanun was assisted by the inhabitants of Zanoah. The people did install the doors and the bolts and the bars and 1000 cubits of the wall to the dung gate.

Nehemiah 3:14 Malchijah did repair the dung gate. Malchijah was the son of Rechab. Malchijah was the ruler of the district of Beth-cherem. Malchijah did install the doors and the bolts and the bars.

Nehemiah 3:15 Shallun did repair the fountain gate. Shallun was the son of Colhozeh. Shallun was the ruler of the district of Mizpah. Shallun did install the coverings and the doors and the bolts and the bars. Shallun did install the wall of the pool of Shelah by the king's garden to the stairs that did descend from the city of David.

Nehemiah 3:16 Repairs were made by Nehemiah beside Shallun. Nehemiah did make repairs to the place against the sepulchres of David and to the pool for the house of the mighty men. Nehemiah was the son of Azbuk. Nehemiah was the ruler of half of the district of Beth-zur.

Nehemiah 3:17 Repairs were made by Rehum of the Levites beside Nehemiah. Rehum was the son of Bani. Repairs were made by Hashabiah beside Rehum. Hashabiah was the ruler of half the district of Keilah.

Nehemiah 3:18 Repairs were made by Bavvai beside Hashabiah. Bavvai was the son of Henadad. Bavvai was the ruler of half the district of Keilah.

Nehemiah 3:19 Repairs were made by Ezer beside Bavvai. Ezer was the son of Jeshua. Ezer was the ruler of Mizpah. Ezer did repair a portion against the ascent to the armoury at the Turning.

Nehemiah 3:20 Repairs were made by Baruch after Ezer. Baruch was the son of Zaccai. Baruch did repair another portion in earnest from the Turning to the door of the house of Eliashib.

Nehemiah 3:21 Repairs were made by Meremoth after Baruch. Meremoth was the son of Uriah. Uriah was the son of Hakkoz. Meremoth did repair another portion from the door of the house of Eliashib to the end of the house of Eliashib.

Nehemiah 3:22 Repairs were made by the priests of the plain after Meremoth.

Nehemiah 3:23 Repairs were made by Benjamin and by Hasshub after the priests against the house of Benjamin. Repairs were made by Azariah after Benjamin. Azariah was the son of Maaseiah. Maaseiah was the son of Ananiah. Azariah did repair beside the house of Azariah.

Nehemiah 3:24 Repairs were made by Binnui after Azariah. Binnui was the son of Henadad. Binnui did repair another portion from the house of Azariah to the Turning and to the corner.

Nehemiah 3:25 Palal was the son of Uzai. Palal did repair a portion against the Turning and the tower that did stand from the upper house of the king by the court of the guard. Repairs were made by Pedaiah after Palal. Pedaiah was the son of Parosh.

Nehemiah 3:26 The Nethinim did dwell in Ophel to the place against the water gate toward the east and to the tower.

Nehemiah 3:27 Repairs were made by Tekoites after Pedaiah. The Tekoites did repair another portion against the great tower to the wall of Ophel.

Nehemiah 3:28 The priests did repair their houses above the horse gate.

Nehemiah 3:29 Repairs were made by Zadok after the priests. Zadok was the son of Immer. Zadok did repair against his house. Repairs were made by Shemaiah after Zadok. Shemaiah was the son of Shecaniah. Shemaiah was the keeper of the east gate.

Nehemiah 3:30 Repairs were made by Hananiah and by Hanun after Shemaiah. Hananiah was the son of Shelemiah. Hanun was the sixth son of Zalaph. Repairs were made by Meshullam after Hananiah. Meshullam did repair against his chamber.

Nehemiah 3:31 Repairs were made by Malchijah after Meshullam. Malchijah was one of the goldsmiths to the house of the Nethinim and of the merchants. Malchijah did repair against the gate of Hammiphkad and to the upper chamber of the corner.

Nehemiah 3:32 The goldsmiths did repair between the upper chamber of the corner and the sheep gate. The merchants did assist the goldsmiths with the repairs.



Nehemiah 4:1 Sanballat did learn of the rebuilt wall. Sanballat was wroth with great indignation. Sanballat did mock the Jews.

Nehemiah 4:2 Sanballat did speak with his brethren and with the army of Samaria. Sanballat did say "What do these feeble Jews? will they restore at will? will they sacrifice? will they make an end this day?" to his brethren. Sanballat did say "will they revive the stones out of the heaps of rubbish seeing they are burned?" to his brethren.

Nehemiah 4:3 Tobiah did begin to speak beside Sanballat. Tobiah did say "Even that which they build if a fox go up he shall break down their stone wall" to the brethren.

Nehemiah 4:4 Nehemiah did say "Hear O our God; for we are despised; and turn back their reproach upon their own head and give them up to spoiling in a land of captivity;" in prayer to God.

Nehemiah 4:5 Nehemiah did say "and cover not their iniquity and let not their sin be blotted out from before Thee; for they have vexed Thee before the builders" in prayer to God.

Nehemiah 4:6 The Jews did continue to build the wall. The wall did reach a half of the total height of the wall around the city. The people did work earnestly.

Nehemiah 4:7 The work was observed adversarially by Sanballat and by Tobiah and by the Arabians and by the Ammonites and by the Ashdodites. The adversaries were angry at the news of the repairing of the walls of Jerusalem and of the stopping of breaches.

Nehemiah 4:8 The adversaries did conspire to go to fight against Jerusalem to cause confusion.

Nehemiah 4:9 Jerusalem did pray to God. A guard was set to watch against the adversaries during the day and during the night.

Nehemiah 4:10 Judah did say "The strength of the bearers of burdens is decayed and there is much rubbish; so that we are not able to build the wall".

Nehemiah 4:11 The adversaries did say "They shall not know neither see till we come into the midst of them and slay them and cause the work to cease".

Nehemiah 4:12 Jerusalem was informed by the Jewish neighbors of the adversaries that the adversaries would attack relentlessly. The Jews did say "Ye must return unto us from all places" repeatedly for 10 times.

Nehemiah 4:13 Nehemiah did sit in the lowest parts of the space behind the wall. Nehemiah did set the people after their families with swords and with spears and with bows in the open spaces.

Nehemiah 4:14 Nehemiah did rise to speak to the nobles and to the rulers and to the rest of the people. Nehemiah did say "Be not ye afraid of them; remember the Lord who is great and awful and fight for your brethren your sons and your daughters your wives and your houses".

Nehemiah 4:15 The adversaries did learn that Jerusalem was prepared for attack. The adversaries did realize that God had brought the counsel of the adversaries to nought. The people did return to work from the wall.

Nehemiah 4:16 Some people did stand guard on the wall with spears and with shields and with bows and with coats of mail. Other people did rebuilding activities. The rulers were behind all of the house of Judah.

Nehemiah 4:17 Some people would build on the wall. Some people would bear the burden of loads. The people did split the responsibilities for security and for work.

Nehemiah 4:18 The builders did have swords at hand during the work. Nehemiah did manage the person that did sound the horn.

Nehemiah 4:19 Nehemiah did speak to the nobles and to the rulers and to the rest of the people. Nehemiah did say "The work is great and large and we are separated upon the wall one far from another;" to the nobles.

Nehemiah 4:20 Nehemiah did say "in what place soever ye hear the sound of the horn resort ye thither unto us; our God will fight for us" to the nobles. Nehemiah did instruct the people on the location to rally at the sounding of the horn.

Nehemiah 4:21 The people did continue in the work. Some people would hold the spears from the rising of the morning until the appearance of the stars.

Nehemiah 4:22 Nehemiah did say "Let every one with his servant lodge within Jerusalem that in the night they may be a guard to us and may labour in the day" to the people.

Nehemiah 4:23 Nehemiah did not disrobe. Nehemiah's servants did not disrobe. Nehemiah's guard did not disrobe. If a person did go for water then the person would keep a weapon at hand still.



Nehemiah 5:1 Discontent did begin to rise. A great cry did arise of the men and of wives of the men against their Jewish brethren.

Nehemiah 5:2 The men did say "We our sons and our daughters are many; let us get for them corn that we may eat and live".

Nehemiah 5:3 Some men did say "We are mortgaging our fields and our vineyards and our houses; let us get corn because of the dearth".

Nehemiah 5:4 Other men did say "We have borrowed money for the king's tribute upon our fields and our vineyards".

Nehemiah 5:5 Other men did say "Yet now our flesh is as the flesh of our brethren our children as their children;". Other men did say "and lo we bring into bondage our sons and our daughters to be servants and some of our daughters are brought into bondage already;". Other men did say "neither is it in our power to help it; for other men have our fields and our vineyards". Some people were resentful of their treatment during the work.

Nehemiah 5:6 Nehemiah was very angry upon hearing the cry and the words.

Nehemiah 5:7 Nehemiah did consult with himself to contend with the nobles and with the rulers. Nehemiah did say "Ye lend upon pledge every one to his brother" to the rulers. Nehemiah did hold a great assembly against the nobles and against the rulers.

Nehemiah 5:8 Nehemiah did say "We after our ability have redeemed our brethren the Jews that sold themselves unto the heathen;" to the rulers. Nehemiah did say "and would ye nevertheless sell your brethren and should they sell themselves unto us?" to the rulers. The rulers were silent without a response.

Nehemiah 5:9 Nehemiah did say "The thing that ye do is not good; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" to the rulers.

Nehemiah 5:10 Nehemiah did say "And I likewise my brethren and my servants have lent them money and corn. I pray you let us leave off this exaction" to the rulers.

Nehemiah 5:11 Nehemiah did say "Restore I pray you to them even this day their fields their vineyards their oliveyards and their houses" to the rulers. Nehemiah did say "also the hundred pieces of silver and the corn the wine and the oil that ye exact of them" to the rulers. Nehemiah did encourage the rulers to restore the belongings to the people.

Nehemiah 5:12 The rulers did say "We will restore them and will require nothing of them; so will we do even as thou sayest". Nehemiah did call for the priests to take oaths to adhere to the restitutions.

Nehemiah 5:13 Nehemiah did shake his lap. Nehemiah did say "So God shake out every man from his house and from his labour that performeth not this promise;". Nehemiah did say "even thus be he shaken out and emptied". The congregation did say "Amen" in praise to God. The people did adhere to the promise.

Nehemiah 5:14 Nehemiah was appointed as governor in the land of Judah from the twentieth year to the thirty second year of the reign of Artaxerxes. Nehemiah did not eat with his brethren of the bread of the governor for 12 years.

Nehemiah 5:15 Governors did lay burdens upon the people before Nehemiah. Governors did assess levies on the people for bread and for wine above 40 shekels of silver before Nehemiah. Servants did rule over the people before Nehemiah. Nehemiah did not treat the people as the former governors did treat the people because of the fear of God.

Nehemiah 5:16 Nehemiah did set hand to the work of the wall also. Land was not bought. The work was performed by the gathered servants of Nehemiah.

Nehemiah 5:17 Nehemiah did seat 150 men at the meal table of Nehemiah from the Jews and from the rulers with an additional number of men from the surrounding nations.

Nehemiah 5:18 A meal was prepared each day of one ox and 6 sheep of a choice selection. Fowls were prepared for Nehemiah also. Wine was provided of all sorts every 10 days. Nehemiah did not demand the bread of the governor because of the demands on the people.

Nehemiah 5:19 Nehemiah did say "Remember unto me O my God for good all that I have done for this people".



Nehemiah 6:1 The adversaries were informed that Nehemiah had rebuilt the wall without any remaining breaches. The doors had not been installed in the gates yet.

Nehemiah 6:2 Sanballat did conspire with Geshem to send a message to Nehemiah. Sanballat did say "Come let us meet together in one of the villages in the plain of Ono" to Nehemiah. Sanballat did intend to do mischief.

Nehemiah 6:3 Nehemiah did send messengers to Sanballat. The messengers did say "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it and come down to you?" to Sanballat.

Nehemiah 6:4 Sanballat did send 4 messages to Nehemiah. Nehemiah did answer in the same fashion each time.

Nehemiah 6:5 Sanballat did send his servant to Nehemiah for a fifth time with an open letter in hand.

Nehemiah 6:6 The letter did say "It is reported among the nations and Geshem saith it that thou and the Jews think to rebel; for which cause thou buildest the wall;" to Nehemiah. The letter did say "and thou wouldest be their king even according to these words" to Nehemiah.

Nehemiah 6:7 The letter did say "And thou hast also appointed prophets to proclaim of thee at Jerusalem" to Nehemiah. The letter did say "saying: There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore and let us take counsel together" to Nehemiah.

Nehemiah 6:8 Nehemiah did say "There are no such things done as thou sayest but thou feignest them out of thine own heart" to Sanballat.

Nehemiah 6:9 The adversaries did attempt to frighten the Jews. The adversaries did say "Their hands shall be weakened from the work that it be not done". Nehemiah did remain steadfast.

Nehemiah 6:10 Nehemiah did go to the house of Shemaiah. Shemaiah was the son of Delaiah. Delaiah was the son of Mehetabel. Shemaiah was shut up. Shemaiah did say "Let us meet together in the house of God within the temple and let us shut the doors of the temple; for they

will come to slay thee; yea in the night will they come to slay thee" to Nehemiah. Shemaiah did want to get Nehemiah to safety within the temple in the house of God.

Nehemiah 6:11 Nehemiah did say "Should such a man as I flee? and who is there that being such as I could go into the temple and live? I will not go in" to Shemaiah. Nehemiah would not go into the temple.

Nehemiah 6:12 Nehemiah did realize that God had not sent Shemaiah. Shemaiah had pronounced a prophecy against Nehemiah. Shemaiah was hired by Tobiah and by Sanballat.

Nehemiah 6:13 The adversaries had wanted to frighten Nehemiah into committing a sin. If Nehemiah did commit a sin then the adversaries would have an evil report against Nehemiah.

Nehemiah 6:14 Nehemiah did say "Remember O my God Tobiah and Sanballat according to these their works and also the prophetess Noadiah and the rest of the prophets that would have me put in fear".

Nehemiah 6:15 The wall was finished in the twenty fifth day of the month of Elul in 52 days.

Nehemiah 6:16 The enemies were in fear at the news of the completion of the wall. The enemies did avert their eyes downward. The enemies did perceive the feat as a work of God.

Nehemiah 6:17 Tobiah did receive many letters from the nobles of Judah. The nobles did receive letters from Tobiah.

Nehemiah 6:18 Tobiah did command an allegiance from many people in Judah. Tobiah was the son-in-law of Shecaniah. Shecaniah was the son of Arah. Jehohanan was the son of Tobiah. Jehohanan had taken the daughter of Meshullam as a wife.

Nehemiah 6:19 Nehemiah did say "Also they spoke of his good deeds before me and reported my words to him. And Tobiah sent letters to put me in fear". Tobiah did send letter to frighten Nehemiah.



Nehemiah 7:1 The wall was built with the doors and with the appointed porters and singers and Levites.

Nehemiah 7:2 Nehemiah did appoint Hanani and Hananiah as managers over Jerusalem. Hanani was a faithful man. Hanani did fear God above many. Hananiah was the governor of the castle. Hanani was the brother of Nehemiah.

Nehemiah 7:3 Nehemiah did say "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard let them shut the doors and bar ye them;" to Hanani. Nehemiah did

say "and let watches be appointed of the inhabitants of Jerusalem every one in his watch and every one to be over against his house" to Hanani.

Nehemiah 7:4 The city was wide and large. The city did contain few people. The houses were not built.

Nehemiah 7:5 God did inspire the heart of Nehemiah to gather the nobles and the rulers and the people for reckoning by genealogy. Nehemiah did find the book of the genealogy of the return of the Israelites from captivity first.

Nehemiah 7:6 The book did say "These are the children of the province that went up out of the captivity of those that had been carried away whom Nebuchadnezzar the king of Babylon had carried away". The book did say "and that returned unto Jerusalem and to Judah every one unto his city;".

Nehemiah 7:7 The book did say "who came with Zerubbabel Jeshua Nehemiah Azariah Raamiah Nahamani Mordecai Bilshan Mispereth Bigvai Nehum Baanah. The number of the men of the people of Israel:".

Nehemiah 7:8 The book did say "The children of Parosh two thousand a hundred and seventy and two".

Nehemiah 7:9 The book did say "The children of Shephatiah three hundred seventy and two".

Nehemiah 7:10 The book did say "The children of Arah six hundred fifty and two".

Nehemiah 7:11 The book did say "The children of Pahath-moab of the children of Jeshua and Joab two thousand and eight hundred and eighteen".

Nehemiah 7:12 The book did say "The children of Elam a thousand two hundred fifty and four".

Nehemiah 7:13 The book did say "The children of Zattu eight hundred forty and five".

Nehemiah 7:14 The book did say "The children of Zaccai seven hundred and threescore".

Nehemiah 7:15 The book did say "The children of Binnui six hundred forty and eight".

Nehemiah 7:16 The book did say "The children of Bebai six hundred twenty and eight".

Nehemiah 7:17 The book did say "The children of Azgad two thousand three hundred twenty and two".

Nehemiah 7:18 The book did say "The children of Adonikam six hundred threescore and seven".

Nehemiah 7:19 The book did say "The children of Bigvai two thousand threescore and seven."

Nehemiah 7:20 The book did say "The children of Adin six hundred fifty and five."

Nehemiah 7:21 The book did say "The children of Ater of Hezekiah ninety and eight."

Nehemiah 7:22 The book did say "The children of Hashum three hundred twenty and eight."

Nehemiah 7:23 The book did say "The children of Bezai three hundred twenty and four."

Nehemiah 7:24 The book did say "The children of Hariph a hundred and twelve."

Nehemiah 7:25 The book did say "The children of Gibeon ninety and five."

Nehemiah 7:26 The book did say "The men of Beth-lehem and Netophah a hundred fourscore and eight."

Nehemiah 7:27 The book did say "The men of Anathoth a hundred twenty and eight."

Nehemiah 7:28 The book did say "The men of Beth-azmaveth forty and two."

Nehemiah 7:29 The book did say "The men of Kiriath-jearim Chephirah and Beeroth seven hundred forty and three."

Nehemiah 7:30 The book did say "The men of Ramah and Geba six hundred twenty and one."

Nehemiah 7:31 The book did say "The men of Michmas a hundred and twenty and two."

Nehemiah 7:32 The book did say "The men of Beth-el and Ai a hundred twenty and three."

Nehemiah 7:33 The book did say "The men of the other Nebo fifty and two."

Nehemiah 7:34 The book did say "The children of the other Elam a thousand two hundred fifty and four."

Nehemiah 7:35 The book did say "The children of Harim three hundred and twenty."

Nehemiah 7:36 The book did say "The children of Jericho three hundred forty and five."

Nehemiah 7:37 The book did say "The children of Lod Hadid and Ono seven hundred twenty and one."

Nehemiah 7:38 The book did say "The children of Senaah three thousand nine hundred and thirty."

Nehemiah 7:39 The book did say "The priests: the children of Jedaiah of the house of Jeshua nine hundred seventy and three."

Nehemiah 7:40 The book did say "The children of Immer a thousand fifty and two."

Nehemiah 7:41 The book did say "The children of Pashhur a thousand two hundred forty and seven."

Nehemiah 7:42 The book did say "The children of Harim a thousand and seventeen."

Nehemiah 7:43 The book did say "The Levites: the children of Jeshua of Kadmiel of the children of Hodeiah seventy and four."

Nehemiah 7:44 The book did say "The singers: the children of Asaph a hundred forty and eight."

Nehemiah 7:45 The book did say "The porters: the children of Shallum the children of Ater the children of Talmon the children of Akkub the children of Hatita the children of Shobai a hundred thirty and eight."

Nehemiah 7:46 The book did say "The Nethinim: the children of Ziha the children of Hasupha the children of Tabbaoth;".

Nehemiah 7:47 The book did say "the children of Keros the children of Sia the children of Padon;".

Nehemiah 7:48 The book did say "the children of Lebanah the children of Hagaba the children of Salmai;".

Nehemiah 7:49 The book did say "the children of Hanan the children of Giddel the children of Gahar;".

Nehemiah 7:50 The book did say "the children of Reaiah the children of Rezin the children of Nekoda;".

Nehemiah 7:51 The book did say "the children of Gazzam the children of Uzza the children of Paseah;".

Nehemiah 7:52 The book did say "the children of Besai the children of Meunim the children of Nephishesim;".

Nehemiah 7:53 The book did say "the children of Bakbuk the children of Hakupha the children of Harhur;".

Nehemiah 7:54 The book did say "the children of Bazlith the children of Mehida the children of Harsha;".

Nehemiah 7:55 The book did say "the children of Barkos the children of Sisera the children of Temah;".

Nehemiah 7:56 The book did say "the children of Neziah the children of Hatipha."

Nehemiah 7:57 The book did say "The children of Solomon's servants: the children of Sotai the children of Sophereth the children of Perida;".

Nehemiah 7:58 The book did say "the children of Jala the children of Darkon the children of Giddel;".

Nehemiah 7:59 The book did say "the children of Shephatiah the children of Hattil the children of Pochereth-hazzebaim the children of Amon."

Nehemiah 7:60 The book did say "All the Nethinim and the children of Solomon's servants were three hundred ninety and two."

Nehemiah 7:61 The book did say "And these were they that went up from Tel-melah Tel-harsha Cherub Addon and Immer; but they could not tell their fathers' houses nor their seed whether they were of Israel:".

Nehemiah 7:62 The book did say "the children of Delaiah the children of Tobiah the children of Nekoda six hundred forty and two."

Nehemiah 7:63 The book did say "And of the priests: the children of Habaiah the children of Hakkoz the children of Barzillai who took a wife of the daughters of Barzillai the Gileadite and was called after their name."

Nehemiah 7:64 The book did say "These sought their register that is the genealogy but it was not found; therefore were they deemed polluted and put from the priesthood."

Nehemiah 7:65 The book did say "And the Tirshatha said unto them that they should not eat of the most holy things till there stood up a priest with Urim and Thummim."

Nehemiah 7:66 The book did say "The whole congregation together was forty and two thousand three hundred and threescore".

Nehemiah 7:67 The book did say "beside their men-servants and their maid-servants of whom there were seven thousand three hundred thirty and seven;". The book did say "and they had two hundred forty and five singing men and singing women."

Nehemiah 7:68 The book did say "Their horses were seven hundred thirty and six; their mules two hundred forty and five;".

Nehemiah 7:69 The book did say "their camels four hundred thirty and five; their asses six thousand seven hundred and twenty."

Nehemiah 7:70 The book did say "And some from among the heads of fathers' houses gave unto the work. The Tirshatha gave to the treasury a thousand darics of gold fifty basins five hundred and thirty priests' tunics."

Nehemiah 7:71 The book did say "And some of the heads of fathers' houses gave into the treasury of the work twenty thousand darics of gold and two thousand and two hundred pounds of silver."

Nehemiah 7:72 The book did say "And that which the rest of the people gave was twenty thousand darics of gold and two thousand pounds of silver and threescore and seven priests' tunics."

Nehemiah 7:73 The book did say "So the priests and the Levites and the porters and the singers and some of the people and the Nethinim and all Israel dwelt in their cities.". Nehemiah did say "And when the seventh month was come and the children of Israel were in their cities".



Nehemiah 8:1 The congregation did assemble in the broad place before the water gate. Ezra was instructed to bring the book of the Law of Moses.

Nehemiah 8:2 Ezra was a priest. Ezra did bring the Law before the congregation of men and of women and of people of understanding on the first day of the seventh month.

Nehemiah 8:3 Ezra did read the Law in the broad place before the water gate from early morning until midday in the presence of the congregation. The people did listen with attentive ears to the book of the Law.

Nehemiah 8:4 Ezra was a scribe also. Ezra did stand on a pulpit of wood. The pulpit was built for the purpose of reading the Law. Ezra was joined on his right by Mattithiah and by Shema and by Anaiah and by Uriah by and Hilkiah and by Maaseiah. Ezra was joined on his left by Pedaiah and by Mishael and by Malchijah and by Hashum and by Hashbaddanah and by Zechariah and by Meshullam.

Nehemiah 8:5 Ezra did open the book in the sight of all of the people. Ezra was standing above the people. The people did stand as Ezra did open the book.

Nehemiah 8:6 Ezra did bless the great God. The people did say "Amen Amen" with the lifting hands. The people did bow their heads to fall facedown to the ground in supplication before God.

Nehemiah 8:7 The people were informed of the Law by Jeshua and by Bani and by Sherebiah and by Jamin and by Akkub and by Shabbethai and by Hodiah. The people were informed of the Law by Maaseiah and by Kelita and by Azariah and by Jozabad and by Hanan and by Pelaiah and by the Levites. The people did rise to stand in place.

Nehemiah 8:8 The priests did read from the book of the Law of God. The priests did read with sense to bring meaning to the people.

Nehemiah 8:9 Nehemiah was the Tirshatha. Ezra was the priest and scribe. The Levites did teach the people. Nehemiah did say "This day is holy unto the LORD your God; mourn not nor weep" to the people. The people were weeping at the words of the Law.

Nehemiah 8:10 Nehemiah did say "Go your way eat the fat and drink the sweet and send portions unto him for whom nothing is prepared;". Nehemiah did say "for this day is holy unto our Lord; neither be ye grieved; for the joy of the LORD is your strength". Nehemiah did tell the people to rejoice.

Nehemiah 8:11 The Levites did say "Hold your peace for the day is holy; neither be ye grieved" to bring stillness to the people.

Nehemiah 8:12 The people did depart to eat and to drink and to send portions to the needy and to make great mirth because the people had understood the words that were declared to the people.

Nehemiah 8:13 Ezra did gather the leaders of the people and the priests and the Levites on the second day to give attention to the words of the Law.

Nehemiah 8:14 The men did find instructions from Moses as command by God in the Law. The men did learn the that the children of Israel should dwell in booths in the feast of the seventh month.

Nehemiah 8:15 The men did learn that the children of Israel should publish proclamations in all of the cities and in Jerusalem. The instructions did say "Go forth unto the mount and fetch olive branches and branches of wild olive and myrtle branches and palm branches and branches of thick trees to make booths as it is written".

Nehemiah 8:16 The people did proceed according to the instructions to create the booths on the roof of every house and in courts of every house. The people did proceed according to the instructions to create the booths in the courts of the house of God and in the broad place of the water gate and in the broad place of the gate of Ephraim.

Nehemiah 8:17 The booths were occupied by all of the people in the congregation who did return from the captivity. The Israelites had not followed the instructions since the days of Joshua. The people did experience a very great gladness.

Nehemiah 8:18 Ezra did read from the book of the Law of God every day from the first day to the last day. The congregation did keep the feast for 7 days. The congregation did hold a solemn assembly on the eighth day in accordance with the ordinance.



Nehemiah 9:1 The "children of Israel" were assembled with fasting and were clothed with sackcloth and with earth in the twenty fourth day of the month of Tisri.

Nehemiah 9:2 The Israelites did separate from all foreigners to stand in confession of sin and in confession for the iniquities of the fathers of the Israelites.

Nehemiah 9:3 The Israelites did stand in place to read in the book of the Law of the LORD for a quarter of the day. The Israelites did confess and prostrate before God for another quarter of the day.

Nehemiah 9:4 Jeshua did stand upon the platform of the Levites with Bani and with Kadmiel and with Shebaniah and with Bunni and with Sherebiah and with Bani and with Chenani. The Levites did cry with a loud voice to God.

Nehemiah 9:5 The Levites did say "Stand up and bless the LORD your God from everlasting to everlasting; and let them say: Blessed be Thy glorious Name that is exalted above all blessing and praise".

Nehemiah 9:6 The Levites did say "Thou art the LORD even Thou alone; Thou hast made heaven the heaven of heavens with all their host the earth and all things that are thereon the seas and all that is in them". The Levites did say "and Thou preservest them all; and the host of heaven worshippeth Thee".

Nehemiah 9:7 The Levites did say "Thou art the LORD the God who didst choose Abram and broughtest him forth out of Ur of the Chaldees and gavest him the name of Abraham;".

Nehemiah 9:8 The Levites did say "and foundest his heart faithful before Thee and madest a covenant with him to give the land of the Canaanite". The Levites did say "the Hittite the Amorite and the Perizzite and the Jebusite and the Girgashite even to give it unto his seed and hast performed Thy words;". The Levites did say "for Thou art righteous;".

Nehemiah 9:9 The Levites did say "And Thou sawest the affliction of our fathers in Egypt and heardest their cry by the Red Sea;".

Nehemiah 9:10 The Levites did say "and didst show signs and wonders upon Pharaoh and on all his servants and on all the people of his land;". The Levites did say "for Thou knewest that they dealt proudly against them; and didst get Thee a name as it is this day".

Nehemiah 9:11 The Levites did say "And Thou didst divide the sea before them so that they went through the midst of the sea on the dry land;". The Levites did say "and their pursuers Thou didst cast into the depths as a stone into the mighty waters".

Nehemiah 9:12 The Levites did say "Moreover in a pillar of cloud Thou didst lead them by day;". The Levites did say "and in a pillar of fire by night to give them light in the way wherein they should go".

Nehemiah 9:13 The Levites did say "Thou camest down also upon mount Sinai and spakest with them from heaven and gavest them right ordinances and laws of truth good statutes and commandments;".

Nehemiah 9:14 The Levites did say "and madest known unto them Thy holy sabbath and didst command them commandments and statutes and a law by the hand of Moses Thy servant;".

Nehemiah 9:15 The Levites did say "and gavest them bread from heaven for their hunger and broughtest forth water for them out of the rock for their thirst". The Levites did say "and didst command them that they should go in to possess the land which Thou hadst lifted up Thy hand to give them".

Nehemiah 9:16 The Levites did say "But they and our fathers dealt proudly and hardened their neck and hearkened not to Thy commandments".

Nehemiah 9:17 The Levites did say "and refused to hearken neither were mindful of Thy wonders that Thou didst among them;". The Levites did say "but hardened their neck and in their rebellion appointed a captain to return to their bondage;". The Levites did say "but Thou art a God ready to pardon gracious and full of compassion slow to anger and plenteous in mercy and forsookest them not".

Nehemiah 9:18 The Levites did say "Yea when they had made them a molten calf and said: 'This is thy God that brought thee up out of Egypt and had wrought great provocations;".

Nehemiah 9:19 The Levites did say "yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day to lead them in the way;". The Levites did say "neither the pillar of fire by night to show them light and the way wherein they should go".

Nehemiah 9:20 The Levites did say "Thou gavest also Thy good spirit to instruct them and withheldest not Thy manna from their mouth and gavest them water for their thirst".

Nehemiah 9:21 The Levites did say "Yea forty years didst Thou sustain them in the wilderness and they lacked nothing; their clothes waxed not old and their feet swelled not".

Nehemiah 9:22 The Levites did say "Moreover Thou gavest them kingdoms and peoples which Thou didst allot quarter by quarter;". The Levites did say "so they possessed the land of Sihon even the land of the king of Heshbon and the land of Og king of Bashan".

Nehemiah 9:23 The Levites did say "Their children also didst Thou multiply as the stars of heaven and didst bring them into the land concerning which Thou didst say to their fathers that they should go in to possess it".

Nehemiah 9:24 The Levites did say "So the children went in and possessed the land and Thou didst subdue before them the inhabitants of the land the Canaanites". The Levites did say "and gavest them into their hands with their kings and the peoples of the land that they might do with them as they would".

Nehemiah 9:25 The Levites did say "And they took fortified cities and a fat land and possessed houses full of all good things cisterns hewn out vineyards and oliveyards and fruit-trees in abundance;". The Levites did say "so they did eat and were filled and became fat and luxuriated in Thy great goodness".

Nehemiah 9:26 The Levites did say "Nevertheless they were disobedient and rebelled against Thee and cast Thy law behind their back". The Levites did say "and slew Thy prophets that did forewarn them to turn them back unto Thee and they wrought great provocations".

Nehemiah 9:27 The Levites did say "Therefore Thou didst deliver them into the hand of their adversaries who distressed them;". The Levites did say "and in the time of their trouble when they cried unto Thee Thou heardest from heaven;". The Levites did say "and according to Thy manifold mercies Thou gavest them saviours who might save them out of the hand of their adversaries".

Nehemiah 9:28 The Levites did say "But after they had rest they did evil again before Thee; therefore didst Thou leave them in the hand of their enemies so that they had the dominion over them;". The Levites did say "yet when they returned and cried unto Thee many times didst Thou hear from heaven and deliver them according to Thy mercies;".

Nehemiah 9:29 The Levites did say "and didst forewarn them that Thou mightest bring them back unto Thy law;". The Levites did say "yet they dealt proudly and hearkened not unto Thy commandments but sinned against Thine ordinances". The Levites did say "which if a man do he shall live by them and presented a stubborn shoulder and hardened their neck and would not hear".

Nehemiah 9:30 The Levites did say "Yet many years didst Thou extend mercy unto them and didst forewarn them by Thy spirit through Thy prophets; yet would they not give ear;". The Levites did say "therefore gavest Thou them into the hand of the peoples of the lands".

Nehemiah 9:31 The Levites did say "Nevertheless in Thy manifold mercies Thou didst not utterly consume them nor forsake them; for Thou art a gracious and merciful God".

Nehemiah 9:32 The Levites did say "Now therefore our God the great the mighty and the awful God who keepest covenant and mercy". The Levites did say "let not all the travail seem little before Thee that hath come upon us on our kings on our princes and on our priests and on our prophets and on our fathers and on all Thy people". The Levites did say "since the time of the kings of Assyria unto this day".

Nehemiah 9:33 The Levites did say "Howbeit Thou art just in all that is come upon us; for Thou hast dealt truly but we have done wickedly;".

Nehemiah 9:34 The Levites did say "neither have our kings our princes our priests nor our fathers kept Thy law nor hearkened unto Thy commandments and Thy testimonies wherewith Thou didst testify against them".

Nehemiah 9:35 The Levites did say "For they have not served Thee in their kingdom and in Thy great goodness that Thou gavest them and in the large and fat land which Thou gavest before them". The Levites did say "neither turned they from their wicked works".

Nehemiah 9:36 The Levites did say "Behold we are servants this day and as for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof behold we are servants in it".

Nehemiah 9:37 The Levites did say "And it yieldeth much increase unto the kings whom Thou hast set over us because of our sins;". The Levites did say "also they have power over our bodies and over our cattle at their pleasure and we are in great distress".

Nehemiah 9:38 The Levites did say "And yet for all this we make a sure covenant and subscribe it; and our princes our Levites and our priests set their seal unto it". The Levites did recount the rise and the fall of Israel. The Levites did identify the punishments from God. The Levites did acknowledge that the Israelites were in great distress still. The Levites did finish speaking by establishing the seals of a sure covenant to keep the commandments of God.



Nehemiah 10:1 Nehemiah did sign the covenant. Zedekiah did sign the covenant.

Nehemiah 10:2 Seraiah did sign the covenant. Azariah did sign the covenant. Jeremiah did sign the covenant.

Nehemiah 10:3 Pashhur did sign the covenant. Amariah did sign the covenant. Malchijah did sign the covenant.

Nehemiah 10:4 Hattush did sign the covenant. Shebaniah did sign the covenant. Malluch did sign the covenant.

Nehemiah 10:5 Harim did sign the covenant. Meremoth did sign the covenant. Obadiah did sign the covenant.

Nehemiah 10:6 Daniel did sign the covenant. Ginnethon did sign the covenant. Baruch did sign the covenant.

Nehemiah 10:7 Meshullam did sign the covenant. Abijah did sign the covenant. Mijamin did sign the covenant.

Nehemiah 10:8 Maaziah did sign the covenant. Bilgai did sign the covenant. Shemaiah did sign the covenant. The priests did sign the covenant.

Nehemiah 10:9 The Levites did sign the covenant. Jeshua did sign the covenant. Jeshua was the son of Azaniah. Binnui did sign the covenant. Binnui was from the sons of Henadad. Kadmiel did sign the covenant.

Nehemiah 10:10 Shebaniah did sign the covenant. Hodiah did sign the covenant. Kelita did sign the covenant. Pelaiah did sign the covenant. Hanan did sign the covenant.

Nehemiah 10:11 Mica did sign the covenant. Rehob did sign the covenant. Hashabiah did sign the covenant.

Nehemiah 10:12 Zaccur did sign the covenant. Sherebiah did sign the covenant. Shebaniah did sign the covenant.

Nehemiah 10:13 Hodiah did sign the covenant. Bani did sign the covenant. Beninu did sign the covenant.

Nehemiah 10:14 The covenant was signed by the chiefs of the people. Parosh did sign the covenant. Pahath-moab did sign the covenant. Elam did sign the covenant. Zattu did sign the covenant. Bani did sign the covenant.

Nehemiah 10:15 Bunni did sign the covenant. Azgad did sign the covenant. Bebai did sign the covenant.

Nehemiah 10:16 Adonijah did sign the covenant. Bigvai did sign the covenant. Adin did sign the covenant.

Nehemiah 10:17 Ater did sign the covenant. Hezekiah did sign the covenant. Azzur did sign the covenant.

Nehemiah 10:18 Hodiah did sign the covenant. Hashum did sign the covenant. Bezai did sign the covenant.

Nehemiah 10:19 Hariph did sign the covenant. Anathoth did sign the covenant. Nebai did sign the covenant.

Nehemiah 10:20 Magpiash did sign the covenant. Meshullam did sign the covenant. Hezir did sign the covenant.

Nehemiah 10:21 Meshezabel did sign the covenant. Zadok did sign the covenant. Jaddua did sign the covenant.

Nehemiah 10:22 Pelatiah did sign the covenant. Hanan did sign the covenant. Anaiah did sign the covenant.

Nehemiah 10:23 Hoshea did sign the covenant. Hananiah did sign the covenant. Hasshub did sign the covenant.

Nehemiah 10:24 Hallohesh did sign the covenant. Pilha did sign the covenant. Shobek did sign the covenant.

Nehemiah 10:25 Rehum did sign the covenant. Hashabnah did sign the covenant. Maaseiah did sign the covenant.

Nehemiah 10:26 Ahiah did sign the covenant. Hanan did sign the covenant. Anan did sign the covenant.

Nehemiah 10:27 Malluch did sign the covenant. Harim did sign the covenant. Baanah did sign the covenant.

Nehemiah 10:28 The signatories were joined by the priests and by the Levites and by the porters and by the singers and by the Nethinim in knowledge and in understanding of the law of God. The signatories were joined by the rest of the people who had separated from the peoples of the lands in knowledge and in understanding of the law of God. The signatories were joined by wives and by sons and by daughters in knowledge and in understanding of the law of God.

Nehemiah 10:29 The people did enter into a curse and into an oath to walk in the law of God as delivered by Moses as a servant of God. The people did enter into an oath to observe and to obey all of the commandments and statutes and ordinances of God.

Nehemiah 10:30 The people did enter into an oath to refrain from giving daughters to the peoples of the land. The people did enter into an oath to refrain from taking daughters from the peoples of the land as wives for the sons of Israel.

Nehemiah 10:31 The people did enter into an oath to refrain from commerce with the peoples of the land on the sabbath and on holy days. The people did enter into an oath to refrain from working the land every seventh year. The people did enter into an oath to cancel all debts every seventh year.

Nehemiah 10:32 The people did enter into an oath to give tithes of 0.33 part of a shekel for the service of the house of God.

Nehemiah 10:33 The people did enter into an oath to give tithes of 0.33 part of a shekel for the showbread and for the continual meal offering. The people did enter into an oath to give tithes of 0.33 part of a shekel for the continual burnt-offering of the sabbaths and of the new moons and for the appointed seasons. The people did enter into an oath to give tithes of 0.33 part of a shekel for the holy things and for the sin offerings to make atonement for Israel. The people did enter into an oath to give tithes of 0.33 part of a shekel for all the work of the house of our God.

Nehemiah 10:34 Lots were cast by the priests and by the Levites and by the people for the wood offering to bring into the house of God at the appointed times yearly to burn upon the altar of God as was written in the Law.

Nehemiah 10:35 The people did enter into an oath to bring the first fruits of the land. The people did enter into an oath to the first fruits of all fruits of all manner of trees yearly to the house of God.

Nehemiah 10:36 The people did enter into an oath to bring the firstborn sons and cattle to the ministers in the house of God as was written in the Law. The people did enter into an oath to bring the firstlings of the herds and of the flocks to the ministers in the house of God as was written in the Law.

Nehemiah 10:37 The people did enter into an oath to bring the first of the dough and the heave offerings and the fruit of all manner of trees and the wine and the oil to the priests in the chambers of the house of God. The people did enter into an oath to bring the tithes of our land to the Levites. The Levites did take the tithes in all of the cities.

Nehemiah 10:38 The Levites were accompanied by the sons of Aaron during the taking of tithes. The Levites did bring the tithe of the tithes to the house of God to the chambers into the treasury.

Nehemiah 10:39 The "children of Israel" were accompanied by the children of Levi in bringing the heave offering of the corn and of the wine and of the oil into the chambers with the vessels of the sanctuary and with the priests and with the porters and with the singers. The "children of Israel" did enter into an oath to refrain from forsaking the house of God.



Nehemiah 11:1 Jerusalem was the dwelling place for the princes of the people. The people did cast lots to determine dwelling places. Jerusalem was the dwelling place for 10 percent of the people after casting lots. The rest did settle in other cities of Judah.

Nehemiah 11:2 The people did bless all of the men that did willingly offer to dwell in Jerusalem.

Nehemiah 11:3 The chiefs did settle in Jerusalem. The cities did host people in their possessions from the Israelites and from the priests and from the Levites and from Nethinim and from the children of the servants of Solomon.

Nehemiah 11:4 Jerusalem was the dwelling place for certain members of the children of Judah and of the children of Benjamin. Athaiah was from the children of Judah and did reside in Jerusalem. Athaiah was the son of Uziah. Uziah was the son of Zechariah. Zechariah was the

son of Amariah. Amariah was the son of Shephatiah. Shephatiah was the son of Mahalalel. Mahalalel was of the children of Perez.

Nehemiah 11:5 Maaseiah was from the children of Judah and did reside in Jerusalem. Maaseiah was the son of Baruch. Baruch was the son of Colhozeh. Colhozeh was the son of Hazaiah. Hazaiah was the son of Adaiah. Adaiah was the son of Joiarib. Joiarib was the son of Zechariah. Zechariah was the son of the Shilonite.

Nehemiah 11:6 Jerusalem did host 468 valiant men from the sons of Perez.

Nehemiah 11:7 Sallu was from the children of Benjamin and did reside in Jerusalem. Sallu was the son of Meshullam. Meshullam was the son of Joed. Joed was the son of Pedaiah. Pedaiah was the son of Kolaiah. Kolaiah was the son of Maaseiah. Maaseiah was the son of Ithiel. Ithiel was the son of Jeshaiiah.

Nehemiah 11:8 Sallu was followed by Gabbai and by Sallai. Gabbai was from the children of Benjamin and did reside in Jerusalem. Sallai was from the children of Benjamin and did reside in Jerusalem. Jerusalem did host 928 men from the sons of Benjamin.

Nehemiah 11:9 Joel was the son of Zichri. Joel was the overseer. Judah was the son of Hassenuah. Judah was the second over the city.

Nehemiah 11:10 Jedaiah the son of Joiarib. Jedaiah was from the priests and did dwell in Jerusalem. Jachin was from the priests and did dwell in Jerusalem.

Nehemiah 11:11 Seraiah was from the priests and did dwell in Jerusalem. Seraiah was the son of Hilkiyah. Hilkiyah was the son of Meshullam. Meshullam was the son of Zadok. Zadok was the son of Meraioth. Meraioth was the son of Ahitub. Seraiah was the ruler of the house of God.

Nehemiah 11:12 The "house of God" did host 822 workers. Adaiah was from the priests and did dwell in Jerusalem. Adaiah was the son of Jeroham. Jeroham was the son of Pelaliah. Pelaliah was the son of Amzi. Amzi the son of Zechariah. Zechariah was the son of Pashhur. Zechariah was the son of Malchijah.

Nehemiah 11:13 Adaiah was accompanied by 242 brethren as house leaders. Amashsai was from the priests and did dwell in Jerusalem. Amashsai was the son of Azarel. Azarel was the son of Ahzai. Ahzai was the son of Meshillemoth. Meshillemoth was the son of Immer.

Nehemiah 11:14 The priests were accompanied by their brethren to number 128 mighty men of valor in total. Zabdiel was the overseer of the priests. Zabdiel was the son of Haggadolim.

Nehemiah 11:15 Shemaiah was from the Levites and did dwell in Jerusalem. Shemaiah was the son of Hasshub. Hasshub was the son of Azrikam. Azrikam was the son of Hashabiah. Hashabiah was the son of Bunni.

Nehemiah 11:16 Shabbethai was from the Levites and did dwell in Jerusalem. Jozabad was from the Levites and did dwell in Jerusalem. Jozabad was of the chiefs of the Levites. Jozabad did have the oversight of the outward business of the house of God.

Nehemiah 11:17 Mattaniah was from the Levites and did dwell in Jerusalem. Mattaniah was the son of Mica. Mica was the son of Zabdi. Zabdi was the son of Asaph. Mattaniah was the chief to begin the thanksgiving in prayer. Bakbukiah was from the Levites and did dwell in Jerusalem. Bakbukiah was the second among the brethren in the Levites. Abda was from the Levites and did dwell in Jerusalem. Abda was the son of Shammua. Shammua was the son of Galal. Galal was the son of Jeduthun.

Nehemiah 11:18 The Levites did number 284 men within the holy city of Jerusalem.

Nehemiah 11:19 The porters did include Akkub and Talmon and their brethren. The porters did keep watch at the gates. The porters did number 172 men within Jerusalem.

Nehemiah 11:20 The remaining people did reside within individual inheritances in all of the cities of Judah.

Nehemiah 11:21 The Nethinim did reside in Ophel. The Nethinim were led by Ziha and by Gishpa.

Nehemiah 11:22 Uzzi was the overseer of the Levites at Jerusalem. Uzzi was the son of Bani. Bani was the son of Hashabiah. Hashabiah was the son of Mattaniah. Mattaniah was the son of Mica of the sons of Asaph the singers. Uzzi was over the business of the house of God.

Nehemiah 11:23 The musicians were under commandments and ordinances that were issued by the king for regulated daily activities.

Nehemiah 11:24 Pethahiah was the son of Meshezabel of the children of Zerah. Zerah was the son of Judah. Pethahiah was at the hand of the king for all matters that did concern the people.

Nehemiah 11:25 Some "children of Judah" did dwell in Kiriath-arba and in the surrounding towns. Some "children of Judah" did dwell in Dibon and in the surrounding towns. Some "children of Judah" did dwell in Jekabzeel and in the surrounding villages.

Nehemiah 11:26 Some "children of Judah" did dwell in Jeshua and in Moladah and in Beth-pelet.

Nehemiah 11:27 Some "children of Judah" did dwell in Hazar-shual. Some "children of Judah" did dwell in Beer-sheba and in the surrounding towns.

Nehemiah 11:28 Some "children of Judah" did dwell in Ziklag. Some "children of Judah" did dwell in Meconah and in the surrounding towns.

Nehemiah 11:29 Some "children of Judah" did dwell in En-rimmon and in Zorah and in Jarmuth.

Nehemiah 11:30 Some "children of Judah" did dwell in Zanoah. Some "children of Judah" did dwell in Adullam and in the surrounding villages. Some "children of Judah" did dwell in Lachish and in the surrounding fields. Some "children of Judah" did dwell in Azekah and in the surrounding towns. The "children of Judah" did encamped from Beer-sheba to the valley of Hinnom.

Nehemiah 11:31 The "children of Benjamin" did begin to settle from Geba. The "children of Benjamin" did dwell at Michmas and at Aijah. The "children of Benjamin" did dwell at Beth-el and in the surrounding towns.

Nehemiah 11:32 The "children of Benjamin" did dwell at Anathoth and at Nob and at Ananiah.

Nehemiah 11:33 The "children of Benjamin" did dwell at Hazor and at Ramah and at Gittaim.

Nehemiah 11:34 The "children of Benjamin" did dwell at Hadid and at Zeboim and at Neballat.

Nehemiah 11:35 The "children of Benjamin" did dwell at Lod and at Ono and at Ge-harashim.

Nehemiah 11:36 Some Levites did settle with the children of Benjamin.



Nehemiah 12:1 The Levites did return with the priests in the company of Zerubbabel and of Jeshua. Seraiah did return with Zerubbabel as a chief priest. Jeremiah did return with Zerubbabel as a chief priest. Ezra did return with Zerubbabel as a chief priest. Zerubbabel was the son of Shealtiel.

Nehemiah 12:2 Amariah did return with Zerubbabel as a chief priest. Malluch did return with Zerubbabel as a chief priest. Hattush did return with Zerubbabel as a chief priest.

Nehemiah 12:3 Shecaniah did return with Zerubbabel as a chief priest. Rehum did return with Zerubbabel as a chief priest. Meremoth did return with Zerubbabel as a chief priest.

Nehemiah 12:4 Iddo did return with Zerubbabel as a chief priest. Ginnethoi did return with Zerubbabel as a chief priest. Abijah did return with Zerubbabel as a chief priest.

Nehemiah 12:5 Mijamin did return with Zerubbabel as a chief priest. Maadiah did return with Zerubbabel as a chief priest. Bilgah did return with Zerubbabel as a chief priest.

Nehemiah 12:6 Shemaiah did return with Zerubbabel as a chief priest. Joiarib did return with Zerubbabel as a chief priest. Jedaiah did return with Zerubbabel as a chief priest.

Nehemiah 12:7 Sallu did return with Zerubbabel as a chief priest. Amok did return with Zerubbabel as a chief priest. Hilkiyah did return with Zerubbabel as a chief priest. Jedaiah did return with Zerubbabel as a chief priest.

Nehemiah 12:8 Jeshua did return with Zerubbabel as a Levite. Binnui did return with Zerubbabel as a Levite. Kadmiel did return with Zerubbabel as a Levite. Sherebiah did return with Zerubbabel as a Levite. Judah did return with Zerubbabel as a Levite. Mattaniah did return with Zerubbabel as a Levite. Mattaniah was over the thanksgiving with his brethren.

Nehemiah 12:9 Bakbukiah did return with Zerubbabel as an associate of the Levites. Unni did return with Zerubbabel as an associate of the Levites. The associates did stand opposite of the Levites.

Nehemiah 12:10 Joiakim was the son of Jeshua. Eliashib was the son of Joiakim. Joiada was the son of Eliashib.

Nehemiah 12:11 Jonathan was the son of Joiada. Jaddua was the son of Jonathan.

Nehemiah 12:12 Priests did serve in the days of Joiakim. Meraiah was the priest of the house of Seraiah in the days of Joiakim. Hananiah was the priest of the house of Jeremiah in the days of Joiakim.

Nehemiah 12:13 Meshullam was the priest of the house of Ezra in the days of Joiakim. Jehohanan was the priest of the house of Amariah in the days of Joiakim.

Nehemiah 12:14 Jonathan was the priest of the house of Melicu in the days of Joiakim. Joseph was the priest of the house of Shebaniah in the days of Joiakim.

Nehemiah 12:15 Adna was the priest of the house of Harim in the days of Joiakim. Helkai was the priest of the house of Meraioth in the days of Joiakim.

Nehemiah 12:16 Zechariah was the priest of the house of Iddo in the days of Joiakim. Meshullam was the priest of the house of Ginnethon in the days of Joiakim.

Nehemiah 12:17 Zichri was the priest of the house of Abijah in the days of Joiakim. Piltai was the priest of the house of Miniamin in the days of Joiakim. Piltai was the priest of the house of Moadiah in the days of Joiakim.

Nehemiah 12:18 Shammuah was the priest of the house of Bilgah in the days of Joiakim. Jehonathan was the priest of the house of Shemaiah in the days of Joiakim.

Nehemiah 12:19 Mattenai was the priest of the house of Joarib in the days of Joiakim. Uzzi was the priest of the house of Jedaiah in the days of Joiakim.

Nehemiah 12:20 Eber was the priest of the house of Amok in the days of Joiakim. Kallai was the priest of the house of Sallai in the days of Joiakim.

Nehemiah 12:21 Hashabiah was the priest of the house of Hilkiah in the days of Joiakim. Nethanel was the priest of the house of Jedaiah in the days of Joiakim.

Nehemiah 12:22 Records were made of the priests and of the Levite leaders in the days of Eliashib and of Joiada and of Johanan and of Jaddua. The records were made during the reign of Darius the Persian.

Nehemiah 12:23 The "sons of Levi" were written in the book of the chronicles until the days of Johanan. Johanan was the son of Eliashib.

Nehemiah 12:24 The Levites did have chiefs. The chiefs did include Hashabiah and Sherebiah and Jeshua. Jeshua was the son of Kadmiel. The chiefs did give thanks to God with their brethren in accordance to the commandment of David by wards.

Nehemiah 12:25 The porters did include Mattaniah and Bakbukiah and Obadiah and Meshullam and Talmon and Akkub. The porters did keep the ward at the store houses of the gates.

Nehemiah 12:26 The men did serve during the days of Joiakim and of Nehemiah and of Ezra.

Nehemiah 12:27 A dedication was held for the wall of Jerusalem. The Levites were sought from all of the land to assemble in Jerusalem to keep the dedication with gladness with thanksgivings with singing with cymbals with psalteries and with harps.

Nehemiah 12:28 The singers did gather from the Plain around Jerusalem and from the villages of the Netophathites.

Nehemiah 12:29 The singers did gather from Beth-gilgal and from the fields of Geba and of Azmaveth. The singers had built villages around Jerusalem.

Nehemiah 12:30 The priests did become purified with the Levites. The priests did purify the people and the gates and the wall.

Nehemiah 12:31 Nehemiah did bring the princes of Judah upon the wall. Nehemiah did appoint 2 great companies to give thanks in a procession. The procession did proceed along the right upon the wall toward the dung gate.

Nehemiah 12:32 The procession was followed by Hoshaiah and by half of the princes of Judah.

Nehemiah 12:33 The procession was followed by Azariah and by Ezra and by Meshullam.

Nehemiah 12:34 The procession was followed by Judah and by Benjamin and by Shemaiah and by Jeremiah.

Nehemiah 12:35 The procession was followed by Zechariah with trumpets. Zechariah was son of Jonathan. Jonathan was the son of Shemaiah. Shemaiah was the son of Mattaniah. Mattaniah was the son of Micaiah. Micaiah was the son of Zaccur. Zaccur was the son of Asaph.

Nehemiah 12:36 The procession was followed by Shemaiah by Azarel by Milalai by Gilalai by Maai by Nethanel by Judah and by Hanani with the musical instruments of David. Ezra did lead the musicians.

Nehemiah 12:37 The procession did flow by the fountain gate to ascend the stairs of the city of David at rise of the wall above the house of David to the eastern water gate.

Nehemiah 12:38 A second company did proceed in the opposite direction. Nehemiah did follow the company with the half of the people upon the wall above the tower of the furnaces to the broad wall.

Nehemiah 12:39 The company did proceed above the gate of Ephraim by the gate of the old city and by the fish gate. The company did proceed by the tower of Hananel and by the tower of Hammeah to the sheep gate. The company did stop at the gate of the guard.

Nehemiah 12:40 The companies did stand to give thanks in the house of God. Nehemiah did join the companies with half of the rulers with Nehemiah.

Nehemiah 12:41 The priests did include Eliakim and Maaseiah and Miniamin and Micaiah and Elioenai and Zechariah and Hananiah with trumpets.

Nehemiah 12:42 The priests did include Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer also. The singers did sing loudly with Jezrahiah as their overseer.

Nehemiah 12:43 Sacrifices were made greatly during the day of thanks. The people did rejoice. God had made the people rejoice with great joy. The women did rejoice with the children also. The rejoicing was heard from far away.

Nehemiah 12:44 Men were appointed over the chambers for the treasures and for the heave offerings for the first fruits and for gathering the tithes from the fields of the cities. The men were tasked with assembling the portions as appointed by the law for the priests and for Levites. Judah did rejoice for the priests and for the Levites in service.

Nehemiah 12:45 The Levites did serve with the priests to keep the ward of God and to keep the ward of the purification. The singers did serve with the porters in accordance with the commandments of David and of Solomon.

Nehemiah 12:46 Chiefs did exist for the singers and for the songs of praise in thanksgiving to God during the days of David and of Asaph.

Nehemiah 12:47 The Israelites did give portions to the singers and to the porters daily during the days of Zerubbabel and in the days of Nehemiah. The Israelites did hallow portions for the Levites. The Levites did hallow portions for the sons of Aaron.



Nehemiah 13:1 The people did learn from the reading of the book of Moses that the "assembly of God" did prohibit the entry of the Ammonite and of the Moabites forever.

Nehemiah 13:2 The "children of Israel" were not met with bread and with water by the Ammonites and by the Moabites. Balaam was hired to curse the children of Israel. God did turn the curse into a blessing.

Nehemiah 13:3 The people did separate the alien mixtures from Israel upon hearing the law.

Nehemiah 13:4 Eliashib was appointed over the chambers of the house of our God. Eliashib was allied to Tobiah.

Nehemiah 13:5 Eliashib had prepared a great chamber for Tobiah. The chamber was used for storing the provisions of the meal offerings and the frankincense and the vessels and the tithes of the corn and the wine and the oil. The provisions were given by commandment to the Levites and to the singers and to the porters. The chamber was used for storing the heave offerings for the priests also.

Nehemiah 13:6 Nehemiah was not in Jerusalem during the use of the chamber by Tobiah.

Nehemiah 13:7 Nehemiah did understand the evil of Eliashib for Tobiah upon arriving in Jerusalem.

Nehemiah 13:8 Nehemiah was grieved greatly. Nehemiah did expel Tobiah from the chamber.

Nehemiah 13:9 Nehemiah did command to replace the things of the house of God after the cleaning of the chambers.

Nehemiah 13:10 Nehemiah did perceive that the Levites did not receive the required portions. The Levites had fled with the singers to the fields.

Nehemiah 13:11 Nehemiah did contend with the rulers. Nehemiah did say "Why is the house of God forsaken?" to the rulers. Nehemiah did gather the Levites and the singers for placement within their stations.

Nehemiah 13:12 Judah did bring the tithe of the corn and the wine and the oil to the treasuries.

Nehemiah 13:13 Nehemiah did assign treasurers over the treasuries. Nehemiah did assign Shelemiah and Zadok and Pedaiah over the treasuries. Nehemiah did assign Hanan as an assistant to the treasurers. Nehemiah did assign faithful men to distribute to their brethren.

Nehemiah 13:14 Nehemiah did say "Remember me O my God concerning this and wipe not out my good deeds that I have done for the house of my God and for the wards thereof".

Nehemiah 13:15 Nehemiah did observe people who did tread winepresses and did bring in heaps of corn upon asses on the sabbath. Nehemiah did observe people who did bring wine and grapes and and figs and all manner of burdens into Jerusalem on the sabbath. Nehemiah did warn the people against commerce on the sabbath.

Nehemiah 13:16 Commerce was conducted by men of Tyre on the sabbath also. The men did bring in fish and all manner of ware for trade to the children of Judah and in Jerusalem.

Nehemiah 13:17 Nehemiah did contend with the nobles of Judah. Nehemiah did say "What evil thing is this that ye do and profane the sabbath day?" to the nobles.

Nehemiah 13:18 Nehemiah did say "Did not your fathers thus and did not our God bring all this evil upon us and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath" to the nobles.

Nehemiah 13:19 Nehemiah did command the doors of the gates of Jerusalem to be shut on the evening before the sabbath. Nehemiah did command that the doors should remain closed until the passing of the sabbath. Nehemiah did assign servants over the gates to prevent commerce through the gates on the sabbath.

Nehemiah 13:20 The merchants did lodge before the walls of Jerusalem once or twice.

Nehemiah 13:21 Nehemiah did warn the merchants against lodging before the walls on the sabbath. Nehemiah did say "Why lodge ye about the wall? if ye do so again I will lay hands on you" to the merchants. The merchants did not approach on the sabbath again.

Nehemiah 13:22 Nehemiah did command the Levites to perform purification to keep the gates for sanctification of the sabbath. Nehemiah did say "Remember unto me O my God this also and spare me according to the greatness of Thy mercy".

Nehemiah 13:23 Nehemiah did learn that Jews had married women of Ashdod and of Ammon and of Moab.

Nehemiah 13:24 Nehemiah did realize that the children did speak in half of the speech of Ashdod. The children could not speak in the language of the Jews. The children did speak in accordance to the language of each people.

Nehemiah 13:25 Nehemiah did contend with the wrongdoers with cursing and with smiting and with the removal of their hair. Nehemiah did make the wrongdoers to swear by God.

Nehemiah did say "Ye shall not give your daughters unto their sons nor take their daughters for your sons or for yourselves" to the wrongdoers.

Nehemiah 13:26 Nehemiah did say "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him and he was beloved of his God and God made him king over all Israel;" to the wrongdoers. Nehemiah did say "nevertheless even him did the foreign women cause to sin" to the wrongdoers.

Nehemiah 13:27 Nehemiah did say "Shall we then hearken unto you to do all this great evil to break faith with our God in marrying foreign women?" to the wrongdoers.

Nehemiah 13:28 Nehemiah did expel a son of Joiada for being the son-in-law to Sanballat.

Nehemiah 13:29 Nehemiah did say "Remember them O my God because they have defiled the priesthood and the covenant of the priesthood and of the Levites".

Nehemiah 13:30 Nehemiah did say "Thus cleansed I them from everything foreign and appointed wards for the priests and for the Levites every one in his work;".

Nehemiah 13:31 Nehemiah did say "and for the wood-offering at times appointed and for the first-fruits. Remember me O my God for good".



Esther



Esther 1:1 Ahasuerus was a king who did reign over 127 provinces from India to Ethiopia.

Esther 1:2 Ahasuerus did sit on the throne of his kingdom in the castle of Shushan.

Esther 1:3 Ahasuerus did hold a feast for all of his princes and his servants in the third year of rule. The feast was attended by officials from the army of Persia and of Media and by the nobles and by princes of the provinces.

Esther 1:4 Ahasuerus did display the riches of his glorious kingdom and the honor of his excellent majesty for 180 days.

Esther 1:5 Ahasuerus did hold a feast after the display to all of the people in Shushan for 7 days in the court of the garden of the palace of the king.

Esther 1:6 The garden did have hangings of white fine cotton and blue linen with borders of cords of fine linen and purple material upon silver rods on pillars of marble. The couches were made of gold and silver on a pavement with green stones and with white stones and with shell and onyx marble.

Esther 1:7 The people did drink from diverse vessels of gold. The royal wine was in abundance in accordance to the bounty of the king.

Esther 1:8 Ahasuerus did allow the people to drink without limit. Ahasuerus had appointed all of the officers of the house to serve the wine freely.

Esther 1:9 Vashti was the wife of Ahasuerus. Vashti was a queen. Vashti did make a feast for the women in the royal house of Ahasuerus.

Esther 1:10 Ahasuerus was drunk with wine on the seventh day. Ahasuerus did issue a command to Mehuman and to Bizzetha and to Harbona and to Bigtha and to Abagtha and to Zethar and to Carcas. Mehuman was a chamberlain who did minister in the presence of Ahasuerus. Bizzetha was a chamberlain who did minister in the presence of Ahasuerus. Harbona was a chamberlain who did minister in the presence of Ahasuerus. Bigtha was a chamberlain who did minister in the presence of Ahasuerus. Abagtha was a chamberlain who did minister in the presence of Ahasuerus. Zethar was a chamberlain who did minister in the presence of Ahasuerus. Carcas was a chamberlain who did minister in the presence of Ahasuerus.

Esther 1:11 Ahasuerus did issue a command to the 7 chamberlains to bring Vashti before the king to show the beauty of Vashti to the peoples and to the princes. Vashti was fair to look upon.

Esther 1:12 Vashti did refuse to come by the commandment of the king. Ahasuerus was very wroth with a burning anger.

Esther 1:13 The king did speak to the wise men who did understand the law and the judgment of the times.

Esther 1:14 Ahasuerus was joined by Carshena and by Shethar and by Admatha and by Tarshish and by Meres and by Marsena and by Memucan. Carshena was a prince of Persia and of Media. Shethar was a prince of Persia and of Media. Admatha was a prince of Persia and of Media. Tarshish was a prince of Persia and of Media. Meres was a prince of Persia and of Media. Marsena was a prince of Persia and of Media. Memucan was a prince of Persia and of Media. The seven princes did have special access to the king with the highest positions in the kingdom.

Esther 1:15 Ahasuerus did say "What shall we do unto the queen Vashti according to law forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?" to the princes. Ahasuerus did ask for a response to the disobedience of Vashti.

Esther 1:16 Memucan did say "Vashti the queen hath not done wrong to the king only but also to all the princes and to all the peoples that are in all the provinces of the king Ahasuerus" to Ahasuerus.

Esther 1:17 Memucan did say "For this deed of the queen will come abroad unto all women to make their husbands contemptible in their eyes" to Ahasuerus. Memucan did say "when it will be said: The king Ahasuerus commanded Vashti the queen to be brought in before him but she came not" to Ahasuerus. Memucan was concerned that Vashti would cause all women to become disobedient.

Esther 1:18 Memucan did say "And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise enough contempt and wrath" to Ahasuerus.

Esther 1:19 Memucan did say "If it please the king let there go forth a royal commandment from him and let it be written among the laws of the Persians and the Medes" to Ahasuerus. Memucan did say "that it be not altered that Vashti come no more before king Ahasuerus and that the king give her royal estate unto another that is better than she" to Ahasuerus. Memucan did suggest the issuance of a decree to censure Vashti and to migrate the royal estate of Vashti to another woman.

Esther 1:20 Memucan did say "And when the king's decree which he shall make shall be published throughout all his kingdom great though it be" to Ahasuerus. Memucan did say "all the wives will give to their husbands honour both to great and small" to Ahasuerus. Memucan did expect that the decree would encourage the wives throughout the kingdom to respect their husbands.

Esther 1:21 The suggestion did please the king and the princes. Ahasuerus did implement the suggestion of Memucan.

Esther 1:22 Letters were sent into all of the provinces of the king to all people in every language. The letters did state that every man should rule in his own house and should speak in accordance with the language of the people.



Esther 2:1 Wrath did diminish in Ahasuerus. Ahasuerus did remember the actions of Vashti and the decree.

Esther 2:2 Servants did minister to the king. The servants did say "Let there be sought for the king young virgins fair to look on;" to Ahasuerus.

Esther 2:3 The servants did say "and let the king appoint officers in all the provinces of his kingdom that they may gather together all the fair young virgins unto Shushan the castle" to Ahasuerus. The servants did say "to the house of the women unto the custody of Hegai the king's chamberlain keeper of the women; and let their ointments be given them;" to Ahasuerus. The servants did suggest to assemble young virgins from all of the kingdom into Shushan for Ahasuerus.

Esther 2:4 The servants did say "and let the maiden that pleaseth the king be queen instead of Vashti". The servants did suggest that Ahasuerus could select a new queen from the assembled virgins. The suggestion did please Ahasuerus. Ahasuerus did proceed with the suggestion.

Esther 2:5 Mordecai was a certain Jew in Shushan. Mordecai was the son of Jair. Jair the son of Shimei. Shimei the son of Kish. Kish was a Benjamite.

Esther 2:6 Kish was taken from Jerusalem with the captives that were captured with Jeconiah by Nebuchadnezzar.

Esther 2:7 Hadassah was the daughter of the uncle of Mordecai. Hadassah was also known as Esther. Esther was fair to look on with a beautiful form. Mordecai did adopt Esther upon the deaths of the parents of Esther.

Esther 2:8 The decree was published. Maidens were assembled at Shushan in the custody of Hegai by the decree of the king. Hegai was the keeper of the women.

Esther 2:9 Esther did please and did obtain kindness from Hegai. Hegai did give ointments and portions and 7 maidens from the house of the king to Esther. Hegai did set Esther and the maidens in the best place in the house of the women.

Esther 2:10 Esther did not reveal her lineage. Mordecai had charged Esther to conceal her lineage.

Esther 2:11 Mordecai did walk before the court of the house of the women every day in an attempt to learn the fate of Esther.

Esther 2:12 Each maiden did perform 12 months of treatments before going to Ahasuerus. The treatments did consist of 6 months of oil of myrrh treatments. The treatments did consist of 6 months of sweet odours and ointments treatments also. The treatments were prescribed by law.

Esther 2:13 The maidens were allowed to take anything from the house of the women into the king's house.

Esther 2:14 A maiden would go to the king in the evening. The maiden would depart the presence of the king in the morning to go to the second house of the women in the custody of Shaashgaz. Shaashgaz was the chamberlain who did keep the concubines. If the king did call for the maiden by name then the maiden would return to the king again. If the king did not call for the maiden by name then the maiden would not return to the king again.

Esther 2:15 Esther did not select anything to take to meet with the king. Esther did take the selections of Hegai though. Esther could obtain favor in the sight of anyone.

Esther 2:16 Esther was taken to the royal house of Ahasuerus in the month of Tebeth in the seventh year of the reign of the king. Tebeth was the tenth month.

Esther 2:17 Ahasuerus did love Esther above all of the women. Esther did obtain grace and favor in the sight of Ahasuerus above all of the virgins. Ahasuerus did proceed to set the royal crown upon the head of Esther. Esther did become the queen.

Esther 2:18 The king did make a great feast for all of the princes and the servants for Esther. Ahasuerus did make a release to the provinces. Ahasuerus did give gifts in accordance to the bounty of the king.

Esther 2:19 Mordecai did sit in the gate of the king as the virgins were gathered for a second time.

Esther 2:20 Esther had not revealed her lineage yet as charged by Mordecai. Esther did still obey the commandment of Mordecai as Esther did obey the commandments of Mordecai as a child.

Esther 2:21 Mordecai did sit at the door that was kept by Bigthan and by Teresh. Mordecai did learn of an plan by Bigthan and by Teresh to lay hands on Ahasuerus because the chamberlains were wroth.

Esther 2:22 Mordecai did reveal the plan to Esther. Esther did tell Ahasuerus about the plan as revealed by Mordecai.

Esther 2:23 A inquisition was made to find truth in the matter. The chamberlains were hanged on a tree. The sentence was written in the book of the chronicles before the king.



Esther 3:1 Ahasuerus did promote Haman an advanced seat above all of the princes. Haman was the son of Hammedatha of the Agagite.

Esther 3:2 The king's servants were in the gate of the king. The servants did bow in prostration before Haman as commanded by the king. Mordecai did not bow in prostration before Haman.

Esther 3:3 The servants did say "Why transgressest thou the king's commandment?" to Mordecai.

Esther 3:4 The servants did speak without success to Mordecai daily. Haman was told of the defiance of Mordecai. Haman was told that Mordecai was a Jew.

Esther 3:5 Haman was full of wrath at the defiance of Mordecai.

Esther 3:6 Haman did not endeavor to lay hands on Mordecai alone. Haman did seek to destroy all of the Jews through all of the kingdom of Ahasuerus. Haman did seek to destroy the people of Mordecai.

Esther 3:7 Pur was cast as a lot before Hama in the first month of Nisan in the twelfth year of the rule of Ahasuerus. The lot was cast day to day and from month to month to the twelfth month of Adar. Nisan was the first month. Adar was the twelfth month.

Esther 3:8 Haman did say "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people;" to Ahasuerus. Haman did say "neither keep they the king's laws; therefore it profiteth not the king to suffer them" to Ahasuerus.

Esther 3:9 Haman did say "If it please the king let it be written that they be destroyed;" to Ahasuerus. Haman did say "and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business to bring it into the king's treasuries" to Ahasuerus. Haman did offer the suggestion to Ahasuerus that the Jews should be destroyed.

Esther 3:10 Ahasuerus did give the ring from the hand of the king to Haman. Haman did become the enemy of the Jews.

Esther 3:11 Ahasuerus did say "The silver is given to thee the people also to do with them as it seemeth good to thee" to Haman. Ahasuerus did give permission and support to Haman.

Esther 3:12 The king did have scribes. The scribes were called on the thirteenth day in the first month to inscribe the decrees of Haman. The decree was addressed to the satraps of the king and to the governors over every province and to the princes of every people. The decree was sent to every province in accordance with the writing and the language of the people. The decree was sent in the name of the king. The decree was sealed with the ring of Ahasuerus.

Esther 3:13 The letters were sent by posts into all of the provinces of the king to destroy and to slay and to cause to perish all Jews of any age of any gender on the thirteenth day of the twelfth month. The letters did instruct the oppressors to take the spoil of the Jews for a prey.

Esther 3:14 The letters were published as a decree in every province to all of the people to prepare for the day.

Esther 3:15 The posts were sent in haste by commandment of the king in Shushan. Ahasuerus did sit for a drink with Haman. Shushan was perplexed with the decree.



Esther 4:1 Mordecai did rend his clothing upon learning of the decree. Mordecai did dress in sackcloth with ashes to go into the midst of the city to cry with a loud and a bitter cry.

Esther 4:2 Mordecai did go before the gate of the king. Noone could enter the gate in clothing of sackcloth.

Esther 4:3 The Jews did mourn in every province with fasting and with weeping and with wailing. Many Jews did lay in sackcloth with ashes.

Esther 4:4 Esther was told of the happenings by her maidens and by her chamberlains. Esther was pained exceedingly. Esther did send raiment to replace the sackcloth of Mordecai. Mordecai did not accept the raiment.

Esther 4:5 Esther did proceed to call for Hathach. Hathach was a chamberlain who was appointed to attend to Esther. Esther did send Hathach to go to Mordecai to ascertain the troubles of Mordecai.

Esther 4:6 Hathach did go to meet Mordecai in the broad place of the city before the gates of the king.

Esther 4:7 Mordecai did recount his troubles to Hathach. Mordecai did recount the exact sum of the money that Haman had promised to pay to the treasuries for the destruction of the Jews.

Esther 4:8 Mordecai did furnish the copy of the writing of the decree that was given in Shushan to destroy the Jews. Mordecai did want Esther to see the decree. Mordecai did want Esther to plead with the king for mercy for the Jews.

Esther 4:9 Hathach did recount the words of Mordecai to Esther.

Esther 4:10 Esther did respond to Hathach with a message for Mordecai.

Esther 4:11 Esther did say "All the king's servants and the people of the king's provinces do know that whosoever whether man or woman shall come unto the king into the inner court who is not called there is one law for him that he be put to death" to Mordecai. Esther did say "except such to whom the king shall hold out the golden sceptre that he may live; but I have not been called to come in unto the king these thirty days" to Mordecai. Esther could not visit the king under fear of death.

Esther 4:12 Mordecai was told the words of Esther.

Esther 4:13 Mordecai did send an answer to Esther. Mordecai did say "Think not with thyself that thou shalt escape in the king's house more than all the Jews" to Esther.

Esther 4:14 Mordecai did say "For if thou altogether holdest thy peace at this time then will relief and deliverance arise to the Jews from another place but thou and thy father's house will perish;" to Esther. Mordecai did say "and who knoweth whether thou art not come to royal estate for such a time as this?" to Esther.

Esther 4:15 Esther did return an answer to Mordecai.

Esther 4:16 Esther did say "Go gather together all the Jews that are present in Shushan and fast ye for me and neither eat nor drink three days night or day;" to Mordecai. Esther did say "I also and my maidens will fast in like manner; and so will I go in unto the king which is not according to the law; and if I perish I perish." to Mordecai. Esther did decide to risk death to make an appeal before the king for the Jews.

Esther 4:17 Mordecai did depart to perform the commandments from Esther.



Esther 5:1 Esther did dress in royal apparel to stand in the inner court to face the house of the king on the third day. The king was sitting on the royal throne in the royal house against the entrance of the house.

Esther 5:2 The king did see Esther standing in the court. Esther did obtain favour in the sight of the king. The king did raise the golden sceptre that was in his hand for Esther. Esther did draw near to touch the top of the sceptre.

Esther 5:3 Ahasuerus did say "What wilt thou queen Esther? for whatever thy request even to the half of the kingdom it shall be given thee" to Esther.

Esther 5:4 Esther did say "If it seem good unto the king let the king and Haman come this day unto the banquet that I have prepared for him" to Ahasuerus.

Esther 5:5 Ahasuerus did say "Cause Haman to make haste that it may be done as Esther hath said". Ahasuerus did go to the banquet with Haman.

Esther 5:6 Ahasuerus did speak with Esther at the banquet of wine. Ahasuerus did say "Whatever thy petition it shall be granted thee; and whatever thy request even to the half of the kingdom it shall be performed" to Esther.

Esther 5:7 Esther did say "My petition and my request is--" to Ahasuerus.

Esther 5:8 Esther did say "if I have found favour in the sight of the king and if it please the king to grant my petition and to perform my request--" to Ahasuerus. Esther did say "let the king and Haman come to the banquet that I shall prepare for them and I will do to-morrow as the king hath said" to Ahasuerus.

Esther 5:9 Haman did depart joyful and glad of heart. Haman did see a defiant Mordecai in the gate of the king. Haman was filled with wrath against Mordecai again.

Esther 5:10 Haman did refrain himself to continue home. Haman did assemble his friends and his wife. Zeresh was the wife of Haman.

Esther 5:11 Haman did recount the story of the glory of his riches and the multitude of his children and his promotion by the king.

Esther 5:12 Haman did say "Yea Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king".

Esther 5:13 Haman did say "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate". Haman was happy with events but pained by Mordecai.

Esther 5:14 Zeresh did say "Let a gallows be made of fifty cubits high and in the morning speak thou unto the king that Mordecai may be hanged thereon;". Zeresh did say "then go thou in merrily with the king unto the banquet". Zeresh did propose the execution by hanging of Mordecai in the morning. Haman was pleased with the proposition. Haman did issue a command to create gallows for the hanging of Mordecai.



Esther 6:1 The king could not sleep over the night. The king did command for the retrieval of the book of records of the chronicles. The chronicles were read before the king.

Esther 6:2 Ahasuerus did discover that Mordecai had reported the plot of Bigthana and of Teresh to lay hands on the king.

Esther 6:3 Ahasuerus did say "What honour and dignity hath been done to Mordecai for this?" to the servants. The servants did say "There is nothing done for him" to Ahasuerus.

Esther 6:4 Ahasuerus did say "Who is in the court?". Haman had come into the outer court of the house of the king to speak to the king about hanging Mordecai on the gallows that were prepared for Mordecai.

Esther 6:5 The servants did say "Behold Haman standeth in the court" to Ahasuerus. Ahasuerus did say "Let him come in".

Esther 6:6 Haman did enter. Ahasuerus did say "What shall be done unto the man whom the king delighteth to honour?". Haman did say "Whom would the king delight to honour besides myself?" to himself.

Esther 6:7 Haman did say "For the man whom the king delighteth to honour" to Ahasuerus.

Esther 6:8 Haman did say "let royal apparel be brought which the king useth to wear and the horse that the king rideth upon and on whose head a crown royal is set;" to Ahasuerus.

Esther 6:9 Haman did say "and let the apparel and the horse be delivered to the hand of one of the king's most noble princes" to Ahasuerus. Haman did say "that they may array the man therewith whom the king delighteth to honour and cause him to ride on horseback through the street of the city and proclaim before him" to Ahasuerus. Haman did say "Thus shall it be done to the man whom the king delighteth to honour" to Ahasuerus. Haman did present a suggestion of tribute to the king.

Esther 6:10 Ahasuerus did say "Make haste and take the apparel and the horse as thou hast said and do even so to Mordecai the Jew that sitteth at the king's gate; let nothing fail of all that thou hast spoken" to Haman. Ahasuerus did instruct Haman to prepare the tribute for Mordecai.

Esther 6:11 Haman did take the apparel and the horse to array Mordecai. Mordecai was caused to ride through the street of the city with proclamation. The proclamation did say "Thus shall it be done unto the man whom the king delighteth to honour".

Esther 6:12 Mordecai did return to the gate of the king. Haman did hasten to the home of Haman in mourning with a covered head.

Esther 6:13 Haman did recount the events to Zeresh and to the friends of Haman. Zeresh did speak with the friends to Haman. Zeresh did say "If Mordecai before whom thou hast begun to fall be of the seed of the Jews thou shalt not prevail against him but shalt surely fall before him" to Haman.

Esther 6:14 Chamberlains did arrive from the king as Haman did confer with Zeresh and with the wise men. The chamberlains did hasten to bring Haman to the banquet that was prepared by Esther.



Esther 7:1 The king was joined by Haman at the banquet of Esther.

Esther 7:2 The king did repeat his offer to Ester on the second day at the banquet of wine. The king did say "Whatever thy petition queen Esther it shall be granted thee; and whatever thy request even to the half of the kingdom it shall be performed" to Esther. The king did offer to grant any petition of Esther.

Esther 7:3 Esther did say "If I have found favour in thy sight O king and if it please the king let my life be given me at my petition and my people at my request;" to the king.

Esther 7:4 Esther did say "for we are sold I and my people to be destroyed to be slain and to perish" to the king. Esther did say "But if we had been sold for bondmen and bondwomen I had held my peace for the adversary is not worthy that the king be endamaged" to the king.

Esther 7:5 Ahasuerus did say "Who is he and where is he that durst presume in his heart to do so?" to Esther.

Esther 7:6 Esther did say "An adversary and an enemy even this wicked Haman" to Ahasuerus. Esther did name Haman as the adversary to the Jews. Haman was terrified before the king and before the queen.

Esther 7:7 Ahasuerus did rise in wrath from the banquet of wine to go into the palace garden. Haman had remained to make a request for the life of Haman to Esther. Haman could see a determination for evil towards Haman from the king.

Esther 7:8 Ahasuerus did return from the palace garden into the place of the banquet of wine. Haman was fallen upon the couch with Esther. Ahasuerus did say "Will he even force the queen before me in the house?". Ahasuerus did foresee a threat to Esther. Haman's face was covered by the words of the king.

Esther 7:9 Harbonah did begin to speak. Harbonah did say "Behold also the gallows fifty cubits high which Haman hath made for Mordecai who spoke good for the king standeth in the house of Haman". Ahasuerus did say "Hang him thereon" to Harbonah.

Esther 7:10 Haman was hanged on the gallows that were prepared for Mordecai. The hanging did subdue the wrath of Ahasuerus.



Esther 8:1 Ahasuerus did give the house of Haman to Esther. Mordecai did come before the king. Esther had revealed her relationship to Mordecai to Ahasuerus.

Esther 8:2 Ahasuerus had taken the ring of the king from Haman to give to Mordecai. Esther did set Mordecai over the house of Haman.

Esther 8:3 Esther did speak again before the king. Esther did fall to the feet of Ahasuerus to plead with tears to spare the Jews from the devices of Haman.

Esther 8:4 Ahasuerus did extend the golden sceptre to Esther. Esther did rise to stand before the king.

Esther 8:5 Esther did say "If it please the king and if I have found favour in his sight and the thing seem right before the king and I be pleasing in his eyes" to Ahasuerus. Esther did say "let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite which he wrote to destroy the Jews that are in all the king's provinces;" to Ahasuerus.

Esther 8:6 Esther did say "for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" to Ahasuerus.

Esther 8:7 Ahasuerus did address Esther and Mordecai. Ahasuerus did say "Behold I have given Esther the house of Haman and him they have hanged upon the gallows because he laid his hand upon the Jews" to Esther and to Mordecai.

Esther 8:8 Ahasuerus did say "Write ye also concerning the Jews as it liketh you in the king's name and seal it with the king's ring;" to Esther and to Mordecai. Ahasuerus did say "for the writing which is written in the king's name and sealed with the king's ring may no man reverse" to Esther and to Mordecai. Ahasuerus did give the permission to rescind the threatening decree of Haman. Ahasuerus did allow Mordecai to seal the permission with the seal of the ring of the king.

Esther 8:9 The scribes were called on the twenty third day of the third month. Sivan was the third month. The scribes did record the commandments from Mordecai with regard to the Jews. The commandments were sent to the satraps and to the governors and to the princes of the provinces from India to Ethiopia. The commandments were sent to 127 provinces in the language and in the writing of the people of the provinces. The commandments were sent to the Jews in the writing and in the language of the Jews also.

Esther 8:10 The scribes did write in the name of king Ahasuerus. The letters were sealed with the ring of the king. The letters were sent by posts by horseback on swift steeds that were bred of the stud in the service of the king.

Esther 8:11 The king had granted the Jews in the provinces the right to defend their lives against adversaries who did threaten the Jews.

Esther 8:12 The king had granted the Jews the right to defend themselves on the thirteenth day of the twelfth month.

Esther 8:13 The writing was distributed as a published decree in every province to prepare the Jews to avenge themselves on their enemies on the day of the purge.

Esther 8:14 The posts were hastened and pressed by the commandment of the king. The decree was distributed in Shushan.

Esther 8:15 Mordecai did depart the presence of the king in royal apparel of blue and of white with a great crown of gold and with a robe of fine linen and purple. The residents did shout with gladness in Shushan.

Esther 8:16 The Jews had light and gladness and joy and honour.

Esther 8:17 The Jews had gladness and joy and a feast and a good day in every city in every province that the decree was published. Many people did become Jews. The Jews had caused a fear to fall upon the people of the land.



Esther 9:1 The Jews did come to rule over the enemies of the Jews on the thirteenth day of the twelfth month.

Esther 9:2 The Jews had gathered together in cities throughout all of the provinces of Ahasuerus. The Jews were gathered to lay hands on the enemies of the Jews. Noone could withstand the Jews because a fear was fallen on all of the people.

Esther 9:3 The Jews were helped by all of the princes of the provinces and by the satraps and by the governors and by orderlies of the king. Mordecai was feared by many people.

Esther 9:4 Mordecai was great in the house of the king with fame throughout all of the provinces. Mordecai did become stronger and stronger.

Esther 9:5 The Jews did proceed to smite all of their enemies with the stroke of the sword and with slaughter and with destruction and with impunity.

Esther 9:6 The Jews did slay 500 men in Shushan.

Esther 9:7 The Jews did slay Parshandatha and Dalphon and Aspatha. Parshandatha was a son of Haman. Dalphon was a son of Haman. Aspatha was a son of Haman.

Esther 9:8 The Jews did slay Poratha and Adalia and Aridatha. Poratha was a son of Haman. Adalia was a son of Haman. Aridatha was a son of Haman.

Esther 9:9 The Jews did slay Parmashta and Arisai and Aridai and Vaizatha. Parmashta was a son of Haman. Arisai was a son of Haman. Aridai was a son of Haman. Vaizatha was a son of Haman.

Esther 9:10 Haman was the son of Hammedatha. The Jews did not touch the spoil of Haman.

Esther 9:11 The king did receive the number of people who were killed in Shushan.

Esther 9:12 The king did say "The Jews have slain and destroyed five hundred men in Shushan the castle and the ten sons of Haman; what then have they done in the rest of the king's provinces!" to esther. The king did say "Now whatever thy petition it shall be granted thee; and whatever thy request further it shall be done" in Esther.

Esther 9:13 Esther did say "If it please the king let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree and let Haman's ten sons be hanged upon the gallows" to the king. Esther did request that the Jews in Shushan be allowed to purge enemies for an additional day. Esther did request a sentence of hanging from the gallows for the 10 sons of Haman.

Esther 9:14 The king did grant an additional day to the Jews. The sons were hanged from the gallows.

Esther 9:15 The Jews did gather in Shushan on the following day in the month of Adar. The Jews did slay an additional 300 men in Shushan. The Jews did not touch the spoils of the slain.

Esther 9:16 The Jews did slay 75000 enemies in the other provinces of the king on the thirteenth day of the twelfth month. The Jews did not touch the spoils of the slain.

Esther 9:17 The Jews did rest with feasting and with gladness in the provinces on the fourteenth day of Adar.

Esther 9:18 The Jews did rest with feasting and with gladness in Shushan on the fifteenth day of Adar.

Esther 9:19 The Jews did celebrate with feasting and with gladness in the villages and in the unwall'd towns on the fourteenth day of the month of Adar.

Esther 9:20 Mordecai did write letters to all of the Jews in the provinces of the king.

Esther 9:21 Mordecai did tell the Jews to celebrate the fourteenth and the fifteenth day of Adar yearly.

Esther 9:22 Mordecai did tell the Jews to celebrate the day that did turn from sorrow to gladness.

Esther 9:23 The Jews did perform as Mordecai had written.

Esther 9:24 Haman had devised against the Jews with the casting of a lot to destroy the Jews.

Esther 9:25 The wicked device was turned upon the head of Haman after Esther did come before the king. Haman was hanged with his sons from the gallows.

Esther 9:26 The event was called Purim after pur.

Esther 9:27 The Jews did ordain the 2 days each year to posterity because of the events of Purim.

Esther 9:28 The Jews should not forget the celebration of Purim in every generation in every family in every province and in every city.

Esther 9:29 Esther was the daughter of Abihail and Mordecai. Esther did record all of the acts of power to confirm the second letter of Purim.

Esther 9:30 Mordecai did send letters to all of the Jews in the 127 provinces of the kingdom of Ahasuerus with words of peace and with words of truth.

Esther 9:31 The letters did confirm the days of Purim in the appointed times as ordained by Mordecai and by Esther as the people had ordained times of fasting and of lamentations.

Esther 9:32 Esther did confirm the matters of Purim by commandment as written in the book.



Esther 10:1 Ahasuerus did lay a tribute upon the land and upon the isles of the sea.

Esther 10:2 The "book of the chronicles of the kings of Media and Persia" was a book about the kings of Media and of Persia. The "book of the chronicles of the kings of Media and Persia" did record the acts of the might and power of Ahasuerus. The "book of the chronicles of the kings of Media and Persia" did record the full account of the greatness and advancement of Mordecai.

Esther 10:3 Mordecai was next to Ahasuerus. Mordecai was great among the Jews. Mordecai was accepted by the multitude of his brethren by seeking the good of the Jews and by speaking peace to posterity.



Job



Job 1:1 Job was a man in the land of Uz. Job was whole-hearted and upright. Job did fear God and did shun evil.

Job 1:2 Job did have 7 sons and 3 daughters.

Job 1:3 Job did possess 7000 sheep and 3000 camels and 500 yoke of oxen and 500 female asses and a very great household. Job was the most accomplished man in all of the children of the east.

Job 1:4 Each son would hold a feast in their house of each day of the week. The sons would invite their 3 sisters to eat and to drink at the feasts.

Job 1:5 Job would sanctify the children after feasting. Job would rise early in the morning to make burnt offerings for each son. Job would say "It may be that my sons have sinned and blasphemed God in their hearts". Job was steadfast in his routine.

Job 1:6 Angels did present themselves before God one day. Satan did join the Angels.

Job 1:7 God did say "Whence comest thou?" to Satan. Satan did say "From going to and fro in the earth and from walking up and down in it" to God.

Job 1:8 God did say "Hast thou considered My servant Job that there is none like him in the earth a whole-hearted and an upright man one that feareth God and shunneth evil?" to Satan.

Job 1:9 Satan did say "Doth Job fear God for nought?" to God.

Job 1:10 Satan did say "Hast not Thou made a hedge about him and about his house and about all that he hath on every side?" to God. Satan did say "Thou hast blessed the work of his hands and his possessions are increased in the land" to God. Satan did believe that Job did was steadfast to God due to the blessings from God upon Job.

Job 1:11 Satan did say "But put forth Thy hand now and touch all that he hath surely he will blaspheme Thee to Thy face" to God.

Job 1:12 God did say "Behold all that he hath is in thy power; only upon himself put not forth thy hand" to Satan. Satan did depart from the presence of God. God did allow Satan to test the faith of Job.

Job 1:13 The children were eating and were drinking in the house of the eldest brother one day.

Job 1:14 A messenger did speak with Job. The messenger did say "The oxen were plowing and the asses feeding beside them;" to Job.

Job 1:15 The messenger did say "and the Sabeans made a raid and took them away; yea they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee" to Job.

Job 1:16 Job was approached by another messenger while the first messenger was speaking. The messenger did say "A fire of God is fallen from heaven and hath burned up the sheep and the servants and consumed them; and I only am escaped alone to tell thee" to Job.

Job 1:17 Job was approached by another messenger while the second messenger was speaking. The messenger did say "The Chaldeans set themselves in three bands and fell upon the camels and have taken them away yea and slain the servants with the edge of the sword;" to Job. The messenger did say "and I only am escaped alone to tell thee" to Job.

Job 1:18 Job was approached by another messenger while the third messenger was speaking. The messenger did say "While he was yet speaking there came also another and said: 'Thy sons and thy daughters were eating and drinking wine in their eldest brother's house,'" to Job.

Job 1:19 The messenger did say "And behold there came a great wind from across the wilderness and smote the four corners of the house and it fell upon the young people and they are dead;" to Job. The messenger did say "and I only am escaped alone to tell thee" to Job.

Job 1:20 Satan did proceed to test Job by taking all of the possessions of Job. Job did rise to rend his mantle. Job did shave his head. Job did fall upon the ground to worship.

Job 1:21 Job did say "naked came I out of my mother's womb and naked shall I return thither; the LORD gave and the LORD hath taken away; blessed be the name of the LORD" in prayer to God.

Job 1:22 Job did not sin by blaming God for the losses.



Job 2:1 Angels did assemble to present themselves before God again. Satan did assemble with the Angels before God.

Job 2:2 God did say "From whence comest thou?" to Satan. Satan did say "From going to and fro in the earth and from walking up and down in it" to God.

Job 2:3 God did say "Hast thou considered my servant Job that there is none like him in the earth a whole-hearted and an upright man one that feareth God and shunneth evil?" to Satan. God did say "and he still holdeth fast his integrity although thou didst move Me against him to destroy him without cause" to Satan.

Job 2:4 Satan did say "Skin for skin yea all that a man hath will he give for his life" to God.

Job 2:5 Satan did say "But put forth Thy hand now and touch his bone and his flesh surely he will blaspheme Thee to Thy face" to God. Satan did believe that Job would blaspheme God upon physical harm.

Job 2:6 God did say "Behold he is in thy hand; only spare his life" to Satan. God did allow Satan to test the faith of Job through bodily harm.

Job 2:7 Satan did depart from the presence of God. Satan did smite Job with sore boils from the sole of Job's foot to the crown of Job's head.

Job 2:8 Job did scrape himself with a potsherd. Job did sit among the ashes.

Job 2:9 Job did have a wife. The wife did speak to Job upon seeing the boils on Job. The wife did say "Dost thou still hold fast thine integrity? blaspheme God and die" to Job. The wife did suggest that Job should blaspheme God for the sickness.

Job 2:10 Job did say "Thou speakest as one of the impious women speaketh. What? shall we receive good at the hand of God and shall we not receive evil?" to the wife. Job would not commit a sin by blaming God.

Job 2:11 Job did have 3 friends. The friends did learn of the evil upon Job. The friends did go to see Job. Eliphaz was a friend of Job. Eliphaz was of the Temanite. Bildad was a friend of Job. Bildad was of the Shuhite. Zophar was a friend of Job. Zophar was of the Naamathite. The friends did make an appointment together to come to bemoan and to comfort Job.

Job 2:12 The friends could not recognize Job from a distance. The friends did weep and did rend their mantles. The friends did throw dust toward Heaven.

Job 2:13 The friends did sit with Job upon the ground for 7 days and for 7 nights in silence. The friends did see great grief in Job.



Job 3:1 Job did curse the day of his birth.

Job 3:2 Job did begin to speak in grief.

Job 3:3 Job did say "Let the day perish wherein I was born and the night wherein it was said: A man-child is brought forth" in grief.

Job 3:4 Job did say "Let that day be darkness; let not God inquire after it from above neither let the light shine upon it" in grief.

Job 3:5 Job did say "Let darkness and the shadow of death claim it for their own; let a cloud dwell upon it; let all that maketh black the day terrify it" in grief.

Job 3:6 Job did say "As for that night let thick darkness seize upon it; let it not rejoice among the days of the year; let it not come into the number of the months" in grief.

Job 3:7 Job did say "Lo let that night be desolate; let no joyful voice come therein" in grief.

Job 3:8 Job did say "Let them curse it that curse the day who are ready to rouse up leviathan" in grief.

Job 3:9 Job did say "Let the stars of the twilight thereof be dark; let it look for light but have none; neither let it behold the eyelids of the morning;" in grief.

Job 3:10 Job did say "Because it shut not up the doors of my mother's womb nor hid trouble from mine eyes" in grief.

Job 3:11 Job did say "Why died I not from the womb? Why did I not perish at birth?" in grief.

Job 3:12 Job did say "Why did the knees receive me? And wherefore the breasts that I should suck?" in grief.

Job 3:13 Job did say "For now should I have lain still and been quiet; I should have slept; then had I been at rest--" in grief.

Job 3:14 Job did say "With kings and counsellors of the earth who built up waste places for themselves;" in grief.

Job 3:15 Job did say "Or with princes that had gold who filled their houses with silver;" in grief.

Job 3:16 Job did say "Or as a hidden untimely birth I had not been; as infants that never saw light" in grief.

Job 3:17 Job did say "There the wicked cease from troubling; and there the weary are at rest" in grief.

Job 3:18 Job did say "There the prisoners are at ease together; they hear not the voice of the taskmaster" in grief.

Job 3:19 Job did say "The small and great are there alike; and the servant is free from his master" in grief.

Job 3:20 Job did say "Wherewith is light given to him that is in misery and life unto the bitter in soul--" in grief.

Job 3:21 Job did say "Who long for death but it cometh not; and dig for it more than for hid treasures;" in grief.

Job 3:22 Job did say "Who rejoice unto exultation and are glad when they can find the grave?--" in grief.

Job 3:23 Job did say "To a man whose way is hid and whom God hath hedged in?" in grief.

Job 3:24 Job did say "For my sighing cometh instead of my food and my roarings are poured out like water" in grief.

Job 3:25 Job did say "For the thing which I did fear is come upon me and that which I was afraid of hath overtaken me" in grief.

Job 3:26 Job did say "I was not at ease neither was I quiet neither had I rest; but trouble came" in grief.



Job 4:1 Eliphaz did respond to the despair that Eliphaz did hear in the words from Job.

Job 4:2 Eliphaz did say "If one venture a word unto thee wilt thou be weary? But who can withhold himself from speaking?" to Job.

Job 4:3 Eliphaz did say "Behold thou hast instructed many and thou hast strengthened the weak hands" to Job.

Job 4:4 Eliphaz did say "Thy words have upholden him that was falling and thou hast strengthened the feeble knees" to Job.

Job 4:5 Eliphaz did say "But now it is come upon thee and thou art weary; it toucheth thee and thou art affrighted" to Job.

Job 4:6 Eliphaz did say "Is not thy fear of God thy confidence and thy hope the integrity of thy ways?" to Job.

Job 4:7 Eliphaz did say "Remember I pray thee who ever perished being innocent? Or where were the upright cut off?" to Job.

Job 4:8 Eliphaz did say "According as I have seen they that plow iniquity and sow mischief reap the same" to Job.

Job 4:9 Eliphaz did say "By the breath of God they perish and by the blast of His anger are they consumed" to Job.

Job 4:10 Eliphaz did say "The lion roareth and the fierce lion howleth--yet the teeth of the young lions are broken" to Job.

Job 4:11 Eliphaz did say "The old lion perisheth for lack of prey and the whelps of the lioness are scattered abroad" to Job.

Job 4:12 Eliphaz did say "Now a word was secretly brought to me and mine ear received a whisper thereof" to Job.

Job 4:13 Eliphaz did say "In thoughts from the visions of the night when deep sleep falleth on men" to Job.

Job 4:14 Eliphaz did say "Fear came upon me and trembling and all my bones were made to shake" to Job.

Job 4:15 Eliphaz did say "Then a spirit passed before my face that made the hair of my flesh to stand up" to Job.

Job 4:16 Eliphaz did say "It stood still but I could not discern the appearance thereof; a form was before mine eyes; I heard a still voice:" to Job.

Job 4:17 Eliphaz did say "Shall mortal man be just before God? Shall a man be pure before his Maker?" to Job.

Job 4:18 Eliphaz did say "Behold He putteth no trust in His servants and His angels He chargeth with folly;" to Job.

Job 4:19 Eliphaz did say "How much more them that dwell in houses of clay whose foundation is in the dust who are crushed before the moth!" to Job.

Job 4:20 Eliphaz did say "Betwixt morning and evening they are shattered; they perish for ever without any regarding it" to Job.

Job 4:21 Eliphaz did say "Is not their tent-cord plucked up within them? They die and that without wisdom" to Job.



Job 5:1 Eliphaz did continue to respond to the despair that was found in the words from Job. Eliphaz did say "Call now; is there any that will answer thee? And to which of the holy ones wilt thou turn?" to Job.

Job 5:2 Eliphaz did say "For anger killeth the foolish man and envy slayeth the silly one" to Job.

Job 5:3 Eliphaz did say "I have seen the foolish taking root; but suddenly I beheld his habitation cursed" to Job.

Job 5:4 Eliphaz did say "His children are far from safety and are crushed in the gate with none to deliver them" to Job.

Job 5:5 Eliphaz did say "Whose harvest the hungry eateth up and taketh it even out of the thorns and the snare gapeth for their substance" to Job.

Job 5:6 Eliphaz did say "For affliction cometh not forth from the dust neither doth trouble spring out of the ground;" to Job.

Job 5:7 Eliphaz did say "But man is born unto trouble as the sparks fly upward" to Job.

Job 5:8 Eliphaz did say "But as for me I would seek unto God and unto God would I commit my cause;" to Job.

Job 5:9 Eliphaz did say "Who doeth great things and unsearchable marvellous things without number;" to Job.

Job 5:10 Eliphaz did say "Who giveth rain upon the earth and sendeth waters upon the fields;" to Job.

Job 5:11 Eliphaz did say "So that He setteth up on high those that are low and those that mourn are exalted to safety" to Job.

Job 5:12 Eliphaz did say "He frustrateth the devices of the crafty so that their hands can perform nothing substantial" to Job.

Job 5:13 Eliphaz did say "He taketh the wise in their own craftiness; and the counsel of the wily is carried headlong" to Job.

Job 5:14 Eliphaz did say "They meet with darkness in the day-time and grope at noonday as in the night" to Job.

Job 5:15 Eliphaz did say "But He saveth from the sword of their mouth even the needy from the hand of the mighty" to Job.

Job 5:16 Eliphaz did say "So the poor hath hope and iniquity stoppeth her mouth" to Job.

Job 5:17 Eliphaz did say "Behold happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty" to Job.

Job 5:18 Eliphaz did say "For He maketh sore and bindeth up; He woundeth and His hands make whole" to Job.

Job 5:19 Eliphaz did say "He will deliver thee in six troubles; yea in seven there shall no evil touch thee" to Job.

Job 5:20 Eliphaz did say "In famine He will redeem thee from death; and in war from the power of the sword" to Job.

Job 5:21 Eliphaz did say "Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh" to Job.

Job 5:22 Eliphaz did say "At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth" to Job.

Job 5:23 Eliphaz did say "For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee" to Job.

Job 5:24 Eliphaz did say "And thou shalt know that thy tent is in peace; and thou shalt visit thy habitation and shalt miss nothing" to Job.

Job 5:25 Eliphaz did say "Thou shalt know also that thy seed shall be great and thine offspring as the grass of the earth" to Job.

Job 5:26 Eliphaz did say "Thou shalt come to thy grave in a ripe age like as a shock of corn cometh in in its season" to Job.

Job 5:27 Eliphaz did say "Lo this we have searched it so it is; hear it and know thou it for thy good" to Job. Eliphaz did finish speaking to Job in an effort to reassure Job of the majesty of God.



Job 6:1 Job did respond after hearing the words of Eliphaz.

Job 6:2 Job did say "Oh that my vexation were but weighed and my calamity laid in the balances altogether!" to Eliphaz.

Job 6:3 Job did say "For now it would be heavier than the sand of the seas; therefore are my words broken" to Eliphaz.

Job 6:4 Job did say "For the arrows of the Almighty are within me the poison whereof my spirit drinketh up; the terrors of God do set themselves in array against me" to Eliphaz.

Job 6:5 Job did say "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" to Eliphaz.

Job 6:6 Job did say "Can that which hath no savour be eaten without salt? or is there any taste in the juice of mallows?" to Eliphaz.

Job 6:7 Job did say "My soul refuseth to touch them; they are as the sickness of my flesh" to Eliphaz.

Job 6:8 Job did say "Oh that I might have my request and that God would grant me the thing that I long for!" to Eliphaz.

Job 6:9 Job did say "Even that it would please God to crush me; that He would let loose His hand and cut me off!" to Eliphaz.

Job 6:10 Job did say "Then should I yet have comfort; yea I would exult in pain though He spare not; for I have not denied the words of the Holy One" to Eliphaz.

Job 6:11 Job did say "What is my strength that I should wait? and what is mine end that I should be patient?" to Eliphaz.

Job 6:12 Job did say "Is my strength the strength of stones? or is my flesh of brass?" to Eliphaz.

Job 6:13 Job did say "Is it that I have no help in me and that sound wisdom is driven quite from me?" to Eliphaz.

Job 6:14 Job did say "To him that is ready to faint kindness is due from his friend even to him that forsaketh the fear of the Almighty" to Eliphaz.

Job 6:15 Job did say "My brethren have dealt deceitfully as a brook as the channel of brooks that overflow" to Eliphaz.

Job 6:16 Job did say "Which are black by reason of the ice and wherein the snow hideth itself;" to Eliphaz.

Job 6:17 Job did say "What time they wax warm they vanish when it is hot they are consumed out of their place" to Eliphaz.

Job 6:18 Job did say "The paths of their way do wind they go up into the waste and are lost" to Eliphaz.

Job 6:19 Job did say "The caravans of Tema looked the companies of Sheba waited for them--" to Eliphaz.

Job 6:20 Job did say "They were ashamed because they had hoped; they came thither and were confounded" to Eliphaz.

Job 6:21 Job did say "For now ye are become His; ye see a terror and are afraid" to Eliphaz.

Job 6:22 Job did say "Did I say: 'Give unto me'? or: 'Offer a present for me of your substance'?" to Eliphaz.

Job 6:23 Job did say "or: 'Deliver me from the adversary's hand'? or: 'Redeem me from the hand of the oppressors'?" to Eliphaz.

Job 6:24 Job did say "Teach me and I will hold my peace; and cause me to understand wherein I have erred" to Eliphaz.

Job 6:25 Job did say "How forcible are words of uprightness! But what doth your arguing argue?" to Eliphaz.

Job 6:26 Job did say "Do ye hold words to be an argument but the speeches of one that is desperate to be wind?" to Eliphaz.

Job 6:27 Job did say "Yea ye would cast lots upon the fatherless and dig a pit for your friend" to Eliphaz.

Job 6:28 Job did say "Now therefore be pleased to look upon me; for surely I shall not lie to your face" to Eliphaz.

Job 6:29 Job did say "Return I pray you let there be no injustice; yea return again my cause is righteous" to Eliphaz.

Job 6:30 Job did say "Is there injustice on my tongue? Cannot my taste discern crafty devices?" to Eliphaz. Job did continue in despair.



Job 7:1 Job did continue to speak in despair to Eliphaz. Job did say "Is there not a time of service to man upon earth? And are not his days like the days of a hireling?" to Eliphaz.

Job 7:2 Job did say "As a servant that eagerly longeth for the shadow and as a hireling that looketh for his wages;" to Eliphaz.

Job 7:3 Job did say "So am I made to possess--months of vanity and wearisome nights are appointed to me" to Eliphaz.

Job 7:4 Job did say "When I lie down I say: When shall I arise? But the night is long and I am full of tossings to and fro unto the dawning of the day" to Eliphaz.

Job 7:5 Job did say "My flesh is clothed with worms and clods of dust; my skin closeth up and breaketh out afresh" to Eliphaz.

Job 7:6 Job did say "My days are swifter than a weaver's shuttle and are spent without hope" to Eliphaz.

Job 7:7 Job did say "O remember that my life is a breath; mine eye shall no more see good" to Eliphaz.

Job 7:8 Job did say "The eye of him that seeth me shall behold me no more; while Thine eyes are upon me I am gone" to Eliphaz.

Job 7:9 Job did say "As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more" to Eliphaz.

Job 7:10 Job did say "He shall return no more to his house neither shall his place know him any more" to Eliphaz.

Job 7:11 Job did say "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul" to Eliphaz.

Job 7:12 Job did say "Am I a sea or a sea-monster that Thou settest a watch over me?" to Eliphaz.

Job 7:13 Job did say "When I say: My bed shall comfort me my couch shall ease my complaint;" to Eliphaz.

Job 7:14 Job did say "Then Thou scarest me with dreams and terrifiest me through visions;" to Eliphaz.

Job 7:15 Job did say "So that my soul chooseth strangling and death rather than these my bones" to Eliphaz.

Job 7:16 Job did say "I loathe it; I shall not live alway; let me alone; for my days are vanity" to Eliphaz.

Job 7:17 Job did say "What is man that Thou shouldest magnify him and that Thou shouldest set Thy heart upon him" to Eliphaz.

Job 7:18 Job did say "And that Thou shouldest remember him every morning and try him every moment?" to Eliphaz.

Job 7:19 Job did say "How long wilt Thou not look away from me nor let me alone till I swallow down my spittle?" to Eliphaz.

Job 7:20 Job did say "If I have sinned what do I unto Thee O Thou watcher of men? Why hast Thou set me as a mark for Thee so that I am a burden to myself?" to Eliphaz.

Job 7:21 Job did say "And why dost Thou not pardon my transgression and take away mine iniquity? For now shall I lie down in the dust; and Thou wilt seek me but I shall not be" to Eliphaz.



Job 8:1 Bildad did take the opportunity to respond to Job.

Job 8:2 Bildad did say "How long wilt thou speak these things seeing that the words of thy mouth are as a mighty wind?" to Job.

Job 8:3 Bildad did say "Doth God pervert judgment? Or doth the Almighty pervert justice?" to Job.

Job 8:4 Bildad did say "If thy children sinned against Him He delivered them into the hand of their transgression" to Job.

Job 8:5 Bildad did say "If thou wouldest seek earnestly unto God and make thy supplication to the Almighty;" to Job.

Job 8:6 Bildad did say "If thou wert pure and upright; surely now He would awake for thee and make the habitation of thy righteousness prosperous" to Job.

Job 8:7 Bildad did say "And though thy beginning was small yet thy end should greatly increase" to Job.

Job 8:8 Bildad did say "For inquire I pray thee of the former generation and apply thyself to that which their fathers have searched out--" to Job.

Job 8:9 Bildad did say "For we are but of yesterday and know nothing because our days upon earth are a shadow--" to Job.

Job 8:10 Bildad did say "Shall not they teach thee and tell thee and utter words out of their heart?" to Job.

Job 8:11 Bildad did say "Can the rush shoot up without mire? Can the reed-grass grow without water?" to Job.

Job 8:12 Bildad did say "Whilst it is yet in its greenness and not cut down it withereth before any other herb" to Job.

Job 8:13 Bildad did say "So are the paths of all that forget God; and the hope of the godless man shall perish;" to Job.

Job 8:14 Bildad did say "Whose confidence is gossamer and whose trust is a spider's web" to Job.

Job 8:15 Bildad did say "He shall lean upon his house but it shall not stand; he shall hold fast thereby but it shall not endure" to Job.

Job 8:16 Bildad did say "He is green before the sun and his shoots go forth over his garden" to Job.

Job 8:17 Bildad did say "His roots are wrapped about the heap he beholdeth the place of stones" to Job.

Job 8:18 Bildad did say "If he be destroyed from his place then it shall deny him: I have not seen thee" to Job.

Job 8:19 Bildad did say "Behold this is the joy of his way and out of the earth shall others spring" to Job.

Job 8:20 Bildad did say "Behold God will not cast away an innocent man neither will He uphold the evil-doers;" to Job.

Job 8:21 Bildad did say "Till He fill thy mouth with laughter and thy lips with shouting" to Job.

Job 8:22 Bildad did say "They that hate thee shall be clothed with shame; and the tent of the wicked shall be no more" to Job. Bildad did attempt to remind Job of the justice and of the sovereignty of God.



Job 9:1 Job did begin to speak again.

Job 9:2 Job did say "Of a truth I know that it is so; and how can man be just with God?" to Bildad.

Job 9:3 Job did say "If one should desire to contend with Him he could not answer Him one of a thousand" to Bildad.

Job 9:4 Job did say "He is wise in heart and mighty in strength; who hath hardened himself against Him and prospered?" to Bildad.

Job 9:5 Job did say "Who removeth the mountains and they know it not when He overturneth them in His anger" to Bildad.

Job 9:6 Job did say "Who shaketh the earth out of her place and the pillars thereof tremble" to Bildad.

Job 9:7 Job did say "Who commandeth the sun and it riseth not; and sealeth up the stars" to Bildad.

Job 9:8 Job did say "Who alone stretcheth out the heavens and treadeth upon the waves of the sea" to Bildad.

Job 9:9 Job did say "Who maketh the Bear Orion and the Pleiades and the chambers of the south" to Bildad.

Job 9:10 Job did say "Who doeth great things past finding out; yea marvellous things without number" to Bildad.

Job 9:11 Job did say "Lo He goeth by me and I see Him not. He passeth on also but I perceive Him not" to Bildad.

Job 9:12 Job did say "Behold He snatcheth away who can hinder Him? Who will say unto Him: What doest Thou?" to Bildad.

Job 9:13 Job did say "God will not withdraw His anger; the helpers of Rahab did stoop under Him" to Bildad.

Job 9:14 Job did say "How much less shall I answer Him and choose out my arguments with Him?" to Bildad.

Job 9:15 Job did say "Whom though I were righteous yet would I not answer; I would make supplication to Him that contendeth with me" to Bildad.

Job 9:16 Job did say "If I had called and He had answered me; yet would I not believe that He would hearken unto my voice--" to Bildad.

Job 9:17 Job did say "He that would break me with a tempest and multiply my wounds without cause;" to Bildad.

Job 9:18 Job did say "That would not suffer me to take my breath but fill me with bitterness" to Bildad.

Job 9:19 Job did say "If it be a matter of strength lo He is mighty! and if of justice who will appoint me a time?" to Bildad.

Job 9:20 Job did say "Though I be righteous mine own mouth shall condemn me; though I be innocent He shall prove me perverse" to Bildad.

Job 9:21 Job did say "I am innocent--I regard not myself I despise my life" to Bildad.

Job 9:22 Job did say "It is all one--therefore I say: He destroyeth the innocent and the wicked" to Bildad.

Job 9:23 Job did say "If the scourge slay suddenly He will mock at the calamity of the guiltless" to Bildad.

Job 9:24 Job did say "The earth is given into the hand of the wicked; he covereth the faces of the judges thereof; if it be not He who then is it?" to Bildad.

Job 9:25 Job did say "Now my days are swifter than a runner; they flee away they see no good" to Bildad.

Job 9:26 Job did say "They are passed away as the swift ships; as the vulture that swoopeth on the prey" to Bildad.

Job 9:27 Job did say "If I say: I will forget my complaint I will put off my sad countenance and be of good cheer" to Bildad.

Job 9:28 Job did say "I am afraid of all my pains I know that Thou wilt not hold me guiltless" to Bildad.

Job 9:29 Job did say "I shall be condemned; why then do I labour in vain?" to Bildad.

Job 9:30 Job did say "If I wash myself with snow water and make my hands never so clean;" to Bildad.

Job 9:31 Job did say "Yet wilt Thou plunge me in the ditch and mine own clothes shall abhor me" to Bildad.

Job 9:32 Job did say "For He is not a man as I am that I should answer Him that we should come together in judgment" to Bildad.

Job 9:33 Job did say "There is no arbiter betwixt us that might lay his hand upon us both" to Bildad.

Job 9:34 Job did say "Let Him take His rod away from me and let not His terror make me afraid;" to Bildad.

Job 9:35 Job did say "Then would I speak and not fear Him; for I am not so with myself" to Bildad. Job did find difficulty in escaping the grief.



Job 10:1 Job did say "My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul".

Job 10:2 Job did say "I will say unto God: Do not condemn me; make me know wherefore Thou contendest with me".

Job 10:3 Job did say "Is it good unto Thee that Thou shouldest oppress that Thou shouldest despise the work of Thy hands and shine upon the counsel of the wicked?".

Job 10:4 Job did say "Hast Thou eyes of flesh? or seest Thou as man seeth?".

Job 10:5 Job did say "Are Thy days as the days of man or Thy years as a man's days".

Job 10:6 Job did say "That Thou inquirest after mine iniquity and searchest after my sin".

Job 10:7 Job did say "Although Thou knowest that I shall not be condemned; and there is none that can deliver out of Thy hand?".

Job 10:8 Job did say "Thy hands have framed me and fashioned me together round about; yet Thou dost destroy me!".

Job 10:9 Job did say "Remember I beseech Thee that Thou hast fashioned me as clay; and wilt Thou bring me into dust again?".

Job 10:10 Job did say "Hast Thou not poured me out as milk and curdled me like cheese?".

Job 10:11 Job did say "Thou hast clothed me with skin and flesh and knit me together with bones and sinews".

Job 10:12 Job did say "Thou hast granted me life and favour and Thy providence hath preserved my spirit".

Job 10:13 Job did say "Yet these things Thou didst hide in Thy heart; I know that this is with Thee;".

Job 10:14 Job did say "If I sin then Thou markest me and Thou wilt not acquit me from mine iniquity".

Job 10:15 Job did say "If I be wicked woe unto me; and if I be righteous yet shall I not lift up my head--being filled with ignominy and looking upon mine affliction".

Job 10:16 Job did say "And if it exalt itself Thou huntest me as a lion; and again Thou showest Thyself marvellous upon me".

Job 10:17 Job did say "Thou renewest Thy witnesses against me and increasest Thine indignation upon me; host succeeding host against me".

Job 10:18 Job did say "Wherefore then hast Thou brought me forth out of the womb? Would that I had perished and no eye had seen me!".

Job 10:19 Job did say "I should have been as though I had not been; I should have been carried from the womb to the grave".

Job 10:20 Job did say "Are not my days few? Cease then and let me alone that I may take comfort a little".

Job 10:21 Job did say "Before I go whence I shall not return even to the land of darkness and of the shadow of death;".

Job 10:22 Job did say "A land of thick darkness as darkness itself; a land of the shadow of death without any order and where the light is as darkness".



Job 11:1 Job had finished speaking again. Job did remain in despair after the words of 2 friends. Zophar did address Job next.

Job 11:2 Zophar did say "Should not the multitude of words be answered? And should a man full of talk be accounted right?" to Job.

Job 11:3 Zophar did say "Thy boastings have made men hold their peace and thou hast mocked with none to make thee ashamed;" to Job.

Job 11:4 Zophar did say "And thou hast said: My doctrine is pure and I am clean in Thine eyes" to Job.

Job 11:5 Zophar did say "But oh that God would speak and open His lips against thee;" to Job.

Job 11:6 Zophar did say "And that He would tell thee the secrets of wisdom that sound wisdom is manifold! Know therefore that God exacteth of thee less than thine iniquity deserveth" to Job.

Job 11:7 Zophar did say "Canst thou find out the deep things of God? Canst thou attain unto the purpose of the Almighty?" to Job.

Job 11:8 Zophar did say "It is high as heaven; what canst thou do? Deeper than the nether-world; what canst thou know?" to Job.

Job 11:9 Zophar did say "The measure thereof is longer than the earth and broader than the sea" to Job.

Job 11:10 Zophar did say "If He pass by and shut up or gather in then who can hinder Him?" to Job.

Job 11:11 Zophar did say "For He knoweth base men; and when He seeth iniquity will He not then consider it?" to Job.

Job 11:12 Zophar did say "But an empty man will get understanding when a wild ass's colt is born a man" to Job.

Job 11:13 Zophar did say "If thou set thy heart aright and stretch out thy hands toward Him--" to Job.

Job 11:14 Zophar did say "If iniquity be in thy hand put it far away and let not unrighteousness dwell in thy tents--" to Job.

Job 11:15 Zophar did say "Surely then shalt thou lift up thy face without spot; yea thou shalt be steadfast and shalt not fear;" to Job.

Job 11:16 Zophar did say "For thou shalt forget thy misery; thou shalt remember it as waters that are passed away;" to Job.

Job 11:17 Zophar did say "And thy life shall be clearer than the noonday; though there be darkness it shall be as the morning" to Job.

Job 11:18 Zophar did say "And thou shalt be secure because there is hope; yea thou shalt look about thee and shalt take thy rest in safety" to Job.

Job 11:19 Zophar did say "Also thou shalt lie down and none shall make thee afraid; yea many shall make suit unto thee" to Job.

Job 11:20 Zophar did say "But the eyes of the wicked shall fail and they shall have no way to flee and their hope shall be the drooping of the soul" to Job.



Job 12:1 Job did answer Zophar.

Job 12:2 Job did say "No doubt but ye are the people and wisdom shall die with you".

Job 12:3 Job did say "But I have understanding as well as you; I am not inferior to you; yea who knoweth not such things as these?".

Job 12:4 Job did say "I am as one that is a laughing-stock to his neighbour a man that called upon God and He answered him; the just the innocent man is a laughing-stock".

Job 12:5 Job did say "A contemptible brand in the thought of him that is at ease a thing ready for them whose foot slippeth".

Job 12:6 Job did say "The tents of robbers prosper and they that provoke God are secure in whatsoever God bringeth into their hand".

Job 12:7 Job did say "But ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee;".

Job 12:8 Job did say "Or speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee;".

Job 12:9 Job did say "Who knoweth not among all these that the hand of the LORD hath wrought this?".

Job 12:10 Job did say "In whose hand is the soul of every living thing and the breath of all mankind".

Job 12:11 Job did say "Doth not the ear try words even as the palate tasteth its food?".

Job 12:12 Job did say "Is wisdom with aged men and understanding in length of days?".

Job 12:13 Job did say "With Him is wisdom and might; He hath counsel and understanding".

Job 12:14 Job did say "Behold He breaketh down and it cannot be built again; He shutteth up a man and there can be no opening".

Job 12:15 Job did say "Behold He withholdeth the waters and they dry up; also He sendeth them out and they overturn the earth".

Job 12:16 Job did say "With Him is strength and sound wisdom; the deceived and the deceiver are His".

Job 12:17 Job did say "He leadeth counsellors away stripped and judges maketh He fools".

Job 12:18 Job did say "He looseth the bond of kings and bindeth their loins with a girdle".

Job 12:19 Job did say "He leadeth priests away stripped and overthroweth the mighty".

Job 12:20 Job did say "He removeth the speech of men of trust and taketh away the sense of the elders".

Job 12:21 Job did say "He poureth contempt upon princes and looseth the belt of the strong".

Job 12:22 Job did say "He uncovereth deep things out of darkness and bringeth out to light the shadow of death".

Job 12:23 Job did say "He increaseth the nations and destroyeth them; He enlargeth the nations and leadeth them away".

Job 12:24 Job did say "He taketh away the heart of the chiefs of the people of the land and causeth them to wander in a wilderness where there is no way".

Job 12:25 Job did say "They grope in the dark without light and He maketh them to stagger like a drunken man". Job did reflect upon the sovereignty of God.



Job 13:1 Job did continue his response. Job did say "Lo mine eye hath seen all this mine ear hath heard and understood it" to Zophar.

Job 13:2 Job did say "What ye know do I know also; I am not inferior unto you" to Zophar.

Job 13:3 Job did say "Notwithstanding I would speak to the Almighty and I desire to reason with God" to Zophar.

Job 13:4 Job did say "But ye are plasterers of lies ye are all physicians of no value" to Zophar.

Job 13:5 Job did say "Oh that ye would altogether hold your peace! and it would be your wisdom" to Zophar.

Job 13:6 Job did say "Hear now my reasoning and hearken to the pleadings of my lips" to Zophar.

Job 13:7 Job did say "Will ye speak unrighteously for God and talk deceitfully for Him?" to Zophar.

Job 13:8 Job did say "Will ye show Him favour? Will ye contend for God?" to Zophar.

Job 13:9 Job did say "Would it be good that He should search you out? Or as one mocketh a man will ye mock Him?" to Zophar.

Job 13:10 Job did say "He will surely reprove you if ye do secretly show favour" to Zophar.

Job 13:11 Job did say "Shall not His majesty terrify you and His dread fall upon you?" to Zophar.

Job 13:12 Job did say "Your memorials shall be like unto ashes your eminences to eminences of clay" to Zophar.

Job 13:13 Job did say "Hold your peace let me alone that I may speak and let come on me what will" to Zophar.

Job 13:14 Job did say "Wherefore? I will take my flesh in my teeth and put my life in my hand" to Zophar.

Job 13:15 Job did say "Though He slay me yet will I trust in Him; but I will argue my ways before Him" to Zophar.

Job 13:16 Job did say "This also shall be my salvation that a hypocrite cannot come before Him" to Zophar.

Job 13:17 Job did say "Hear diligently my speech and let my declaration be in your ears" to Zophar.

Job 13:18 Job did say "Behold now I have ordered my cause; I know that I shall be justified" to Zophar.

Job 13:19 Job did say "Who is he that will contend with me? For then would I hold my peace and die" to Zophar.

Job 13:20 Job did say "Only do not two things unto me then will I not hide myself from Thee:" to Zophar.

Job 13:21 Job did say "Withdraw Thy hand far from me; and let not Thy terror make me afraid" to Zophar.

Job 13:22 Job did say "Then call Thou and I will answer; or let me speak and answer Thou me" to Zophar.

Job 13:23 Job did say "How many are mine iniquities and sins? Make me to know my transgression and my sin" to Zophar.

Job 13:24 Job did say "Wherefore hidest Thou Thy face and holdest me for Thine enemy?" to Zophar.

Job 13:25 Job did say "Wilt Thou harass a driven leaf? And wilt Thou pursue the dry stubble?" to Zophar.

Job 13:26 Job did say "That Thou shouldest write bitter things against me and make me to inherit the iniquities of my youth" to Zophar.

Job 13:27 Job did say "Thou putttest my feet also in the stocks and lookest narrowly unto all my paths; Thou drawest Thee a line about the soles of my feet;" to Zophar.

Job 13:28 Job did say "Though I am like a wine-skin that consumeth like a garment that is moth-eaten" to Zophar.



Job 14:1 Job did say "Man that is born of a woman is of few days and full of trouble".

Job 14:2 Job did say "He cometh forth like a flower and withereth; he fleeth also as a shadow and continueth not".

Job 14:3 Job did say "And dost Thou open Thine eyes upon such a one and bringest me into judgment with Thee?".

Job 14:4 Job did say "Who can bring a clean thing out of an unclean? not one".

Job 14:5 Job did say "Seeing his days are determined the number of his months is with Thee and Thou hast appointed his bounds that he cannot pass;".

Job 14:6 Job did say "Look away from him that he may rest till he shall accomplish as a hireling his day".

Job 14:7 Job did say "For there is hope of a tree if it be cut down that it will sprout again and that the tender branch thereof will not cease".

Job 14:8 Job did say "Though the root thereof wax old in the earth and the stock thereof die in the ground;".

Job 14:9 Job did say "Yet through the scent of water it will bud and put forth boughs like a plant".

Job 14:10 Job did say "But man dieth and lieth low; yea man perisheth and where is he?".

Job 14:11 Job did say "As the waters fail from the sea and the river is drained dry;"

Job 14:12 Job did say "So man lieth down and riseth not; till the heavens be no more they shall not awake nor be roused out of their sleep".

Job 14:13 Job did say "Oh that Thou wouldest hide me in the nether-world that Thou wouldest keep me secret until Thy wrath be past that Thou wouldest appoint me a set time and remember me!--".

Job 14:14 Job did say "If a man die may he live again? All the days of my service would I wait till my relief should come--".

Job 14:15 Job did say "Thou wouldest call and I would answer Thee; Thou wouldest have a desire to the work of Thy hands".

Job 14:16 Job did say "But now Thou numberest my steps Thou dost not even wait for my sin;"

Job 14:17 Job did say "My transgression is sealed up in a bag and Thou heapest up mine iniquity".

Job 14:18 Job did say "And surely the mountain falling crumbleth away and the rock is removed out of its place;"

Job 14:19 Job did say "The waters wear the stones; the overflowings thereof wash away the dust of the earth; so Thou destroyest the hope of man".

Job 14:20 Job did say "Thou prevailest for ever against him and he passeth; Thou changest his countenance and sendest him away".

Job 14:21 Job did say "His sons come to honour and he knoweth it not; and they are brought low but he regardeth them not".

Job 14:22 Job did say "But his flesh grieveth for him and his soul mourneth over him".



Job 15:1 Job had reached the end of his response. Eliphaz did retake the opportunity to respond to Job in an effort to reinforce the faith within Job. Eliphaz did begin to speak again.

Job 15:2 Eliphaz did say "Should a wise man make answer with windy knowledge and fill his belly with the east wind?" to Job.

Job 15:3 Eliphaz did say "Should he reason with unprofitable talk or with speeches wherewith he can do no good?" to Job.

Job 15:4 Eliphaz did say "Yea thou doest away with fear and impairest devotion before God" to Job.

Job 15:5 Eliphaz did say "For thine iniquity teacheth thy mouth and thou choosest the tongue of the crafty" to Job.

Job 15:6 Eliphaz did say "Thine own mouth condemneth thee and not I; yea thine own lips testify against thee" to Job.

Job 15:7 Eliphaz did say "Art thou the first man that was born? Or wast thou brought forth before the hills?" to Job.

Job 15:8 Eliphaz did say "Dost thou hearken in the council of God? And dost thou restrain wisdom to thyself?" to Job.

Job 15:9 Eliphaz did say "What knowest thou that we know not? What understandest thou which is not in us?" to Job.

Job 15:10 Eliphaz did say "With us are both the gray-headed and the very aged men much older than thy father" to Job.

Job 15:11 Eliphaz did say "Are the consolations of God too small for thee and the word that dealeth gently with thee?" to Job.

Job 15:12 Eliphaz did say "Why doth thy heart carry thee away? And why do thine eyes wink?" to Job.

Job 15:13 Eliphaz did say "That thou turnest thy spirit against God and lettest such words go out of thy mouth" to Job.

Job 15:14 Eliphaz did say "What is man that he should be clean? And he that is born of a woman that he should be righteous?" to Job.

Job 15:15 Eliphaz did say "Behold He putteth no trust in His holy ones; yea the heavens are not clean in His sight" to Job.

Job 15:16 Eliphaz did say "How much less one that is abominable and impure man who drinketh iniquity like water!" to Job.

Job 15:17 Eliphaz did say "I will tell thee hear thou me; and that which I have seen I will declare--" to Job.

Job 15:18 Eliphaz did say "Which wise men have told from their fathers and have not hid it;" to Job.

Job 15:19 Eliphaz did say "Unto whom alone the land was given and no stranger passed among them" to Job.

Job 15:20 Eliphaz did say "The wicked man travaileth with pain all his days even the number of years that are laid up for the oppressor" to Job.

Job 15:21 Eliphaz did say "A sound of terrors is in his ears: in prosperity the destroyer shall come upon him" to Job.

Job 15:22 Eliphaz did say "He believeth not that he shall return out of darkness and he is waited for of the sword" to Job.

Job 15:23 Eliphaz did say "He wandereth abroad for bread: Where is it? He knoweth that the day of darkness is ready at his hand" to Job.

Job 15:24 Eliphaz did say "Distress and anguish overwhelm him; they prevail against him as a king ready to the battle" to Job.

Job 15:25 Eliphaz did say "Because he hath stretched out his hand against God and behaveth himself proudly against the Almighty;" to Job.

Job 15:26 Eliphaz did say "He runneth upon him with a stiff neck with the thick bosses of his bucklers" to Job.

Job 15:27 Eliphaz did say "Because he hath covered his face with his fatness and made collops of fat on his loins;" to Job.

Job 15:28 Eliphaz did say "And he hath dwelt in desolate cities in houses which no man would inhabit which were ready to become heaps" to Job.

Job 15:29 Eliphaz did say "He shall not be rich neither shall his substance continue neither shall their produce bend to the earth" to Job.

Job 15:30 Eliphaz did say "He shall not depart out of darkness; the flame shall dry up his branches and by the breath of His mouth shall he go away" to Job.

Job 15:31 Eliphaz did say "Let him not trust in vanity deceiving himself; for vanity shall be his recompense" to Job.

Job 15:32 Eliphaz did say "It shall be accomplished before his time and his branch shall not be leafy" to Job.

Job 15:33 Eliphaz did say "He shall shake off his unripe grape as the vine and shall cast off his flower as the olive" to Job.

Job 15:34 Eliphaz did say "For the company of the godless shall be desolate and fire shall consume the tents of bribery" to Job.

Job 15:35 Eliphaz did say "They conceive mischief and bring forth iniquity and their belly prepareth deceit" to Job. Eliphaz did recount the miserable plight of the wicked in illustration to Job to convince Job that Job should restore faith in God.



Job 16:1 Job did respond to Eliphaz again.

Job 16:2 Job did say "I have heard many such things; sorry comforters are ye all".

Job 16:3 Job did say "Shall windy words have an end? Or what provoketh thee that thou answerest?".

Job 16:4 Job did say "I also could speak as ye do; if your soul were in my soul's stead I could join words together against you and shake my head at you".

Job 16:5 Job did say "I would strengthen you with my mouth and the moving of my lips would assuage your grief".

Job 16:6 Job did say "Though I speak my pain is not assuaged; and though I forbear what am I eased?".

Job 16:7 Job did say "But now He hath made me weary; Thou hast made desolate all my company".

Job 16:8 Job did say "And Thou hast shrivelled me up which is a witness against me; and my leanness riseth up against me it testifieth to my face".

Job 16:9 Job did say "He hath torn me in His wrath and hated me; He hath gnashed upon me with His teeth; mine adversary sharpeneth his eyes upon me".

Job 16:10 Job did say "They have gaped upon me with their mouth; they have smitten me upon the cheek scornfully; they gather themselves together against me".

Job 16:11 Job did say "God delivereth me to the ungodly and casteth me into the hands of the wicked".

Job 16:12 Job did say "I was at ease and He broke me asunder; yea He hath taken me by the neck and dashed me to pieces; He hath also set me up for His mark".

Job 16:13 Job did say "His archers compass me round about He cleaveth my reins asunder and doth not spare; He poureth out my gall upon the ground".

Job 16:14 Job did say "He breaketh me with breach upon breach; He runneth upon me like a giant".

Job 16:15 Job did say "I have sewed sackcloth upon my skin and have laid my horn in the dust".

Job 16:16 Job did say "My face is reddened with weeping and on my eyelids is the shadow of death;"

Job 16:17 Job did say "Although there is no violence in my hands and my prayer is pure".

Job 16:18 Job did say "O earth cover not thou my blood and let my cry have no resting-place".

Job 16:19 Job did say "Even now behold my Witness is in heaven and He that testifieth of me is on high".

Job 16:20 Job did say "Mine inward thoughts are my intercessors mine eye poureth out tears unto God;"

Job 16:21 Job did say "That He would set aright a man contending with God as a son of man setteth aright his neighbour!"

Job 16:22 Job did say "For the years that are few are coming on and I shall go the way whence I shall not return". Job did despair that Job was suffering punishment from God.



Job 17:1 Job did say "My spirit is consumed my days are extinct the grave is ready for me".

Job 17:2 Job did say "Surely there are mockers with me and mine eye abideth in their provocation".

Job 17:3 Job did say "Give now a pledge be surety for me with Thyself; who else is there that will strike hands with me?"

Job 17:4 Job did say "For Thou hast hid their heart from understanding; therefore shalt Thou not exalt them".

Job 17:5 Job did say "He that denounceth his friends for the sake of flattery even the eyes of his children shall fail".

Job 17:6 Job did say "He hath made me also a byword of the people; and I am become one in whose face they spit".

Job 17:7 Job did say "Mine eye also is dimmed by reason of vexation and all my members are as a shadow".

Job 17:8 Job did say "Upright men are astonished at this and the innocent stirreth up himself against the godless".

Job 17:9 Job did say "Yet the righteous holdeth on his way and he that hath clean hands waxeth stronger and stronger".

Job 17:10 Job did say "But as for you all do ye return and come now; and I shall not find a wise man among you".

Job 17:11 Job did say "My days are past my purposes are broken off even the thoughts of my heart".

Job 17:12 Job did say "They change the night into day; the light is short because of darkness".

Job 17:13 Job did say "If I look for the nether-world as my house; if I have spread my couch in the darkness;".

Job 17:14 Job did say "If I have said to corruption: Thou art my father to the worm: Thou art my mother and my sister;".

Job 17:15 Job did say "Where then is my hope? And as for my hope who shall see it?".

Job 17:16 Job did say "They shall go down to the bars of the nether-world when we are at rest together in the dust".



Job 18:1 Bildad did choose to respond to Job again.

Job 18:2 Bildad did say "How long will ye lay snares for words? Consider and afterwards we will speak" to Job.

Job 18:3 Bildad did say "Wherefore are we counted as beasts and reputed dull in your sight?" to Job.

Job 18:4 Bildad did say "Thou that tearest thyself in thine anger shall the earth be forsaken for thee? Or shall the rock be removed out of its place?" to Job.

Job 18:5 Bildad did say "Yea the light of the wicked shall be put out and the spark of his fire shall not shine" to Job.

Job 18:6 Bildad did say "The light shall be dark in his tent and his lamp over him shall be put out" to Job.

Job 18:7 Bildad did say "The steps of his strength shall be straitened and his own counsel shall cast him down" to Job.

Job 18:8 Bildad did say "For he is cast into a net by his own feet and he walketh upon the toils" to Job.

Job 18:9 Bildad did say "A gin shall take him by the heel and a snare shall lay hold on him" to Job.

Job 18:10 Bildad did say "A noose is hid for him in the ground and a trap for him in the way" to Job.

Job 18:11 Bildad did say "Terrors shall overwhelm him on every side and shall entrap him at his feet" to Job.

Job 18:12 Bildad did say "His trouble shall be ravenous and calamity shall be ready for his fall" to Job.

Job 18:13 Bildad did say "It shall devour the members of his body yea the first-born of death shall devour his members" to Job.

Job 18:14 Bildad did say "That wherein he trusteth shall be plucked out of his tent; and he shall be brought to the king of terrors" to Job.

Job 18:15 Bildad did say "There shall dwell in his tent that which is none of his; brimstone shall be scattered upon his habitation" to Job.

Job 18:16 Bildad did say "His roots shall dry up beneath and above shall his branch wither" to Job.

Job 18:17 Bildad did say "His remembrance shall perish from the earth and he shall have no name abroad" to Job.

Job 18:18 Bildad did say "He shall be driven from light into darkness and chased out of the world" to Job.

Job 18:19 Bildad did say "He shall have neither son nor son's son among his people nor any remaining in his dwellings" to Job.

Job 18:20 Bildad did say "They that come after shall be astonished at his day as they that went before are affrighted" to Job.

Job 18:21 Bildad did say "Surely such are the dwellings of the wicked and this is the place of him that knoweth not God" to Job. Bildad did explain the fate of the wicked to Job.



Job 19:1 Job did answer Bildad.

Job 19:2 Job did say "How long will ye vex my soul and crush me with words?" to Bildad.

Job 19:3 Job did say "These ten times have ye reproached me; ye are not ashamed that ye deal harshly with me" to Bildad. Job did feel vexed by the 3 men.

Job 19:4 Job did say "And be it indeed that I have erred mine error remaineth with myself" to Bildad.

Job 19:5 Job did say "If indeed ye will magnify yourselves against me and plead against me my reproach;" to Bildad.

Job 19:6 Job did say "Know now that God hath subverted my cause and hath compassed me with His net" to Bildad.

Job 19:7 Job did say "Behold I cry out: Violence! but I am not heard; I cry aloud but there is no justice" to Bildad.

Job 19:8 Job did say "He hath fenced up my way that I cannot pass and hath set darkness in my paths" to Bildad.

Job 19:9 Job did say "He hath stripped me of my glory and taken the crown from my head" to Bildad.

Job 19:10 Job did say "He hath broken me down on every side and I am gone; and my hope hath He plucked up like a tree" to Bildad.

Job 19:11 Job did say "He hath also kindled His wrath against me and He counteth me unto Him as one of His adversaries" to Bildad.

Job 19:12 Job did say "His troops come on together and cast up their way against me and encamp round about my tent" to Bildad.

Job 19:13 Job did say "He hath put my brethren far from me and mine acquaintance are wholly estranged from me" to Bildad.

Job 19:14 Job did say "My kinsfolk have failed and my familiar friends have forgotten me" to Bildad.

Job 19:15 Job did say "They that dwell in my house and my maids count me for a stranger; I am become an alien in their sight" to Bildad.

Job 19:16 Job did say "I call unto my servant and he giveth me no answer though I entreat him with my mouth" to Bildad.

Job 19:17 Job did say "My breath is abhorred of my wife and I am loathsome to the children of my tribe" to Bildad.

Job 19:18 Job did say "Even urchins despised me; if I arise they speak against me" to Bildad.

Job 19:19 Job did say "All my intimate friends abhor me; and they whom I loved are turned against me" to Bildad.

Job 19:20 Job did say "My bone cleaveth to my skin and to my flesh and I am escaped with the skin of my teeth" to Bildad.

Job 19:21 Job did say "Have pity upon me have pity upon me O ye my friends; for the hand of God hath touched me" to Bildad.

Job 19:22 Job did say "Why do ye persecute me as God and are not satisfied with my flesh?" to Bildad.

Job 19:23 Job did say "Oh that my words were now written! Oh that they were inscribed in a book!" to Bildad.

Job 19:24 Job did say "That with an iron pen and lead they were graven in the rock for ever!" to Bildad.

Job 19:25 Job did say "But as for me I know that my Redeemer liveth and that He will witness at the last upon the dust;" to Bildad.

Job 19:26 Job did say "And when after my skin this is destroyed then without my flesh shall I see God;" to Bildad.

Job 19:27 Job did say "Whom I even I shall see for myself and mine eyes shall behold and not another's. My reins are consumed within me" to Bildad.

Job 19:28 Job did say "If ye say: How we will persecute him! seeing that the root of the matter is found in me;" to Bildad.

Job 19:29 Job did say "Be ye afraid of the sword; for wrath bringeth the punishments of the sword that ye may know there is a judgment" to Bildad.



Job 20:1 Zophar did respond to Job.

Job 20:2 Zophar did say "Therefore do my thoughts give answer to me even by reason of mine agitation that is in me" to Job.

Job 20:3 Zophar did say "I have heard the reproof which putteth me to shame but out of my understanding my spirit answereth me" to Job.

Job 20:4 Zophar did say "Knowest thou not this of old time since man was placed upon earth" to Job.

Job 20:5 Zophar did say "That the triumphing of the wicked is short and the joy of the godless but for a moment?" to Job.

Job 20:6 Zophar did say "Though his excellency mount up to the heavens and his head reach unto the clouds;" to Job.

Job 20:7 Zophar did say "Yet he shall perish for ever like his own dung; they that have seen him shall say: Where is he?" to Job.

Job 20:8 Zophar did say "He shall fly away as a dream and shall not be found; yea he shall be chased away as a vision of the night" to Job.

Job 20:9 Zophar did say "The eye which saw him shall see him no more; neither shall his place any more behold him" to Job.

Job 20:10 Zophar did say "His children shall appease the poor and his hands shall restore his wealth" to Job.

Job 20:11 Zophar did say "His bones are full of his youth but it shall lie down with him in the dust" to Job.

Job 20:12 Zophar did say "Though wickedness be sweet in his mouth though he hide it under his tongue;" to Job.

Job 20:13 Zophar did say "Though he spare it and will not let it go but keep it still within his mouth;" to Job.

Job 20:14 Zophar did say "Yet his food in his bowels is turned it is the gall of asps within him" to Job.

Job 20:15 Zophar did say "He hath swallowed down riches and he shall vomit them up again; God shall cast them out of his belly" to Job.

Job 20:16 Zophar did say "He shall suck the poison of asps; the viper's tongue shall slay him" to Job.

Job 20:17 Zophar did say "He shall not look upon the rivers the flowing streams of honey and curd" to Job.

Job 20:18 Zophar did say "That which he laboured for shall he give back and shall not swallow it down; according to the substance that he hath gotten he shall not rejoice" to Job.

Job 20:19 Zophar did say "For he hath oppressed and forsaken the poor; he hath violently taken away a house and he shall not build it up" to Job.

Job 20:20 Zophar did say "Because he knew no quietness within him in his greed he suffered nought to escape" to Job.

Job 20:21 Zophar did say "There was nothing left that he devoured not--therefore his prosperity shall not endure" to Job.

Job 20:22 Zophar did say "In the fulness of his sufficiency he shall be in straits; the hand of every one that is in misery shall come upon him" to Job.

Job 20:23 Zophar did say "It shall be for the filling of his belly; He shall cast the fierceness of His wrath upon him and shall cause it to rain upon him into his flesh" to Job.

Job 20:24 Zophar did say "If he flee from the iron weapon the bow of brass shall strike him through" to Job.

Job 20:25 Zophar did say "He draweth it forth and it cometh out of his body; yea the glittering point cometh out of his gall; terrors are upon him" to Job.

Job 20:26 Zophar did say "All darkness is laid up for his treasures; a fire not blown by man shall consume him; it shall go ill with him that is left in his tent" to Job.

Job 20:27 Zophar did say "The heavens shall reveal his iniquity and the earth shall rise up against him" to Job.

Job 20:28 Zophar did say "The increase of his house shall depart his goods shall flow away in the day of his wrath" to Job.

Job 20:29 Zophar did say "This is the portion of a wicked man from God and the heritage appointed unto him by God" to Job.



Job 21:1 Job did answer Zophar.

Job 21:2 Job did say "Hear diligently my speech; and let this be your consolations" to Zophar.

Job 21:3 Job did say "Suffer me that I may speak; and after that I have spoken mock on" to Zophar.

Job 21:4 Job did say "As for me is my complaint to man? Or why should I not be impatient?" to Zophar.

Job 21:5 Job did say "Turn unto me and be astonished and lay your hand upon your mouth" to Zophar.

Job 21:6 Job did say "Even when I remember I am affrighted and horror hath taketh hold on my flesh" to Zophar.

Job 21:7 Job did say "Wherefore do the wicked live become old yea wax mighty in power?" to Zophar.

Job 21:8 Job did say "Their seed is established in their sight with them and their offspring before their eyes" to Zophar.

Job 21:9 Job did say "Their houses are safe without fear neither is the rod of God upon them" to Zophar.

Job 21:10 Job did say "Their bull gendereth and faileth not; their cow calveth and casteth not her calf" to Zophar.

Job 21:11 Job did say "They send forth their little ones like a flock and their children dance" to Zophar.

Job 21:12 Job did say "They sing to the timbrel and harp and rejoice at the sound of the pipe" to Zophar.

Job 21:13 Job did say "They spend their days in prosperity and peacefully they go down to the grave" to Zophar.

Job 21:14 Job did say "Yet they said unto God: Depart from us; for we desire not the knowledge of Thy ways" to Zophar.

Job 21:15 Job did say "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?--" to Zophar.

Job 21:16 Job did say "Lo their prosperity is not in their hand; the counsel of the wicked is far from me" to Zophar.

Job 21:17 Job did say "How oft is it that the lamp of the wicked is put out? that their calamity cometh upon them? that He distributeth pains in His anger?" to Zophar.

Job 21:18 Job did say "That they are as stubble before the wind and as chaff that the storm stealeth away?" to Zophar.

Job 21:19 Job did say "God layeth up his iniquity for his children! --let Him recompense it unto himself that he may know it" to Zophar.

Job 21:20 Job did say "Let his own eyes see his destruction and let him drink of the wrath of the Almighty" to Zophar.

Job 21:21 Job did say "For what pleasure hath he in his house after him? seeing the number of his months is determined" to Zophar.

Job 21:22 Job did say "Shall any teach God knowledge? seeing it is He that judgeth those that are high" to Zophar.

Job 21:23 Job did say "One dieth in his full strength being wholly at ease and quiet;" to Zophar.

Job 21:24 Job did say "His pails are full of milk and the marrow of his bones is moistened" to Zophar.

Job 21:25 Job did say "And another dieth in bitterness of soul and hath never tasted of good" to Zophar.

Job 21:26 Job did say "They lie down alike in the dust and the worm covereth them" to Zophar.

Job 21:27 Job did say "Behold I know your thoughts and the devices which ye wrongfully imagine against me" to Zophar.

Job 21:28 Job did say "For ye say: Where is the house of the prince? And where is the tent wherein the wicked dwelt?" to Zophar.

Job 21:29 Job did say "Have ye not asked them that go by the way; and will ye misdeem their tokens" to Zophar.

Job 21:30 Job did say "That the evil man is reserved to the day of calamity that they are led forth to the day of wrath?" to Zophar.

Job 21:31 Job did say "But who shall declare his way to his face? And who shall repay him what he hath done?" to Zophar.

Job 21:32 Job did say "For he is borne to the grave and watch is kept over his tomb" to Zophar.

Job 21:33 Job did say "The clods of the valley are sweet unto him and all men draw after him as there were innumerable before him" to Zophar.

Job 21:34 Job did say "How then comfort ye me in vain? And as for your answers there remaineth only faithlessness?" to Zophar.



Job 22:1 Eliphaz did answer Job.

Job 22:2 Eliphaz did say "Can a man be profitable unto God? Or can he that is wise be profitable unto Him?" to Job.

Job 22:3 Eliphaz did say "Is it any advantage to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways blameless?" to Job.

Job 22:4 Eliphaz did say "Is it for thy fear of Him that He reproveth thee that He entereth with thee into judgment?" to Job.

Job 22:5 Eliphaz did say "Is not thy wickedness great? And are not thine iniquities without end?" to Job.

Job 22:6 Eliphaz did say "For thou hast taken pledges of thy brother for nought and stripped the naked of their clothing" to Job.

Job 22:7 Eliphaz did say "Thou hast not given water to the weary to drink and thou hast withholden bread from the hungry" to Job.

Job 22:8 Eliphaz did say "And as a mighty man who hath the earth and as a man of rank who dwelleth in it" to Job.

Job 22:9 Eliphaz did say "Thou hast sent widows away empty and the arms of the fatherless have been broken" to Job.

Job 22:10 Eliphaz did say "Therefore snares are round about thee and sudden dread affrighted thee" to Job.

Job 22:11 Eliphaz did say "Or darkness that thou canst not see and abundance of waters cover thee" to Job.

Job 22:12 Eliphaz did say "Is not God in the height of heaven? And behold the topmost of the stars how high they are!" to Job.

Job 22:13 Eliphaz did say "And thou sayest: What doth God know? Can He judge through the dark cloud?" to Job.

Job 22:14 Eliphaz did say "Thick clouds are a covering to Him that He seeth not; and He walketh in the circuit of heaven" to Job.

Job 22:15 Eliphaz did say "Wilt thou keep the old way which wicked men have trodden?" to Job.

Job 22:16 Eliphaz did say "Who were snatched away before their time whose foundation was poured out as a stream;" to Job.

Job 22:17 Eliphaz did say "Who said unto God: Depart from us; and what could the Almighty do unto them?" to Job.

Job 22:18 Eliphaz did say "Yet He filled their houses with good things--but the counsel of the wicked is far from me" to Job.

Job 22:19 Eliphaz did say "The righteous saw it and were glad and the innocent laugh them to scorn:" to Job.

Job 22:20 Eliphaz did say "Surely their substance is cut off and their abundance the fire hath consumed" to Job.

Job 22:21 Eliphaz did say "Acquaint now thyself with Him and be at peace; thereby shall thine increase be good" to Job.

Job 22:22 Eliphaz did say "Receive I pray thee instruction from His mouth and lay up His words in thy heart" to Job.

Job 22:23 Eliphaz did say "If thou return to the Almighty thou shalt be built up--if thou put away unrighteousness far from thy tents" to Job.

Job 22:24 Eliphaz did say "And lay thy treasure in the dust and the gold of Ophir among the stones of the brooks;" to Job.

Job 22:25 Eliphaz did say "And the Almighty be thy treasure and precious silver unto thee;" to Job.

Job 22:26 Eliphaz did say "Then surely shalt thou have thy delight in the Almighty and shalt lift up thy face unto God" to Job.

Job 22:27 Eliphaz did say "Thou shalt make thy prayer unto Him and He will hear thee and thou shalt pay thy vows;" to Job.

Job 22:28 Eliphaz did say "Thou shalt also decree a thing and it shall be established unto thee and light shall shine upon thy ways" to Job.

Job 22:29 Eliphaz did say "When they cast thee down thou shalt say: There is lifting up; for the humble person He saveth" to Job.

Job 22:30 Eliphaz did say "He delivereth him that is innocent yea thou shalt be delivered through the cleanness of thy hands" to Job. Eliphaz did continue to argue for the return of Job to faith in God.



Job 23:1 Job did provide a response.

Job 23:2 Job did say "Even to-day is my complaint bitter; my hand is become heavy because of my groaning".

Job 23:3 Job did say "Oh that I knew where I might find Him that I might come even to His seat!".

Job 23:4 Job did say "I would order my cause before Him and fill my mouth with arguments".

Job 23:5 Job did say "I would know the words which He would answer me and understand what He would say unto me".

Job 23:6 Job did say "Would He contend with me in His great power? Nay; but He would give heed unto me".

Job 23:7 Job did say "There the upright might reason with Him; so should I be delivered for ever from my Judge".

Job 23:8 Job did say "Behold I go forward but He is not there and backward but I cannot perceive Him;".

Job 23:9 Job did say "On the left hand when He doth work but I cannot behold Him He turneth Himself to the right hand but I cannot see Him".

Job 23:10 Job did say "For He knoweth the way that I take; when He hath tried me I shall come forth as gold".

Job 23:11 Job did say "My foot hath held fast to His steps His way have I kept and turned not aside".

Job 23:12 Job did say "I have not gone back from the commandment of His lips; I have treasured up the words of His mouth more than my necessary food".

Job 23:13 Job did say "But He is at one with Himself and who can turn Him? And what His soul desireth even that He doeth".

Job 23:14 Job did say "For He will perform that which is appointed for me; and many such things are with Him".

Job 23:15 Job did say "Therefore am I affrighted at His presence; when I consider I am afraid of Him".

Job 23:16 Job did say "Yea God hath made my heart faint and the Almighty hath affrighted me;".

Job 23:17 Job did say "Because I was not cut off before the darkness neither did He cover the thick darkness from my face".



Job 24:1 Job did say "Why are times not laid up by the Almighty? And why do not they that know Him see His days?".

Job 24:2 Job did say "There are that remove the landmarks; they violently take away flocks and feed them".

Job 24:3 Job did say "They drive away the ass of the fatherless they take the widow's ox for a pledge".

Job 24:4 Job did say "They turn the needy out of the way; the poor of the earth hide themselves together".

Job 24:5 Job did say "Behold as wild asses in the wilderness they go forth to their work seeking diligently for food; the desert yieldeth them bread for their children".

Job 24:6 Job did say "They cut his provender in the field; and they despoil the vineyard of the wicked".

Job 24:7 Job did say "They lie all night naked without clothing and have no covering in the cold".

Job 24:8 Job did say "They are wet with the showers of the mountains and embrace the rock for want of a shelter".

Job 24:9 Job did say "There are that pluck the fatherless from the breast and take a pledge of the poor;".

Job 24:10 Job did say "So that they go about naked without clothing and being hungry they carry the sheaves;".

Job 24:11 Job did say "They make oil within the rows of these men; they tread their winepresses and suffer thirst".

Job 24:12 Job did say "From out of the populous city men groan and the soul of the wounded crieth out; yet God imputeth it not for unseemliness".

Job 24:13 Job did say "These are of them that rebel against the light; they know not the ways thereof nor abide in the paths thereof".

Job 24:14 Job did say "The murderer riseth with the light to kill the poor and needy; and in the night he is as a thief".

Job 24:15 Job did say "The eye also of the adulterer waiteth for the twilight saying: No eye shall see me; and he putteth a covering on his face".

Job 24:16 Job did say "In the dark they dig through houses; they shut themselves up in the day-time; they know not the light".

Job 24:17 Job did say "For the shadow of death is to all of them as the morning; for they know the terrors of the shadow of death".

Job 24:18 Job did say "He is swift upon the face of the waters; their portion is cursed in the earth; he turneth not by the way of the vineyards".

Job 24:19 Job did say "Drought and heat consume the snow waters; so doth the nether-world those that have sinned".

Job 24:20 Job did say "The womb forgetteth him; the worm feedeth sweetly on him; he shall be no more remembered; and unrighteousness is broken as a tree".

Job 24:21 Job did say "He devoureth the barren that beareth not; and doeth not good to the widow".

Job 24:22 Job did say "He draweth away the mighty also by his power; he riseth up and he trusteth not his own life".

Job 24:23 Job did say "Though it be given him to be in safety whereon he resteth yet His eyes are upon their ways".

Job 24:24 Job did say "They are exalted for a little while and they are gone; yea they are brought low they are gathered in as all others and wither as the tops of the ears of corn".

Job 24:25 Job did say "And if it be not so now who will prove me a liar and make my speech nothing worth?".



Job 25:1 Bildad did provide a response.

Job 25:2 Bildad did say "Dominion and fear are with Him; He maketh peace in His high places" to Job.

Job 25:3 Bildad did say "Is there any number of His armies? And upon whom doth not His light arise?" to Job.

Job 25:4 Bildad did say "How then can man be just with God? Or how can he be clean that is born of a woman?" to Job.

Job 25:5 Bildad did say "Behold even the moon hath no brightness and the stars are not pure in His sight;" to Job.

Job 25:6 Bildad did say "How much less man that is a worm! and the son of man that is a maggot!" to Job.



Psalms



Psalms 1:1 "Happy is the man that hath not walked in the counsel of the wicked nor stood in the way of sinners nor sat in the seat of the scornful."

Psalms 1:2 "But his delight is in the law of the LORD; and in His law doth he meditate day and night."

Psalms 1:3 "And he shall be like a tree planted by streams of water that bringeth forth its fruit in its season and whose leaf doth not wither; and in whatsoever he doeth he shall prosper."

Psalms 1:4 "Not so the wicked; but they are like the chaff which the wind driveth away."

Psalms 1:5 "Therefore the wicked shall not stand in the judgment nor sinners in the congregation of the righteous."

Psalms 1:6 "For the LORD regardeth the way of the righteous; but the way of the wicked shall perish."



Psalms 2:1 "Why are the nations in an uproar? And why do the peoples mutter in vain?"

Psalms 2:2 "The kings of the earth stand up and the rulers take counsel together against the LORD and against His anointed:"

Psalms 2:3 "Let us break their bands asunder and cast away their cords from us."

Psalms 2:4 "He that sitteth in heaven laugheth the Lord hath them in derision."

Psalms 2:5 "Then will He speak unto them in His wrath and affright them in His sore displeasure:"

Psalms 2:6 "Truly it is I that have established My king upon Zion My holy mountain."

Psalms 2:7 "I will tell of the decree: the LORD said unto me: Thou art My son this day have I begotten thee."

Psalms 2:8 "Ask of Me and I will give the nations for thine inheritance and the ends of the earth for thy possession."

Psalms 2:9 "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Psalms 2:10 "Now therefore O ye kings be wise; be admonished ye judges of the earth."

Psalms 2:11 "Serve the LORD with fear and rejoice with trembling."

Psalms 2:12 "Do homage in purity lest He be angry and ye perish in the way when suddenly His wrath is kindled. Happy are all they that take refuge in Him."



Psalms 3:1 "Psalms 3" is a psalm of David about the flight of David from Absalom. "LORD how many are mine adversaries become! Many are they that rise up against me."

Psalms 3:2 "Many there are that say of my soul: There is no salvation for him in God. Selah"

Psalms 3:3 "But thou O LORD art a shield about me; my glory and the lifter up of my head."

Psalms 3:4 "With my voice I call unto the LORD and He answereth me out of His holy mountain. Selah"

Psalms 3:5 "I lay me down and I sleep; I awake for the LORD sustaineth me."

Psalms 3:6 "I am not afraid of ten thousands of people that have set themselves against me round about."

Psalms 3:7 "Arise O LORD; save me O my God; for Thou hast smitten all mine enemies upon the cheek Thou hast broken the teeth of the wicked."

Psalms 3:8 "Salvation belongeth unto the LORD; Thy blessing be upon Thy people. Selah"



Psalms 4:1 "Psalms 4" is a psalm of David for the Leader with string music. "Answer me when I call O God of my righteousness Thou who didst set me free when I was in distress; be gracious unto me and hear my prayer."

Psalms 4:2 "O ye sons of men how long shall my glory be put to shame in that ye love vanity and seek after falsehood? Selah"

Psalms 4:3 "But know that the LORD hath set apart the godly man as His own; the LORD will hear when I call unto Him."

Psalms 4:4 "Tremble and sin not; commune with your own heart upon your bed and be still. Selah"

Psalms 4:5 "Offer the sacrifices of righteousness and put your trust in the LORD."

Psalms 4:6 "Many there are that say: Oh that we could see some good! LORD lift Thou up the light of Thy countenance upon us."

Psalms 4:7 "Thou hast put gladness in my heart more than when their corn and their wine increase."

Psalms 4:8 "In peace will I both lay me down and sleep; for Thou LORD makest me dwell alone in safety."



Psalms 5:1 "Psalms 5" is a psalm of David for the Leader upon the Nehiloth. "Give ear to my words O LORD consider my meditation."

Psalms 5:2 "Hearken unto the voice of my cry my King and my God; for unto Thee do I pray."

Psalms 5:3 "O LORD in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee and will look forward."

Psalms 5:4 "For Thou art not a God that hath pleasure in wickedness; evil shall not sojourn with Thee."

Psalms 5:5 "The boasters shall not stand in Thy sight; Thou hatest all workers of iniquity."

Psalms 5:6 "Thou destroyest them that speak falsehood; the LORD abhorreth the man of blood and of deceit."

Psalms 5:7 "But as for me in the abundance of Thy lovingkindness will I come into Thy house; I will bow down toward Thy holy temple in the fear of Thee."

Psalms 5:8 "O LORD lead me in Thy righteousness because of them that lie in wait for me; make Thy way straight before my face."

Psalms 5:9 "For there is no sincerity in their mouth; their inward part is a yawning gulf their throat is an open sepulchre; they make smooth their tongue."

Psalms 5:10 "Hold them guilty O God let them fall by their own counsels; cast them down in the multitude of their transgressions; for they have rebelled against Thee."

Psalms 5:11 "So shall all those that take refuge in Thee rejoice they shall ever shout for joy and Thou shalt shelter them; let them also that love Thy name exult in Thee."

Psalms 5:12 "For Thou dost bless the righteous; O LORD Thou dost encompass him with favour as with a shield."



Psalms 6:1 "Psalms 6" is a psalm of David for the Leader with string music on the Sheminith. "O LORD rebuke me not in Thine anger neither chasten me in Thy wrath."

Psalms 6:2 "Be gracious unto me O LORD for I languish away; heal me O LORD for my bones are affrighted."

Psalms 6:3 "My soul also is sore affrighted; and Thou O LORD how long?"

Psalms 6:4 "Return O LORD deliver my soul; save me for Thy mercy's sake."

Psalms 6:5 "For in death there is no remembrance of Thee; in the nether-world who will give Thee thanks?"

Psalms 6:6 "I am weary with my groaning; every night make I my bed to swim; I melt away my couch with my tears."

Psalms 6:7 "Mine eye is dimmed because of vexation; it waxeth old because of all mine adversaries."

Psalms 6:8 "Depart from me all ye workers of iniquity; for the LORD hath heard the voice of my weeping."

Psalms 6:9 "The LORD hath heard my supplication; the LORD receiveth my prayer."

Psalms 6:10 "All mine enemies shall be ashamed and sore affrighted; they shall turn back they shall be ashamed suddenly."



Psalms 7:1 "Psalms 7" is a Shiggaion of David as sung to God about Cush of the Benjamites. "O LORD my God in Thee have I taken refuge; save me from all them that pursue me and deliver me;"

Psalms 7:2 "Lest he tear my soul like a lion rending it in pieces while there is none to deliver."

Psalms 7:3 "O LORD my God if I have done this; if there be iniquity in my hands;"

Psalms 7:4 "If I have requited him that did evil unto me or spoiled mine adversary unto emptiness;"

Psalms 7:5 "Let the enemy pursue my soul and overtake it and tread my life down to the earth; yea let him lay my glory in the dust. Selah"

Psalms 7:6 "Arise O LORD in Thine anger lift up Thyself in indignation against mine adversaries; yea awake for me at the judgment which Thou hast commanded."

Psalms 7:7 "And let the congregation of the peoples compass Thee about and over them return Thou on high."

Psalms 7:8 "O LORD who ministerest judgment to the peoples judge me O LORD according to my righteousness and according to mine integrity that is in me."

Psalms 7:9 "Oh that a full measure of evil might come upon the wicked and that Thou wouldest establish the righteous; for the righteous God trieth the heart and reins."

Psalms 7:10 "My shield is with God who saveth the upright in heart."

Psalms 7:11 "God is a righteous judge yea a God that hath indignation every day:"

Psalms 7:12 "If a man turn not He will whet His sword He hath bent His bow and made it ready;"

Psalms 7:13 "He hath also prepared for him the weapons of death yea His arrows which He made sharp."

Psalms 7:14 "Behold he travaileth with iniquity; yea he conceiveth mischief and bringeth forth falsehood."

Psalms 7:15 "He hath digged a pit and hollowed it and is fallen into the ditch which he made."

Psalms 7:16 "His mischief shall return upon his own head and his violence shall come down upon his own pate."

Psalms 7:17 "I will give thanks unto the LORD according to His righteousness; and will sing praise to the name of the LORD Most High."



Psalms 8:1 "Psalms 8" is a psalm of David for the Leader upon the Gittith. "O LORD our Lord how glorious is Thy name in all the earth! whose majesty is rehearsed above the heavens."

Psalms 8:2 "Out of the mouth of babes and sucklings hast Thou founded strength because of Thine adversaries; that Thou mightest still the enemy and the avenger."

Psalms 8:3 "When I behold Thy heavens the work of Thy fingers the moon and the stars which Thou hast established;"

Psalms 8:4 "What is man that Thou art mindful of him? and the son of man that Thou thinkest of him?"

Psalms 8:5 "Yet Thou hast made him but little lower than the angels and hast crowned him with glory and honour."

Psalms 8:6 "Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under His feet:"

Psalms 8:7 "Sheep and oxen all of them yea and the beasts of the field;"

Psalms 8:8 "The fowl of the air and the fish of the sea; whatsoever passeth through the paths of the seas."

Psalms 8:9 "O LORD our Lord how glorious is Thy name in all the earth!"



Psalms 9:1 "Psalms 9" is a psalm of David for the Leader upon the Muthlabben. "I will give thanks unto the LORD with my whole heart; I will tell of all Thy marvellous works."

Psalms 9:2 "I will be glad and exult in Thee; I will sing praise to Thy name O Most High:"

Psalms 9:3 "When mine enemies are turned back they stumble and perish at Thy presence;"

Psalms 9:4 "For Thou hast maintained my right and my cause; Thou sittest upon the throne as the righteous Judge."

Psalms 9:5 "Thou hast rebuked the nations Thou hast destroyed the wicked Thou hast blotted out their name for ever and ever."

Psalms 9:6 "O thou enemy the waste places are come to an end for ever; and the cities which thou didst uproot their very memorial is perished."

Psalms 9:7 "But the LORD is enthroned for ever; He hath established His throne for judgment."

Psalms 9:8 "And He will judge the world in righteousness He will minister judgment to the peoples with equity."

Psalms 9:9 "The LORD also will be a high tower for the oppressed a high tower in times of trouble;"

Psalms 9:10 "And they that know Thy name will put their trust in Thee; for thou LORD hast not forsaken them that seek Thee."

Psalms 9:11 "Sing praises to the LORD who dwelleth in Zion; declare among the peoples His doings."

Psalms 9:12 "For He that avengeth blood hath remembered them; He hath not forgotten the cry of the humble."

Psalms 9:13 "Be gracious unto me O LORD behold mine affliction at the hands of them that hate me; Thou that liftest me up from the gates of death;"

Psalms 9:14 "That I may tell of all Thy praise in the gates of the daughter of Zion that I may rejoice in Thy salvation."

Psalms 9:15 "The nations are sunk down in the pit that they made; in the net which they hid is their own foot taken."

Psalms 9:16 "The LORD hath made Himself known He hath executed judgment the wicked is snared in the work of his own hands. Higgaion. Selah"

Psalms 9:17 "The wicked shall return to the nether-world even all the nations that forget God."

Psalms 9:18 "For the needy shall not alway be forgotten nor the expectation of the poor perish for ever."

Psalms 9:19 "Arise O LORD let not man prevail; let the nations be judged in Thy sight."

Psalms 9:20 "Set terror over them O LORD; let the nations know they are but men. Selah"



Psalms 10:1 "Why standest Thou afar off O LORD? Why hidest Thou Thyself in times of trouble?"

Psalms 10:2 "Through the pride of the wicked the poor is hotly pursued they are taken in the devices that they have imagined."

Psalms 10:3 "For the wicked boasteth of his heart's desire and the covetous vaunteth himself though he contemn the LORD."

Psalms 10:4 "The wicked in the pride of his countenance saith: 'He will not require'; all his thoughts are: 'There is no God.'"

Psalms 10:5 "His ways prosper at all times; Thy judgments are far above out of his sight; as for all his adversaries he puffeth at them."

Psalms 10:6 "He saith in his heart: 'I shall not be moved I who to all generations shall not be in adversity.'"

Psalms 10:7 "His mouth is full of cursing and deceit and oppression; under his tongue is mischief and iniquity."

Psalms 10:8 "He sitteth in the lurking-places of the villages; in secret places doth he slay the innocent; his eyes are on the watch for the helpless."

Psalms 10:9 "He lieth in wait in a secret place as a lion in his lair he lieth in wait to catch the poor; he doth catch the poor when he draweth him up in his net."

Psalms 10:10 "He croucheth he boweth down and the helpless fall into his mighty claws."

Psalms 10:11 "He hath said in his heart: 'God hath forgotten; He hideth His face; He will never see.'"

Psalms 10:12 "Arise O LORD; O God lift up Thy hand; forget not the humble."

Psalms 10:13 "Wherefore doth the wicked contemn God and say in his heart: 'Thou wilt not require'?"

Psalms 10:14 "Thou hast seen; for Thou beholdest trouble and vexation to requite them with Thy hand; unto Thee the helpless committeth himself; Thou hast been the helper of the fatherless."

Psalms 10:15 "Break Thou the arm of the wicked; and as for the evil man search out his wickedness till none be found."

Psalms 10:16 "The LORD is King for ever and ever; the nations are perished out of His land."

Psalms 10:17 "LORD Thou hast heard the desire of the humble: Thou wilt direct their heart Thou wilt cause Thine ear to attend;"

Psalms 10:18 "To right the fatherless and the oppressed that man who is of the earth may be terrible no more."



Psalms 11:1 "Psalms 11" is a psalm of David for the Leader. "In the LORD have I taken refuge; how say ye to my soul: 'Flee thou! to your mountain ye birds?'"

Psalms 11:2 "For lo the wicked bend the bow they have made ready their arrow upon the string that they may shoot in darkness at the upright in heart."

Psalms 11:3 "When the foundations are destroyed what hath the righteous wrought?"

Psalms 11:4 "The LORD is in His holy temple the LORD His throne is in heaven; His eyes behold His eyelids try the children of men."

Psalms 11:5 "The LORD trieth the righteous; but the wicked and him that loveth violence His soul hateth."

Psalms 11:6 "Upon the wicked He will cause to rain coals; fire and brimstone and burning wind shall be the portion of their cup."

Psalms 11:7 "For the LORD is righteous He loveth righteousness; the upright shall behold His face."



Psalms 12:1 "Psalms 12" is a psalm of David for the Leader on the Sheminith. "Help LORD; for the godly man ceaseth; for the faithful fail from among the children of men."

Psalms 12:2 "They speak falsehood every one with his neighbour; with flattering lip and with a double heart do they speak."

Psalms 12:3 "May the LORD cut off all flattering lips the tongue that speaketh proud things!"

Psalms 12:4 "Who have said: 'Our tongue will we make mighty; our lips are with us: who is lord over us?'"

Psalms 12:5 "'For the oppression of the poor for the sighing of the needy now will I arise' saith the LORD; 'I will set him in safety at whom they puff.'"

Psalms 12:6 "The words of the LORD are pure words as silver tried in a crucible on the earth refined seven times."

Psalms 12:7 "Thou wilt keep them O LORD; Thou wilt preserve us from this generation for ever."

Psalms 12:8 "The wicked walk on every side when vileness is exalted among the sons of men."



Psalms 13:1 "Psalms 13" is a psalm of David for the Leader. "How long O LORD wilt Thou forget me for ever? How long wilt Thou hide Thy face from me?"

Psalms 13:2 "How long shall I take counsel in my soul having sorrow in my heart by day? How long shall mine enemy be exalted over me?"

Psalms 13:3 "Behold Thou and answer me O LORD my God; lighten mine eyes lest I sleep the sleep of death;"

Psalms 13:4 "Lest mine enemy say: 'I have prevailed against him'; lest mine adversaries rejoice when I am moved."

Psalms 13:5 "But as for me in Thy mercy do I trust; my heart shall rejoice in Thy salvation."

Psalms 13:6 "I will sing unto the LORD because He hath dealt bountifully with me."



Psalms 14:1 "Psalms 14" is a psalm of David for the Leader. "The fool hath said in his heart: There is no God; they have dealt corruptly they have done abominably; there is none that doeth good."

Psalms 14:2 "The LORD looked forth from heaven upon the children of men to see if there were any man of understanding that did seek after God."

Psalms 14:3 "They are all corrupt they are together become impure; there is none that doeth good no not one."

Psalms 14:4 "'Shall not all the workers of iniquity know it who eat up My people as they eat bread and call not upon the LORD?'"

Psalms 14:5 "There are they in great fear; for God is with the righteous generation."

Psalms 14:6 "Ye would put to shame the counsel of the poor but the LORD is his refuge."

Psalms 14:7 "Oh that the salvation of Israel were come out of Zion! When the LORD turneth the captivity of His people let Jacob rejoice let Israel be glad."



Psalms 15:1 "Psalms 15" is a psalm of David. "LORD who shall sojourn in Thy tabernacle? Who shall dwell upon Thy holy mountain?"

Psalms 15:2 "He that walketh uprightly and worketh righteousness and speaketh truth in his heart;"

Psalms 15:3 "That hath no slander upon his tongue nor doeth evil to his fellow nor taketh up a reproach against his neighbour;"

Psalms 15:4 "In whose eyes a vile person is despised but he honoureth them that fear the LORD; he that sweareth to his own hurt and changeth not;"

Psalms 15:5 "He that putteth not out his money on interest nor taketh a bribe against the innocent. He that doeth these things shall never be moved."



Psalms 16:1 "Psalms 16" is a michtam of David. "Keep me O God; for I have taken refuge in Thee."

Psalms 16:2 "I have said unto the LORD: 'Thou art my Lord; I have no good but in Thee';"

Psalms 16:3 "As for the holy that are in the earth they are the excellent in whom is all my delight."

Psalms 16:4 "Let the idols of them be multiplied that make suit unto another; their drink-offerings of blood will I not offer nor take their names upon my lips."

Psalms 16:5 "O LORD the portion of mine inheritance and of my cup Thou maintainest my lot."

Psalms 16:6 "The lines are fallen unto me in pleasant places; yea I have a goodly heritage."

Psalms 16:7 "I will bless the LORD who hath given me counsel; yea in the night seasons my reins instruct me."

Psalms 16:8 "I have set the LORD always before me; surely He is at my right hand I shall not be moved."

Psalms 16:9 "Therefore my heart is glad and my glory rejoiceth; my flesh also dwelleth in safety;"

Psalms 16:10 "For Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit."

Psalms 16:11 "Thou makest me to know the path of life; in Thy presence is fulness of joy in Thy right hand bliss for evermore."



Psalms 17:1 "Psalms 17" is a prayer of David. "Hear the right O LORD attend unto my cry; give ear unto my prayer from lips without deceit."

Psalms 17:2 "Let my judgment come forth from Thy presence; let Thine eyes behold equity."

Psalms 17:3 "Thou hast tried my heart Thou hast visited it in the night; Thou hast tested me and Thou findest not that I had a thought which should not pass my mouth."

Psalms 17:4 "As for the doings of men by the word of Thy lips I have kept me from the ways of the violent."

Psalms 17:5 "My steps have held fast to Thy paths my feet have not slipped."

Psalms 17:6 "As for me I call upon Thee for Thou wilt answer me O God; incline Thine ear unto me hear my speech."

Psalms 17:7 "Make passing great Thy mercies O Thou that savest by Thy right hand from assailants them that take refuge in Thee."

Psalms 17:8 "Keep me as the apple of the eye hide me in the shadow of Thy wings"

Psalms 17:9 "From the wicked that oppress my deadly enemies that compass me about."

Psalms 17:10 "Their gross heart they have shut tight with their mouth they speak proudly."

Psalms 17:11 "At our every step they have now encompassed us; they set their eyes to cast us down to the earth."

Psalms 17:12 "He is like a lion that is eager to tear in pieces and like a young lion lurking in secret places."

Psalms 17:13 "Arise O LORD confront him cast him down; deliver my soul from the wicked by Thy sword;"

Psalms 17:14 "From men by Thy hand O LORD from men of the world whose portion is in this life and whose belly Thou fillest with Thy treasure; who have children in plenty and leave their abundance to their babes."

Psalms 17:15 "As for me I shall behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."



Psalms 18:1 "Psalms 18" is a psalm of David for the Leader. David did speak the words of "Psalms 18" in a song to God on the day of deliverance from the enemies and from the hand of Saul. "And he said: I love thee O LORD my strength."

Psalms 18:2 "The LORD is my rock and my fortress and my deliverer; my God my rock in Him I take refuge; my shield and my horn of salvation my high tower."

Psalms 18:3 "Praised I cry is the LORD and I am saved from mine enemies."

Psalms 18:4 "The cords of Death compassed me and the floods of Belial assailed me."

Psalms 18:5 "The cords of Sheol surrounded me; the snares of Death confronted me."

Psalms 18:6 "In my distress I called upon the LORD and cried unto my God; out of His temple He heard my voice and my cry came before Him unto His ears."

Psalms 18:7 "Then the earth did shake and quake the foundations also of the mountains did tremble; they were shaken because He was wroth."

Psalms 18:8 "Smoke arose up in His nostrils and fire out of His mouth did devour; coals flamed forth from Him."

Psalms 18:9 "He bowed the heavens also and came down; and thick darkness was under His feet."

Psalms 18:10 "And He rode upon a cherub and did fly; yea He did swoop down upon the wings of the wind."

Psalms 18:11 "He made darkness His hiding-place His pavilion round about Him; darkness of waters thick clouds of the skies."

Psalms 18:12 "At the brightness before Him there passed through His thick clouds hailstones and coals of fire."

Psalms 18:13 "The LORD also thundered in the heavens and the Most High gave forth His voice; hailstones and coals of fire."

Psalms 18:14 "And He sent out His arrows and scattered them; and He shot forth lightnings and discomfited them."

Psalms 18:15 "And the channels of waters appeared and the foundations of the world were laid bare at Thy rebuke O LORD at the blast of the breath of Thy nostrils."

Psalms 18:16 "He sent from on high He took me; He drew me out of many waters."

Psalms 18:17 "He delivered me from mine enemy most strong and from them that hated me for they were too mighty for me."

Psalms 18:18 "They confronted me in the day of my calamity; but the LORD was a stay unto me."

Psalms 18:19 "He brought me forth also into a large place; He delivered me because He delighted in me."

Psalms 18:20 "The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me."

Psalms 18:21 "For I have kept the ways of the LORD and have not wickedly departed from my God."

Psalms 18:22 "For all His ordinances were before me and I put not away His statutes from me."

Psalms 18:23 "And I was single-hearted with Him and I kept myself from mine iniquity."

Psalms 18:24 "Therefore hath the LORD recompensed me according to my righteousness according to the cleanness of my hands in His eyes."

Psalms 18:25 "With the merciful Thou dost show Thyself merciful with the upright man Thou dost show Thyself upright;"

Psalms 18:26 "With the pure Thou dost show Thyself pure; and with the crooked Thou dost show Thyself subtle."

Psalms 18:27 "For Thou dost save the afflicted people; but the haughty eyes Thou dost humble."

Psalms 18:28 "For Thou dost light my lamp; the LORD my God doth lighten my darkness."

Psalms 18:29 "For by Thee I run upon a troop; and by my God do I scale a wall."

Psalms 18:30 "As for God His way is perfect; the word of the LORD is tried; He is a shield unto all them that take refuge in Him."

Psalms 18:31 "For who is God save the LORD? And who is a Rock except our God?"

Psalms 18:32 "The God that girdeth me with strength and maketh my way straight;"

Psalms 18:33 "Who maketh my feet like hinds' and setteth me upon my high places;"

Psalms 18:34 "Who traineth my hands for war so that mine arms do bend a bow of brass."

Psalms 18:35 "Thou hast also given me Thy shield of salvation and Thy right hand hath holden me up; and Thy condescension hath made me great."

Psalms 18:36 "Thou hast enlarged my steps under me and my feet have not slipped."

Psalms 18:37 "I have pursued mine enemies and overtaken them; neither did I turn back till they were consumed."

Psalms 18:38 "I have smitten them through so that they are not able to rise; they are fallen under my feet."

Psalms 18:39 "For Thou hast girded me with strength unto the battle; Thou hast subdued under me those that rose up against me."

Psalms 18:40 "Thou hast also made mine enemies turn their backs unto me and I did cut off them that hate me."

Psalms 18:41 "They cried but there was none to save; even unto the LORD but He answered them not."

Psalms 18:42 "Then did I beat them small as the dust before the wind; I did cast them out as the mire of the streets."

Psalms 18:43 "Thou hast delivered me from the contentions of the people; Thou hast made me the head of the nations; a people whom I have not known serve me."

Psalms 18:44 "As soon as they hear of me they obey me; the sons of the stranger dwindle away before me."

Psalms 18:45 "The sons of the stranger fade away and come trembling out of their close places."

Psalms 18:46 "The LORD liveth and blessed be my Rock; and exalted be the God of my salvation;"

Psalms 18:47 "Even the God that executeth vengeance for me and subdueth peoples under me."

Psalms 18:48 "He delivereth me from mine enemies; yea Thou liftest me up above them that rise up against me; Thou deliverest me from the violent man."

Psalms 18:49 "Therefore I will give thanks unto Thee O LORD among the nations and will sing praises unto Thy name."

Psalms 18:50 "Great salvation giveth He to His king; and showeth mercy to His anointed to David and to his seed for evermore."



Psalms 19:1 "Psalms 19" is a psalm of David for the Leader. "The heavens declare the glory of God and the firmament showeth His handiwork;"

Psalms 19:2 "Day unto day uttereth speech and night unto night revealeth knowledge;"

Psalms 19:3 "There is no speech there are no words neither is their voice heard."

Psalms 19:4 "Their line is gone out through all the earth and their words to the end of the world. In them hath He set a tent for the sun"

Psalms 19:5 "Which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run his course."

Psalms 19:6 "His going forth is from the end of the heaven and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

Psalms 19:7 "The law of the LORD is perfect restoring the soul; the testimony of the LORD is sure making wise the simple."

Psalms 19:8 "The precepts of the LORD are right rejoicing the heart; the commandment of the LORD is pure enlightening the eyes."

Psalms 19:9 "The fear of the LORD is clean enduring for ever; the ordinances of the LORD are true they are righteous altogether;"

Psalms 19:10 "More to be desired are they than gold yea than much fine gold; sweeter also than honey and the honeycomb."

Psalms 19:11 "Moreover by them is Thy servant warned; in keeping of them there is great reward."

Psalms 19:12 "Who can discern his errors? Clear Thou me from hidden faults."

Psalms 19:13 "Keep back Thy servant also from presumptuous sins that they may not have dominion over me; then shall I be faultless and I shall be clear from great transgression."

Psalms 19:14 "Let the words of my mouth and the meditation of my heart be acceptable before Thee O LORD my Rock and my Redeemer."



Psalms 20:1 "Psalms 20" is a psalm of David for the Leader. "The LORD answer thee in the day of trouble; the name of the God of Jacob set thee up on high;"

Psalms 20:2 "Send forth thy help from the sanctuary and support thee out of Zion;"

Psalms 20:3 "Receive the memorial of all thy meal-offerings and accept the fat of thy burnt-sacrifice; Selah"

Psalms 20:4 "Grant thee according to thine own heart and fulfil all thy counsel."

Psalms 20:5 "We will shout for joy in thy victory and in the name of our God we will set up our standards; the LORD fulfil all thy petitions."

Psalms 20:6 "Now know I that the LORD saveth His anointed; He will answer him from His holy heaven with the mighty acts of His saving right hand."

Psalms 20:7 "Some trust in chariots and some in horses; but we will make mention of the name of the LORD our God."

Psalms 20:8 "They are bowed down and fallen; but we are risen and stand upright."

Psalms 20:9 "Save LORD; let the King answer us in the day that we call."



Psalms 21:1 "Psalms 21" is a psalm of David for the Leader. "O LORD in Thy strength the king rejoiceth; and in Thy salvation how greatly doth he exult!"

Psalms 21:2 "Thou hast given him his heart's desire and the request of his lips Thou hast not withholden. Selah"

Psalms 21:3 "For Thou meetest him with choicest blessings; Thou settest a crown of fine gold on his head."

Psalms 21:4 "He asked life of Thee Thou gavest it him; even length of days for ever and ever."

Psalms 21:5 "His glory is great through Thy salvation; honour and majesty dost Thou lay upon him."

Psalms 21:6 "For Thou makest him most blessed for ever; Thou makest him glad with joy in Thy presence."

Psalms 21:7 "For the king trusteth in the LORD yea in the mercy of the Most High; he shall not be moved."

Psalms 21:8 "Thy hand shall be equal to all thine enemies; thy right hand shall overtake those that hate thee."

Psalms 21:9 "Thou shalt make them as a fiery furnace in the time of thine anger; the LORD shall swallow them up in His wrath and the fire shall devour them."

Psalms 21:10 "Their fruit shalt thou destroy from the earth and their seed from among the children of men."

Psalms 21:11 "For they intended evil against thee they imagined a device wherewith they shall not prevail."

Psalms 21:12 "For thou shalt make them turn their back thou shalt make ready with thy bowstrings against the face of them."

Psalms 21:13 "Be Thou exalted O LORD in Thy strength; so will we sing and praise Thy power."



Psalms 22:1 "Psalms 22" is a psalm of David for the Leader upon the "Aijelet ha-Shahar" "My God my God why hast Thou forsaken me and art far from my help at the words of my cry?"

Psalms 22:2 "O my God I call by day but Thou answerest not; and at night and there is no surcease for me."

Psalms 22:3 "Yet Thou art holy O Thou that art enthroned upon the praises of Israel."

Psalms 22:4 "In Thee did our fathers trust; they trusted and Thou didst deliver them."

Psalms 22:5 "Unto Thee they cried and escaped; in Thee did they trust and were not ashamed."

Psalms 22:6 "But I am a worm and no man; a reproach of men and despised of the people."

Psalms 22:7 "All they that see me laugh me to scorn; they shoot out the lip they shake the head:"

Psalms 22:8 "Let him commit himself unto the LORD! let Him rescue him; let Him deliver him seeing He delighteth in him."

Psalms 22:9 "For Thou art He that took me out of the womb; Thou madest me trust when I was upon my mother's breasts."

Psalms 22:10 "Upon Thee I have been cast from my birth; Thou art my God from my mother's womb."

Psalms 22:11 "Be not far from me; for trouble is near; for there is none to help."

Psalms 22:12 "Many bulls have encompassed me; strong bulls of Bashan have beset me round."

Psalms 22:13 "They open wide their mouth against me as a ravening and a roaring lion."

Psalms 22:14 "I am poured out like water and all my bones are out of joint; my heart is become like wax; it is melted in mine inmost parts."

Psalms 22:15 "My strength is dried up like a potsherd; and my tongue cleaveth to my throat; and Thou layest me in the dust of death."

Psalms 22:16 "For dogs have encompassed me; a company of evil-doers have inclosed me; like a lion they are at my hands and my feet."

Psalms 22:17 "I may count all my bones; they look and gloat over me."

Psalms 22:18 "They part my garments among them and for my vesture do they cast lots."

Psalms 22:19 "But Thou O LORD be not far off; O Thou my strength hasten to help me."

Psalms 22:20 "Deliver my soul from the sword; mine only one from the power of the dog."

Psalms 22:21 "Save me from the lion's mouth; yea from the horns of the wild-oxen do Thou answer me."

Psalms 22:22 "I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee."

Psalms 22:23 "Ye that fear the LORD praise Him; all ye the seed of Jacob glorify Him; and stand in awe of Him all ye the seed of Israel."

Psalms 22:24 "For He hath not despised nor abhorred the lowliness of the poor; neither hath He hid His face from him; but when he cried unto Him He heard."

Psalms 22:25 "From Thee cometh my praise in the great congregation; I will pay my vows before them that fear Him."

Psalms 22:26 "Let the humble eat and be satisfied; let them praise the LORD that seek after Him; may your heart be quickened for ever!"

Psalms 22:27 "All the ends of the earth shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before Thee."

Psalms 22:28 "For the kingdom is the LORD'S; and He is the ruler over the nations."

Psalms 22:29 "All the fat ones of the earth shall eat and worship; all they that go down to the dust shall kneel before Him even he that cannot keep his soul alive."

Psalms 22:30 "A seed shall serve him; it shall be told of the Lord unto the next generation."

Psalms 22:31 "They shall come and shall declare His righteousness unto a people that shall be born that He hath done it."



Psalms 23:1 "Psalms 23" is a psalm of David. "The LORD is my shepherd; I shall not want."

Psalms 23:2 "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

Psalms 23:3 "He restoreth my soul; He guideth me in straight paths for His name's sake."

Psalms 23:4 "Yea though I walk through the valley of the shadow of death I will fear no evil for Thou art with me; Thy rod and Thy staff they comfort me."

Psalms 23:5 "Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over."

Psalms 23:6 "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the LORD for ever."



Psalms 24:1 "Psalms 24" is a psalm of David. "The earth is the LORD'S and the fulness thereof; the world and they that dwell therein."

Psalms 24:2 "For He hath founded it upon the seas and established it upon the floods."

Psalms 24:3 "Who shall ascend into the mountain of the LORD? and who shall stand in His holy place?"

Psalms 24:4 "He that hath clean hands and a pure heart; who hath not taken My name in vain and hath not sworn deceitfully."

Psalms 24:5 "He shall receive a blessing from the LORD and righteousness from the God of his salvation."

Psalms 24:6 "Such is the generation of them that seek after Him that seek Thy face even Jacob. Selah"

Psalms 24:7 "Lift up your heads O ye gates and be ye lifted up ye everlasting doors; that the King of glory may come in."

Psalms 24:8 "Who is the King of glory? The LORD strong and mighty the LORD mighty in battle."

Psalms 24:9 "Lift up your heads O ye gates yea lift them up ye everlasting doors; that the King of glory may come in."

Psalms 24:10 "Who then is the King of glory? The LORD of hosts; He is the King of glory. Selah"



Psalms 25:1 "Psalms 25" is a psalm of David. "Unto Thee O LORD do I lift up my soul."

Psalms 25:2 "O my God in Thee have I trusted let me not be ashamed; let not mine enemies triumph over me."

Psalms 25:3 "Yea none that wait for Thee shall be ashamed; they shall be ashamed that deal treacherously without cause."

Psalms 25:4 "Show me Thy ways O LORD; teach me Thy paths."

Psalms 25:5 "Guide me in Thy truth and teach me; for Thou art the God of my salvation; for Thee do I wait all the day."

Psalms 25:6 "Remember O LORD Thy compassions and Thy mercies; for they have been from of old."

Psalms 25:7 "Remember not the sins of my youth nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake O LORD."

Psalms 25:8 "Good and upright is the LORD; therefore doth He instruct sinners in the way."

Psalms 25:9 "He guideth The humble in justice; and He teacheth the humble His way."

Psalms 25:10 "All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies."

Psalms 25:11 "For Thy name's sake O LORD pardon mine iniquity for it is great."

Psalms 25:12 "What man is he that feareth the LORD? him will He instruct in the way that He should choose."

Psalms 25:13 "His soul shall abide in prosperity; and his seed shall inherit the land."

Psalms 25:14 "The counsel of the LORD is with them that fear Him; and His covenant to make them know it."

Psalms 25:15 "Mine eyes are ever toward the LORD; for He will bring forth my feet out of the net."

Psalms 25:16 "Turn Thee unto me and be gracious unto me; for I am solitary and afflicted."

Psalms 25:17 "The troubles of my heart are enlarged; O bring Thou me out of my distresses."

Psalms 25:18 "See mine affliction and my travail; and forgive all my sins."

Psalms 25:19 "Consider how many are mine enemies and the cruel hatred wherewith they hate me."

Psalms 25:20 "O keep my soul and deliver me; let me not be ashamed for I have taken refuge in Thee."

Psalms 25:21 "Let integrity and uprightness preserve me because I wait for Thee."

Psalms 25:22 "Redeem Israel O God out of all his troubles."



Psalms 26:1 "Psalms 26" is a psalm of David. "Judge me O LORD for I have walked in mine integrity and I have trusted in the LORD without wavering."

Psalms 26:2 "Examine me O LORD and try me; test my reins and my heart."

Psalms 26:3 "For Thy mercy is before mine eyes; and I have walked in Thy truth."

Psalms 26:4 "I have not sat with men of falsehood; neither will I go in with dissemblers."

Psalms 26:5 "I hate the gathering of evil doers and will not sit with the wicked."

Psalms 26:6 "I will wash my hands in innocency; so will I compass Thine altar O LORD"

Psalms 26:7 "That I may make the voice of thanksgiving to be heard and tell of all Thy wondrous works."

Psalms 26:8 "LORD I love the habitation of Thy house and the place where Thy glory dwelleth."

Psalms 26:9 "Gather not my soul with sinners nor my life with men of blood;"

Psalms 26:10 "In whose hands is craftiness and their right hand is full of bribes."

Psalms 26:11 "But as for me I will walk in mine integrity; redeem me and be gracious unto me."

Psalms 26:12 "My foot standeth in an even place; in the congregations will I bless the LORD."



Psalms 27:1 "Psalms 27" is a psalm of David. "The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?"

Psalms 27:2 "When evil-doers came upon me to eat up my flesh even mine adversaries and my foes they stumbled and fell."

Psalms 27:3 "Though a host should encamp against me my heart shall not fear; though war should rise up against me even then will I be confident."

Psalms 27:4 "One thing have I asked of the LORD that will I seek after: that I may dwell in the house of the LORD all the days of my life to behold the graciousness of the LORD and to visit early in His temple."

Psalms 27:5 "For He concealeth me in His pavilion in the day of evil; He hideth me in the covert of His tent; He lifteth me up upon a rock."

Psalms 27:6 "And now shall my head be lifted up above mine enemies round about me; and I will offer in His tabernacle sacrifices with trumpet-sound; I will sing yea I will sing praises unto the LORD."

Psalms 27:7 "Hear O LORD when I call with my voice and be gracious unto me and answer me."

Psalms 27:8 "In Thy behalf my heart hath said: Seek ye My face; Thy face LORD will I seek."

Psalms 27:9 "Hide not Thy face far from me; put not Thy servant away in anger; Thou hast been my help; cast me not off neither forsake me O God of my salvation."

Psalms 27:10 "For though my father and my mother have forsaken me the LORD will take me up."

Psalms 27:11 "Teach me Thy way O LORD; and lead me in an even path because of them that lie in wait for me."

Psalms 27:12 "Deliver me not over unto the will of mine adversaries; for false witnesses are risen up against me and such as breathe out violence."

Psalms 27:13 "If I had not believed to look upon the goodness of the LORD in the land of the living!--"

Psalms 27:14 "Wait on the LORD; be strong and let thy heart take courage; yea wait thou for the LORD."



Psalms 28:1 "Psalms 28" is a psalm of David. "Unto thee O LORD do I call; my Rock be not Thou deaf unto me; lest if Thou be silent unto me I become like them that go down into the pit."

Psalms 28:2 "Hear the voice of my supplications when I cry unto Thee when I lift up my hands toward Thy holy Sanctuary."

Psalms 28:3 "Draw me not away with the wicked and with the workers of iniquity; who speak peace with their neighbours but evil is in their hearts."

Psalms 28:4 "Give them according to their deeds and according to the evil of their endeavours; give them after the work of their hands; render to them their desert."

Psalms 28:5 "Because they give no heed to the works of the LORD nor to the operation of His hands; He will break them down and not build them up."

Psalms 28:6 "Blessed be the LORD because He hath heard the voice of my supplications."

Psalms 28:7 "The LORD is my strength and my shield in Him hath my heart trusted and I am helped; therefore my heart greatly rejoiceth and with my song will I praise Him."

Psalms 28:8 "The LORD is a strength unto them; and He is a stronghold of salvation to His anointed."

Psalms 28:9 "Save Thy people and bless Thine inheritance; and tend them and carry them for ever."



Psalms 29:1 "Psalms 29" is a psalm of David. "Ascribe unto the LORD O ye sons of might ascribe unto the LORD glory and strength."

Psalms 29:2 "Ascribe unto the LORD the glory due unto His name; worship the LORD in the beauty of holiness."

Psalms 29:3 "The voice of the LORD is upon the waters; the God of glory thundereth even the LORD upon many waters."

Psalms 29:4 "The voice of the LORD is powerful; the voice of the LORD is full of majesty."

Psalms 29:5 "The voice of the LORD breaketh the cedars; yea the LORD breaketh in pieces the cedars of Lebanon."

Psalms 29:6 "He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox."

Psalms 29:7 "The voice of the LORD heweth out flames of fire."

Psalms 29:8 "The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh."

Psalms 29:9 "The voice of the LORD maketh the hinds to calve and strippeth the forests bare; and in His temple all say: Glory."

Psalms 29:10 "The LORD sat enthroned at the flood; yea the LORD sitteth as King for ever."

Psalms 29:11 "The LORD will give strength unto His people; the LORD will bless his people with peace."



Psalms 30:1 "Psalms 30" is a psalm of David. "Psalms 30" is a Song at the Dedication of the House. "I will extol thee O LORD for Thou hast raised me up and hast not suffered mine enemies to rejoice over me."

Psalms 30:2 "O LORD my God I cried unto Thee and Thou didst heal me;"

Psalms 30:3 "O LORD Thou broughtest up my soul from the nether-world; Thou didst kept me alive that I should not go down to the pit."

Psalms 30:4 "Sing praise unto the LORD O ye His godly ones and give thanks to His holy name."

Psalms 30:5 "For His anger is but for a moment His favour is for a life-time; weeping may tarry for the night but joy cometh in the morning."

Psalms 30:6 "Now I had said in my security: I shall never be moved"

Psalms 30:7 "Thou hadst established O LORD in Thy favour my mountain as a stronghold-- Thou didst hide Thy face; I was affrighted."

Psalms 30:8 "Unto Thee O LORD did I call and unto the LORD I made supplication:"

Psalms 30:9 "What profit is there in my blood when I go down to the pit? Shall the dust praise Thee? shall it declare Thy truth?"

Psalms 30:10 "Hear O LORD and be gracious unto me; LORD be Thou my helper."

Psalms 30:11 "Thou didst turn for me my mourning into dancing; Thou didst loose my sackcloth and gird me with gladness;"

Psalms 30:12 "So that my glory may sing praise to Thee and not be silent; O LORD my God I will give thanks unto Thee for ever."



Psalms 31:1 "Psalms 31" is a psalm of David for the Leader. "In thee O LORD have I taken refuge; let me never be ashamed; deliver me in Thy righteousness."

Psalms 31:2 "Incline Thine ear unto me deliver me speedily; be Thou to me a rock of refuge even a fortress of defence to save me."

Psalms 31:3 "For Thou art my rock and my fortress; therefore for Thy name's sake lead me and guide me."

Psalms 31:4 "Bring me forth out of the net that they have hidden for me; for Thou art my stronghold."

Psalms 31:5 "Into Thy hand I commit my spirit; Thou hast redeemed me O LORD Thou God of truth."

Psalms 31:6 "I hate them that regard lying vanities; but I trust in the LORD."

Psalms 31:7 "I will be glad and rejoice in Thy lovingkindness; for Thou hast seen mine affliction Thou hast taken cognizance of the troubles of my soul"

Psalms 31:8 "And Thou hast not given me over into the hand of the enemy; Thou hast set my feet in a broad place."

Psalms 31:9 "Be gracious unto me O LORD for I am in distress; mine eye wasteth away with vexation yea my soul and my body."

Psalms 31:10 "For my life is spent in sorrow and my years in sighing; my strength faileth because of mine iniquity and my bones are wasted away."

Psalms 31:11 "Because of all mine adversaries I am become a reproach yea unto my neighbours exceedingly and a dread to mine acquaintance; they that see me without flee from me."

Psalms 31:12 "I am forgotten as a dead man out of mind; I am like a useless vessel."

Psalms 31:13 "For I have heard the whispering of many terror on every side; while they took counsel together against me they devised to take away my life."

Psalms 31:14 "But as for me I have trusted in Thee O LORD; I have said: Thou art my God."

Psalms 31:15 "My times are in Thy hand; deliver me from the hand of mine enemies and from them that persecute me."

Psalms 31:16 "Make Thy face to shine upon Thy servant; save me in Thy lovingkindness."

Psalms 31:17 "O LORD let me not be ashamed for I have called upon Thee; let the wicked be ashamed let them be put to silence in the nether-world."

Psalms 31:18 "Let the lying lips be dumb which speak arrogantly against the righteous with pride and contempt."

Psalms 31:19 "Oh how abundant is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that take their refuge in Thee in the sight of the sons of men!"

Psalms 31:20 "Thou hidest them in the covert of Thy presence from the plottings of man; Thou concealest them in a pavilion from the strife of tongues."

Psalms 31:21 "Blessed be the LORD; for He hath shown me His wondrous lovingkindness in an entrenched city."

Psalms 31:22 "As for me I said in my haste: I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my supplications when I cried unto Thee."

Psalms 31:23 "O love the LORD all ye His godly ones; the LORD preserveth the faithful and plentifully repayeth him that acteth haughtily."

Psalms 31:24 "Be strong and let your heart take courage all ye that wait for the LORD."



Psalms 32:1 "Psalms 32" is a psalm of David for the Maschil. "Happy is he whose transgression is forgiven whose sin is pardoned."

Psalms 32:2 "Happy is the man unto whom the LORD counteth not iniquity and in whose spirit there is no guile."

Psalms 32:3 "When I kept silence my bones wore away through my groaning all the day long."

Psalms 32:4 "For day and night Thy hand was heavy upon me; my sap was turned as in the drougths of summer. Selah"

Psalms 32:5 "I acknowledged my sin unto Thee and mine iniquity have I not hid; I said: I will make confession concerning my transgressions unto the LORD --and Thou Thou forgavest the iniquity of my sin. Selah"

Psalms 32:6 "For this let every one that is godly pray unto Thee in a time when Thou mayest be found; surely when the great waters overflow they will not reach unto him."

Psalms 32:7 "Thou art my hiding-place; Thou wilt preserve me from the adversary; with songs of deliverance Thou wilt compass me about. Selah"

Psalms 32:8 "I will instruct thee and teach thee in the way which thou shalt go; I will give counsel Mine eye being upon thee."

Psalms 32:9 "Be ye not as the horse or as the mule which have no understanding; whose mouth must be held in with bit and bridle that they come not near unto thee."

Psalms 32:10 "Many are the sorrows of the wicked; but he that trusteth in the LORD mercy compasseth him about."

Psalms 32:11 "Be glad in the LORD and rejoice ye righteous; and shout for joy all ye that are upright in heart."



Psalms 33:1 "Rejoice in the LORD O ye righteous praise is comely for the upright."

Psalms 33:2 "Give thanks unto the LORD with harp sing praises unto Him with the psaltery of ten strings."

Psalms 33:3 "Sing unto Him a new song; play skilfully amid shouts of joy."

Psalms 33:4 "For the word of the LORD is upright; and all His work is done in faithfulness."

Psalms 33:5 "He loveth righteousness and justice; the earth is full of the lovingkindness of the LORD."

Psalms 33:6 "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth."

Psalms 33:7 "He gathereth the waters of the sea together as a heap; He layeth up the deeps in storehouses."

Psalms 33:8 "Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him."

Psalms 33:9 "For He spoke and it was; He commanded and it stood."

Psalms 33:10 "The LORD bringeth the counsel of the nations to nought; He maketh the thoughts of the peoples to be of no effect."

Psalms 33:11 "The counsel of the LORD standeth for ever the thoughts of His heart to all generations."

Psalms 33:12 "Happy is the nation whose God is the LORD; the people whom He hath chosen for His own inheritance."

Psalms 33:13 "The LORD looketh from heaven; He beholdeth all the sons of men;"

Psalms 33:14 "From the place of His habitation He looketh intently upon all the inhabitants of the earth;"

Psalms 33:15 "He that fashioneth the hearts of them all that considereth all their doings."

Psalms 33:16 "A king is not saved by the multitude of a host; a mighty man is not delivered by great strength."

Psalms 33:17 "A horse is a vain thing for safety; neither doth it afford escape by its great strength."

Psalms 33:18 "Behold the eye of the LORD is toward them that fear Him toward them that wait for His mercy;"

Psalms 33:19 "To deliver their soul from death and to keep them alive in famine."

Psalms 33:20 "Our soul hath waited for the LORD; He is our help and our shield."

Psalms 33:21 "For in Him doth our heart rejoice because we have trusted in His holy name."

Psalms 33:22 "Let Thy mercy O LORD be upon us according as we have waited for Thee."



Psalms 34:1 "Psalms 34" is a psalm of David. "Psalms 34" is a psalm about the changing of the demeanour of David before Abimelech. "I will bless the LORD at all times; His praise shall continually be in my mouth."

Psalms 34:2 "My soul shall glory in the LORD; the humble shall hear thereof and be glad."

Psalms 34:3 "O magnify the LORD with me and let us exalt His name together."

Psalms 34:4 "I sought the LORD and He answered me and delivered me from all my fears."

Psalms 34:5 "They looked unto Him and were radiant; and their faces shall never be abashed."

Psalms 34:6 "This poor man cried and the LORD heard and saved him out of all his troubles."

Psalms 34:7 "The angel of the LORD encampeth round about them that fear Him and delivereth them."

Psalms 34:8 "O consider and see that the LORD is good; happy is the man that taketh refuge in Him."

Psalms 34:9 "O fear the LORD ye His holy ones; for there is no want to them that fear Him."

Psalms 34:10 "The young lions do lack and suffer hunger; but they that seek the LORD want not any good thing."

Psalms 34:11 "Come ye children hearken unto me; I will teach you the fear of the LORD."

Psalms 34:12 "Who is the man that desireth life and loveth days that he may see good therein?"

Psalms 34:13 "Keep thy tongue from evil and thy lips from speaking guile."

Psalms 34:14 "Depart from evil and do good; seek peace and pursue it."

Psalms 34:15 "The eyes of the LORD are toward the righteous and His ears are open unto their cry."

Psalms 34:16 "The face of the LORD is against them that do evil to cut off the remembrance of them from the earth."

Psalms 34:17 "They cried and the LORD heard and delivered them out of all their troubles."

Psalms 34:18 "The LORD is nigh unto them that are of a broken heart and saveth such as are of a contrite spirit."

Psalms 34:19 "Many are the ills of the righteous but the LORD delivereth him out of them all."

Psalms 34:20 "He keepeth all his bones; not one of them is broken."

Psalms 34:21 "Evil shall kill the wicked; and they that hate the righteous shall be held guilty."

Psalms 34:22 "The LORD redeemeth the soul of His servants; and none of them that take refuge in Him shall be desolate."



Psalms 35:1 "Psalms 35" is a psalm of David. "Strive O LORD with them that strive with me; fight against them that fight against me."

Psalms 35:2 "Take hold of shield and buckler and rise up to my help."

Psalms 35:3 "Draw out also the spear and the battle-axe against them that pursue me; say unto my soul: I am Thy salvation."

Psalms 35:4 "Let them be ashamed and brought to confusion that seek after my soul; let them be turned back and be abashed that devise my hurt."

Psalms 35:5 "Let them be as chaff before the wind the angel of the LORD thrusting them."

Psalms 35:6 "Let their way be dark and slippery the angel of the LORD pursuing them."

Psalms 35:7 "For without cause have they hid for me the pit even their net without cause have they digged for my soul."

Psalms 35:8 "Let destruction come upon him unawares; and let his net that he hath hid catch himself; with destruction let him fall therein."

Psalms 35:9 "And my soul shall be joyful in the LORD; it shall rejoice in His salvation."

Psalms 35:10 "All my bones shall say: LORD who is like unto Thee who deliverest the poor from him that is too strong for him yea the poor and the needy from him that spoileth him?"

Psalms 35:11 "Unrighteous witnesses rise up; they ask me of things that I know not."

Psalms 35:12 "They repay me evil for good; bereavement is come to my soul."

Psalms 35:13 "But as for me when they were sick my clothing was sackcloth I afflicted my soul with fasting; and my prayer may it return into mine own bosom."

Psalms 35:14 "I went about as though it had been my friend or my brother; I bowed down mournful as one that mourneth for his mother."

Psalms 35:15 "But when I halt they rejoice and gather themselves together; the abjects gather themselves together against me and those whom I know not; they tear me and cease not;"

Psalms 35:16 "With the profanest mockeries of backbiting they gnash at me with their teeth."

Psalms 35:17 "Lord how long wilt Thou look on? Rescue my soul from their destructions mine only one from the lions."

Psalms 35:18 "I will give Thee thanks in the great congregation; I will praise Thee among a numerous people."

Psalms 35:19 "Let not them that are wrongfully mine enemies rejoice over me; neither let them wink with the eye that hate me without a cause."

Psalms 35:20 "For they speak not peace; but they devise deceitful matters against them that are quiet in the land."

Psalms 35:21 "Yea they open their mouth wide against me; they say: Aha aha our eye hath seen it."

Psalms 35:22 "Thou hast seen O LORD; keep not silence; O Lord be not far from me."

Psalms 35:23 "Rouse Thee and awake to my judgment even unto my cause my God and my Lord."

Psalms 35:24 "Judge me O LORD my God according to Thy righteousness; and let them not rejoice over me."

Psalms 35:25 "Let them not say in their heart: Aha we have our desire; let them not say: We have swallowed him up."

Psalms 35:26 "Let them be ashamed and abashed together that rejoice at my hurt; let them be clothed with shame and confusion that magnify themselves against me."

Psalms 35:27 "Let them shout for joy and be glad that delight in my righteousness; yea let them say continually: Magnified be the LORD who delighteth in the peace of His servant."

Psalms 35:28 "And my tongue shall speak of Thy righteousness and of Thy praise all the day."



Psalms 36:1 "Psalms 36" is a psalm of David as the servant of God for the Leader.
"Transgression speaketh to the wicked methinks-- there is no fear of God before his eyes."

Psalms 36:2 "For it flattereth him in his eyes until his iniquity be found and he be hated."

Psalms 36:3 "The words of his mouth are iniquity and deceit; he hath left off to be wise to do good."

Psalms 36:4 "He deviseth iniquity upon his bed; he setteth himself in a way that is not good; he abhorreth not evil."

Psalms 36:5 "Thy lovingkindness O LORD is in the heavens; Thy faithfulness reacheth unto the skies."

Psalms 36:6 "Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; man and beast Thou preservest O LORD."

Psalms 36:7 "How precious is Thy lovingkindness O God! and the children of men take refuge in the shadow of Thy wings."

Psalms 36:8 "They are abundantly satisfied with the fatness of Thy house; and Thou makest them drink of the river of Thy pleasures."

Psalms 36:9 "For with Thee is the fountain of life; in Thy light do we see light."

Psalms 36:10 "O continue Thy lovingkindness unto them that know Thee; and Thy righteousness to the upright in heart."

Psalms 36:11 "Let not the foot of pride overtake me and let not the hand of the wicked drive me away."

Psalms 36:12 "There are the workers of iniquity fallen; they are thrust down and are not able to rise."



Psalms 37:1 "Psalms 37" is a psalm of David. "Fret not thyself because of evil-doers neither be thou envious against them that work unrighteousness."

Psalms 37:2 "For they shall soon wither like the grass and fade as the green herb."

Psalms 37:3 "Trust in the LORD and do good; dwell in the land and cherish faithfulness."

Psalms 37:4 "So shalt thou delight thyself in the LORD; and He shall give thee the petitions of thy heart."

Psalms 37:5 "Commit thy way unto the LORD; trust also in Him and He will bring it to pass."

Psalms 37:6 "And He will make thy righteousness to go forth as the light and thy right as the noonday."

Psalms 37:7 "Resign thyself unto the LORD and wait patiently for Him; fret not thyself because of him who prospereth in his way because of the man who bringeth wicked devices to pass."

Psalms 37:8 "Cease from anger and forsake wrath; fret not thyself it tendeth only to evil-doing."

Psalms 37:9 "For evil-doers shall be cut off; but those that wait for the LORD they shall inherit the land."

Psalms 37:10 "And yet a little while and the wicked is no more; yea thou shalt look well at his place and he is not."

Psalms 37:11 "But the humble shall inherit the land and delight themselves in the abundance of peace."

Psalms 37:12 "The wicked plotteth against the righteous and gnasheth at him with his teeth."

Psalms 37:13 "The Lord doth laugh at him; for He seeth that his day is coming."

Psalms 37:14 "The wicked have drawn out the sword and have bent their bow; to cast down the poor and needy to slay such as are upright in the way;"

Psalms 37:15 "Their sword shall enter into their own heart and their bows shall be broken."

Psalms 37:16 "Better is a little that the righteous hath than the abundance of many wicked."

Psalms 37:17 "For the arms of the wicked shall be broken; but the LORD upholdeth the righteous."

Psalms 37:18 "The LORD knoweth the days of them that are wholehearted; and their inheritance shall be for ever."

Psalms 37:19 "They shall not be ashamed in the time of evil; and in the days of famine they shall be satisfied."

Psalms 37:20 "For the wicked shall perish and the enemies of the LORD shall be as the fat of lambs--they shall pass away in smoke they shall pass away."

Psalms 37:21 "The wicked borroweth and payeth not; but the righteous dealeth graciously and giveth."

Psalms 37:22 "For such as are blessed of Him shall inherit the land; and they that are cursed of Him shall be cut off."

Psalms 37:23 "It is of the LORD that a man's goings are established; and He delighted in his way."

Psalms 37:24 "Though he fall he shall not be utterly cast down; for the LORD upholdeth his hand."

Psalms 37:25 "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

Psalms 37:26 "All the day long he dealeth graciously and lendeth; and his seed is blessed."

Psalms 37:27 "Depart from evil and do good; and dwell for evermore."

Psalms 37:28 "For the LORD loveth justice and forsaketh not His saints; they are preserved for ever; but the seed of the wicked shall be cut off."

Psalms 37:29 "The righteous shall inherit the land and dwell therein for ever."

Psalms 37:30 "The mouth of the righteous uttereth wisdom and his tongue speaketh justice."

Psalms 37:31 "The law of his God is in his heart; none of his steps slide."

Psalms 37:32 "The wicked watcheth the righteous and seeketh to slay him."

Psalms 37:33 "The LORD will not leave him in his hand nor suffer him to be condemned when he is judged."

Psalms 37:34 "Wait for the LORD and keep His way and He will exalt thee to inherit the land; when the wicked are cut off thou shalt see it."

Psalms 37:35 "I have seen the wicked in great power and spreading himself like a leafy tree in its native soil."

Psalms 37:36 "But one passed by and lo he was not; yea I sought him but he could not be found."

Psalms 37:37 "Mark the man of integrity and behold the upright; for there is a future for the man of peace."

Psalms 37:38 "But transgressors shall be destroyed together; the future of the wicked shall be cut off."

Psalms 37:39 "But the salvation of the righteous is of the LORD; He is their stronghold in the time of trouble."

Psalms 37:40 "And the LORD helpeth them and delivereth them; He delivereth them from the wicked and saveth them because they have taken refuge in Him."



Psalms 38:1 "Psalms 38" is a psalm of David to make memorial. "O LORD rebuke me not in Thine anger; neither chasten me in Thy wrath."

Psalms 38:2 "For Thine arrows are gone deep into me and Thy hand is come down upon me."

Psalms 38:3 "There is no soundness in my flesh because of Thine indignation; neither is there any health in my bones because of my sin."

Psalms 38:4 "For mine iniquities are gone over my head; as a heavy burden they are too heavy for me."

Psalms 38:5 "My wounds are noisome they fester because of my foolishness."

Psalms 38:6 "I am bent and bowed down greatly; I go mourning all the day."

Psalms 38:7 "For my loins are filled with burning; and there is no soundness in my flesh."

Psalms 38:8 "I am benumbed and sore crushed; I groan by reason of the moaning of my heart."

Psalms 38:9 "Lord all my desire is before Thee; and my sighing is not hid from Thee."

Psalms 38:10 "My heart fluttereth my strength faileth me; as for the light of mine eyes it also is gone from me."

Psalms 38:11 "My friends and my companions stand aloof from my plague; and my kinsmen stand afar off."

Psalms 38:12 "They also that seek after my life lay snares for me; and they that seek my hurt speak crafty devices and utter deceits all the day."

Psalms 38:13 "But I am as a deaf man I hear not; and I am as a dumb man that openeth not his mouth."

Psalms 38:14 "Yea I am become as a man that heareth not and in whose mouth are no arguments."

Psalms 38:15 "For in Thee O LORD do I hope; Thou wilt answer O Lord my God."

Psalms 38:16 "For I said: Lest they rejoice over me; when my foot slippeth they magnify themselves against me."

Psalms 38:17 "For I am ready to halt and my pain is continually before me."

Psalms 38:18 "For I do declare mine iniquity; I am full of care because of my sin."

Psalms 38:19 "But mine enemies are strong in health; and they that hate me wrongfully are multiplied."

Psalms 38:20 "They also that repay evil for good are adversaries unto me because I follow the thing that is good."

Psalms 38:21 "Forsake me not O LORD; O my God be not far from me."

Psalms 38:22 "Make haste to help me O Lord my salvation."



Psalms 39:1 "Psalms 39" is a psalm of David for the Leader for Jeduthun. "I said: I will take heed to my ways that I sin not with my tongue; I will keep a curb upon my mouth while the wicked is before me."

Psalms 39:2 "I was dumb with silence; I held my peace had no comfort; and my pain was held in check."

Psalms 39:3 "My heart waxed hot within me; while I was musing the fire kindled; then spoke I with my tongue:"

Psalms 39:4 "LORD make me to know mine end and the measure of my days what it is; let me know how short-lived I am."

Psalms 39:5 "Behold Thou hast made my days as hand-breadths; and mine age is as nothing before Thee; surely every man at his best estate is altogether vanity. Selah"

Psalms 39:6 "Surely man walketh as a mere semblance; surely for vanity they are in turmoil; he heapeth up riches and knoweth not who shall gather them."

Psalms 39:7 "And now Lord what wait I for? My hope it is in Thee."

Psalms 39:8 "Deliver me from all my transgressions; make me not the reproach of the base."

Psalms 39:9 "I am dumb I open not my mouth; because Thou hast done it."

Psalms 39:10 "Remove Thy stroke from off me; I am consumed by the blow of Thy hand."

Psalms 39:11 "With rebukes dost Thou chasten man for iniquity and like a moth Thou makest his beauty to consume away; surely every man is vanity. Selah"

Psalms 39:12 "Hear my prayer O LORD and give ear unto my cry; keep not silence at my tears; for I am a stranger with Thee a sojourner as all my fathers were."

Psalms 39:13 "Look away from me that I may take comfort before I go hence and be no more."



Psalms 40:1 "Psalms 40" is a psalm of David for the Leader. "I waited patiently for the LORD; and He inclined unto me and heard my cry."

Psalms 40:2 "He brought me up also out of the tumultuous pit out of the miry clay; and He set my feet upon a rock He established my goings."

Psalms 40:3 "And He hath put a new song in my mouth even praise unto our God; many shall see and fear and shall trust in the LORD."

Psalms 40:4 "Happy is the man that hath made the LORD his trust and hath not turned unto the arrogant nor unto such as fall away treacherously."

Psalms 40:5 "Many things hast Thou done O LORD my God even Thy wonderful works and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them they are more than can be told."

Psalms 40:6 "Sacrifice and meal-offering Thou hast no delight in; mine ears hast Thou opened; burnt-offering and sin-offering hast Thou not required."

Psalms 40:7 "Then said I: Lo I am come with the roll of a book which is prescribed for me;"

Psalms 40:8 "I delight to do Thy will O my God; yea Thy law is in my inmost parts."

Psalms 40:9 "I have preached righteousness in the great congregation lo I did not refrain my lips; O LORD Thou knowest."

Psalms 40:10 "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy mercy and Thy truth from the great congregation."

Psalms 40:11 "Thou O LORD wilt not withhold Thy compassions from me; let Thy mercy and Thy truth continually preserve me."

Psalms 40:12 "For innumerable evils have compassed me about mine iniquities have overtaken me so that I am not able to look up; they are more than the hairs of my head and my heart hath failed me."

Psalms 40:13 "Be pleased O LORD to deliver me; O LORD make haste to help me."

Psalms 40:14 "Let them be ashamed and abashed together that seek after my soul to sweep it away; let them be turned backward and brought to confusion that delight in my hurt."

Psalms 40:15 "Let them be appalled by reason of their shame that say unto me: Aha aha."

Psalms 40:16 "Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually: The LORD be magnified."

Psalms 40:17 "But as for me that am poor and needy the Lord will account it unto me; Thou art my help and my deliverer; O my God tarry not."



Psalms 41:1 "Psalms 41" is a psalm of David for the Leader. "Happy is he that considereth the poor; the LORD will deliver him in the day of evil."

Psalms 41:2 "The LORD preserve him and keep him alive let him be called happy in the land; and deliver not Thou him unto the greed of his enemies."

Psalms 41:3 "The LORD support him upon the bed of illness; mayest Thou turn all his lying down in his sickness."

Psalms 41:4 "As for me I said: O LORD be gracious unto me; heal my soul; for I have sinned against Thee."

Psalms 41:5 "Mine enemies speak evil of me: When shall he die and his name perish?"

Psalms 41:6 "And if one come to see me he speaketh falsehood; his heart gathereth iniquity to itself; when he goeth abroad he speaketh of it."

Psalms 41:7 "All that hate me whisper together against me against me do they devise my hurt:"

Psalms 41:8 "An evil thing cleaveth fast unto him; and now that he lieth he shall rise up no more."

Psalms 41:9 "Yea mine own familiar friend in whom I trusted who did eat of my bread hath lifted up his heel against me."

Psalms 41:10 "But Thou O LORD be gracious unto me and raise me up that I may requite them."

Psalms 41:11 "By this I know that Thou delightest in me that mine enemy doth not triumph over me."

Psalms 41:12 "And as for me Thou upholdest me because of mine integrity and settest me before Thy face for ever."

Psalms 41:13 "Blessed be the LORD the God of Israel from everlasting and to everlasting. Amen and Amen. BOOK II"



Psalms 42:1 "Psalms 42" is a Maschil of the sons of Korah for the Leader. "As the hart panteth after the water brooks so panteth my soul after Thee O God."

Psalms 42:2 "My soul thirsteth for God for the living God: When shall I come and appear before God?"

Psalms 42:3 "My tears have been my food day and night while they say unto me all the day: Where is Thy God?"

Psalms 42:4 "These things I remember and pour out my soul within me how I passed on with the throng and led them to the house of God with the voice of joy and praise a multitude keeping holyday."

Psalms 42:5 "Why art thou cast down O my soul? and why moanest thou within me? Hope thou in God; for I shall yet praise Him for the salvation of His countenance."

Psalms 42:6 "O my God my soul is cast down within me; therefore do I remember Thee from the land of Jordan and the Hermons from the hill Mizar."

Psalms 42:7 "Deep calleth unto deep at the voice of Thy cataracts; all Thy waves and Thy billows are gone over me."

Psalms 42:8 "By day the LORD will command His lovingkindness and in the night His song shall be with me even a prayer unto the God of my life."

Psalms 42:9 "I will say unto God my Rock: Why hast Thou forgotten me? Why go I mourning under the oppression of the enemy?"

Psalms 42:10 "As with a crushing in my bones mine adversaries taunt me; while they say unto me all the day: Where is Thy God?"

Psalms 42:11 "Why art thou cast down O my soul? and why moanest thou within me? Hope thou in God; for I shall yet praise Him the salvation of my countenance and my God."



Psalms 43:1 "Be Thou my judge O God and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man."

Psalms 43:2 "For Thou art the God of my strength; why hast Thou cast me off? Why go I mourning under the oppression of the enemy?"

Psalms 43:3 "O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy mountain and to Thy dwelling-places."

Psalms 43:4 "Then will I go unto the altar of God unto God my exceeding joy; and praise Thee upon the harp O God my God."

Psalms 43:5 "Why art thou cast down O my soul? and why moanest thou within me? Hope thou in God; for I shall yet praise Him the salvation of my countenance and my God."



Psalms 44:1 "Psalms 44" is a Maschil of the sons of Korah for the Leader. "O God we have heard with our ears our fathers have told us; a work Thou didst in their days in the days of old."

Psalms 44:2 "Thou with Thy hand didst drive out the nations and didst plant them in; Thou didst break the peoples and didst spread them abroad."

Psalms 44:3 "For not by their own sword did they get the land in possession neither did their own arm save them; but Thy right hand and Thine arm and the light of Thy countenance because Thou wast favourable unto them."

Psalms 44:4 "Thou art my King O God; command the salvation of Jacob."

Psalms 44:5 "Through Thee do we push down our adversaries; through Thy name do we tread them under that rise up against us."

Psalms 44:6 "For I trust not in my bow neither can my sword save me."

Psalms 44:7 "But Thou hast saved us from our adversaries and hast put them to shame that hate us."

Psalms 44:8 "In God have we gloried all the day and we will give thanks unto Thy name for ever. Selah"

Psalms 44:9 "Yet Thou hast cast off and brought us to confusion; and goest not forth with our hosts."

Psalms 44:10 "Thou makest us to turn back from the adversary; and they that hate us spoil at their will."

Psalms 44:11 "Thou hast given us like sheep to be eaten; and hast scattered us among the nations."

Psalms 44:12 "Thou sellest Thy people for small gain and hast not set their prices high."

Psalms 44:13 "Thou makest us a taunt to our neighbours a scorn and a derision to them that are round about us."

Psalms 44:14 "Thou makest us a byword among the nations a shaking of the head among the peoples."

Psalms 44:15 "All the day is my confusion before me and the shame of my face hath covered me"

Psalms 44:16 "For the voice of him that taunteth and blasphemeth; by reason of the enemy and the revengeful."

Psalms 44:17 "All this is come upon us; yet have we not forgotten Thee neither have we been false to Thy covenant."

Psalms 44:18 "Our heart is not turned back neither have our steps declined from Thy path;"

Psalms 44:19 "Though Thou hast crushed us into a place of jackals and covered us with the shadow of death."

Psalms 44:20 "If we had forgotten the name of our God or spread forth our hands to a strange god;"

Psalms 44:21 "Would not God search this out? For He knoweth the secrets of the heart."

Psalms 44:22 "Nay but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter."

Psalms 44:23 "Awake why sleepest Thou O Lord? Arouse Thyself cast not off for ever."

Psalms 44:24 "Wherefore hidest Thou Thy face and forgettest our affliction and our oppression?"

Psalms 44:25 "For our soul is bowed down to the dust; our belly cleaveth unto the earth."

Psalms 44:26 "Arise for our help and redeem us for Thy mercy's sake."



Psalms 45:1 "Psalms 45" is a Maschil of the sons of Korah for the Leader on the Shoshannim. "Psalms 45" is a song of loves. "My heart overfloweth with a goodly matter; I say: My work is concerning a king; my tongue is the pen of a ready writer."

Psalms 45:2 "Thou art fairer than the children of men; grace is poured upon thy lips; therefore God hath blessed thee for ever."

Psalms 45:3 "Gird thy sword upon thy thigh O mighty one Thy glory and thy majesty."

Psalms 45:4 "And in thy majesty prosper ride on in behalf of truth and meekness and righteousness; and let thy right hand teach thee tremendous things."

Psalms 45:5 "Thine arrows are sharp--the peoples fall under thee-- they sink into the heart of the king's enemies."

Psalms 45:6 "Thy throne given of God is for ever and ever; a sceptre of equity is the sceptre of thy kingdom."

Psalms 45:7 "Thou hast loved righteousness and hated wickedness; therefore God thy God hath anointed thee with the oil of gladness above thy fellows."

Psalms 45:8 "Myrrh and aloes and cassia are all thy garments; out of ivory palaces stringed instruments have made thee glad."

Psalms 45:9 "Kings' daughters are among thy favourites; at thy right hand doth stand the queen in gold of Ophir."

Psalms 45:10 "Hearken O daughter and consider and incline thine ear; forget also thine own people and thy father's house;"

Psalms 45:11 "So shall the king desire thy beauty; for he is thy lord; and do homage unto him."

Psalms 45:12 "And O daughter of Tyre the richest of the people shall entreat thy favour with a gift."

Psalms 45:13 "All glorious is the king's daughter within the palace; her raiment is of chequer work inwrought with gold."

Psalms 45:14 "She shall be led unto the king on richly woven stuff; the virgins her companions in her train being brought unto thee."

Psalms 45:15 "They shall be led with gladness and rejoicing; they shall enter into the king's palace."

Psalms 45:16 "Instead of thy fathers shall be thy sons whom thou shalt make princes in all the land."

Psalms 45:17 "I will make thy name to be remembered in all generations; therefore shall the peoples praise thee for ever and ever."



Psalms 46:1 "Psalms 46" is a psalm of the sons of Korah for the Leader on the Alamoth. "Psalms 46" is a song. "God is our refuge and strength a very present help in trouble."

Psalms 46:2 "Therefore will we not fear though the earth do change and though the mountains be moved into the heart of the seas;"

Psalms 46:3 "Though the waters thereof roar and foam though the mountains shake at the swelling thereof. Selah"

Psalms 46:4 "There is a river the streams whereof make glad the city of God the holiest dwelling-place of the Most High."

Psalms 46:5 "God is in the midst of her she shall not be moved; God shall help her at the approach of morning."

Psalms 46:6 "Nations were in tumult kingdoms were moved; He uttered His voice the earth melted."

Psalms 46:7 "The LORD of hosts is with us; the God of Jacob is our high tower. Selah"

Psalms 46:8 "Come behold the works of the LORD who hath made desolations in the earth."

Psalms 46:9 "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariots in the fire."

Psalms 46:10 "Let be and know that I am God; I will be exalted among the nations I will be exalted in the earth."

Psalms 46:11 "The LORD of hosts is with us; the God of Jacob is our high tower. Selah"



Psalms 47:1 "Psalms 47" is a psalm for the sons of Korah for the Leader. "O clap your hands all ye peoples; shout unto God with the voice of triumph."

Psalms 47:2 "For the LORD is most high awful; a great King over all the earth."

Psalms 47:3 "He subdueth peoples under us and nations under our feet."

Psalms 47:4 "He chooseth our inheritance for us the pride of Jacob whom He loveth. Selah"

Psalms 47:5 "God is gone up amidst shouting the LORD amidst the sound of the horn."

Psalms 47:6 "Sing praises to God sing praises; sing praises unto our King sing praises."

Psalms 47:7 "For God is the King of all the earth; sing ye praises in a skilful song."

Psalms 47:8 "God reigneth over the nations; God sitteth upon His holy throne."

Psalms 47:9 "The princes of the peoples are gathered together the people of the God of Abraham; for unto God belong the shields of the earth; He is greatly exalted."



Psalms 48:1 "Psalms 48" is a psalm of the sons of Korah. "Psalms 48" is a song. "Great is the LORD and highly to be praised in the city of our God His holy mountain"

Psalms 48:2 "Fair in situation the joy of the whole earth; even mount Zion the uttermost parts of the north the city of the great King."

Psalms 48:3 "God in her palaces hath made Himself known for a stronghold."

Psalms 48:4 "For lo the kings assembled themselves they came onward together."

Psalms 48:5 "They saw straightway they were amazed; they were affrighted they hasted away."

Psalms 48:6 "Trembling took hold of them there pangs as of a woman in travail."

Psalms 48:7 "With the east wind Thou breakest the ships of Tarshish."

Psalms 48:8 "As we have heard so have we seen in the city of the LORD of hosts in the city of our God--God establish it for ever. Selah"

Psalms 48:9 "We have thought on Thy lovingkindness O God in the midst of Thy temple."

Psalms 48:10 "As is Thy name O God so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness."

Psalms 48:11 "Let mount Zion be glad let the daughters of Judah rejoice because of Thy judgments."

Psalms 48:12 "Walk about Zion and go round about her; count the towers thereof."

Psalms 48:13 "Mark ye well her ramparts traverse her palaces; that ye may tell it to the generation following."

Psalms 48:14 "For such is God our God for ever and ever; He will guide us eternally."



Psalms 49:1 "Psalms 49" is a psalm of the sons of Korah for the Leader. "Hear this all ye peoples; give ear all ye inhabitants of the world"

Psalms 49:2 "Both low and high rich and poor together."

Psalms 49:3 "My mouth shall speak wisdom and the meditation of my heart shall be understanding."

Psalms 49:4 "I will incline mine ear to a parable; I will open my dark saying upon the harp."

Psalms 49:5 "Wherefore should I fear in the days of evil when the iniquity of my supplanters compasseth me about"

Psalms 49:6 "Of them that trust in their wealth and boast themselves in the multitude of their riches?"

Psalms 49:7 "No man can by any means redeem his brother nor give to God a ransom for him--"

Psalms 49:8 "For too costly is the redemption of their soul and must be let alone for ever--"

Psalms 49:9 "That he should still live alway that he should not see the pit."

Psalms 49:10 "For he seeth that wise men die the fool and the brutish together perish and leave their wealth to others."

Psalms 49:11 "Their inward thought is that their houses shall continue for ever and their dwelling-places to all generations; they call their lands after their own names."

Psalms 49:12 "But man abideth not in honour; he is like the beasts that perish."

Psalms 49:13 "This is the way of them that are foolish and of those who after them approve their sayings. Selah"

Psalms 49:14 "Like sheep they are appointed for the nether-world; death shall be their shepherd; and the upright shall have dominion over them in the morning; and their form shall be for the nether-world to wear away that there be no habitation for it."

Psalms 49:15 "But God will redeem my soul from the power of the nether-world; for He shall receive me. Selah"

Psalms 49:16 "Be not thou afraid when one waxeth rich when the wealth of his house is increased;"

Psalms 49:17 "For when he dieth he shall carry nothing away; his wealth shall not descend after him."

Psalms 49:18 "Though while he lived he blessed his soul: Men will praise thee when thou shalt do well to thyself;"

Psalms 49:19 "It shall go to the generation of his fathers; they shall never see the light."

Psalms 49:20 "Man that is in honour understandeth not; he is like the beasts that perish."



Psalms 50:1 "Psalms 50" is a psalm of Asaph. "God God the LORD hath spoken and called the earth from the rising of the sun unto the going down thereof."

Psalms 50:2 "Out of Zion the perfection of beauty God hath shined forth."

Psalms 50:3 "Our God cometh and doth not keep silence; a fire devoureth before Him and round about Him it stormeth mightily."

Psalms 50:4 "He calleth to the heavens above and to the earth that He may judge His people:"

Psalms 50:5 "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."

Psalms 50:6 "And the heavens declare His righteousness; for God He is judge. Selah"

Psalms 50:7 "Hear O My people and I will speak; O Israel and I will testify against thee: God thy God am I."

Psalms 50:8 "I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before Me."

Psalms 50:9 "I will take no bullock out of thy house nor he-goats out of thy folds."

Psalms 50:10 "For every beast of the forest is Mine and the cattle upon a thousand hills."

Psalms 50:11 "I know all the fowls of the mountains; and the wild beasts of the field are Mine."

Psalms 50:12 "If I were hungry I would not tell thee; for the world is Mine and the fulness thereof."

Psalms 50:13 "Do I eat the flesh of bulls or drink the blood of goats?"

Psalms 50:14 "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High;"

Psalms 50:15 "And call upon Me in the day of trouble; I will deliver thee and thou shalt honour Me."

Psalms 50:16 "But unto the wicked God saith: What hast thou to do to declare My statutes and that thou hast taken My covenant in thy mouth?"

Psalms 50:17 "Seeing thou hatest instruction and castest My words behind thee."

Psalms 50:18 "When thou sawest a thief thou hadst company with him and with adulterers was thy portion."

Psalms 50:19 "Thou hast let loose thy mouth for evil and thy tongue frameth deceit."

Psalms 50:20 "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."

Psalms 50:21 "These things hast thou done and should I have kept silence? Thou hadst thought that I was altogether such a one as thyself; but I will reprove thee and set the cause before thine eyes."

Psalms 50:22 "Now consider this ye that forget God lest I tear in pieces and there be none to deliver."

Psalms 50:23 "Whoso offereth the sacrifice of thanksgiving honoureth Me; and to him that ordereth his way aright will I show the salvation of God."



Psalms 51:1 "Psalms 51" is a psalm of David for the Leader. "Psalms 51" is a psalm about the arrival of Nathan to David after the affair with Bath-sheba. "Be gracious unto me O God according to Thy mercy; according to the multitude of Thy compassions blot out my transgressions."

Psalms 51:2 "Wash me thoroughly from mine iniquity and cleanse me from my sin."

Psalms 51:3 "For I know my transgressions; and my sin is ever before me."

Psalms 51:4 "Against Thee Thee only have I sinned and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest and be in the right when Thou judgest."

Psalms 51:5 "Behold I was brought forth in iniquity and in sin did my mother conceive me."

Psalms 51:6 "Behold Thou desirest truth in the inward parts; make me therefore to know wisdom in mine inmost heart."

Psalms 51:7 "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

Psalms 51:8 "Make me to hear joy and gladness; that the bones which Thou hast crushed may rejoice."

Psalms 51:9 "Hide Thy face from my sins and blot out all mine iniquities."

Psalms 51:10 "Create me a clean heart O God; and renew a stedfast spirit within me."

Psalms 51:11 "Cast me not away from Thy presence; and take not Thy holy spirit from me."

Psalms 51:12 "Restore unto me the joy of Thy salvation; and let a willing spirit uphold me."

Psalms 51:13 "Then will I teach transgressors Thy ways; and sinners shall return unto Thee."

Psalms 51:14 "Deliver me from bloodguiltiness O God Thou God of my salvation; so shall my tongue sing aloud of Thy righteousness."

Psalms 51:15 "O Lord open Thou my lips; and my mouth shall declare Thy praise."

Psalms 51:16 "For Thou delightest not in sacrifice else would I give it; Thou hast no pleasure in burnt-offering."

Psalms 51:17 "The sacrifices of God are a broken spirit; a broken and a contrite heart O God Thou wilt not despise."

Psalms 51:18 "Do good in Thy favour unto Zion; build Thou the walls of Jerusalem."

Psalms 51:19 "Then wilt Thou delight in the sacrifices of righteousness in burnt-offering and whole offering; then will they offer bullocks upon Thine altar."



Psalms 52:1 "Psalms 52" is a Maschil of David for the Leader. "Psalms 52" is a psalm about a conference of Doeg and of Saul over the arrival of David to the house of Ahimelech. "Why boastest thou thyself of evil O mighty man? The mercy of God endureth continually."

Psalms 52:2 "Thy tongue deviseth destruction; like a sharp razor working deceitfully."

Psalms 52:3 "Thou lovest evil more than good; falsehood rather than speaking righteousness. Selah"

Psalms 52:4 "Thou lovest all devouring words the deceitful tongue."

Psalms 52:5 "God will likewise break thee for ever He will take thee up and pluck thee out of thy tent and root thee out of the land of the living. Selah"

Psalms 52:6 "The righteous also shall see and fear and shall laugh at him:"

Psalms 52:7 "Lo this is the man that made not God his stronghold; but trusted in the abundance of his riches and strengthened himself in his wickedness."

Psalms 52:8 "But as for me I am like a leafy olive-tree in the house of God; I trust in the mercy of God for ever and ever."

Psalms 52:9 "I will give Thee thanks for ever because Thou hast done it; and I will wait for Thy name for it is good in the presence of Thy saints."



Psalms 53:1 "Psalms 53" is a Maschil of David for the Leader on the Mahalath. "The fool hath said in his heart: There is no God; they have dealt corruptly and have done abominable iniquity; there is none that doeth good."

Psalms 53:2 "God looked forth from heaven upon the children of men to see if there were any man of understanding that did seek after God."

Psalms 53:3 "Every one of them is unclean they are together become impure; there is none that doeth good no not one."

Psalms 53:4 "Shall not the workers of iniquity know it who eat up My people as they eat bread and call not upon God?"

Psalms 53:5 "There are they in great fear where no fear was; for God hath scattered the bones of him that encampeth against thee; Thou hast put them to shame because God hath rejected them."

Psalms 53:6 "Oh that the salvation of Israel were come out of Zion! When God turneth the captivity of His people let Jacob rejoice let Israel be glad."



Psalms 54:1 "Psalms 54" is a Maschil of David for the Leader with string music. "Psalms 54" is about the questioning of the Ziphites to Saul over the hiding of David. "O God save me by Thy name and right me by Thy might."

Psalms 54:2 "O God hear my prayer; give ear to the words of my mouth."

Psalms 54:3 "For strangers are risen up against me and violent men have sought after my soul; they have not set God before them. Selah"

Psalms 54:4 "Behold God is my helper; the Lord is for me as the upholder of my soul."

Psalms 54:5 "He will requite the evil unto them that lie in wait for me; destroy Thou them in Thy truth."

Psalms 54:6 "With a freewill-offering will I sacrifice unto Thee; I will give thanks unto Thy name O LORD for it is good."

Psalms 54:7 "For He hath delivered me out of all trouble; and mine eye hath gazed upon mine enemies."



Psalms 55:1 "Psalms 55" is a Maschil of David for the Leader with string music. "Give ear O God to my prayer; and hide not Thyself from my supplication."

Psalms 55:2 "Attend unto me and hear me; I am distraught in my complaint and will moan;"

Psalms 55:3 "Because of the voice of the enemy because of the oppression of the wicked; for they cast mischief upon me and in anger they persecute me."

Psalms 55:4 "My heart doth writhe within me; and the terrors of death are fallen upon me."

Psalms 55:5 "Fear and trembling come upon me and horror hath overwhelmed me."

Psalms 55:6 "And I said: Oh that I had wings like a dove! then would I fly away and be at rest."

Psalms 55:7 "Lo then would I wander far off I would lodge in the wilderness. Selah"

Psalms 55:8 "I would haste me to a shelter from the stormy wind and tempest."

Psalms 55:9 "Destroy O Lord and divide their tongue; for I have seen violence and strife in the city."

Psalms 55:10 "Day and night they go about it upon the walls thereof; iniquity also and mischief are in the midst of it."

Psalms 55:11 "Wickedness is in the midst thereof; oppression and guile depart not from her broad place."

Psalms 55:12 "For it was not an enemy that taunted me then I could have borne it; neither was it mine adversary that did magnify himself against me then I would have hid myself from him."

Psalms 55:13 "But it was thou a man mine equal my companion and my familiar friend;"

Psalms 55:14 "We took sweet counsel together in the house of God we walked with the throng."

Psalms 55:15 "May He incite death against them let them go down alive into the nether-world; for evil is in their dwelling and within them."

Psalms 55:16 "As for me I will call upon God; and the LORD shall save me."

Psalms 55:17 "Evening and morning and at noon will I complain and moan; and He hath heard my voice."

Psalms 55:18 "He hath redeemed my soul in peace so that none came nigh me; for they were many that strove with me."

Psalms 55:19 "God shall hear and humble them even He that is enthroned of old Selah such as have no changes and fear not God."

Psalms 55:20 "He hath put forth his hands against them that were at peace with him; he hath profaned his covenant."

Psalms 55:21 "Smoother than cream were the speeches of his mouth but his heart was war; his words were softer than oil yet were they keen-edged swords."

Psalms 55:22 "Cast thy burden upon the LORD and He will sustain thee; He will never suffer the righteous to be moved."

Psalms 55:23 "But Thou O God wilt bring them down into the nethermost pit; men of blood and deceit shall not live out half their days; but as for me I will trust in Thee."



Psalms 56:1 "Psalms 56" is a Psalm of David for the Leader on the Jonath-elem-rehokim. "Psalms 56" is a Psalm about the taking of David by the Philistines in Gath. "Psalms 56" is a Michtam. "Be gracious unto me O God for man would swallow me up; all the day he fighting oppresseth me."

Psalms 56:2 "They that lie in wait for me would swallow me up all the day; for they are many that fight against me O Most High"

Psalms 56:3 "In the day that I am afraid I will put my trust in Thee."

Psalms 56:4 "In God--I will praise His word--in God do I trust I will not be afraid; what can flesh do unto me?"

Psalms 56:5 "All the day they trouble mine affairs; all their thoughts are against me for evil."

Psalms 56:6 "They gather themselves together they hide themselves they mark my steps; according as they have waited for my soul."

Psalms 56:7 "Because of iniquity cast them out; in anger bring down the peoples O God."

Psalms 56:8 "Thou has counted my wanderings; put Thou my tears into Thy bottle; are they not in Thy book?"

Psalms 56:9 "Then shall mine enemies turn back in the day that I call; this I know that God is for me."

Psalms 56:10 "In God--I will praise His word--in the LORD--I will praise His word--"

Psalms 56:11 "In God do I trust I will not be afraid; what can man do unto me?"

Psalms 56:12 "Thy vows are upon me O God; I will render thank-offerings unto Thee."

Psalms 56:13 "For thou hast delivered my soul from death; hast Thou not delivered my feet from stumbling? that I may walk before God in the light of the living?"



Psalms 57:1 "Psalms 57" is a Psalm of David for the Leader. "Psalms 57" is a Psalm in the style of Al-tashheth. "Psalms 57" is a Psalm about the fleeing of David from Saul to the cave. "Psalms 57" is a Michtam. "Be gracious unto me O God be gracious unto me for in Thee hath my soul taken refuge; yea in the shadow of Thy wings will I take refuge until calamities be overpast."

Psalms 57:2 "I will cry unto God Most high; unto God that accomplisheth it for me."

Psalms 57:3 "He will send from heaven and save me when he that would swallow me up taunteth; Selah; God shall send forth His mercy and His truth."

Psalms 57:4 "My soul is among lions I do lie down among them that are aflame; even the sons of men whose teeth are spears and arrows and their tongue a sharp sword."

Psalms 57:5 "Be Thou exalted O God above the heavens; Thy glory be above all the earth."

Psalms 57:6 "They have prepared a net for my steps my soul is bowed down; they have digged a pit before me they are fallen into the midst thereof themselves. Selah"

Psalms 57:7 "My heart is stedfast O God my heart is stedfast; I will sing yea I will sing praises."

Psalms 57:8 "Awake my glory; awake psaltery and harp; I will awake the dawn."

Psalms 57:9 "I will give thanks unto Thee O Lord among the peoples; I will sing praises unto Thee among the nations."

Psalms 57:10 "For Thy mercy is great unto the heavens and Thy truth unto the skies."

Psalms 57:11 "Be Thou exalted O God above the heavens; Thy glory be above all the earth."



Psalms 58:1 "Psalms 58" is a Psalm of David for the Leader. "Psalms 58" is a Psalm in the style of Al-tashheth. "Psalms 58" is a Michtam. "Do ye indeed speak as a righteous company? Do ye judge with equity the sons of men?"

Psalms 58:2 "Yea in heart ye work wickedness; ye weigh out in the earth the violence of your hands."

Psalms 58:3 "The wicked are estranged from the womb; the speakers of lies go astray as soon as they are born."

Psalms 58:4 "Their venom is like the venom of a serpent; they are like the deaf asp that stoppeth her ear;"

Psalms 58:5 "Which hearkeneth not to the voice of charmers or of the most cunning binder of spells."

Psalms 58:6 "Break their teeth O God in their mouth; break out the cheek-teeth of the young lions O LORD."

Psalms 58:7 "Let them melt away as water that runneth apace; when he aimeth his arrows let them be as though they were cut off."

Psalms 58:8 "Let them be as a snail which melteth and passeth away; like the untimely births of a woman that have not seen the sun."

Psalms 58:9 "Before your pots can feel the thorns He will sweep it away with a whirlwind the raw and the burning alike."

Psalms 58:10 "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked."

Psalms 58:11 "And men shall say: Verily there is a reward for the righteous; verily there is a God that judgeth in the earth."



Psalms 59:1 "Psalms 59" is a Psalm of David for the Leader. "Psalms 59" is a Psalm in the style of Al-tashheth. "Psalms 59" is a Michtam. "Psalms 59" is about the sending of men by Saul to kill David at the house of David. "Deliver me from mine enemies O my God; set me on high from them that rise up against me."

Psalms 59:2 "Deliver me from the workers of iniquity and save me from the men of blood."

Psalms 59:3 "For lo they lie in wait for my soul; the impudent gather themselves together against me; not for my transgression nor for my sin O LORD."

Psalms 59:4 "Without my fault they run and prepare themselves; awake Thou to help me and behold."

Psalms 59:5 "Thou therefore O LORD God of hosts the God of Israel arouse Thyself to punish all the nations; show no mercy to any iniquitous traitors. Selah"

Psalms 59:6 "They return at evening they howl like a dog and go round about the city."

Psalms 59:7 "Behold they belch out with their mouth; swords are in their lips: For who doth hear?"

Psalms 59:8 "But Thou O LORD shalt laugh at them; Thou shalt have all the nations in derision."

Psalms 59:9 "Because of his strength I will wait for Thee; for God is my high tower."

Psalms 59:10 "The God of my mercy will come to meet me; God will let me gaze upon mine adversaries."

Psalms 59:11 "Slay them not lest my people forget make them wander to and fro by Thy power and bring them down O Lord our shield."

Psalms 59:12 "For the sin of their mouth and the words of their lips let them even be taken in their pride and for cursing and lying which they speak."

Psalms 59:13 "Consume them in wrath consume them that they be no more; and let them know that God ruleth in Jacob unto the ends of the earth. Selah"

Psalms 59:14 "And they return at evening they howl like a dog and go round about the city;"

Psalms 59:15 "They wander up and down to devour and tarry all night if they have not their fill."

Psalms 59:16 "But as for me I will sing of Thy strength; yea I will sing aloud of Thy mercy in the morning; for Thou hast been my high tower and a refuge in the day of my distress."

Psalms 59:17 "O my strength unto Thee will I sing praises; for God is my high tower the God of my mercy."



Psalms 60:1 "Psalms 60" is a Michtam of David for the Leader on the Shushan Eduth. "Psalms 60" is a song about the fight between David and Aram-naharaim and Aram-zobah. "Psalms 60" is a song about the smiting of 12000 Edomites by Joab in the Valley of Salt. "O God Thou hast cast us off Thou hast broken us down; Thou hast been angry; O restore us."

Psalms 60:2 "Thou hast made the land to shake Thou hast cleft it; heal the breaches thereof; for it tottereth."

Psalms 60:3 "Thou hast made Thy people to see hard things; Thou hast made us to drink the wine of staggering."

Psalms 60:4 "Thou hast given a banner to them that fear Thee that it may be displayed because of the truth. Selah"

Psalms 60:5 "That Thy beloved may be delivered save with Thy right hand and answer me."

Psalms 60:6 "God spoke in His holiness that I would exult; that I would divide Shechem and mete out the valley of Succoth."

Psalms 60:7 "Gilead is mine and Manasseh is mine; Ephraim also is the defence of my head; Judah is my sceptre."

Psalms 60:8 "Moab is my washpot; upon Edom do I cast my shoe; Philistia cry aloud because of me!"

Psalms 60:9 "Who will bring me into the fortified city? Who will lead me unto Edom?"

Psalms 60:10 "Hast not Thou O God cast us off? And Thou goest not forth O God with our hosts."

Psalms 60:11 "Give us help against the adversary; for vain is the help of man."

Psalms 60:12 "Through God we shall do valiantly; for He it is that will tread down our adversaries."



Psalms 61:1 "Psalms 61" is a psalm of David for the Leader with string music. "Hear my cry O God; attend unto my prayer."

Psalms 61:2 "From the end of the earth will I call unto Thee when my heart fainteth; lead me to a rock that is too high for me."

Psalms 61:3 "For Thou hast been a refuge for me a tower of strength in the face of the enemy."

Psalms 61:4 "I will dwell in Thy Tent for ever; I will take refuge in the covert of Thy wings. Selah"

Psalms 61:5 "For Thou O God hast heard my vows; Thou hast granted the heritage of those that fear Thy name."

Psalms 61:6 "Mayest Thou add days unto the king's days! May his years be as many generations!"

Psalms 61:7 "May he be enthroned before God for ever! Appoint mercy and truth that they may preserve him."

Psalms 61:8 "So will I sing praise unto Thy name for ever that I may daily perform my vows."



Psalms 62:1 "Psalms 62" is a psalm of David for the Leader for Jeduthun. "Only for God doth my soul wait in stillness; from Him cometh my salvation."

Psalms 62:2 "He only is my rock and my salvation my high tower I shall not be greatly moved."

Psalms 62:3 "How long will ye set upon a man that ye may slay him all of you as a leaning wall a tottering fence?"

Psalms 62:4 "They only devise to thrust him down from his height delighting in lies; they bless with their mouth but they curse inwardly. Selah"

Psalms 62:5 "Only for God wait thou in stillness my soul; for from Him cometh my hope."

Psalms 62:6 "He only is my rock and my salvation my high tower I shall not be moved."

Psalms 62:7 "Upon God resteth my salvation and my glory; the rock of my strength and my refuge is in God."

Psalms 62:8 "Trust in Him at all times ye people; pour out your heart before Him; God is a refuge for us. Selah"

Psalms 62:9 "Men of low degree are vanity and men of high degree are a lie; if they be laid in the balances they are together lighter than vanity."

Psalms 62:10 "Trust not in oppression and put not vain hope in robbery; if riches increase set not your heart thereon."

Psalms 62:11 "God hath spoken once twice have I heard this: that strength belongeth unto God;"

Psalms 62:12 "Also unto Thee O Lord belongeth mercy; for Thou renderest to every man according to his work."



Psalms 63:1 "Psalms 63" is a psalm of David in the wilderness of Judah. "O God Thou art my God earnestly will I seek Thee; my soul thirsteth for Thee my flesh longeth for Thee in a dry and weary land where no water is."

Psalms 63:2 "So have I looked for Thee in the sanctuary to see Thy power and Thy glory."

Psalms 63:3 "For Thy lovingkindness is better than life; my lips shall praise Thee."

Psalms 63:4 "So will I bless Thee as long as I live; in Thy name will I lift up my hands."

Psalms 63:5 "My soul is satisfied as with marrow and fatness; and my mouth doth praise Thee with joyful lips;"

Psalms 63:6 "When I remember Thee upon my couch and meditate on Thee in the night-watches."

Psalms 63:7 "For Thou hast been my help and in the shadow of Thy wings do I rejoice."

Psalms 63:8 "My soul cleaveth unto Thee; Thy right hand holdeth me fast."

Psalms 63:9 "But those that seek my soul to destroy it shall go into the nethermost parts of the earth."

Psalms 63:10 "They shall be hurled to the power of the sword; they shall be a portion for foxes."

Psalms 63:11 "But the king shall rejoice in God; every one that sweareth by Him shall glory; for the mouth of them that speak lies shall be stopped."



Psalms 64:1 "Psalms 64" is a psalm of David for the Leader. "Hear my voice O God in my complaint; preserve my life from the terror of the enemy."

Psalms 64:2 "Hide me from the council of evil-doers; from the tumult of the workers of iniquity;"

Psalms 64:3 "Who have whet their tongue like a sword and have aimed their arrow a poisoned word;"

Psalms 64:4 "That they may shoot in secret places at the blameless; suddenly do they shoot at him and fear not."

Psalms 64:5 "They encourage one another in an evil matter; they converse of laying snares secretly; they ask who would see them."

Psalms 64:6 "They search out iniquities they have accomplished a diligent search; even in the inward thought of every one and the deep heart."

Psalms 64:7 "But God doth shoot at them with an arrow suddenly; thence are their wounds."

Psalms 64:8 "So they make their own tongue a stumbling unto themselves; all that see them shake the head."

Psalms 64:9 "And all men fear; and they declare the work of God and understand His doing."

Psalms 64:10 "The righteous shall be glad in the LORD and shall take refuge in Him; and all the upright in heart shall glory."



Psalms 65:1 "Psalms 65" is a psalm of David as a song for the Leader. "Praise waiteth for Thee O God in Zion; and unto Thee the vow is performed."

Psalms 65:2 "O Thou that hearest prayer unto Thee doth all flesh come."

Psalms 65:3 "The tale of iniquities is too heavy for me; as for our transgressions Thou wilt pardon them."

Psalms 65:4 "Happy is the man whom Thou choosest and bringest near that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house the holy place of Thy temple!"

Psalms 65:5 "With wondrous works dost Thou answer us in righteousness O God of our salvation; Thou the confidence of all the ends of the earth and of the far distant seas;"

Psalms 65:6 "Who by Thy strength settest fast the mountains who art girded about with might;"

Psalms 65:7 "Who stillest the roaring of the seas the roaring of their waves and the tumult of the peoples;"

Psalms 65:8 "So that they that dwell in the uttermost parts stand in awe of Thy signs; Thou makest the outgoings of the morning and evening to rejoice."

Psalms 65:9 "Thou hast remembered the earth and watered her greatly enriching her with the river of God that is full of water; Thou preparest them corn for so preparest Thou her."

Psalms 65:10 "Watering her ridges abundantly settling down the furrows thereof Thou makest her soft with showers; Thou blessest the growth thereof."

Psalms 65:11 "Thou crownest the year with Thy goodness; and Thy paths drop fatness."

Psalms 65:12 "The pastures of the wilderness do drop; and the hills are girded with joy."

Psalms 65:13 "The meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy yea they sing."



Psalms 66:1 "Psalms 66" is a psalm as a song for the Leader. "Shout unto God all the earth;"

Psalms 66:2 "Sing praises unto the glory of His name; make His praise glorious."

Psalms 66:3 "Say unto God: How tremendous is Thy work! Through the greatness of Thy power shall Thine enemies dwindle away before Thee."

Psalms 66:4 "All the earth shall worship Thee and shall sing praises unto Thee; they shall sing praises to Thy name. Selah"

Psalms 66:5 "Come and see the works of God; He is terrible in His doing toward the children of men."

Psalms 66:6 "He turned the sea into dry land; they went through the river on foot; there let us rejoice in Him!"

Psalms 66:7 "Who ruleth by His might for ever; His eyes keep watch upon the nations; let not the rebellious exalt themselves. Selah"

Psalms 66:8 "Bless our God ye peoples and make the voice of His praise to be heard;"

Psalms 66:9 "Who hath set our soul in life and suffered not our foot to be moved"

Psalms 66:10 "For Thou O God hast tried us; Thou hast refined us as silver is refined."

Psalms 66:11 "Thou didst bring us into the hold; Thou didst lay constraint upon our loins."

Psalms 66:12 "Thou hast caused men to ride over our heads; we went through fire and through water; but Thou didst bring us out unto abundance."

Psalms 66:13 "I will come into Thy house with burnt-offerings I will perform unto Thee my vows"

Psalms 66:14 "Which my lips have uttered and my mouth hath spoken when I was in distress."

Psalms 66:15 "I will offer unto Thee burnt-offerings of fatlings with the sweet smoke of rams; I will offer bullocks with goats. Selah"

Psalms 66:16 "Come and hearken all ye that fear God and I will declare what He hath done for my soul."

Psalms 66:17 "I cried unto Him with my mouth and He was extolled with my tongue."

Psalms 66:18 "If I had regarded iniquity in my heart the Lord would not hear;"

Psalms 66:19 "But verily God hath heard; He hath attended to the voice of my prayer."

Psalms 66:20 "Blessed be God who hath not turned away my prayer nor His mercy from me."



Psalms 67:1 "Psalms 67" is a psalm as a song for the Leader with string music. "God be gracious unto us and bless us; may He cause His face to shine toward us; Selah"

Psalms 67:2 "That Thy way may be known upon earth Thy salvation among all nations."

Psalms 67:3 "Let the peoples give thanks unto Thee O God; let the peoples give thanks unto Thee all of them."

Psalms 67:4 "O let the nations be glad and sing for joy; for Thou wilt judge the peoples with equity and lead the nations upon earth. Selah"

Psalms 67:5 "Let the peoples give thanks unto Thee O God; let the peoples give thanks unto Thee all of them."

Psalms 67:6 "The earth hath yielded her increase; may God our own God bless us."

Psalms 67:7 "May God bless us; and let all the ends of the earth fear Him."



Psalms 68:1 "Psalms 68" is a psalm of David as a song for the Leader. "Let God arise let His enemies be scattered; and let them that hate Him flee before Him."

Psalms 68:2 "As smoke is driven away so drive them away; as wax melteth before the fire so let the wicked perish at the presence of God."

Psalms 68:3 "But let the righteous be glad let them exult before God; yea let them rejoice with gladness."

Psalms 68:4 "Sing unto God sing praises to His name; extol Him that rideth upon the skies whose name is the LORD; and exult ye before Him."

Psalms 68:5 "A father of the fatherless and a judge of the widows is God in His holy habitation."

Psalms 68:6 "God maketh the solitary to dwell in a house; He bringeth out the prisoners into prosperity; the rebellious dwell but in a parched land."

Psalms 68:7 "O God when Thou wentest forth before Thy people when Thou didst march through the wilderness; Selah"

Psalms 68:8 "The earth trembled the heavens also dropped at the presence of God; even yon Sinai trembled at the presence of God the God of Israel."

Psalms 68:9 "A bounteous rain didst Thou pour down O God; when Thine inheritance was weary Thou didst confirm it."

Psalms 68:10 "Thy flock settled therein; Thou didst prepare in Thy goodness for the poor O God."

Psalms 68:11 "The Lord giveth the word; the women that proclaim the tidings are a great host."

Psalms 68:12 "Kings of armies flee they flee; and she that tarrieth at home divideth the spoil."

Psalms 68:13 "When ye lie among the sheepfolds the wings of the dove are covered with silver and her pinions with the shimmer of gold."

Psalms 68:14 "When the Almighty scattereth kings therein it snoweth in Zalmon."

Psalms 68:15 "A mountain of God is the mountain of Bashan; a mountain of peaks is the mountain of Bashan."

Psalms 68:16 "Why look ye askance ye mountains of peaks at the mountain which God hath desired for His abode? Yea the LORD will dwell therein for ever."

Psalms 68:17 "The chariots of God are myriads even thousands upon thousands; the Lord is among them as in Sinai in holiness."

Psalms 68:18 "Thou hast ascended on high Thou hast led captivity captive; Thou hast received gifts among men yea among the rebellious also that the LORD God might dwell there."

Psalms 68:19 "Blessed be the Lord day by day He beareth our burden even the God who is our salvation. Selah"

Psalms 68:20 "God is unto us a God of deliverances; and unto GOD the Lord belong the issues of death."

Psalms 68:21 "Surely God will smite through the head of His enemies the hairy scalp of him that goeth about in his guiltiness."

Psalms 68:22 "The Lord said: I will bring back from Bashan I will bring them back from the depths of the sea;"

Psalms 68:23 "That thy foot may wade through blood that the tongue of thy dogs may have its portion from thine enemies."

Psalms 68:24 "They see Thy goings O God even the goings of my God my King in holiness."

Psalms 68:25 "The singers go before the minstrels follow after in the midst of damsels playing upon timbrels."

Psalms 68:26 "Bless ye God in full assemblies even the Lord ye that are from the fountain of Israel."

Psalms 68:27 "There is Benjamin the youngest ruling them the princes of Judah their council the princes of Zebulun the princes of Naphtali."

Psalms 68:28 "Thy God hath commanded thy strength; be strong O God Thou that hast wrought for us"

Psalms 68:29 "Out of Thy temple at Jerusalem whither kings shall bring presents unto Thee."

Psalms 68:30 "Rebuke the wild beast of the reeds the multitude of the bulls with the calves of the peoples every one submitting himself with pieces of silver; He hath scattered the peoples that delight in war!"

Psalms 68:31 "Nobles shall come out of Egypt; Ethiopia shall hasten to stretch out her hands unto God."

Psalms 68:32 "Sing unto God ye kingdoms of the earth; O sing praises unto the Lord; Selah"

Psalms 68:33 "To Him that rideth upon the heavens of heavens which are of old; lo He uttereth His voice a mighty voice."

Psalms 68:34 "Ascribe ye strength unto God; His majesty is over Israel and His strength is in the skies."

Psalms 68:35 "Awful is God out of thy holy places; the God of Israel He giveth strength and power unto the people; blessed be God."



Psalms 69:1 "Psalms 69" is a psalm of David for the Leader on the Shoshannim. "Save me O God; for the waters are come in even unto the soul."

Psalms 69:2 "I am sunk in deep mire where there is no standing; I am come into deep waters and the flood overwhelmeth me."

Psalms 69:3 "I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God."

Psalms 69:4 "They that hate me without a cause are more than the hairs of my head; they that would cut me off being mine enemies wrongfully are many; should I restore that which I took not away?"

Psalms 69:5 "O God Thou knowest my folly; and my trespasses are not hid from Thee."

Psalms 69:6 "Let not them that wait for Thee be ashamed through me O Lord GOD of hosts; let not those that seek Thee be brought to confusion through me O God of Israel."

Psalms 69:7 "Because for Thy sake I have borne reproach; confusion hath covered my face."

Psalms 69:8 "I am become a stranger unto my brethren and an alien unto my mother's children."

Psalms 69:9 "Because zeal for Thy house hath eaten me up and the reproaches of them that reproach Thee are fallen upon me."

Psalms 69:10 "And I wept with my soul with fasting and that became unto me a reproach."

Psalms 69:11 "I made sackcloth also my garment and I became a byword unto them."

Psalms 69:12 "They that sit in the gate talk of me; and I am the song of the drunkards."

Psalms 69:13 "But as for me let my prayer be unto Thee O LORD in an acceptable time; O God in the abundance of Thy mercy answer me with the truth of Thy salvation."

Psalms 69:14 "Deliver me out of the mire and let me not sink; let me be delivered from them that hate me and out of the deep waters."

Psalms 69:15 "Let not the waterflood overwhelm me neither let the deep swallow me up; and let not the pit shut her mouth upon me."

Psalms 69:16 "Answer me O LORD for Thy mercy is good; according to the multitude of Thy compassions turn Thou unto me."

Psalms 69:17 "And hide not Thy face from Thy servant; for I am in distress; answer me speedily."

Psalms 69:18 "Draw nigh unto my soul and redeem it; ransom me because of mine enemies."

Psalms 69:19 "Thou knowest my reproach and my shame and my confusion; mine adversaries are all before Thee."

Psalms 69:20 "Reproach hath broken my heart; and I am sore sick; and I looked for some to show compassion but there was none; and for comforters but I found none."

Psalms 69:21 "Yea they put poison into my food; and in my thirst they gave me vinegar to drink."

Psalms 69:22 "Let their table before them become a snare; and when they are in peace let it become a trap."

Psalms 69:23 "Let their eyes be darkened that they see not; and make their loins continually to totter."

Psalms 69:24 "Pour out Thine indignation upon them and let the fierceness of Thine anger overtake them."

Psalms 69:25 "Let their encampment be desolate; let none dwell in their tents."

Psalms 69:26 "For they persecute him whom Thou hast smitten; and they tell of the pain of those whom Thou hast wounded."

Psalms 69:27 "Add iniquity unto their iniquity; and let them not come into Thy righteousness."

Psalms 69:28 "Let them be blotted out of the book of the living and not be written with the righteous."

Psalms 69:29 "But I am afflicted and in pain; let Thy salvation O God set me up on high."

Psalms 69:30 "I will praise the name of God with a song and will magnify Him with thanksgiving."

Psalms 69:31 "And it shall please the LORD better than a bullock that hath horns and hoofs."

Psalms 69:32 "The humble shall see it and be glad; ye that seek after God let your heart revive."

Psalms 69:33 "For the LORD hearkeneth unto the needy and despiseth not His prisoners."

Psalms 69:34 "Let heaven and earth praise Him the seas and every thing that moveth therein."

Psalms 69:35 "For God will save Zion and build the cities of Judah; and they shall abide there and have it in possession."

Psalms 69:36 "The seed also of His servants shall inherit it; and they that love His name shall dwell therein."



Psalms 70:1 "Psalms 70" is a psalm of David for the Leader to make memorial. "O God to deliver me O LORD to help me make haste."

Psalms 70:2 "Let them be ashamed and abashed that seek after my soul; let them be turned backward and brought to confusion that delight in my hurt."

Psalms 70:3 "Let them be turned back by reason of their shame that say: Aha aha."

Psalms 70:4 "Let all those that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation say continually: Let God be magnified."

Psalms 70:5 "But I am poor and needy; O God make haste unto me; Thou art my help and my deliverer; O LORD tarry not."



Psalms 71:1 "In Thee O LORD have I taken refuge; let me never be ashamed."

Psalms 71:2 "Deliver me in Thy righteousness and rescue me; incline Thine ear unto me and save me."

Psalms 71:3 "Be Thou to me a sheltering rock whereunto I may continually resort which Thou hast appointed to save me; for Thou art my rock and my fortress."

Psalms 71:4 "O my God rescue me out of the hand of the wicked out of the grasp of the unrighteous and ruthless man."

Psalms 71:5 "For Thou art my hope; O Lord GOD my trust from my youth."

Psalms 71:6 "Upon Thee have I stayed myself from birth; Thou art he that took me out of my mother's womb; my praise is continually of Thee."

Psalms 71:7 "I am as a wonder unto many; but Thou art my strong refuge."

Psalms 71:8 "My mouth shall be filled with Thy praise and with Thy glory all the day."

Psalms 71:9 "Cast me not off in the time of old age; when my strength faileth forsake me not."

Psalms 71:10 "For mine enemies speak concerning me and they that watch for my soul take counsel together"

Psalms 71:11 "Saying: God hath forsaken him; pursue and take him; for there is none to deliver."

Psalms 71:12 "O God be not far from me; O my God make haste to help me."

Psalms 71:13 "Let them be ashamed and consumed that are adversaries to my soul; let them be covered with reproach and confusion that seek my hurt."

Psalms 71:14 "But as for me I will hope continually and will praise Thee yet more and more."

Psalms 71:15 "My mouth shall tell of Thy righteousness and of Thy salvation all the day; for I know not the numbers thereof."

Psalms 71:16 "I will come with Thy mighty acts O Lord GOD; I will make mention of Thy righteousness even of Thine only."

Psalms 71:17 "O God Thou hast taught me from my youth; and until now do I declare Thy wondrous works."

Psalms 71:18 "And even unto old age and hoary hairs O God forsake me not; until I have declared Thy strength unto the next generation Thy might to every one that is to come."

Psalms 71:19 "Thy righteousness also O God which reacheth unto high heaven; Thou who hast done great things O God who is like unto Thee?"

Psalms 71:20 "Thou who hast made me to see many and sore troubles wilt quicken me again and bring me up again from the depths of the earth."

Psalms 71:21 "Thou wilt increase my greatness and turn and comfort me."

Psalms 71:22 "I also will give thanks unto Thee with the psaltery even unto Thy truth O my God; I will sing praises unto Thee with the harp O Thou Holy One of Israel."

Psalms 71:23 "My lips shall greatly rejoice when I sing praises unto Thee; and my soul which Thou hast redeemed."

Psalms 71:24 "My tongue also shall tell of Thy righteousness all the day; for they are ashamed for they are abashed that seek my hurt."



Psalms 72:1 "Psalms 72" is a psalm of Solomon. "Give the king Thy judgments O God and Thy righteousness unto the king's son;"

Psalms 72:2 "That he may judge Thy people with righteousness and Thy poor with justice."

Psalms 72:3 "Let the mountains bear peace to the people and the hills through righteousness."

Psalms 72:4 "May he judge the poor of the people and save the children of the needy and crush the oppressor."

Psalms 72:5 "They shall fear Thee while the sun endureth and so long as the moon throughout all generations."

Psalms 72:6 "May he come down like rain upon the mown grass as showers that water the earth."

Psalms 72:7 "In his days let the righteous flourish and abundance of peace till the moon be no more."

Psalms 72:8 "May he have dominion also from sea to sea and from the River unto the ends of the earth."

Psalms 72:9 "Let them that dwell in the wilderness bow before him; and his enemies lick the dust."

Psalms 72:10 "The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts."

Psalms 72:11 "Yea all kings shall prostrate themselves before him; all nations shall serve him."

Psalms 72:12 "For he will deliver the needy when he crieth; the poor also and him that hath no helper."

Psalms 72:13 "He will have pity on the poor and needy and the souls of the needy he will save."

Psalms 72:14 "He will redeem their soul from oppression and violence and precious will their blood be in his sight."

Psalms 72:15 "That they may live and that he may give them of the gold of Sheba that they may pray for him continually yea bless him all the day."

Psalms 72:16 "May he be as a rich cornfield in the land upon the top of the mountains; may his fruit rustle like Lebanon; and may they blossom out of the city like grass of the earth."

Psalms 72:17 "May his name endure for ever; may his name be continued as long as the sun; may men also bless themselves by him; may all nations call him happy."

Psalms 72:18 "Blessed be the LORD God the God of Israel who only doeth wondrous things;"

Psalms 72:19 "And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen and Amen."

Psalms 72:20 "The prayers of David the son of Jesse are ended. BOOK III"



Psalms 73:1 "Psalms 73" is a psalm of Asaph. "Surely God is good to Israel even to such as are pure in heart."

Psalms 73:2 "But as for me my feet were almost gone; my steps had well nigh slipped."

Psalms 73:3 "For I was envious at the arrogant when I saw the prosperity of the wicked."

Psalms 73:4 "For there are no pangs at their death and their body is sound."

Psalms 73:5 "In the trouble of man they are not; neither are they plagued like men."

Psalms 73:6 "Therefore pride is as a chain about their neck; violence covereth them as a garment."

Psalms 73:7 "Their eyes stand forth from fatness; they are gone beyond the imaginations of their heart."

Psalms 73:8 "They scoff and in wickedness utter oppression; they speak as if there were none on high."

Psalms 73:9 "They have set their mouth against the heavens and their tongue walketh through the earth."

Psalms 73:10 "Therefore His people return hither; and waters of fullness are drained out by them."

Psalms 73:11 "And they say: How doth God know? And is there knowledge in the Most High?"

Psalms 73:12 "Behold such are the wicked; and they that are always at ease increase riches."

Psalms 73:13 "Surely in vain have I cleansed my heart and washed my hands in innocency;"

Psalms 73:14 "For all the day have I been plagued and my chastisement came every morning."

Psalms 73:15 "If I had said: I will speak thus behold I had been faithless to the generation of Thy children."

Psalms 73:16 "And when I pondered how I might know this it was wearisome in mine eyes;"

Psalms 73:17 "Until I entered into the sanctuary of God and considered their end."

Psalms 73:18 "Surely Thou settest them in slippery places; Thou hurlest them down to utter ruin."

Psalms 73:19 "How are they become a desolation in a moment! They are wholly consumed by terrors."

Psalms 73:20 "As a dream when one awaketh so O Lord when Thou arousest Thyself Thou wilt despise their semblance."

Psalms 73:21 "For my heart was in a ferment and I was pricked in my reins."

Psalms 73:22 "But I was brutish and ignorant; I was as a beast before Thee."

Psalms 73:23 "Nevertheless I am continually with Thee; Thou holdest my right hand."

Psalms 73:24 "Thou wilt guide me with Thy counsel and afterward receive me with glory."

Psalms 73:25 "Whom have I in heaven but Thee? And beside Thee I desire none upon earth."

Psalms 73:26 "My flesh and my heart faileth; but God is the rock of my heart and my portion for ever."

Psalms 73:27 "For lo they that go far from Thee shall perish; Thou dost destroy all them that go astray from Thee."

Psalms 73:28 "But as for me the nearness of God is my good; I have made the Lord GOD my refuge that I may tell of all Thy works."



Psalms 74:1 "Psalms 74" is a maschil of Asaph. "Why O God hast Thou cast us off for ever? Why doth Thine anger smoke against the flock of Thy pasture?"

Psalms 74:2 "Remember Thy congregation which Thou hast gotten of old which Thou hast redeemed to be the tribe of Thine inheritance; and mount Zion wherein Thou hast dwelt."

Psalms 74:3 "Lift up Thy steps because of the perpetual ruins even all the evil that the enemy hath done in the sanctuary."

Psalms 74:4 "Thine adversaries have roared in the midst of Thy meeting-place; they have set up their own signs for signs."

Psalms 74:5 "It seemed as when men wield upwards axes in a thicket of trees."

Psalms 74:6 "And now all the carved work thereof together they strike down with hatchet and hammers."

Psalms 74:7 "They have set Thy sanctuary on fire; they have profaned the dwelling-place of Thy name even to the ground."

Psalms 74:8 "They said in their heart: Let us make havoc of them altogether; they have burned up all the meeting-places of God in the land."

Psalms 74:9 "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long."

Psalms 74:10 "How long O God shall the adversary reproach? Shall the enemy blaspheme Thy name for ever?"

Psalms 74:11 "Why withdrawest Thou Thy hand even Thy right hand? Draw it out of Thy bosom and consume them."

Psalms 74:12 "Yet God is my King of old working salvation in the midst of the earth."

Psalms 74:13 "Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters."

Psalms 74:14 "Thou didst crush the heads of leviathan Thou gavest him to be food to the folk inhabiting the wilderness."

Psalms 74:15 "Thou didst cleave fountain and brook; Thou driedst up ever-flowing rivers."

Psalms 74:16 "Thine is the day Thine also the night; Thou hast established luminary and sun."

Psalms 74:17 "Thou hast set all the borders of the earth; Thou hast made summer and winter."

Psalms 74:18 "Remember this how the enemy hath reproached the LORD and how a base people have blasphemed Thy name."

Psalms 74:19 "O deliver not the soul of Thy turtle-dove unto the wild beast; forget not the life of Thy poor for ever."

Psalms 74:20 "Look upon the covenant; for the dark places of the land are full of the habitations of violence."

Psalms 74:21 "O let not the oppressed turn back in confusion; let the poor and needy praise Thy name."

Psalms 74:22 "Arise O God plead Thine own cause; remember Thy reproach all the day at the hand of the base man."

Psalms 74:23 "Forget not the voice of Thine adversaries the tumult of those that rise up against Thee which ascendeth continually."



Psalms 75:1 "Psalms 75" is a psalm of Asaph as a song in the style of Al-tashheth. "We give thanks unto Thee O God we give thanks and Thy name is near; men tell of Thy wondrous works."

Psalms 75:2 "When I take the appointed time I Myself will judge with equity."

Psalms 75:3 "When the earth and all the inhabitants thereof are dissolved I Myself establish the pillars of it. Selah"

Psalms 75:4 "I say unto the arrogant: Deal not arrogantly; and to the wicked: Lift not up the horn."

Psalms 75:5 "Lift not up your horn on high; speak not insolence with a haughty neck."

Psalms 75:6 "For neither from the east nor from the west nor yet from the wilderness cometh lifting up."

Psalms 75:7 "For God is judge; He putteth down one and lifteth up another."

Psalms 75:8 "For in the hand of the LORD there is a cup with foaming wine full of mixture and He poureth out of the same; surely the dregs thereof all the wicked of the earth shall drain them and drink them."

Psalms 75:9 "But as for me I will declare for ever I will sing praises to the God of Jacob."

Psalms 75:10 "All the horns of the wicked also will I cut off; but the horns of the righteous shall be lifted up."



Psalms 76:1 "Psalms 76" is a psalm of Asaph as a song for the Leader with string music. "In Judah is God known; His name is great in Israel."

Psalms 76:2 "In Salem also is set His tabernacle and His dwelling-place in Zion."

Psalms 76:3 "There He broke the fiery shafts of the bow; the shield and the sword and the battle. Selah"

Psalms 76:4 "Glorious art Thou and excellent coming down from the mountains of prey."

Psalms 76:5 "The stout-hearted are bereft of sense they sleep their sleep; and none of the men of might have found their hands."

Psalms 76:6 "At Thy rebuke O God of Jacob they are cast into a dead sleep the riders also and the horses."

Psalms 76:7 "Thou even Thou art terrible; and who may stand in Thy sight when once Thou art angry?"

Psalms 76:8 "Thou didst cause sentence to be heard from heaven; the earth feared and was still"

Psalms 76:9 "When God arose to judgment to save all the humble of the earth. Selah"

Psalms 76:10 "Surely the wrath of man shall praise Thee; the residue of wrath shalt Thou gird upon Thee."

Psalms 76:11 "Vow and pay unto the LORD your God; let all that are round about Him bring presents unto Him that is to be feared;"

Psalms 76:12 "He minisheth the spirit of princes; He is terrible to the kings of the earth."



Psalms 77:1 "Psalms 77" is a psalm of Asaph for the Leader for Jeduthun. "I will lift up my voice unto God an cry; I will lift up my voice unto God that He may give ear unto me."

Psalms 77:2 "In the day of my trouble I seek the Lord; with my hand uplifted mine eye streameth in the night without ceasing; my soul refuseth to be comforted."

Psalms 77:3 "When I think thereon O God I must moan; when I muse thereon my spirit fainteth. Selah"

Psalms 77:4 "Thou holdest fast the lids of mine eyes; I am troubled and cannot speak."

Psalms 77:5 "I have pondered the days of old the years of ancient times."

Psalms 77:6 "In the night I will call to remembrance my song; I will commune with mine own heart; and my spirit maketh diligent search:"

Psalms 77:7 "Will the Lord cast off for ever? and will He be favourable no more?"

Psalms 77:8 "Is His mercy clean gone for ever? Is His promise come to an end for evermore?"

Psalms 77:9 "Hath God forgotten to be gracious? Hath He in anger shut up his compassions? Selah"

Psalms 77:10 "And I say: This is my weakness that the right hand of the Most High could change."

Psalms 77:11 "I will make mention of the deeds of the LORD; yea I will remember Thy wonders of old."

Psalms 77:12 "I will meditate also upon all Thy work and muse on Thy doings."

Psalms 77:13 "O God Thy way is in holiness; who is a great god like unto God?"

Psalms 77:14 "Thou art the God that doest wonders; Thou hast made known Thy strength among the peoples."

Psalms 77:15 "Thou hast with Thine arm redeemed Thy people the sons of Jacob and Joseph. Selah"

Psalms 77:16 "The waters saw Thee O God; the waters saw Thee they were in pain; the depths also trembled."

Psalms 77:17 "The clouds flooded forth waters; the skies sent out a sound; Thine arrows also went abroad."

Psalms 77:18 "The voice of Thy thunder was in the whirlwind; the lightnings lighted up the world; the earth trembled and shook."

Psalms 77:19 "Thy way was in the sea and Thy path in the great waters and Thy footsteps were not known."

Psalms 77:20 "Thou didst lead Thy people like a flock by the hand of Moses and Aaron."



Psalms 78:1 "Psalms 78" is a maschil of Asaph. "Give ear O my people to my teaching; incline your ears to the words of my mouth."

Psalms 78:2 "I will open my mouth with a parable; I will utter dark sayings concerning days of old;"

Psalms 78:3 "That which we have heard and known and our fathers have told us"

Psalms 78:4 "We will not hide from their children telling to the generation to come the praises of the LORD and His strength and His wondrous works that He hath done."

Psalms 78:5 "For He established a testimony in Jacob and appointed a law in Israel which He commanded our fathers that they should make them known to their children;"

Psalms 78:6 "That the generation to come might know them even the children that should be born; who should arise and tell them to their children"

Psalms 78:7 "That they might put their confidence in God and not forget the works of God but keep His commandments;"

Psalms 78:8 "And might not be as their fathers a stubborn and rebellious generation; a generation that set not their heart aright and whose spirit was not steadfast with God."

Psalms 78:9 "The children of Ephraim were as archers handling the bow that turned back in the day of battle."

Psalms 78:10 "They kept not the covenant of God and refused to walk in His law;"

Psalms 78:11 "And they forgot His doings and His wondrous works that He had shown them."

Psalms 78:12 "Marvellous things did He in the sight of their fathers in the land of Egypt in the field of Zoan."

Psalms 78:13 "He cleaved the sea and caused them to pass through; and He made the waters to stand as a heap."

Psalms 78:14 "By day also He led them with a cloud and all the night with a light of fire."

Psalms 78:15 "He cleaved rocks in the wilderness and gave them drink abundantly as out of the great deep."

Psalms 78:16 "He brought streams also out of the rock and caused waters to run down like rivers."

Psalms 78:17 "Yet went they on still to sin against Him to rebel against the Most High in the desert."

Psalms 78:18 "And they tried God in their heart by asking food for their craving."

Psalms 78:19 "Yea they spoke against God; they said: Can God prepare a table in the wilderness?"

Psalms 78:20 "Behold He smote the rock that waters gushed out and streams overflowed; can He give bread also? or will He provide flesh for His people?"

Psalms 78:21 "Therefore the LORD heard and was wroth; and a fire was kindled against Jacob and anger also went up against Israel;"

Psalms 78:22 "Because they believed not in God and trusted not in His salvation."

Psalms 78:23 "And He commanded the skies above and opened the doors of heaven;"

Psalms 78:24 "And He caused manna to rain upon them for food and gave them of the corn of heaven."

Psalms 78:25 "Man did eat the bread of the mighty; He sent them provisions to the full."

Psalms 78:26 "He caused the east wind to set forth in heaven; and by His power He brought on the south wind."

Psalms 78:27 "He caused flesh also to rain upon them as the dust and winged fowl as the sand of the seas;"

Psalms 78:28 "And He let it fall in the midst of their camp round about their dwellings."

Psalms 78:29 "So they did eat and were well filled; and He gave them that which they craved."

Psalms 78:30 "They were not estranged from their craving their food was yet in their mouths"

Psalms 78:31 "When the anger of God went up against them and slew of the lustieth among them and smote down the young men of Israel."

Psalms 78:32 "For all this they sinned still and believed not in His wondrous works."

Psalms 78:33 "Therefore He ended their days as a breath and their years in terror."

Psalms 78:34 "When He slew them then they would inquire after Him and turn back and seek God earnestly."

Psalms 78:35 "And they remembered that God was their Rock and the Most High God their redeemer."

Psalms 78:36 "But they beguiled Him with their mouth and lied unto Him with their tongue."

Psalms 78:37 "For their heart was not stedfast with Him neither were they faithful in His covenant."

Psalms 78:38 "But He being full of compassion forgiveth iniquity and destroyeth not; yea many a time doth He turn His anger away and doth not stir up all His wrath."

Psalms 78:39 "So He remembered that they were but flesh a wind that passeth away and cometh not again."

Psalms 78:40 "How oft did they rebel against Him in the wilderness and grieve Him in the desert!"

Psalms 78:41 "And still again they tried God and set bounds to the Holy One of Israel."

Psalms 78:42 "They remembered not His hand nor the day when He redeemed them from the adversary."

Psalms 78:43 "How He set His signs in Egypt and His wonders in the field of Zoan;"

Psalms 78:44 "And turned their rivers into blood so that they could not drink their streams."

Psalms 78:45 "He sent among them swarms of flies which devoured them; and frogs which destroyed them."

Psalms 78:46 "He gave also their increase unto the caterpillar and their labour unto the locust."

Psalms 78:47 "He destroyed their vines with hail and their sycamore-trees with frost."

Psalms 78:48 "He gave over their cattle also to the hail and their flocks to fiery bolts."

Psalms 78:49 "He sent forth upon them the fierceness of His anger wrath and indignation and trouble a sending of messengers of evil."

Psalms 78:50 "He levelled a path for His anger; He spared not their soul from death but gave their life over to the pestilence;"

Psalms 78:51 "And smote all the first-born in Egypt the first-fruits of their strength in the tents of Ham;"

Psalms 78:52 "But He made His own people to go forth like sheep and guided them in the wilderness like a flock."

Psalms 78:53 "And He led them safely and they feared not; but the sea overwhelmed their enemies."

Psalms 78:54 "And He brought them to His holy border to the mountain which His right hand had gotten."

Psalms 78:55 "He drove out the nations also before them and allotted them for an inheritance by line and made the tribes of Israel to dwell in their tents."

Psalms 78:56 "Yet they tried and provoked God the Most High and kept not His testimonies;"

Psalms 78:57 "But turned back and dealt treacherously like their fathers; they were turned aside like a deceitful bow."

Psalms 78:58 "For they provoked Him with their high places and moved Him to jealousy with their graven images."

Psalms 78:59 "God heard and was wroth and He greatly abhorred Israel;"

Psalms 78:60 "And He forsook the tabernacle of Shiloh the tent which He had made to dwell among men;"

Psalms 78:61 "And delivered His strength into captivity and His glory into the adversary's hand."

Psalms 78:62 "He gave His people over also unto the sword; and was wroth with His inheritance."

Psalms 78:63 "Fire devoured their young men; and their virgins had no marriage-song."

Psalms 78:64 "Their priests fell by the sword; and their widows made no lamentation."

Psalms 78:65 "Then the Lord awaked as one asleep like a mighty man recovering from wine."

Psalms 78:66 "And He smote His adversaries backward; He put upon them a perpetual reproach."

Psalms 78:67 "Moreover He abhorred the tent of Joseph and chose not the tribe of Ephraim;"

Psalms 78:68 "But chose the tribe of Judah the mount Zion which He loved."

Psalms 78:69 "And He built His sanctuary like the heights like the earth which He hath founded for ever."

Psalms 78:70 "He chose David also His servant and took him from the sheepfolds;"

Psalms 78:71 "From following the ewes that give suck He brought him to be shepherd over Jacob His people and Israel His inheritance."

Psalms 78:72 "So he shepherded them according to the integrity of his heart; and lead them by the skilfulness of his hands."



Psalms 79:1 "Psalms 79" is a psalm of Asaph. "O God the heathen are come into Thine inheritance; they have defiled Thy holy temple; they have made Jerusalem into heaps."

Psalms 79:2 "They have given the dead bodies of Thy servants to be food unto the fowls of the heaven the flesh of Thy saints unto the beasts of the earth."

Psalms 79:3 "They have shed their blood like water round about Jerusalem with none to bury them."

Psalms 79:4 "We are become a taunt to our neighbours a scorn and derision to them that are round about us."

Psalms 79:5 "How long O LORD wilt Thou be angry for ever? How long will Thy jealousy burn like fire?"

Psalms 79:6 "Pour out Thy wrath upon the nations that know Thee not and upon the kingdoms that call not upon Thy name."

Psalms 79:7 "For they have devoured Jacob and laid waste his habitation."

Psalms 79:8 "Remember not against us the iniquities of our forefathers; let Thy compassions speedily come to meet us; for we are brought very low."

Psalms 79:9 "Help us O God of our salvation for the sake of the glory of Thy name; and deliver us and forgive our sins for Thy name's sake."

Psalms 79:10 "Wherefore should the nations say: Where is their God? Let the avenging of Thy servantss blood that is shed be made known among the nations in our sight."

Psalms 79:11 "Let the groaning of the prisoner come before Thee; according to the greatness of Thy power set free those that are appointed to death;"

Psalms 79:12 "And render unto our neighbours sevenfold into their bosom their reproach wherewith they have reproached Thee O Lord."

Psalms 79:13 "So we that are Thy people and the flock of Thy pasture will give Thee thanks for ever; we will tell of Thy praise to all generations."



Psalms 80:1 "Psalms 80" is a psalm of Asaph in testimony for the Leader on the Shoshannim. "Give ear O Shepherd of Israel Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim shine forth."

Psalms 80:2 "Before Ephraim and Benjamin and Manasseh stir up Thy might and come to save us."

Psalms 80:3 "O God restore us; and cause Thy face to shine and we shall be saved."

Psalms 80:4 "O LORD God of hosts how long wilt Thou be angry against the prayer of Thy people?"

Psalms 80:5 "Thou hast fed them with the bread of tears and given them tears to drink in large measure."

Psalms 80:6 "Thou makest us a strife unto our neighbours; and our enemies mock as they please."

Psalms 80:7 "O God of hosts restore us; and cause Thy face to shine and we shall be saved."

Psalms 80:8 "Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations and didst plant it."

Psalms 80:9 "Thou didst clear a place before it and it took deep root and filled the land."

Psalms 80:10 "The mountains were covered with the shadow of it and the mighty cedars with the boughs thereof."

Psalms 80:11 "She sent out her branches unto the sea and her shoots unto the River."

Psalms 80:12 "Why hast Thou broken down her fences so that all they that pass by the way do pluck her?"

Psalms 80:13 "The boar out of the wood doth ravage it that which moveth in the field feedeth on it."

Psalms 80:14 "O God of hosts return we beseech Thee; look from heaven and behold and be mindful of this vine"

Psalms 80:15 "And of the stock which Thy right hand hath planted and the branch that Thou madest strong for Thyself."

Psalms 80:16 "It is burned with fire it is cut down; they perish at the rebuke of Thy countenance."

Psalms 80:17 "Let Thy hand be upon the man of Thy right hand upon the son of man whom Thou madest strong for Thyself."

Psalms 80:18 "So shall we not turn back from Thee; quicken Thou us and we will call upon Thy name."

Psalms 80:19 "O LORD God of hosts restore us; cause Thy face to shine and we shall be saved."



Psalms 81:1 "Psalms 81" is a psalm of Asaph for the Leader on the Gittith. "Sing aloud unto God our strength; shout unto the God of Jacob."

Psalms 81:2 "Take up the melody and sound the timbrel the sweet harp with the psaltery."

Psalms 81:3 "Blow the horn at the new moon at the full moon for our feast-day."

Psalms 81:4 "For it is a statute for Israel an ordinance of the God of Jacob."

Psalms 81:5 "He appointed it in Joseph for a testimony when He went forth against the land of Egypt. The speech of one that I knew not did I hear:"

Psalms 81:6 "I removed his shoulder from the burden; His hands were freed from the basket."

Psalms 81:7 "Thou didst call in trouble and I rescued thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah"

Psalms 81:8 "Hear O My people and I will admonish thee: O Israel if thou wouldest hearken unto Me!"

Psalms 81:9 "There shall no strange god be in thee; neither shalt thou worship any foreign god."

Psalms 81:10 "I am the LORD thy God who brought thee up out of the land of Egypt; open thy mouth wide and I will fill it."

Psalms 81:11 "But My people hearkened not to My voice; and Israel would none of Me."

Psalms 81:12 "So I let them go after the stubbornness of their heart that they might walk in their own counsels."

Psalms 81:13 "Oh that My people would hearken unto Me that Israel would walk in My ways!"

Psalms 81:14 "I would soon subdue their enemies and turn My hand against their adversaries."

Psalms 81:15 "The haters of the LORD should dwindle away before Him; and their punishment should endure for ever."

Psalms 81:16 "They should also be fed with the fat of wheat; and with honey out of the rock would I satisfy thee."



Psalms 82:1 "Psalms 82" is a psalm of Asaph. "God standeth in the congregation of God; in the midst of the judges He judgeth:"

Psalms 82:2 "How long will ye judge unjustly and respect the persons of the wicked? Selah"

Psalms 82:3 "Judge the poor and fatherless; do justice to the afflicted and destitute."

Psalms 82:4 "Rescue the poor and needy; deliver them out of the hand of the wicked."

Psalms 82:5 "They know not neither do they understand; they go about in darkness; all the foundations of the earth are moved."

Psalms 82:6 "I said: Ye are godlike beings and all of you sons of the Most High."

Psalms 82:7 "Nevertheless ye shall die like men and fall like one of the princes."

Psalms 82:8 "Arise O God judge the earth; for Thou shalt possess all nations."



Psalms 83:1 "Psalms 83" is a psalm of Asaph as a song. "O God keep not Thou silence; hold not Thy peace and be not still O God."

Psalms 83:2 "For lo Thine enemies are in an uproar; and they that hate Thee have lifted up the head."

Psalms 83:3 "They hold crafty converse against Thy people and take counsel against Thy treasured ones."

Psalms 83:4 "They have said: Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Psalms 83:5 "For they have consulted together with one consent; against Thee do they make a covenant;"

Psalms 83:6 "The tents of Edom and the Ishmaelites; Moab and the Hagrites;"

Psalms 83:7 "Gebal and Ammon and Amalek; Philistia with the inhabitants of Tyre;"

Psalms 83:8 "Assyria also is joined with them; they have been an arm to the children of Lot. Selah"

Psalms 83:9 "Do Thou unto them as unto Midian; as to Sisera as to Jabin at the brook Kishon;"

Psalms 83:10 "Who were destroyed at En-dor; they became as dung for the earth."

Psalms 83:11 "Make their nobles like Oreb and Zeeb and like Zebah and Zalmunna all their princes;"

Psalms 83:12 "Who said: Let us take to ourselves in possession the habitations of God."

Psalms 83:13 "O my God make them like the whirling dust; as stubble before the wind."

Psalms 83:14 "As the fire that burneth the forest and as the flame that setteth the mountains ablaze;"

Psalms 83:15 "So pursue them with Thy tempest and affright them with Thy storm."

Psalms 83:16 "Fill their faces with shame; that they may seek Thy name O LORD."

Psalms 83:17 "Let them be ashamed and affrighted for ever; yea let them be abashed and perish;"

Psalms 83:18 "That they may know that it is Thou alone whose name is the LORD the Most High over all the earth."



Psalms 84:1 "Psalms 84" is a psalm of the sons of Korah for the Leader on the Gittith. "How lovely are Thy tabernacles O LORD of hosts!"

Psalms 84:2 "My soul yearneth yea even pineth for the courts of the LORD; my heart and my flesh sing for joy unto the living God."

Psalms 84:3 "Yea the sparrow hath found a house and the swallow a nest for herself where she may lay her young; Thine altars O LORD of hosts my King and my God--."

Psalms 84:4 "Happy are they that dwell in Thy house they are ever praising Thee. Selah"

Psalms 84:5 "Happy is the man whose strength is in Thee; in whose heart are the highways."

Psalms 84:6 "Passing through the valley of Baca they make it a place of springs; yea the early rain clotheth it with blessings."

Psalms 84:7 "They go from strength to strength every one of them appeareth before God in Zion."

Psalms 84:8 "O LORD God of hosts hear my prayer; give ear O God of Jacob. Selah"

Psalms 84:9 "Behold O God our shield and look upon the face of Thine anointed."

Psalms 84:10 "For a day in Thy courts is better than a thousand; I had rather stand at the threshold of the house of my God than to dwell in the tents of wickedness."

Psalms 84:11 "For the LORD God is a sun and a shield; the LORD giveth grace and glory; no good thing will He withhold from them that walk uprightly."

Psalms 84:12 "O LORD of hosts happy is the man that trusteth in Thee."



Psalms 85:1 "Psalms 85" is a psalm of the sons of Korah for the Leader. "LORD Thou hast been favourable unto Thy land Thou hast turned the captivity of Jacob."

Psalms 85:2 "Thou hast forgiven the iniquity of Thy people Thou hast pardoned all their sin. Selah"

Psalms 85:3 "Thou hast withdrawn all Thy wrath; Thou hast turned from the fierceness of Thine anger."

Psalms 85:4 "Restore us O God of our salvation and cause Thine indignation toward us to cease."

Psalms 85:5 "Wilt Thou be angry with us for ever? Wilt Thou draw out Thine anger to all generations?"

Psalms 85:6 "Wilt Thou not quicken us again that Thy people may rejoice in Thee?"

Psalms 85:7 "Show us Thy mercy O LORD and grant us Thy salvation."

Psalms 85:8 "I will hear what God the LORD will speak; for He will speak peace unto His people and to His saints; but let them not turn back to folly."

Psalms 85:9 "Surely His salvation is nigh them that fear Him; that glory may dwell in our land."

Psalms 85:10 "Mercy and truth are met together; righteousness and peace have kissed each other."

Psalms 85:11 "Truth springeth out of the earth; and righteousness hath looked down from heaven."

Psalms 85:12 "Yea the LORD will give that which is good; and our land shall yield her produce."

Psalms 85:13 "Righteousness shall go before Him and shall make His footsteps a way."



Psalms 86:1 "Psalms 86" is a psalm of David. "Incline Thine ear O LORD and answer me; for I am poor and needy."

Psalms 86:2 "Keep my soul for I am godly; O Thou my God save Thy servant that trusteth in Thee."

Psalms 86:3 "Be gracious unto me O Lord; for unto Thee do I cry all the day."

Psalms 86:4 "Rejoice the soul of Thy servant; for unto Thee O Lord do I lift up my soul."

Psalms 86:5 "For Thou Lord art good and ready to pardon and plenteous in mercy unto all them that call upon Thee."

Psalms 86:6 "Give ear O LORD unto my prayer; and attend unto the voice of my supplications."

Psalms 86:7 "In the day of my trouble I call upon Thee; for Thou wilt answer me."

Psalms 86:8 "There is none like unto Thee among the gods O Lord and there are no works like Thine."

Psalms 86:9 "All nations whom Thou hast made shall come and prostrate themselves before Thee O Lord; and they shall glorify Thy name."

Psalms 86:10 "For Thou art great and doest wondrous things; Thou art God alone."

Psalms 86:11 "Teach me O LORD Thy way that I may walk in Thy truth; make one my heart to fear Thy name."

Psalms 86:12 "I will thank Thee O Lord my God with my whole heart; and I will glorify Thy name for evermore."

Psalms 86:13 "For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest nether-world."

Psalms 86:14 "O God the proud are risen up against me and the company of violent men have sought after my soul and have not set Thee before them."

Psalms 86:15 "But Thou O Lord art a God full of compassion and gracious slow to anger and plenteous in mercy and truth."

Psalms 86:16 "O turn unto me and be gracious unto me; give Thy strength unto Thy servant and save the son of Thy handmaid."

Psalms 86:17 "Work in my behalf a sign for good; that they that hate me may see it and be put to shame because Thou LORD hast helped me and comforted me."



Psalms 87:1 "Psalms 87" is a psalm of the sons of Korah as a song. "His foundation is in the holy mountains."

Psalms 87:2 "The LORD loveth the gates of Zion more than all the dwellings of Jacob."

Psalms 87:3 "Glorious things are spoken of Thee O city of God. Selah"

Psalms 87:4 " I will make mention of Rahab and Babylon as among them that know Me; behold Philistia and Tyre with Ethiopia; this one was born there."

Psalms 87:5 "But of Zion it shall be said: This man and that was born in her; and the Most High Himself doth establish her."

Psalms 87:6 "The LORD shall count in the register of the peoples: This one was born there. Selah"

Psalms 87:7 "And whether they sing or dance all my thoughts are in Thee."



Psalms 88:1 "Psalms 88" is a psalm of the sons of Korah as a song for the Leader on the "Mahalath Leannoth" "Psalms 88" is a maschil of Heman of the Ezrahite. "O LORD God of my salvation what time I cry in the night before Thee"

Psalms 88:2 "Let my prayer come before Thee incline Thine ear unto my cry."

Psalms 88:3 "For my soul is sated with troubles and my life draweth nigh unto the grave."

Psalms 88:4 "I am counted with them that go down into the pit; I am become as a man that hath no help;"

Psalms 88:5 "Set apart among the dead like the slain that lie in the grave whom Thou rememberest no more; and they are cut off from Thy hand."

Psalms 88:6 "Thou hast laid me in the nether-most pit in dark places in the deeps."

Psalms 88:7 "Thy wrath lieth hard upon me and all Thy waves Thou pressest down. Selah"

Psalms 88:8 "Thou hast put mine acquaintance far from me; Thou hast made me an abomination unto them; I am shut up and I cannot come forth."

Psalms 88:9 "Mine eye languisheth by reason of affliction; I have called upon Thee O LORD every day I have spread forth my hands unto Thee."

Psalms 88:10 "Wilt Thou work wonders for the dead? Or shall the shades arise and give Thee thanks? Selah"

Psalms 88:11 "Shall Thy mercy be declared in the grave? or Thy faithfulness in destruction?"

Psalms 88:12 "Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?"

Psalms 88:13 "But as for me unto Thee O LORD do I cry and in the morning doth my prayer come to meet Thee."

Psalms 88:14 "LORD why castest Thou off my soul? Why hidest Thou Thy face from me?"

Psalms 88:15 "I am afflicted and at the point of death from my youth up; I have borne Thy terrors I am distracted."

Psalms 88:16 "Thy fierce wrath is gone over me; Thy terrors have cut me off."

Psalms 88:17 "They came round about me like water all the day; they compassed me about together."

Psalms 88:18 "Friend and companion hast Thou put far from me and mine acquaintance into darkness."



Psalms 89:1 "Psalms 88" is a maschil of Ethan of the Ezrahite. "I will sing of the mercies of the LORD for ever; to all generations will I make known Thy faithfulness with my mouth."

Psalms 89:2 "For I have said: 'For ever is mercy built; in the very heavens Thou dost establish Thy faithfulness.'"

Psalms 89:3 "I have made a covenant with My chosen I have sworn unto David My servant:"

Psalms 89:4 "For ever will I establish thy seed and build up thy throne to all generations.' Selah"

Psalms 89:5 "So shall the heavens praise Thy wonders O LORD Thy faithfulness also in the assembly of the holy ones."

Psalms 89:6 "For who in the skies can be compared unto the LORD who among the sons of might can be likened unto the LORD"

Psalms 89:7 "A God dreaded in the great council of the holy ones and feared of all them that are about Him?"

Psalms 89:8 "O LORD God of hosts who is a mighty one like unto Thee O LORD? And Thy faithfulness is round about Thee."

Psalms 89:9 "Thou rulest the proud swelling of the sea; when the waves thereof arise Thou stillest them."

Psalms 89:10 "Thou didst crush Rahab as one that is slain; Thou didst scattered Thine enemies with the arm of Thy strength."

Psalms 89:11 "Thine are the heavens Thine also the earth; the world and the fulness thereof Thou hast founded them."

Psalms 89:12 "The north and the south Thou hast created them; Tabor and Hermon rejoice in Thy name."

Psalms 89:13 "Thine is an arm with might; strong is Thy hand and exalted is Thy right hand."

Psalms 89:14 "Righteousness and justice are the foundation of Thy throne; mercy and truth go before Thee."

Psalms 89:15 "Happy is the people that know the joyful shout; they walk O LORD in the light of Thy countenance."

Psalms 89:16 "In Thy name do they rejoice all the day; and through Thy righteousness are they exalted."

Psalms 89:17 "For Thou art the glory of their strength; and in Thy favour our horn is exalted."

Psalms 89:18 "For of the LORD is our shield; and the Holy One of Israel is our king."

Psalms 89:19 "Then Thou spakest in vision to Thy godly ones and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people."

Psalms 89:20 "I have found David My servant; with My holy oil have I anointed him;"

Psalms 89:21 "With whom My hand shall be established; Mine arm also shall strengthen him."

Psalms 89:22 "The enemy shall not exact from him; nor the son of wickedness afflict him."

Psalms 89:23 "And I will beat to pieces his adversaries before him and smite them that hate him."

Psalms 89:24 "But My faithfulness and My mercy shall be with him; and through My name shall his horn be exalted."

Psalms 89:25 "I will set his hand also on the sea and his right hand on the rivers."

Psalms 89:26 "He shall call unto Me: Thou art my Father my God and the rock of my salvation."

Psalms 89:27 "I also will appoint him first-born the highest of the kings of the earth."

Psalms 89:28 "For ever will I keep for him My mercy and My covenant shall stand fast with him."

Psalms 89:29 "His seed also will I make to endure for ever and his throne as the days of heaven."

Psalms 89:30 "If his children forsake My law and walk not in Mine ordinances;"

Psalms 89:31 "If they profane My statutes and keep not My commandments;"

Psalms 89:32 "Then will I visit their transgression with the rod and their iniquity with strokes."

Psalms 89:33 "But My mercy will I not break off from him nor will I be false to My faithfulness."

Psalms 89:34 "My covenant will I not profane nor alter that which is gone out of My lips."

Psalms 89:35 "Once have I sworn by My holiness: Surely I will not be false unto David;"

Psalms 89:36 "His seed shall endure for ever and his throne as the sun before Me."

Psalms 89:37 "It shall be established for ever as the moon; and be steadfast as the witness in sky. Selah"

Psalms 89:38 "But Thou hast cast off and rejected Thou hast been wroth with Thine anointed."

Psalms 89:39 "Thou hast abhorred the covenant of Thy servant; Thou hast profaned his crown even to the ground."

Psalms 89:40 "Thou hast broken down all his fences; Thou hast brought his strongholds to ruin."

Psalms 89:41 "All that pass by the way spoil him; he is become a taunt to his neighbours."

Psalms 89:42 "Thou hast exalted the right hand of his adversaries; Thou hast made all his enemies to rejoice."

Psalms 89:43 "Yea Thou turnest back the edge of his sword and hast not made him to stand in the battle."

Psalms 89:44 "Thou hast made his brightness to cease and cast his throne down to the ground."

Psalms 89:45 "The days of his youth hast Thou shortened; Thou hast covered him with shame. Selah"

Psalms 89:46 "How long O LORD wilt Thou hide Thyself for ever? How long shall Thy wrath burn like fire?"

Psalms 89:47 "O remember how short my time is; for what vanity hast Thou created all the children of men!"

Psalms 89:48 "What man is he that liveth and shall not see death that shall deliver his soul from the power of the grave? Selah"

Psalms 89:49 "Where are Thy former mercies O Lord which Thou didst swear unto David in Thy faithfulness?"

Psalms 89:50 "Remember Lord the taunt of Thy servants; how I do bear in my bosom the taunt of so many peoples;"

Psalms 89:51 "Wherewith Thine enemies have taunted O LORD wherewith they have taunted the footsteps of Thine anointed."

Psalms 89:52 "Blessed be the LORD for evermore. Amen and Amen. BOOK IV"



Psalms 90:1 "Psalms 90" is a prayer of Moses. "Lord Thou hast been our dwelling-place in all generations."

Psalms 90:2 "Before the mountains were brought forth or ever Thou hadst formed the earth and the world even from everlasting to everlasting Thou art God."

Psalms 90:3 "Thou turnest man to contrition; and sayest: Return ye children of men."

Psalms 90:4 "For a thousand years in Thy sight are but as yesterday when it is past and as a watch in the night."

Psalms 90:5 "Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up."

Psalms 90:6 "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

Psalms 90:7 "For we are consumed in Thine anger and by Thy wrath are we hurried away."

Psalms 90:8 "Thou hast set our iniquities before Thee our secret sins in the light of Thy countenance."

Psalms 90:9 "For all our days are passed away in Thy wrath; we bring our years to an end as a tale that is told."

Psalms 90:10 "The days of our years are threescore years and ten or even by reason of strength fourscore years; yet is their pride but travail and vanity; for it is speedily gone and we fly away."

Psalms 90:11 "Who knoweth the power of Thine anger and Thy wrath according to the fear that is due unto Thee?"

Psalms 90:12 "So teach us to number our days that we may get us a heart of wisdom."

Psalms 90:13 "Return O LORD; how long? And let it repent Thee concerning Thy servants."

Psalms 90:14 "O satisfy us in the morning with Thy mercy; that we may rejoice and be glad all our days."

Psalms 90:15 "Make us glad according to the days wherein Thou hast afflicted us according to the years wherein we have seen evil."

Psalms 90:16 "Let Thy work appear unto Thy servants and Thy glory upon their children."

Psalms 90:17 "And let the graciousness of the Lord our God be upon us; establish Thou also upon us the work of our hands; yea the work of our hands establish Thou it."



Psalms 91:1 "O thou that dwellest in the covert of the Most High and abidest in the shadow of the Almighty;"

Psalms 91:2 "I will say of the LORD who is my refuge and my fortress my God in whom I trust"

Psalms 91:3 "That He will deliver thee from the snare of the fowler and from the noisome pestilence."

Psalms 91:4 "He will cover thee with His pinions and under His wings shalt thou take refuge; His truth is a shield and a buckler."

Psalms 91:5 "Thou shalt not be afraid of the terror by night nor of the arrow that flieth by day;"

Psalms 91:6 "Of the pestilence that walketh in darkness nor of the destruction that wasteth at noonday."

Psalms 91:7 "A thousand may fall at Thy side and ten thousand at Thy right hand; it shall not come nigh thee."

Psalms 91:8 "Only with thine eyes shalt thou behold and see the recompense of the wicked."

Psalms 91:9 "For thou hast made the LORD who is my refuge even the Most High thy habitation."

Psalms 91:10 "There shall no evil befall thee neither shall any plague come nigh thy tent."

Psalms 91:11 "For He will give His angels charge over thee to keep thee in all thy ways."

Psalms 91:12 "They shall bear thee upon their hands lest thou dash thy foot against a stone."

Psalms 91:13 "Thou shalt tread upon the lion and asp; the young lion and the serpent shalt thou trample under feet."

Psalms 91:14 "Because he hath set his love upon Me therefore will I deliver him; I will set him on high because he hath known My name."

Psalms 91:15 "He shall call upon Me and I will answer him; I will be with him in trouble; I will rescue him and bring him to honour."

Psalms 91:16 "With long life will I satisfy him and make Him to behold My salvation."



Psalms 92:1 "Psalms 92" is a psalm as a song for the sabbath day. "It is a good thing to give thanks unto the LORD and to sing praises unto Thy name O Most High;"

Psalms 92:2 "To declare Thy lovingkindness in the morning and Thy faithfulness in the night seasons"

Psalms 92:3 "With an instrument of ten strings and with the psaltery; with a solemn sound upon the harp."

Psalms 92:4 "For Thou LORD hast made me glad through Thy work; I will exult in the works of Thy hands."

Psalms 92:5 "How great are Thy works O LORD! Thy thoughts are very deep."

Psalms 92:6 "A brutish man knoweth not neither doth a fool understand this."

Psalms 92:7 "When the wicked spring up as the grass and when all the workers of iniquity do flourish; it is that they may be destroyed for ever."

Psalms 92:8 "But Thou O LORD art on high for evermore."

Psalms 92:9 "For lo Thine enemies O LORD for lo Thine enemies shall perish: all the workers of iniquity shall be scattered."

Psalms 92:10 "But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil."

Psalms 92:11 "Mine eye also hath gazed on them that lie in wait for me mine ears have heard my desire of the evil-doers that rise up against me."

Psalms 92:12 "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon."

Psalms 92:13 "Planted in the house of the LORD they shall flourish in the courts of our God."

Psalms 92:14 "They shall still bring forth fruit in old age; they shall be full of sap and richness;"

Psalms 92:15 "To declare that the LORD is upright my Rock in whom there is no unrighteousness."



Psalms 93:1 "The LORD reigneth; He is clothed in majesty; the LORD is clothed He hath girded Himself with strength; yea the world is established that it cannot be moved."

Psalms 93:2 "Thy throne is established of old; Thou art from everlasting."

Psalms 93:3 "The floods have lifted up O LORD the floods have lifted up their voice; the floods lift up their roaring."

Psalms 93:4 "Above the voices of many waters the mighty breakers of the sea the LORD on high is mighty."

Psalms 93:5 "Thy testimonies are very sure holiness becometh Thy house O LORD for evermore."



Psalms 94:1 "O LORD Thou God to whom vengeance belongeth Thou God to whom vengeance belongeth shine forth."

Psalms 94:2 "Lift up Thyself Thou Judge of the earth; render to the proud their recompense."

Psalms 94:3 "LORD how long shall the wicked how long shall the wicked exult?"

Psalms 94:4 "They gush out they speak arrogancy; all the workers of iniquity bear themselves loftily."

Psalms 94:5 "They crush Thy people O LORD and afflict Thy heritage."

Psalms 94:6 "They slay the widow and the stranger and murder the fatherless."

Psalms 94:7 "And they say: The LORD will not see neither will the God of Jacob give heed."

Psalms 94:8 "Consider ye brutish among the people; and ye fools when will ye understand?"

Psalms 94:9 "He that planted the ear shall He not hear? He that formed the eye shall He not see?"

Psalms 94:10 "He that instructeth nations shall not He correct? even He that teacheth man knowledge?"

Psalms 94:11 "The LORD knoweth the thoughts of man that they are vanity."

Psalms 94:12 "Happy is the man whom Thou instructest O LORD and teachest out of Thy law;"

Psalms 94:13 "That Thou mayest give him rest from the days of evil until the pit be digged for the wicked."

Psalms 94:14 "For the LORD will not cast off His people neither will He forsake His inheritance."

Psalms 94:15 "For right shall return unto justice and all the upright in heart shall follow it."

Psalms 94:16 "Who will rise up for me against the evil-doers? Who will stand up for me against the workers of iniquity?"

Psalms 94:17 "Unless the LORD had been my help my soul had soon dwelt in silence."

Psalms 94:18 "If I say: My foot slippeth Thy mercy O LORD holdeth me up."

Psalms 94:19 "When my cares are many within me Thy comforts delight my soul."

Psalms 94:20 "Shall the seat of wickedness have fellowship with Thee which frameth mischief by statute?"

Psalms 94:21 "They gather themselves together against the soul of the righteous and condemn innocent blood."

Psalms 94:22 "But the LORD hath been my high tower and my God the rock of my refuge."

Psalms 94:23 "And He hath brought upon them their own iniquity and will cut them off in their own evil; the LORD our God will cut them off."



Psalms 95:1 "O come let us sing unto the LORD; let us shout for joy to the Rock of our salvation."

Psalms 95:2 "Let us come before His presence with thanksgiving let us shout for joy unto Him with psalms."

Psalms 95:3 "For the LORD is a great God and a great King above all gods;"

Psalms 95:4 "In whose hand are the depths of the earth; the heights of the mountains are His also."

Psalms 95:5 "The sea is His and He made it; and His hands formed the dry land."

Psalms 95:6 "O come let us bow down and bend the knee; let us kneel before the LORD our Maker;"

Psalms 95:7 "For He is our God and we are the people of His pasture and the flock of His hand. To-day if ye would but hearken to His voice!"

Psalms 95:8 "Harden not your heart as at Meribah as in the day of Massah in the wilderness;"

Psalms 95:9 "When your fathers tried Me proved Me even though they saw My work."

Psalms 95:10 "For forty years was I wearied with that generation and said: It is a people that do err in their heart and they have not known My ways;"

Psalms 95:11 "Wherefore I swore in My wrath that they should not enter into My rest."



Psalms 96:1 "O sing unto the LORD a new song; sing unto the LORD all the earth."

Psalms 96:2 "Sing unto the LORD bless His name; proclaim His salvation from day to day."

Psalms 96:3 "Declare His glory among the nations His marvellous works among all the peoples."

Psalms 96:4 "For great is the LORD and highly to be praised; He is to be feared above all gods."

Psalms 96:5 "For all the gods of the peoples are things of nought; but the LORD made the heavens."

Psalms 96:6 "Honour and majesty are before Him; strength and beauty are in His sanctuary."

Psalms 96:7 "Ascribe unto the LORD ye kindreds of the peoples ascribe unto the LORD glory and strength."

Psalms 96:8 "Ascribe unto the LORD the glory due unto His name; bring an offering and come into His courts."

Psalms 96:9 "O worship the LORD in the beauty of holiness; tremble before Him all the earth."

Psalms 96:10 "Say among the nations: The LORD reigneth. The world also is established that it cannot be moved; He will judge the peoples with equity."

Psalms 96:11 "Let the heavens be glad and let the earth rejoice; let the sea roar and the fulness thereof;"

Psalms 96:12 "Let the field exult; and all that is therein; then shall all the trees of the wood sing for joy;"

Psalms 96:13 "Before the LORD for He is come; for He is come to judge the earth; He will judge the world with righteousness and the peoples in His faithfulness."



Psalms 97:1 "The LORD reigneth; let the earth rejoice; let the multitude of isles be glad."

Psalms 97:2 "Clouds and darkness are round about Him; righteousness and justice are the foundation of His throne."

Psalms 97:3 "A fire goeth before Him and burneth up His adversaries round about."

Psalms 97:4 "His lightnings lighted up the world; the earth saw and trembled."

Psalms 97:5 "The mountains melted like wax at the presence of the LORD at the presence of the Lord of the whole earth."

Psalms 97:6 "The heavens declared His righteousness and all the peoples saw His glory."

Psalms 97:7 "Ashamed be all they that serve graven images that boast themselves of things of nought; bow down to Him all ye gods."

Psalms 97:8 "Zion heard and was glad and the daughters of Judah rejoiced; because of Thy judgments O LORD."

Psalms 97:9 "For Thou LORD art most high above all the earth; Thou art exalted far above all gods."

Psalms 97:10 "O ye that love the LORD hate evil; He preserveth the souls of His saints; He delivered them out of the hand of the wicked."

Psalms 97:11 "Light is sown for the righteous and gladness for the upright in heart."

Psalms 97:12 "Be glad in the LORD ye righteous; and give thanks to His holy name."



Psalms 98:1 "Psalms 98" is a psalm. "O sing unto the LORD a new song; for He hath done marvellous things; His right hand and His holy arm hath wrought salvation for Him."

Psalms 98:2 "The LORD hath made known His salvation; His righteousness hath He revealed in the sight of the nations."

Psalms 98:3 "He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God."

Psalms 98:4 "Shout unto the LORD all the earth; break forth and sing for joy yea sing praises."

Psalms 98:5 "Sing praises unto the LORD with the harp; with the harp and the voice of melody."

Psalms 98:6 "With trumpets and sound of the horn shout ye before the King the LORD."

Psalms 98:7 "Let the sea roar and the fulness thereof; the world and they that dwell therein;"

Psalms 98:8 "Let the floods clap their hands; let the mountains sing for joy together;"

Psalms 98:9 "Before the LORD for He is come to judge the earth; He will judge the world with righteousness and the peoples with equity."



Psalms 99:1 "The LORD reigneth; let the peoples tremble; He is enthroned upon the cherubim; let the earth quake."

Psalms 99:2 "The LORD is great in Zion; and He is high above all the peoples."

Psalms 99:3 "Let them praise Thy name as great and awful; Holy is He."

Psalms 99:4 "The strength also of the king who loveth justice--Thou hast established equity Thou hast executed justice and righteousness in Jacob."

Psalms 99:5 "Exalt ye the LORD our God and prostrate yourselves at His footstool; Holy is He."

Psalms 99:6 "Moses and Aaron among His priests and Samuel among them that call upon His name did call upon the LORD and He answered them."

Psalms 99:7 "He spoke unto them in the pillar of cloud; they kept His testimonies and the statute that He gave them."

Psalms 99:8 "O LORD our God Thou didst answer them; a forgiving God wast Thou unto them though Thou tookest vengeance of their misdeeds."

Psalms 99:9 "Exalt ye the LORD our God and worship at His holy hill; for the LORD our God is holy."



Psalms 100:1 "Psalms 100" is a psalm of thanksgiving. "Shout unto the LORD all the earth."

Psalms 100:2 "Serve the LORD with gladness; come before His presence with singing."

Psalms 100:3 "Know ye that the LORD He is God; it is He that hath made us and we our His His people and the flock of His pasture."

Psalms 100:4 "Enter into His gates with thanksgiving and into His courts with praise; give thanks unto Him and bless His name."

Psalms 100:5 "For the LORD is good; His mercy endureth for ever; and His faithfulness unto all generations."



Psalms 101:1 "Psalms 101" is a psalm of David. "I will sing of mercy and justice; unto Thee O LORD will I sing praises."

Psalms 101:2 "I will give heed unto the way of integrity; oh when wilt Thou come unto me? I will walk within my house in the integrity of my heart."

Psalms 101:3 "I will set no base thing before mine eyes; I hate the doing of things crooked; it shall not cleave unto me."

Psalms 101:4 "A perverse heart shall depart from me; I will know no evil thing."

Psalms 101:5 "Whoso slandereth his neighbour in secret him will I destroy; whoso is haughty of eye and proud of heart him will I not suffer."

Psalms 101:6 "Mine eyes are upon the faithful of the land that they may dwell with me; he that walketh in a way of integrity he shall minister unto me."

Psalms 101:7 "He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes."

Psalms 101:8 "Morning by morning will I destroy all the wicked of the land; to cut off all the workers of iniquity from the city of the LORD."



Psalms 102:1 "Psalms 102" is a prayer of the afflicted during faintness and complaint before God. "O LORD hear my prayer and let my cry come unto Thee."

Psalms 102:2 "Hide not Thy face from me in the day of my distress; incline Thine ear unto me; in the day when I call answer me speedily."

Psalms 102:3 "For my days are consumed like smoke and my bones are burned as a hearth."

Psalms 102:4 "My heart is smitten like grass and withered; for I forget to eat my bread."

Psalms 102:5 "By reason of the voice of my sighing my bones cleave to my flesh."

Psalms 102:6 "I am like a pelican of the wilderness; I am become as an owl of the waste places."

Psalms 102:7 "I watch and am become like a sparrow that is alone upon the housetop."

Psalms 102:8 "Mine enemies taunt me all the day; they that are mad against me do curse by me."

Psalms 102:9 "For I have eaten ashes like bread and mingled my drink with weeping"

Psalms 102:10 "Because of Thine indignation and Thy wrath; for Thou hast taken me up and cast me away."

Psalms 102:11 "My days are like a lengthening shadow; and I am withered like grass."

Psalms 102:12 "But Thou O LORD sittest enthroned for ever; and Thy name is unto all generations."

Psalms 102:13 "Thou wilt arise and have compassion upon Zion; for it is time to be gracious unto her for the appointed time is come."

Psalms 102:14 "For Thy servants take pleasure in her stones and love her dust."

Psalms 102:15 "So the nations will fear the name of the LORD and all the kings of the earth Thy glory;"

Psalms 102:16 "When the LORD hath built up Zion when He hath appeared in His glory;"

Psalms 102:17 "When He hath regarded the prayer of the destitute and hath not despised their prayer."

Psalms 102:18 "This shall be written for the generation to come; and a people which shall be created shall praise the LORD."

Psalms 102:19 "For He hath looked down from the height of His sanctuary; from heaven did the LORD behold the earth;"

Psalms 102:20 "To hear the groaning of the prisoner; to loose those that are appointed to death;"

Psalms 102:21 "That men may tell of the name of the LORD in Zion and His praise in Jerusalem;"

Psalms 102:22 "When the peoples are gathered together and the kingdoms to serve the LORD."

Psalms 102:23 "He weakened my strength in the way; He shortened my days."

Psalms 102:24 "I say: O my God take me not away in the midst of my days Thou whose years endure throughout all generations."

Psalms 102:25 "Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands."

Psalms 102:26 "They shall perish but Thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt Thou change them and they shall pass away;"

Psalms 102:27 "But Thou art the selfsame and Thy years shall have no end."

Psalms 102:28 "The children of Thy servants shall dwell securely and their seed shall be established before Thee."



Psalms 103:1 "Psalms 103" is a psalm of David. "Bless the LORD O my soul; and all that is within me bless His holy name."

Psalms 103:2 "Bless the LORD O my soul and forget not all His benefits;"

Psalms 103:3 "Who forgiveth all thine iniquity; who healeth all Thy diseases;"

Psalms 103:4 "Who redeemeth Thy life from the pit; who encompasseth thee with lovingkindness and tender mercies;"

Psalms 103:5 "Who satisfieth thine old age with good things; so that Thy youth is renewed like the eagle."

Psalms 103:6 "The LORD executeth righteousness and acts of justice for all that are oppressed."

Psalms 103:7 "He made known His ways unto Moses His doings unto the children of Israel."

Psalms 103:8 "The LORD is full of compassion and gracious slow to anger and plenteous in mercy."

Psalms 103:9 "He will not always contend; neither will He keep His anger for ever."

Psalms 103:10 "He hath not dealt with us after our sins nor requited us according to our iniquities."

Psalms 103:11 "For as the heaven is high above the earth so great is His mercy toward them that fear Him."

Psalms 103:12 "As far as the east is from the west so far hath He removed our transgressions from us."

Psalms 103:13 "Like as a father hath compassion upon his children so hath the LORD compassion upon them that fear Him."

Psalms 103:14 "For He knoweth our frame; He remembereth that we are dust."

Psalms 103:15 "As for man his days are as grass; as a flower of the field so he flourisheth."

Psalms 103:16 "For the wind passeth over it and it is gone; and the place thereof knoweth it no more."

Psalms 103:17 "But the mercy of the LORD is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children;"

Psalms 103:18 "To such as keep His covenant and to those that remember His precepts to do them."

Psalms 103:19 "The LORD hath established His throne in the heavens; and His kingdom ruleth over all."

Psalms 103:20 "Bless the LORD ye angels of His ye mighty in strength that fulfil His word hearkening unto the voice of His word."

Psalms 103:21 "Bless the LORD all ye His hosts; ye ministers of His that do His pleasure."

Psalms 103:22 "Bless the LORD all ye His works in all places of His dominion; bless the LORD O my soul."



Psalms 104:1 "Bless the LORD O my soul. O LORD my God Thou art very great; Thou art clothed with glory and majesty."

Psalms 104:2 "Who coverest Thyself with light as with a garment who stretchest out the heavens like a curtain;"

Psalms 104:3 "Who layest the beams of Thine upper chambers in the waters who makest the clouds Thy chariot who walkest upon the wings of the wind;"

Psalms 104:4 "Who makest winds Thy messengers the flaming fire Thy ministers."

Psalms 104:5 "Who didst establish the earth upon its foundations that it should not be moved for ever and ever;"

Psalms 104:6 "Thou didst cover it with the deep as with a vesture; the waters stood above the mountains."

Psalms 104:7 "At Thy rebuke they fled at the voice of Thy thunder they hasted away--"

Psalms 104:8 "The mountains rose the valleys sank down--unto the place which Thou hadst founded for them;"

Psalms 104:9 "Thou didst set a bound which they should not pass over that they might not return to cover the earth."

Psalms 104:10 "Who sendest forth springs into the valleys; they run between the mountains;"

Psalms 104:11 "They give drink to every beast of the field the wild asses quench their thirst."

Psalms 104:12 "Beside them dwell the fowl of the heaven from among the branches they sing."

Psalms 104:13 "Who waterest the mountains from Thine upper chambers; the earth is full of the fruit of Thy works."

Psalms 104:14 "Who causeth the grass to spring up for the cattle and herb for the service of man; to bring forth bread out of the earth"

Psalms 104:15 "And wine that maketh glad the heart of man making the face brighter than oil and bread that stayeth man's heart."

Psalms 104:16 "The trees of the LORD have their fill the cedars of Lebanon which He hath planted;"

Psalms 104:17 "Wherein the birds make their nests; as for the stork the fir-trees are her house."

Psalms 104:18 "The high mountains are for the wild goats; the rocks are a refuge for the conies."

Psalms 104:19 "Who appointedst the moon for seasons; the sun knoweth his going down."

Psalms 104:20 "Thou makest darkness and it is night wherein all the beasts of the forest do creep forth."

Psalms 104:21 "The young lions roar after their prey and seek their food from God."

Psalms 104:22 "The sun ariseth they slink away and couch in their dens."

Psalms 104:23 "Man goeth forth unto his work and to his labour until the evening."

Psalms 104:24 "How manifold are Thy works O LORD! In wisdom hast Thou made them all; the earth is full of Thy creatures."

Psalms 104:25 "Yonder sea great and wide therein are creeping things innumerable living creatures both small and great."

Psalms 104:26 "There go the ships; there is leviathan whom Thou hast formed to sport therein."

Psalms 104:27 "All of them wait for Thee that Thou mayest give them their food in due season."

Psalms 104:28 "Thou givest it unto them they gather it; Thou openest Thy hand they are satisfied with good."

Psalms 104:29 "Thou hidest Thy face they vanish; Thou withdrawest their breath they perish and return to their dust."

Psalms 104:30 "Thou sendest forth Thy spirit they are created; and Thou renewest the face of the earth."

Psalms 104:31 "May the glory of the LORD endure for ever; let the LORD rejoice in His works!"

Psalms 104:32 "Who looketh on the earth and it trembleth; He toucheth the mountains and they smoke."

Psalms 104:33 "I will sing unto the LORD as long as I live; I will sing praise to my God while I have any being."

Psalms 104:34 "Let my musing be sweet unto Him; as for me I will rejoice in the LORD."

Psalms 104:35 "Let sinners cease out of the earth and let the wicked be no more. Bless the LORD O my soul. Hallelujah."



Psalms 105:1 "O give thanks unto the LORD call upon His name; make known His doings among the peoples."

Psalms 105:2 "Sing unto Him sing praises unto Him; speak ye of all His marvellous works."

Psalms 105:3 "Glory ye in His holy name; let the heart of them rejoice that seek the LORD."

Psalms 105:4 "Seek ye the LORD and His strength; seek His face continually."

Psalms 105:5 "Remember His marvellous works that He hath done His wonders and the judgments of His mouth;"

Psalms 105:6 "O ye seed of Abraham His servant ye children of Jacob His chosen ones."

Psalms 105:7 "He is the LORD our God; His judgments are in all the earth."

Psalms 105:8 "He hath remembered His covenant for ever the word which He commanded to a thousand generations;"

Psalms 105:9 "The covenant which He made with Abraham and His oath unto Isaac;"

Psalms 105:10 "And He established it unto Jacob for a statute to Israel for an everlasting covenant;"

Psalms 105:11 "Saying: Unto thee will I give the land of Canaan the lot of your inheritance."

Psalms 105:12 "When they were but a few men in number. Yea very few and sojourners in it"

Psalms 105:13 "And when they went about from nation to nation from one kingdom to another people"

Psalms 105:14 "He suffered no man to do them wrong yea for their sake He reprov'd kings:"

Psalms 105:15 "Touch not Mine anointed ones and do My prophets no harm."

Psalms 105:16 "And He called a famine upon the land; He broke the whole staff of bread."

Psalms 105:17 "He sent a man before them; Joseph was sold for a servant;"

Psalms 105:18 "His feet they hurt with fetters his person was laid in iron;"

Psalms 105:19 "Until the time that his word came to pass the word of the LORD tested him."

Psalms 105:20 "The king sent and loosed him; even the ruler of the peoples and set him free."

Psalms 105:21 "He made him lord of his house and ruler of all his possessions;"

Psalms 105:22 "To bind his princes at his pleasure and teach his elders wisdom."

Psalms 105:23 "Israel also came into Egypt; and Jacob sojourned in the land of Ham."

Psalms 105:24 "And He increased His people greatly and made them too mighty for their adversaries."

Psalms 105:25 "He turned their heart to hate His people to deal craftily with His servants."

Psalms 105:26 "He sent Moses His servant and Aaron whom He had chosen."

Psalms 105:27 "They wrought among them His manifold signs and wonders in the land of Ham."

Psalms 105:28 "He sent darkness and it was dark; and they rebelled not against His word."

Psalms 105:29 "He turned their waters into blood and slew their fish."

Psalms 105:30 "Their land swarmed with frogs in the chambers of their kings."

Psalms 105:31 "He spoke and there came swarms of flies and gnats in all their borders."

Psalms 105:32 "He gave them hail for rain and flaming fire in their land."

Psalms 105:33 "He smote their vines also and their fig-trees; and broke the trees of their borders."

Psalms 105:34 "He spoke and the locust came and the canker-worm without number"

Psalms 105:35 "And did eat up every herb in their land and did eat up the fruit of their ground."

Psalms 105:36 "He smote also all the first-born in their land the first-fruits of all their strength."

Psalms 105:37 "And He brought them forth with silver and gold; and there was none that stumbled among His tribes."

Psalms 105:38 "Egypt was glad when they departed; for the fear of them had fallen upon them."

Psalms 105:39 "He spread a cloud for a screen; and fire to give light in the night."

Psalms 105:40 "They asked and He brought quails and gave them in plenty the bread of heaven."

Psalms 105:41 "He opened the rock and waters gushed out; they ran a river in the dry places."

Psalms 105:42 "For He remembered His holy word unto Abraham His servant;"

Psalms 105:43 "And He brought forth His people with joy His chosen ones with singing."

Psalms 105:44 "And He gave them the lands of the nations and they took the labour of the peoples in possession;"

Psalms 105:45 "That they might keep His statutes and observe His laws. Hallelujah."



Psalms 106:1 "Hallelujah. O give thanks unto the LORD; for He is good; for His mercy endureth for ever."

Psalms 106:2 "Who can express the mighty acts of the LORD or make all His praise to be heard?"

Psalms 106:3 "Happy are they that keep justice that do righteousness at all times."

Psalms 106:4 "Remember me O LORD when Thou favourest Thy people; O think of me at Thy salvation;"

Psalms 106:5 "That I may behold the prosperity of Thy chosen that I may rejoice in the gladness of Thy nation that I may glory with Thine inheritance."

Psalms 106:6 "We have sinned with our fathers we have done iniquitously we have dealt wickedly."

Psalms 106:7 "Our fathers in Egypt gave no heed unto Thy wonders; they remembered not the multitude of Thy mercies; but were rebellious at the sea even at the Red Sea."

Psalms 106:8 "Nevertheless He saved them for His name's sake that He might make His mighty power to be known."

Psalms 106:9 "And He rebuked the Red Sea and it was dried up; and He led them through the depths as through a wilderness."

Psalms 106:10 "And He saved them from the hand of him that hated them and redeemed them from the hand of the enemy."

Psalms 106:11 "And the waters covered their adversaries; there was not one of them left."

Psalms 106:12 "Then believed they His words; they sang His praise."

Psalms 106:13 "They soon forgot His works; they waited not for His counsel;"

Psalms 106:14 "But lusted exceedingly in the wilderness and tried God in the desert."

Psalms 106:15 "And He gave them their request; but sent leanness into their soul."

Psalms 106:16 "They were jealous also of Moses in the camp and of Aaron the holy one of the LORD."

Psalms 106:17 "The earth opened and swallowed up Dathan and covered the company of Abiram."

Psalms 106:18 "And a fire was kindled in their company; the flame burned up the wicked."

Psalms 106:19 "They made a calf in Horeb and worshipped a molten image."

Psalms 106:20 "Thus they exchanged their glory for the likeness of an ox that eateth grass."

Psalms 106:21 "They forgot God their saviour who had done great things in Egypt;"

Psalms 106:22 "Wondrous works in the land of Ham terrible things by the Red Sea."

Psalms 106:23 "Therefore He said that He would destroy them had not Moses His chosen stood before Him in the breach to turn back His wrath lest He should destroy them."

Psalms 106:24 "Moreover they scorned the desirable land they believed not His word;"

Psalms 106:25 "And they murmured in their tents they hearkened not unto the voice of the LORD."

Psalms 106:26 "Therefore He swore concerning them that He would overthrow them in the wilderness;"

Psalms 106:27 "And that He would cast out their seed among the nations and scatter them in the lands."

Psalms 106:28 "They joined themselves also unto Baal of Peor and ate the sacrifices of the dead."

Psalms 106:29 "Thus they provoked Him with their doings and the plague broke in upon them."

Psalms 106:30 "Then stood up Phinehas and wrought judgment and so the plague was stayed."

Psalms 106:31 "And that was counted unto him for righteousness unto all generations for ever."

Psalms 106:32 "They angered Him also at the waters of Meribah and it went ill with Moses because of them;"

Psalms 106:33 "For they embittered his spirit and he spoke rashly with his lips."

Psalms 106:34 "They did not destroy the peoples as the LORD commanded them;"

Psalms 106:35 "But mingled themselves with the nations and learned their works;"

Psalms 106:36 "And they served their idols which became a snare unto them;"

Psalms 106:37 "Yea they sacrificed their sons and their daughters unto demons"

Psalms 106:38 "And shed innocent blood even the blood of their sons and of their daughters whom they sacrificed unto the idols of Canaan; and the land was polluted with blood."

Psalms 106:39 "Thus were they defiled with their works and went astray in their doings."

Psalms 106:40 "Therefore was the wrath of the LORD kindled against His people and He abhorred His inheritance."

Psalms 106:41 "And He gave them into the hand of the nations; and they that hated them ruled over them."

Psalms 106:42 "Their enemies also oppressed them and they were subdued under their hand."

Psalms 106:43 "Many times did He deliver them; but they were rebellious in their counsel and sank low through their iniquity."

Psalms 106:44 "Nevertheless He looked upon their distress when He heard their cry;"

Psalms 106:45 "And He remembered for them His covenant and repented according to the multitude of His mercies."

Psalms 106:46 "He made them also to be pitied of all those that carried them captive."

Psalms 106:47 "Save us O LORD our God and gather us from among the nations that we may give thanks unto Thy holy name that we may triumph in Thy praise."

Psalms 106:48 "Blessed be the LORD the God of Israel from everlasting even to everlasting and let all the people say: Amen. Hallelujah. BOOK V"



Psalms 107:1 "O give thanks unto the LORD for He is good for His mercy endureth for ever."

Psalms 107:2 "So let the redeemed of the LORD say whom He hath redeemed from the hand of the adversary;"

Psalms 107:3 "And gathered them out of the lands from the east and from the west from the north and from the sea."

Psalms 107:4 "They wandered in the wilderness in a desert way; they found no city of habitation."

Psalms 107:5 "Hungry and thirsty their soul fainted in them."

Psalms 107:6 "Then they cried unto the LORD in their trouble and He delivered them out of their distresses."

Psalms 107:7 "And He led them by a straight way that they might go to a city of habitation."

Psalms 107:8 "Let them give thanks unto the LORD for His mercy and for His wonderful works to the children of men!"

Psalms 107:9 "For He hath satisfied the longing soul and the hungry soul He hath filled with good."

Psalms 107:10 "Such as sat in darkness and in the shadow of death being bound in affliction and iron--"

Psalms 107:11 "Because they rebelled against the words of God and contemned the counsel of the Most High."

Psalms 107:12 "Therefore He humbled their heart with travail they stumbled and there was none to help--"

Psalms 107:13 "They cried unto the LORD in their trouble and He saved them out of their distresses."

Psalms 107:14 "He brought them out of darkness and the shadow of death and broke their bands in sunder."

Psalms 107:15 "Let them give thanks unto the LORD for His mercy and for His wonderful works to the children of men!"

Psalms 107:16 "For He hath broken the gates of brass and cut the bars of iron in sunder."

Psalms 107:17 "Crazed because of the way of their transgression and afflicted because of their iniquities--"

Psalms 107:18 "Their soul abhorred all manner of food and they drew near unto the gates of death--"

Psalms 107:19 "They cried unto the LORD in their trouble and He saved them out of their distresses;"

Psalms 107:20 "He sent His word and healed them and delivered them from their graves."

Psalms 107:21 "Let them give thanks unto the LORD for His mercy and for His wonderful works to the children of men!"

Psalms 107:22 "And let them offer the sacrifices of thanksgiving and declare His works with singing."

Psalms 107:23 "They that go down to the sea in ships that do business in great waters--"

Psalms 107:24 "These saw the works of the LORD and His wonders in the deep;"

Psalms 107:25 "For He commanded and raised the stormy wind which lifted up the waves thereof;"

Psalms 107:26 "They mounted up to the heaven they went down to the deeps; their soul melted away because of trouble;"

Psalms 107:27 "They reeled to and fro and staggered like a drunken man and all their wisdom was swallowed up--"

Psalms 107:28 "They cried unto the LORD in their trouble and He brought them out of their distresses."

Psalms 107:29 "He made the storm a calm so that the waves thereof were still."

Psalms 107:30 "Then were they glad because they were quiet and He led them unto their desired haven."

Psalms 107:31 "Let them give thanks unto the LORD for His mercy and for His wonderful works to the children of men!"

Psalms 107:32 "Let them exalt Him also in the assembly of the people and praise Him in the seat of the elders."

Psalms 107:33 "He turneth rivers into a wilderness and watersprings into a thirsty ground;"

Psalms 107:34 "A fruitful land into a salt waste for the wickedness of them that dwell therein."

Psalms 107:35 "He turneth a wilderness into a pool of water and a dry land into watersprings."

Psalms 107:36 "And there He maketh the hungry to dwell and they establish a city of habitation;"

Psalms 107:37 "And sow fields and plant vineyards which yield fruits of increase."

Psalms 107:38 "He blesseth them also so that they are multiplied greatly and suffereth not their cattle to decrease."

Psalms 107:39 "Again they are minished and dwindle away through oppression of evil and sorrow."

Psalms 107:40 "He poureth contempt upon princes and causeth them to wander in the waste where there is no way."

Psalms 107:41 "Yet setteth He the needy on high from affliction and maketh his families like a flock."

Psalms 107:42 "The upright see it and are glad; and all iniquity stoppeth her mouth."

Psalms 107:43 "Whoso is wise let him observe these things and let them consider the mercies of the LORD."



Psalms 108:1 "Psalms 108" is a psalm of David as a song. "My heart is steadfast O God; I will sing yea I will sing praises even with my glory."

Psalms 108:2 "Awake psaltery and harp; I will awake the dawn."

Psalms 108:3 "I will give thanks unto Thee O LORD among the peoples; and I will sing praises unto Thee among the nations."

Psalms 108:4 "For Thy mercy is great above the heavens and Thy truth reacheth unto the skies."

Psalms 108:5 "Be Thou exalted O God above the heavens; and Thy glory be above all the earth."

Psalms 108:6 "That Thy beloved may be delivered save with Thy right hand and answer me."

Psalms 108:7 "God spoke in His holiness that I would exult; that I would divide Shechem and mete out the valley of Succoth."

Psalms 108:8 "Gilead is mine Manasseh is mine; Ephraim also is the defence of my head; Judah is my sceptre."

Psalms 108:9 "Moab is my washpot; upon Edom do I cast my shoe; over Philistia do I cry aloud."

Psalms 108:10 "Who will bring me into the fortified city? Who will lead me unto Edom?"

Psalms 108:11 "Hast not Thou cast us off O God? and Thou goest not forth O God with our hosts?"

Psalms 108:12 "Give us help against the adversary; for vain is the help of man."

Psalms 108:13 "Through God we shall do valiantly; for He it is that will tread down our adversaries."



Psalms 109:1 "Psalms 10" is a psalm of David for the Leader. "O God of my praise keep not silence;"

Psalms 109:2 "For the mouth of the wicked and the mouth of deceit have they opened against me; they have spoken unto me with a lying tongue."

Psalms 109:3 "They compassed me about also with words of hatred and fought against me without a cause."

Psalms 109:4 "In return for my love they are my adversaries; but I am all prayer."

Psalms 109:5 "And they have laid upon me evil for good and hatred for my love:"

Psalms 109:6 "Set Thou a wicked man over him; and let an adversary stand at his right hand."

Psalms 109:7 "When he is judged let him go forth condemned; and let his prayer be turned into sin."

Psalms 109:8 "Let his days be few; let another take his charge."

Psalms 109:9 "Let his children be fatherless and his wife a widow."

Psalms 109:10 "Let his children be vagabonds and beg; and let them seek their bread out of their desolate places."

Psalms 109:11 "Let the creditor distraint all that he hath; and let strangers make spoil of his labour."

Psalms 109:12 "Let there be none to extend kindness unto him; neither let there be any to be gracious unto his fatherless children."

Psalms 109:13 "Let his posterity be cut off; in the generation following let their name be blotted out."

Psalms 109:14 "Let the iniquity of his fathers be brought to remembrance unto the LORD; and let not the sin of his mother be blotted out."

Psalms 109:15 "Let them be before the LORD continually that He may cut off the memory of them from the earth."

Psalms 109:16 "Because that he remembered not to do kindness but persecuted the poor and needy man and the broken in heart he was ready to slay."

Psalms 109:17 "Yea he loved cursing and it came unto him; and he delighted not in blessing and it is far from him."

Psalms 109:18 "He clothed himself also with cursing as with his raiment and it is come into his inward parts like water and like oil into his bones."

Psalms 109:19 "Let it be unto him as the garment which he putteth on and for the girdle wherewith he is girded continually."

Psalms 109:20 "This would mine adversaries effect from the LORD and they that speak evil against my soul."

Psalms 109:21 "But Thou O GOD the Lord deal with me for Thy name's sake; because Thy mercy is good deliver Thou me."

Psalms 109:22 "For I am poor and needy and my heart is wounded within me."

Psalms 109:23 "I am gone like the shadow when it lengtheneth; I am shaken off as the locust."

Psalms 109:24 "My knees totter through fasting; and my flesh is lean and hath no fatness."

Psalms 109:25 "I am become also a taunt unto them; when they see me they shake their head."

Psalms 109:26 "Help me O LORD my God; O save me according to Thy mercy;"

Psalms 109:27 "That they may know that this is Thy hand; that Thou LORD hast done it."

Psalms 109:28 "Let them curse but bless Thou; when they arise they shall be put to shame but Thy servant shall rejoice."

Psalms 109:29 "Mine adversaries shall be clothed with confusion and shall put on their own shame as a robe."

Psalms 109:30 "I will give great thanks unto the LORD with my mouth; yea I will praise Him among the multitude;"

Psalms 109:31 "Because He standeth at the right hand of the needy to save him from them that judge his soul."



Psalms 110:1 "Psalms 110" is a psalm of David. "The LORD saith unto my lord: Sit thou at My right hand until I make thine enemies thy footstool."

Psalms 110:2 "The rod of Thy strength the LORD will send out of Zion: Rule thou in the midst of thine enemies."

Psalms 110:3 "Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness from the womb of the dawn thine is the dew of thy youth."

Psalms 110:4 "The LORD hath sworn and will not repent: Thou art a priest for ever after the manner of Melchizedek."

Psalms 110:5 "The Lord at thy right hand doth crush kings in the day of His wrath."

Psalms 110:6 "He will judge among the nations; He filleth it with the dead bodies He crusheth the head over a wide land."

Psalms 110:7 "He will drink of the brook in the way; therefore will he lift up the head."



Psalms 111:1 "Hallelujah. I will give thanks unto the LORD with my whole heart in the council of the upright and in the congregation."

Psalms 111:2 "The works of the LORD are great sought out of all them that have delight therein."

Psalms 111:3 "His work is glory and majesty; and His righteousness endureth for ever."

Psalms 111:4 "He hath made a memorial for His wonderful works; the LORD is gracious and full of compassion."

Psalms 111:5 "He hath given food unto them that fear Him; He will ever be mindful of His covenant."

Psalms 111:6 "He hath declared to His people the power of His works in giving them the heritage of the nations."

Psalms 111:7 "The works of His hands are truth and justice; all His precepts are sure."

Psalms 111:8 "They are established for ever and ever they are done in truth and uprightness."

Psalms 111:9 "He hath sent redemption unto His people; He hath commanded His covenant for ever; Holy and awful is His name."

Psalms 111:10 "The fear of the LORD is the beginning of wisdom; a good understanding have all they that do thereafter; His praise endureth for ever."



Psalms 112:1 "Hallelujah. Happy is the man that feareth the LORD that delighteth greatly in His commandments."

Psalms 112:2 "His seed shall be mighty upon earth; the generation of the upright shall be blessed."

Psalms 112:3 "Wealth and riches are in his house; and his merit endureth for ever."

Psalms 112:4 "Unto the upright He shineth as a light in the darkness gracious and full of compassion and righteous."

Psalms 112:5 "Well is it with the man that dealeth graciously and lendeth that ordereth his affairs rightfully."

Psalms 112:6 "For he shall never be moved; the righteous shall be had in everlasting remembrance."

Psalms 112:7 "He shall not be afraid of evil tidings; his heart is stedfast trusting in the LORD."

Psalms 112:8 "His heart is established he shall not be afraid until he gaze upon his adversaries."

Psalms 112:9 "He hath scattered abroad he hath given to the needy; his righteousness endureth for ever; his horn shall be exalted in honour."

Psalms 112:10 "The wicked shall see it and be vexed; he shall gnash with his teeth and melt away; the desire of the wicked shall perish."



Psalms 113:1 "Hallelujah. Praise O ye servants of the LORD praise the name of the LORD."

Psalms 113:2 "Blessed be the name of the LORD from this time forth and for ever."

Psalms 113:3 "From the rising of the sun unto the going down thereof the LORD'S name is to be praised."

Psalms 113:4 "The LORD is high above all nations His glory is above the heavens."

Psalms 113:5 "Who is like unto the LORD our God that is enthroned on high"

Psalms 113:6 "That looketh down low upon heaven and upon the earth?"

Psalms 113:7 "Who raiseth up the poor out of the dust and lifteth up the needy out of the dunghill;"

Psalms 113:8 "That He may set him with princes even with the princes of His people."

Psalms 113:9 "Who maketh the barren woman to dwell in her house as a joyful mother of children. Hallelujah."



Psalms 114:1 "When Israel came forth out of Egypt the house of Jacob from a people of strange language;"

Psalms 114:2 "Judah became His sanctuary Israel His dominion."

Psalms 114:3 "The sea saw it and fled; the Jordan turned backward."

Psalms 114:4 "The mountains skipped like rams the hills like young sheep."

Psalms 114:5 "What aileth thee O thou sea that thou fleest? thou Jordan that thou turnest backward?"

Psalms 114:6 "Ye mountains that ye skip like rams; ye hills like young sheep?"

Psalms 114:7 "Tremble thou earth at the presence of the Lord at the presence of the God of Jacob;"

Psalms 114:8 "Who turned the rock into a pool of water the flint into a fountain of waters."



Psalms 115:1 "Not unto us O LORD not unto us but unto Thy name give glory for Thy mercy and for Thy truth's sake."

Psalms 115:2 "Wherefore should the nations say: Where is now their God?"

Psalms 115:3 "But our God is in the heavens; whatsoever pleased Him He hath done."

Psalms 115:4 "Their idols are silver and gold the work of men's hands."

Psalms 115:5 "They have mouths but they speak not; eyes have they but they see not;"

Psalms 115:6 "They have ears but they hear not; noses have they but they smell not;"

Psalms 115:7 "They have hands but they handle not; feet have they but they walk not; neither speak they with their throat."

Psalms 115:8 "They that make them shall be like unto them; yea every one that trusteth in them."

Psalms 115:9 "O Israel trust thou in the LORD! He is their help and their shield!"

Psalms 115:10 "O house of Aaron trust ye in the LORD! He is their help and their shield!"

Psalms 115:11 "Ye that fear the LORD trust in the LORD! He is their help and their shield."

Psalms 115:12 "The LORD hath been mindful of us He will bless--He will bless the house of Israel; He will bless the house of Aaron."

Psalms 115:13 "He will bless them that fear the LORD both small and great."

Psalms 115:14 "The LORD increase you more and more you and your children."

Psalms 115:15 "Blessed be ye of the LORD who made heaven and earth."

Psalms 115:16 "The heavens are the heavens of the LORD; but the earth hath He given to the children of men."

Psalms 115:17 "The dead praise not the LORD neither any that go down into silence;"

Psalms 115:18 "But we will bless the LORD from this time forth and for ever. Hallelujah."



Psalms 116:1 "I love that the LORD should hear my voice and my supplications."

Psalms 116:2 "Because He hath inclined His ear unto me therefore will I call upon Him all my days."

Psalms 116:3 "The cords of death compassed me and the straits of the nether-world got hold upon me; I found trouble and sorrow."

Psalms 116:4 "But I called upon the name of the LORD: I beseech thee O LORD deliver my soul."

Psalms 116:5 "Gracious is the LORD and righteous; yea our God is compassionate."

Psalms 116:6 "The LORD preserveth the simple; I was brought low and He saved me."

Psalms 116:7 "Return O my soul unto Thy rest; for the LORD hath dealt bountifully with thee."

Psalms 116:8 "For thou hast delivered my soul from death mine eyes from tears and my feet from stumbling."

Psalms 116:9 "I shall walk before the LORD in the lands of the living."

Psalms 116:10 "I trusted even when I spoke: I am greatly afflicted."

Psalms 116:11 "I said in my haste: All men are liars."

Psalms 116:12 "How can I repay unto the LORD all His bountiful dealings toward me?"

Psalms 116:13 "I will lift up the cup of salvation and call upon the name of the LORD."

Psalms 116:14 "My vows will I pay unto the LORD yea in the presence of all His people."

Psalms 116:15 "Precious in the sight of the LORD is the death of His saints."

Psalms 116:16 "I beseech Thee O LORD for I am Thy servant; I am Thy servant the son of Thy handmaid; Thou hast loosed my bands."

Psalms 116:17 "I will offer to thee the sacrifice of thanksgiving and will call upon the name of the LORD."

Psalms 116:18 "I will pay my vows unto the LORD yea in the presence of all His people;"

Psalms 116:19 "In the courts of the LORD'S house in the midst of thee O Jerusalem. Hallelujah."



Psalms 117:1 "O praise the LORD all ye nations; laud Him all ye peoples."

Psalms 117:2 "For His mercy is great toward us; and the truth of the LORD endureth for ever. Hallelujah."



Psalms 118:1 "O give thanks unto the LORD for He is good for His mercy endureth for ever."

Psalms 118:2 "So let Israel now say for His mercy endureth for ever"

Psalms 118:3 "So let the house of Aaron now say for His mercy endureth for ever."

Psalms 118:4 "So let them now that fear the LORD say for His mercy endureth for ever."

Psalms 118:5 "Out of my straits I called upon the LORD; He answered me with great enlargement."

Psalms 118:6 "The LORD is for me; I will not fear; what can man do unto me?"

Psalms 118:7 "The LORD is for me as my helper; and I shall gaze upon them that hate me."

Psalms 118:8 "It is better to take refuge in the LORD than to trust in man."

Psalms 118:9 "It is better to take refuge in the LORD than to trust in princes."

Psalms 118:10 "All nations compass me about; verily in the name of the LORD I will cut them off."

Psalms 118:11 "They compass me about yea they compass me about; verily in the name of the LORD I will cut them off."

Psalms 118:12 "They compass me about like bees; they are quenched as the fire of thorns; verily in the name of the LORD I will cut them off."

Psalms 118:13 "Thou didst thrust sore at me that I might fall; but the LORD helped me."

Psalms 118:14 "The LORD is my strength and song; and He is become my salvation."

Psalms 118:15 "The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD doeth valiantly."

Psalms 118:16 "The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly."

Psalms 118:17 "I shall not die but live and declare the works of the LORD."

Psalms 118:18 "The LORD hath chastened me sore; but He hath not given me over unto death."

Psalms 118:19 "Open to me the gates of righteousness; I will enter into them I will give thanks unto the LORD."

Psalms 118:20 "This is the gate of the LORD; the righteous shall enter into it."

Psalms 118:21 "I will give thanks unto Thee for Thou hast answered me and art become my salvation."

Psalms 118:22 "The stone which the builders rejected is become the chief corner-stone."

Psalms 118:23 "This is the LORD'S doing; it is marvellous in our eyes."

Psalms 118:24 "This is the day which the LORD hath made; we will rejoice and be glad in it."

Psalms 118:25 "We beseech Thee O LORD save now! We beseech Thee O LORD make us now to prosper!"

Psalms 118:26 "Blessed be he that cometh in the name of the LORD; we bless you out of the house of the LORD."

Psalms 118:27 "The LORD is God and hath given us light; order the festival procession with boughs even unto the horns of the altar."

Psalms 118:28 "Thou art my God and I will give thanks unto Thee; Thou art my God I will exalt Thee."

Psalms 118:29 "O give thanks unto the LORD for He is good for His mercy endureth for ever."



Psalms 119:1 "ALEPH. Happy are they that are upright in the way who walk in the law of the LORD."

Psalms 119:2 "Happy are they that keep His testimonies that seek Him with the whole heart."

Psalms 119:3 "Yea they do no unrighteousness; they walk in His ways."

Psalms 119:4 "Thou hast ordained Thy precepts that we should observe them diligently."

Psalms 119:5 "Oh that my ways were directed to observe Thy statutes!"

Psalms 119:6 "Then should I not be ashamed when I have regard unto all Thy commandments."

Psalms 119:7 "I will give thanks unto Thee with uprightness of heart when I learn Thy righteous ordinances."

Psalms 119:8 "I will observe Thy statutes; O forsake me not utterly."

Psalms 119:9 "BETH. Wherewithal shall a young man keep his way pure? By taking heed thereto according to Thy word."

Psalms 119:10 "With my whole heart have I sought Thee; O let me not err from Thy commandments."

Psalms 119:11 "Thy word have I laid up in my heart that I might not sin against Thee."

Psalms 119:12 "Blessed art Thou O LORD; teach me Thy statutes."

Psalms 119:13 "With my lips have I told all the ordinances of Thy mouth."

Psalms 119:14 "I have rejoiced in the way of Thy testimonies as much as in all riches."

Psalms 119:15 "I will meditate in Thy precepts and have respect unto Thy ways."

Psalms 119:16 "I will delight myself in Thy statutes; I will not forget Thy word."

Psalms 119:17 "GIMEL. Deal bountifully with Thy servant that I may live and I will observe Thy word."

Psalms 119:18 "Open Thou mine eyes that I may behold wondrous things out of Thy law."

Psalms 119:19 "I am a sojourner in the earth; hide not Thy commandments from me."

Psalms 119:20 "My soul breaketh for the longing that it hath unto Thine ordinances at all times."

Psalms 119:21 "Thou hast rebuked the proud that are cursed that do err from Thy commandments."

Psalms 119:22 "Take away from me reproach and contempt; for I have kept Thy testimonies."

Psalms 119:23 "Even though princes sit and talk against me thy servant doth meditate in Thy statutes."

Psalms 119:24 "Yea Thy testimonies are my delight they are my counsellors."

Psalms 119:25 "DALETH. My soul cleaveth unto the dust; quicken Thou me according to Thy word."

Psalms 119:26 "I told of my ways and Thou didst answer me; teach me Thy statutes."

Psalms 119:27 "Make me to understand the way of Thy precepts that I may talk of Thy wondrous works."

Psalms 119:28 "My soul melteth away for heaviness; sustain me according unto Thy word."

Psalms 119:29 "Remove from me the way of falsehood; and grant me Thy law graciously."

Psalms 119:30 "I have chosen the way of faithfulness; Thine ordinances have I set before me."

Psalms 119:31 "I cleave unto Thy testimonies; O LORD put me not to shame."

Psalms 119:32 "I will run the way of Thy commandments for Thou dost enlarge my heart."

Psalms 119:33 "HE. Teach me O LORD the way of Thy statutes; and I will keep it at every step."

Psalms 119:34 "Give me understanding that I keep Thy law and observe it with my whole heart."

Psalms 119:35 "Make me to tread in the path of Thy commandments; for therein do I delight."

Psalms 119:36 "Incline my heart unto Thy testimonies and not to covetousness."

Psalms 119:37 "Turn away mine eyes from beholding vanity and quicken me in Thy ways."

Psalms 119:38 "Confirm Thy word unto Thy servant which pertaineth unto the fear of Thee."

Psalms 119:39 "Turn away my reproach which I dread; for Thine ordinances are good."

Psalms 119:40 "Behold I have longed after Thy precepts; quicken me in Thy righteousness."

Psalms 119:41 "VAV. Let Thy mercies also come unto me O LORD even Thy salvation according to Thy word;"

Psalms 119:42 "That I may have an answer for him that taunteth me; for I trust in Thy word."

Psalms 119:43 "And take not the word of truth utterly out of my mouth; for I hope in Thine ordinances;"

Psalms 119:44 "So shall I observe Thy law continually for ever and ever;"

Psalms 119:45 "And I will walk at ease for I have sought Thy precepts;"

Psalms 119:46 "I will also speak of Thy testimonies before kings and will not be ashamed."

Psalms 119:47 "And I will delight myself in Thy commandments which I have loved."

Psalms 119:48 "I will lift up my hands also unto Thy commandments which I have loved; and I will meditate in Thy statutes."

Psalms 119:49 "ZAIN. Remember the word unto Thy servant because Thou hast made me to hope."

Psalms 119:50 "This is my comfort in my affliction that Thy word hath quickened me."

Psalms 119:51 "The proud have had me greatly in derision; yet have I not turned aside from Thy law."

Psalms 119:52 "I have remembered Thine ordinances which are of old O LORD and have comforted myself."

Psalms 119:53 "Burning indignation hath taken hold upon me because of the wicked that forsake Thy law."

Psalms 119:54 "Thy statutes have been my songs in the house of my pilgrimage."

Psalms 119:55 "I have remembered Thy name O LORD in the night and have observed Thy law."

Psalms 119:56 "This I have had that I have kept Thy precepts."

Psalms 119:57 "HETH. My portion is the LORD I have said that I would observe Thy words."

Psalms 119:58 "I have entreated Thy favour with my whole heart; be gracious unto me according to Thy word."

Psalms 119:59 "I considered my ways and turned my feet unto Thy testimonies."

Psalms 119:60 "I made haste and delayed not to observe Thy commandments."

Psalms 119:61 "The bands of the wicked have enclosed me; but I have not forgotten Thy law."

Psalms 119:62 "At midnight I will rise to give thanks unto Thee because of Thy righteous ordinances."

Psalms 119:63 "I am a companion of all them that fear Thee and of them that observe Thy precepts."

Psalms 119:64 "The earth O LORD is full of Thy mercy; teach me Thy statutes."

Psalms 119:65 "TETH. Thou hast dealt well with Thy servant O LORD according unto Thy word."

Psalms 119:66 "Teach me good discernment and knowledge; for I have believed Thy commandments."

Psalms 119:67 "Before I was afflicted I did err; but now I observe Thy word."

Psalms 119:68 "Thou art good and doest good; teach me Thy statutes."

Psalms 119:69 "The proud have forged a lie against me; but I with my whole heart will keep Thy precepts."

Psalms 119:70 "Their heart is gross like fat; but I delight in Thy law."

Psalms 119:71 "It is good for me that I have been afflicted in order that I might learn Thy statutes."

Psalms 119:72 "The law of Thy mouth is better unto me than thousands of gold and silver."

Psalms 119:73 "JOD. Thy hands have made me and fashioned me; give me understanding that I may learn Thy commandments."

Psalms 119:74 "They that fear Thee shall see me and be glad because I have hope in Thy word."

Psalms 119:75 "I know O LORD that Thy judgments are righteous and that in faithfulness Thou hast afflicted me."

Psalms 119:76 "Let I pray Thee Thy lovingkindness be ready to comfort me according to Thy promise unto Thy servant."

Psalms 119:77 "Let Thy tender mercies come unto me that I may live; for Thy law is my delight."

Psalms 119:78 "Let the proud be put to shame for they have distorted my cause with falsehood; but I will meditate in Thy precepts."

Psalms 119:79 "Let those that fear Thee return unto me and they that know Thy testimonies."

Psalms 119:80 "Let my heart be undivided in Thy statutes in order that I may not be put to shame."

Psalms 119:81 "CAPH. My soul pineth for Thy salvation; in Thy word do I hope."

Psalms 119:82 "Mine eyes fail for Thy word saying: When wilt Thou comfort me?"

Psalms 119:83 "For I am become like a wine-skin in the smoke; yet do I not forget Thy statutes."

Psalms 119:84 "How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me?"

Psalms 119:85 "The proud have digged pits for me which is not according to Thy law."

Psalms 119:86 "All Thy commandments are faithful; they persecute me for nought; help Thou me."

Psalms 119:87 "They had almost consumed me upon earth; but as for me I forsook not Thy precepts."

Psalms 119:88 "Quicken me after Thy lovingkindness and I will observe the testimony of Thy mouth."

Psalms 119:89 "LAMED. For ever O LORD Thy word standeth fast in heaven."

Psalms 119:90 "Thy faithfulness is unto all generations; Thou hast established the earth and it standeth."

Psalms 119:91 "They stand this day according to Thine ordinances; for all things are Thy servants."

Psalms 119:92 "Unless Thy law had been my delight I should then have perished in mine affliction."

Psalms 119:93 "I will never forget Thy precepts; for with them Thou hast quickened me."

Psalms 119:94 "I am Thine save me; for I have sought Thy precepts."

Psalms 119:95 "The wicked have waited for me to destroy me; but I will consider Thy testimonies."

Psalms 119:96 "I have seen an end to every purpose; but Thy commandment is exceeding broad."

Psalms 119:97 "MEM. O how love I Thy law! It is my meditation all the day."

Psalms 119:98 "Thy commandments make me wiser than mine enemies: for they are ever with me."

Psalms 119:99 "I have more understanding than all my teachers; for Thy testimonies are my meditation."

Psalms 119:100 "I understand more than mine elders because I have keep Thy precepts."

Psalms 119:101 "I have refrained my feet from every evil way in order that I might observe Thy word."

Psalms 119:102 "I have not turned aside from Thine ordinances; for Thou hast instructed me."

Psalms 119:103 "How sweet are Thy words unto my palate! yea sweeter than honey to my mouth!"

Psalms 119:104 "From Thy precepts I get understanding; therefore I hate every false way."

Psalms 119:105 "NUN. Thy word is a lamp unto my feet and a light unto my path."

Psalms 119:106 "I have sworn and have confirmed it to observe Thy righteous ordinances."

Psalms 119:107 "I am afflicted very much; quicken me O LORD according unto Thy word."

Psalms 119:108 "Accept I beseech Thee the freewill-offerings of my mouth O LORD and teach me Thine ordinances."

Psalms 119:109 "My soul is continually in my hand; yet have I not forgotten Thy law."

Psalms 119:110 "The wicked have laid a snare for me; yet went I not astray from Thy precepts."

Psalms 119:111 "Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart."

Psalms 119:112 "I have inclined my heart to perform Thy statutes for ever at every step."

Psalms 119:113 "SAMECH. I hate them that are of a double mind; but Thy law do I love."

Psalms 119:114 "Thou art my covert and my shield; in Thy word do I hope."

Psalms 119:115 "Depart from me ye evildoers; that I may keep the commandments of my God."

Psalms 119:116 "Uphold me according unto Thy word that I may live; and put me not to shame in my hope."

Psalms 119:117 "Support Thou me and I shall be saved; and I will occupy myself with Thy statutes continually."

Psalms 119:118 "Thou hast made light of all them that err from Thy statutes; for their deceit is vain."

Psalms 119:119 "Thou puttest away all the wicked of the earth like dross; therefore I love Thy testimonies."

Psalms 119:120 "My flesh shuddereth for fear of Thee; and I am afraid of Thy judgments."

Psalms 119:121 "AIN. I have done justice and righteousness; leave me not to mine oppressors."

Psalms 119:122 "Be surety for Thy servant for good; let not the proud oppress me."

Psalms 119:123 "Mine eyes fail for Thy salvation and for Thy righteous word."

Psalms 119:124 "Deal with Thy servant according unto Thy mercy and teach me Thy statutes."

Psalms 119:125 "I am Thy servant give me understanding that I may know Thy testimonies."

Psalms 119:126 "It is time for the LORD to work; they have made void Thy law."

Psalms 119:127 "Therefore I love Thy commandments above gold yea above fine gold."

Psalms 119:128 "Therefore I esteem all Thy precepts concerning all things to be right; every false way I hate."

Psalms 119:129 "PE. Thy testimonies are wonderful; therefore doth my soul keep them."

Psalms 119:130 "The opening of Thy words giveth light; it giveth understanding unto the simple."

Psalms 119:131 "I opened wide my mouth and panted; for I longed for Thy commandments."

Psalms 119:132 "Turn Thee towards me and be gracious unto me as is Thy wont to do unto those that love Thy name."

Psalms 119:133 "Order my footsteps by Thy word; and let not any iniquity have dominion over me."

Psalms 119:134 "Redeem me from the oppression of man and I will observe Thy precepts."

Psalms 119:135 "Make Thy face to shine upon Thy servant; and teach me Thy statutes."

Psalms 119:136 "Mine eyes run down with rivers of water because they observe not Thy law."

Psalms 119:137 "TZADE. Righteous art Thou O LORD and upright are Thy judgments."

Psalms 119:138 "Thou hast commanded Thy testimonies in righteousness and exceeding faithfulness."

Psalms 119:139 "My zeal hath undone me because mine adversaries have forgotten Thy words."

Psalms 119:140 "Thy word is tried to the uttermost and Thy servant loveth it."

Psalms 119:141 "I am small and despised; yet have I not forgotten Thy precepts."

Psalms 119:142 "Thy righteousness is an everlasting righteousness and Thy law is the truth."

Psalms 119:143 "Trouble and anguish have overtaken me; yet Thy commandments are my delight."

Psalms 119:144 "Thy testimonies are righteous for ever; give me understanding and I shall live."

Psalms 119:145 "KOPH. I have called with my whole heart; answer me O LORD; I will keep Thy statutes."

Psalms 119:146 "I have called Thee save me and I will observe Thy testimonies."

Psalms 119:147 "I rose early at dawn and cried; I hoped in Thy word."

Psalms 119:148 "Mine eyes forestalled the night-watches that I might meditate in Thy word."

Psalms 119:149 "Hear my voice according unto Thy lovingkindness; quicken me O LORD as Thou art wont."

Psalms 119:150 "They draw nigh that follow after wickedness; they are far from Thy law."

Psalms 119:151 "Thou art nigh O LORD; and all Thy commandments are truth."

Psalms 119:152 "Of old have I known from Thy testimonies that Thou hast founded them for ever."

Psalms 119:153 "RESH. O see mine affliction and rescue me; for I do not forget Thy law."

Psalms 119:154 "Plead Thou my cause and redeem me; quicken me according to Thy word."

Psalms 119:155 "Salvation is far from the wicked; for they seek not Thy statutes."

Psalms 119:156 "Great are Thy compassions O LORD; quicken me as Thou art wont."

Psalms 119:157 "Many are my persecutors and mine adversaries; yet have I not turned aside from Thy testimonies."

Psalms 119:158 "I beheld them that were faithless and strove with them; because they observed not Thy word."

Psalms 119:159 "O see how I love Thy precepts; quicken me O LORD according to Thy lovingkindness."

Psalms 119:160 "The beginning of Thy word is truth; and all Thy righteous ordinance endureth for ever."

Psalms 119:161 "SCHIN. Princes have persecuted me without a cause; but my heart standeth in awe of Thy words."

Psalms 119:162 "I rejoice at Thy word as one that findeth great spoil."

Psalms 119:163 "I hate and abhor falsehood; Thy law do I love."

Psalms 119:164 "Seven times a day do I praise Thee because of Thy righteous ordinances."

Psalms 119:165 "Great peace have they that love Thy law; and there is no stumbling for them."

Psalms 119:166 "I have hoped for Thy salvation O LORD and have done Thy commandments."

Psalms 119:167 "My soul hath observed Thy testimonies; and I love them exceedingly."

Psalms 119:168 "I have observed Thy precepts and Thy testimonies; for all my ways are before Thee."

Psalms 119:169 "TAV. Let my cry come near before Thee O LORD; give me understanding according to Thy word."

Psalms 119:170 "Let my supplication come before Thee; deliver me according to Thy word."

Psalms 119:171 "Let my lips utter praise: because Thou teachest me Thy statutes."

Psalms 119:172 "Let my tongue sing of Thy word; for all Thy commandments are righteousness."

Psalms 119:173 "Let Thy hand be ready to help me; for I have chosen Thy precepts."

Psalms 119:174 "I have longed for Thy salvation O LORD; and Thy law is my delight."

Psalms 119:175 "Let my soul live and it shall praise Thee; and let Thine ordinances help me."

Psalms 119:176 "I have gone astray like a lost sheep; seek Thy servant; for I have not forgotten Thy commandments."



Psalms 120:1 "Psalms 120" is a song of Ascents. "In my distress I called unto the LORD and He answered me."

Psalms 120:2 "O LORD deliver my soul from lying lips from a deceitful tongue."

Psalms 120:3 "What shall be given unto thee and what shall be done more unto thee thou deceitful tongue?"

Psalms 120:4 "Sharp arrows of the mighty with coals of broom."

Psalms 120:5 "Woe is me that I sojourn with Meshech that I dwell beside the tents of Kedar!"

Psalms 120:6 "My soul hath full long had her dwelling with him that hateth peace."

Psalms 120:7 "I am all peace; but when I speak they are for war."



Psalms 121:1 "Psalms 121" is a song of Ascents. "I will lift up mine eyes unto the mountains: from whence shall my help come?"

Psalms 121:2 "My help cometh from the LORD who made heaven and earth."

Psalms 121:3 "He will not suffer thy foot to be moved; He that keepeth thee will not slumber."

Psalms 121:4 "Behold He that keepeth Israel doth neither slumber nor sleep."

Psalms 121:5 "The LORD is thy keeper; the LORD is thy shade upon thy right hand."

Psalms 121:6 "The sun shall not smite thee by day nor the moon by night."

Psalms 121:7 "The LORD shall keep thee from all evil; He shall keep thy soul."

Psalms 121:8 "The LORD shall guard thy going out and thy coming in from this time forth and for ever."



Psalms 122:1 "Psalms 122" is a song of Ascents of David. "I rejoiced when they said unto me: Let us go unto the house of the LORD."

Psalms 122:2 "Our feet are standing within thy gates O Jerusalem;"

Psalms 122:3 "Jerusalem that art builded as a city that is compact together;"

Psalms 122:4 "Whither the tribes went up even the tribes of the LORD as a testimony unto Israel to give thanks unto the name of the LORD."

Psalms 122:5 "For there were set thrones for judgment the thrones of the house of David."

Psalms 122:6 "Pray for the peace of Jerusalem; may they prosper that love thee."

Psalms 122:7 "Peace be within thy walls and prosperity within thy palaces."

Psalms 122:8 "For my brethren and companions sakes I will now say: Peace be within thee."

Psalms 122:9 "For the sake of the house of the LORD our God I will seek thy good."



Psalms 123:1 "Psalms 123" is a song of Ascents. "Unto Thee I lift up mine eyes O Thou that art enthroned in the heavens."

Psalms 123:2 "Behold as the eyes of servants unto the hand of their master as the eyes of a maiden unto the hand of her mistress; so our eyes look unto the LORD our God until He be gracious unto us."

Psalms 123:3 "Be gracious unto us O LORD be gracious unto us; for we are full sated with contempt."

Psalms 123:4 "Our soul is full sated with the scorning of those that are at ease and with the contempt of the proud oppressors."



Psalms 124:1 "Psalms 124" is a song of Ascents of David. "If it had not been the LORD who was for us let Israel now say;"

Psalms 124:2 "If it had not been the LORD who was for us when men rose up against us"

Psalms 124:3 "Then they had swallowed us up alive when their wrath was kindled against us;"

Psalms 124:4 "Then the waters had overwhelmed us the stream had gone over our soul;"

Psalms 124:5 "Then the proud waters had gone over our soul."

Psalms 124:6 "Blessed be the LORD who hath not given us as a prey to their teeth."

Psalms 124:7 "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken and we are escaped."

Psalms 124:8 "Our help is in the name of the LORD who made heaven and earth."



Psalms 125:1 "Psalms 125" is a song of Ascents. "They that trust in the LORD are as mount Zion which cannot be moved but abideth for ever."

Psalms 125:2 "As the mountains are round about Jerusalem so the LORD is round about His people from this time forth and for ever."

Psalms 125:3 "For the rod of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity."

Psalms 125:4 "Do good O LORD unto the good and to them that are upright in their hearts."

Psalms 125:5 "But as for such as turn aside unto their crooked ways the LORD will lead them away with the workers of iniquity. Peace be upon Israel."



Psalms 126:1 "Psalms 126" is a song of Ascents. "When the LORD brought back those that returned to Zion we were like unto them that dream."

Psalms 126:2 "Then was our mouth filled with laughter and our tongue with singing; then said they among the nations: The LORD hath done great things with these."

Psalms 126:3 "The LORD hath done great things with us; we are rejoiced."

Psalms 126:4 "Turn our captivity O LORD as the streams in the dry land."

Psalms 126:5 "They that sow in tears shall reap in joy."

Psalms 126:6 "Though he goeth on his way weeping that beareth the measure of seed he shall come home with joy bearing his sheaves."



Psalms 127:1 "Psalms 127" is a song of Ascents of Solomon. "Except the LORD build the house they labour in vain that build it; except the LORD keep the city the watchman waketh but in vain."

Psalms 127:2 "It is vain for you that ye rise early and sit up late ye that eat the bread of toil; so He giveth unto His beloved in sleep."

Psalms 127:3 "Lo children are a heritage of the LORD; the fruit of the womb is a reward."

Psalms 127:4 "As arrows in the hand of a mighty man so are the children of one's youth."

Psalms 127:5 "Happy is the man that hath his quiver full of them; they shall not be put to shame when they speak with their enemies in the gate."



Psalms 128:1 "Psalms 128" is a song of Ascents. "Happy is every one that feareth the LORD that walketh in His ways."

Psalms 128:2 "When thou eatest the labour of thy hands happy shalt thou be and it shall be well with thee."

Psalms 128:3 "Thy wife shall be as a fruitful vine in the innermost parts of thy house; thy children like olive plants round about thy table."

Psalms 128:4 "Behold surely thus shall the man be blessed that feareth the LORD."

Psalms 128:5 "The LORD bless thee out of Zion; and see thou the good of Jerusalem all the days of thy life;"

Psalms 128:6 "And see thy children's children. Peace be upon Israel!"



Psalms 129:1 "Psalms 129" is a song of Ascents. "Much have they afflicted me from my youth up let Israel now say;"

Psalms 129:2 "Much have they afflicted me from my youth up; but they have not prevailed against me."

Psalms 129:3 "The plowers plowed upon my back; they made long their furrows."

Psalms 129:4 "The LORD is righteous; He hath cut asunder the cords of the wicked."

Psalms 129:5 "Let them be ashamed and turned backward all they that hate Zion."

Psalms 129:6 "Let them be as the grass upon the housetops which withereth afore it springeth up;"

Psalms 129:7 "Wherewith the reaper filleth not his hand nor he that bindeth sheaves his bosom."

Psalms 129:8 "Neither do they that go by say: The blessing of the LORD be upon you; we bless you in the name of the LORD."



Psalms 130:1 "Psalms 130" is a song of Ascents. "Out of the depths have I called Thee O LORD."

Psalms 130:2 "Lord hearken unto my voice; let Thine ears be attentive to the voice of my supplications."

Psalms 130:3 "If Thou LORD shouldest mark iniquities O Lord who could stand?"

Psalms 130:4 "For with Thee there is forgiveness that Thou mayest be feared."

Psalms 130:5 "I wait for the LORD my soul doth wait and in His word do I hope."

Psalms 130:6 "My soul waiteth for the Lord more than watchmen for the morning; yea more than watchmen for the morning."

Psalms 130:7 "O Israel hope in the LORD; for with the LORD there is mercy and with Him is plenteous redemption."

Psalms 130:8 "And He will redeem Israel from all his iniquities."



Psalms 131:1 "Psalms 131" is a song of Ascents of David. "LORD my heart is not haughty nor mine eyes lofty; neither do I exercise myself in things too great or in things too wonderful for me."

Psalms 131:2 "Surely I have stilled and quieted my soul; like a weaned child with his mother; my soul is with me like a weaned child."

Psalms 131:3 "O Israel hope in the LORD from this time forth and for ever."



Psalms 132:1 "Psalms 132" is a song of Ascents. "LORD remember unto David all his affliction;"

Psalms 132:2 "How he swore unto the LORD and vowed unto the Mighty One of Jacob:"

Psalms 132:3 "Surely I will not come into the tent of my house nor go up into the bed that is spread for me;"

Psalms 132:4 "I will not give sleep to mine eyes nor slumber to mine eyelids;"

Psalms 132:5 "Until I find out a place for the LORD a dwelling-place for the Mighty One of Jacob."

Psalms 132:6 "Lo we heard of it as being in Ephrath; we found it in the field of the wood."

Psalms 132:7 "Let us go into His dwelling-place; let us worship at His footstool."

Psalms 132:8 "Arise O LORD unto Thy resting-place; Thou and the ark of Thy strength."

Psalms 132:9 "Let Thy priests be clothed with righteousness; and let Thy saints shout for joy."

Psalms 132:10 "For Thy servant David's sake turn not away the face of Thine anointed."

Psalms 132:11 "The LORD swore unto David in truth; He will not turn back from it: Of the fruit of thy body will I set upon thy throne."

Psalms 132:12 "If thy children keep My covenant and My testimony that I shall teach them their children also for ever shall sit upon thy throne."

Psalms 132:13 "For the LORD hath chosen Zion; He hath desired it for His habitation:"

Psalms 132:14 "This is My resting-place for ever; here will I dwell; for I have desired it."

Psalms 132:15 "I will abundantly bless her provision; I will give her needy bread in plenty."

Psalms 132:16 "Her priests also will I clothe with salvation; and her saints shall shout aloud for joy."

Psalms 132:17 "There will I make a horn to shoot up unto David there have I ordered a lamp for Mine anointed."

Psalms 132:18 "His enemies will I clothe with shame; but upon himself shall his crown shine."



Psalms 133:1 "Psalms 133" is a song of Ascents of David. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Psalms 133:2 "It is like the precious oil upon the head coming down upon the beard; even Aaron's beard that cometh down upon the collar of his garments;"

Psalms 133:3 "Like the dew of Hermon that cometh down upon the mountains of Zion; for there the LORD commanded the blessing even life for ever."



Psalms 134:1 "Psalms 134" is a song of Ascents. "Behold bless ye the LORD all ye servants of the LORD that stand in the house of the LORD in the night seasons."

Psalms 134:2 "Lift up your hands to the sanctuary and bless ye the LORD."

Psalms 134:3 "The LORD bless thee out of Zion; even He that made heaven and earth."



Psalms 135:1 "Hallelujah. Praise ye the name of the LORD; give praise O ye servants of the LORD"

Psalms 135:2 "Ye that stand in the house of the LORD in the courts of the house of our God."

Psalms 135:3 "Praise ye the LORD for the LORD is good; sing praises unto His name for it is pleasant."

Psalms 135:4 "For the LORD hath chosen Jacob unto Himself and Israel for His own treasure."

Psalms 135:5 "For I know that the LORD is great and that our Lord is above all gods."

Psalms 135:6 "Whatsoever the LORD pleased that hath He done in heaven and in earth in the seas and in all deeps;"

Psalms 135:7 "Who causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth forth the wind out of His treasures."

Psalms 135:8 "Who smote the first-born of Egypt both of man and beast."

Psalms 135:9 "He sent signs and wonders into the midst of thee O Egypt upon Pharaoh and upon all his servants."

Psalms 135:10 "Who smote many nations and slew mighty kings:"

Psalms 135:11 "Sihon king of the Amorites and Og king of Bashan and all the kingdoms of Canaan;"

Psalms 135:12 "And gave their land for a heritage a heritage unto Israel His people."

Psalms 135:13 "O LORD Thy name endureth for ever; thy memorial O LORD throughout all generations."

Psalms 135:14 "For the LORD will judge His people and repent Himself for His servants."

Psalms 135:15 "The idols of the nations are silver and gold the work of men's hands."

Psalms 135:16 "They have mouths but they speak not; eyes have they but they see not;"

Psalms 135:17 "They have ears but they hear not; neither is there any breath in their mouths."

Psalms 135:18 "They that make them shall be like unto them; yea every one that trusteth in them."

Psalms 135:19 "O house of Israel bless ye the LORD; O house of Aaron bless ye the LORD;"

Psalms 135:20 "O house of Levi bless ye the LORD; ye that fear the LORD bless ye the LORD."

Psalms 135:21 "Blessed be the LORD out of Zion who dwelleth at Jerusalem. Hallelujah."



Psalms 136:1 "O give thanks unto the LORD for He is good for His mercy endureth for ever."

Psalms 136:2 "O give thanks unto the God of gods for His mercy endureth for ever."

Psalms 136:3 "O give thanks unto the Lord of lords for His mercy endureth for ever."

Psalms 136:4 "To Him who alone doeth great wonders for His mercy endureth for ever."

Psalms 136:5 "To Him that by understanding made the heavens for His mercy endureth for ever."

Psalms 136:6 "To Him that spread forth the earth above the waters for His mercy endureth for ever."

Psalms 136:7 "To Him that made great lights for His mercy endureth for ever;"

Psalms 136:8 "The sun to rule by day for His mercy endureth for ever;"

Psalms 136:9 "The moon and stars to rule by night for His mercy endureth for ever."

Psalms 136:10 "To Him that smote Egypt in their first-born for His mercy endureth for ever;"

Psalms 136:11 "And brought out Israel from among them for His mercy endureth for ever;"

Psalms 136:12 "With a strong hand and with an outstretched arm for His mercy endureth for ever."

Psalms 136:13 "To Him who divided the Red Sea in sunder for His mercy endureth for ever;"

Psalms 136:14 "And made Israel to pass through the midst of it for His mercy endureth for ever;"

Psalms 136:15 "But overthrew Pharaoh and his host in the Red Sea for His mercy endureth for ever."

Psalms 136:16 "To Him that led His people through the wilderness for His mercy endureth for ever."

Psalms 136:17 "To Him that smote great kings; for His mercy endureth for ever;"

Psalms 136:18 "And slew mighty kings for His mercy endureth for ever."

Psalms 136:19 "Sihon king of the Amorites for His mercy endureth for ever;"

Psalms 136:20 "And Og king of Bashan for His mercy endureth for ever;"

Psalms 136:21 "And gave their land for a heritage for His mercy endureth for ever;"

Psalms 136:22 "Even a heritage unto Israel His servant for His mercy endureth for ever."

Psalms 136:23 "Who remembered us in our low estate for His mercy endureth for ever;"

Psalms 136:24 "And hath delivered us from our adversaries for His mercy endureth for ever."

Psalms 136:25 "Who giveth food to all flesh for His mercy endureth for ever."

Psalms 136:26 "O give thanks unto the God of heaven for His mercy endureth for ever."



Psalms 137:1 "By the rivers of Babylon there we sat down yea we wept when we remembered Zion."

Psalms 137:2 "Upon the willows in the midst thereof we hanged up our harps."

Psalms 137:3 "For there they that led us captive asked of us words of song and our tormentors asked of us mirth: Sing us one of the songs of Zion."

Psalms 137:4 "How shall we sing the LORD'S song in a foreign land?"

Psalms 137:5 "If I forget thee O Jerusalem let my right hand forget her cunning."

Psalms 137:6 "Let my tongue cleave to the roof of my mouth if I remember thee not; if I set not Jerusalem above my chiefest joy."

Psalms 137:7 "Remember O LORD against the children of Edom the day of Jerusalem; who said: Rase it rase it even to the foundation thereof."

Psalms 137:8 "O daughter of Babylon that art to be destroyed; happy shall he be that repayeth thee as thou hast served us."

Psalms 137:9 "Happy shall he be that taketh and dasheth thy little ones against the rock."



Psalms 138:1 "Psalms 138" is a psalm of David. "I will give Thee thanks with my whole heart in the presence of the mighty will I sing praises unto Thee."

Psalms 138:2 "I will bow down toward Thy holy temple and give thanks unto Thy name for Thy mercy and for Thy truth; for Thou hast magnified Thy word above all Thy name."

Psalms 138:3 "In the day that I called Thou didst answer me; Thou didst encourage me in my soul with strength."

Psalms 138:4 "All the kings of the earth shall give Thee thanks O LORD for they have heard the words of Thy mouth."

Psalms 138:5 "Yea they shall sing of the ways of the LORD; for great is the glory of the LORD."

Psalms 138:6 "For though the LORD be high yet regardeth He the lowly and the haughty He knoweth from afar."

Psalms 138:7 "Though I walk in the midst of trouble Thou quickenest me; Thou stretchest forth Thy hand against the wrath of mine enemies and Thy right hand doth save me."

Psalms 138:8 "The LORD will accomplish that which concerneth me; Thy mercy O LORD endureth for ever; forsake not the work of Thine own hands."



Psalms 139:1 "Psalms 139" is a psalm of David for the Leader. "O LORD Thou hast searched me and known me."

Psalms 139:2 "Thou knowest my downsitting and mine uprising Thou understandest my thought afar off."

Psalms 139:3 "Thou measurest my going about and my lying down and art acquainted with all my ways."

Psalms 139:4 "For there is not a word in my tongue but lo O LORD Thou knowest it altogether."

Psalms 139:5 "Thou hast hemmed me in behind and before and laid Thy hand upon me."

Psalms 139:6 "Such knowledge is too wonderful for me; too high I cannot attain unto it."

Psalms 139:7 "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"

Psalms 139:8 "If I ascend up into heaven Thou art there; if I make my bed in the nether-world behold Thou art there."

Psalms 139:9 "If I take the wings of the morning and dwell in the uttermost parts of the sea;"

Psalms 139:10 "Even there would Thy hand lead me and Thy right hand would hold me."

Psalms 139:11 "And if I say: Surely the darkness shall envelop me and the light about me shall be night;"

Psalms 139:12 "Even the darkness is not too dark for Thee but the night shineth as the day; the darkness is even as the light."

Psalms 139:13 "For Thou hast made my reins; Thou hast knit me together in my mother's womb."

Psalms 139:14 "I will give thanks unto Thee for I am fearfully and wonderfully made; wonderful are Thy works; and that my soul knoweth right well."

Psalms 139:15 "My frame was not hidden from Thee when I was made in secret and curiously wrought in the lowest parts of the earth."

Psalms 139:16 "Thine eyes did see mine unformed substance and in Thy book they were all written--even the days that were fashioned when as yet there was none of them."

Psalms 139:17 "How weighty also are Thy thoughts unto me O God! How great is the sum of them!"

Psalms 139:18 "If I would count them they are more in number than the sand; were I to come to the end of them I would still be with Thee."

Psalms 139:19 "If Thou but wouldest slay the wicked O God--depart from me therefore ye men of blood;"

Psalms 139:20 "Who utter Thy name with wicked thought they take it for falsehood even Thine enemies--"

Psalms 139:21 "Do not I hate them O LORD that hate Thee? And do not I strive with those that rise up against Thee?"

Psalms 139:22 "I hate them with utmost hatred; I count them mine enemies."

Psalms 139:23 "Search me O God and know my heart try me and know my thoughts;"

Psalms 139:24 "And see if there be any way in me that is grievous and lead me in the way everlasting."



Psalms 140:1 "Psalms 140" is a psalm of David for the Leader. "Deliver me O LORD from the evil man; preserve me from the violent man;"

Psalms 140:2 "Who devise evil things in their heart; every day do they stir up wars."

Psalms 140:3 "They have sharpened their tongue like a serpent; vipers venom is under their lips. Selah"

Psalms 140:4 "Keep me O LORD from the hands of the wicked; preserve me from the violent man; who have purposed to make my steps slip."

Psalms 140:5 "The proud have hid a snare for me and cords; they have spread a net by the wayside; they have set gins for me. Selah"

Psalms 140:6 "I have said unto the LORD: Thou art my God; give ear O LORD unto the voice of my supplications."

Psalms 140:7 "O GOD the Lord the strength of my salvation who hast screened my head in the day of battle"

Psalms 140:8 "Grant not O LORD the desires of the wicked; further not his evil device so that they exalt themselves. Selah"

Psalms 140:9 "As for the head of those that compass me about let the mischief of their own lips cover them."

Psalms 140:10 "Let burning coals fall upon them; let them be cast into the fire into deep pits that they rise not up again."

Psalms 140:11 "A slanderer shall not be established in the earth; the violent and evil man shall be hunted with thrust upon thrust."

Psalms 140:12 "I know that the LORD will maintain the cause of the poor and the right of the needy."

Psalms 140:13 "Surely the righteous shall give thanks unto Thy name; the upright shall dwell in Thy presence."



Psalms 141:1 "Psalms 141" is a psalm of David. "LORD I have called Thee; make haste unto me; give ear unto my voice when I call unto Thee."

Psalms 141:2 "Let my prayer be set forth as incense before Thee the lifting up of my hands as the evening sacrifice."

Psalms 141:3 "Set a guard O LORD to my mouth; keep watch at the door of my lips."

Psalms 141:4 "Incline not my heart to any evil thing to be occupied in deeds of wickedness with men that work iniquity; and let me not eat of their dainties."

Psalms 141:5 "Let the righteous smite me in kindness and correct me; oil so choice let not my head refuse; for still is my prayer because of their wickedness."

Psalms 141:6 "Their judges are thrown down by the sides of the rock; and they shall hear my words that they are sweet."

Psalms 141:7 "As when one cleaveth and breaketh up the earth our bones are scattered at the grave's mouth."

Psalms 141:8 "For mine eyes are unto Thee O GOD the Lord; in Thee have I taken refuge O pour not out my soul."

Psalms 141:9 "Keep me from the snare which they have laid for me and from the gins of the workers of iniquity."

Psalms 141:10 "Let the wicked fall into their own nets whilst I withal escape."



Psalms 142:1 "Psalms 142" is a maschil of David as a prayer during his stay in the cave. "With my voice I cry unto the LORD; with my voice I make supplication unto the LORD."

Psalms 142:2 "I pour out my complaint before Him I declare before Him my trouble;"

Psalms 142:3 "When my spirit fainteth within me--Thou knowest my path--in the way wherein I walk have they hidden a snare for me."

Psalms 142:4 "Look on my right hand and see for there is no man that knoweth me; I have no way to flee; no man careth for my soul."

Psalms 142:5 "I have cried unto Thee O LORD; I have said: Thou art my refuge my portion in the land of the living."

Psalms 142:6 "Attend unto my cry; for I am brought very low; deliver me from my persecutors; for they are too strong for me."

Psalms 142:7 "Bring my soul out of prison that I may give thanks unto Thy name; the righteous shall crown themselves because of me; for Thou wilt deal bountifully with me."



Psalms 143:1 "Psalms 143" is a psalm of David. "O LORD hear my prayer give ear to my supplications; in Thy faithfulness answer me and in Thy righteousness."

Psalms 143:2 "And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified."

Psalms 143:3 "For the enemy hath persecuted my soul; he hath crushed my life down to the ground; he hath made me to dwell in darkness as those that have been long dead."

Psalms 143:4 "And my spirit fainteth within me; my heart within me is appalled."

Psalms 143:5 "I remember the days of old; I meditate on all Thy doing; I muse on the work of Thy hands."

Psalms 143:6 "I spread forth my hands unto Thee; my soul thirsteth after Thee as a weary land. Selah"

Psalms 143:7 "Answer me speedily O LORD my spirit faileth; hide not Thy face from me; lest I become like them that go down into the pit."

Psalms 143:8 "Cause me to hear Thy lovingkindness in the morning for in Thee do I trust; cause me to know the way wherein I should walk for unto Thee have I lifted up my soul."

Psalms 143:9 "Deliver me from mine enemies O LORD; with Thee have I hidden myself."

Psalms 143:10 "Teach me to do Thy will for Thou art my God; let Thy good spirit lead me in an even land."

Psalms 143:11 "For Thy name's sake O LORD quicken me; in Thy righteousness bring my soul out of trouble."

Psalms 143:12 "And in Thy mercy cut off mine enemies and destroy all them that harass my soul; for I am Thy servant."



Psalms 144:1 "Psalms 144" is a psalm of David. "Blessed be the LORD my Rock who traineth my hands for war and my fingers for battle;"

Psalms 144:2 "My lovingkindness and my fortress my high tower and my deliverer; my shield and He in whom I take refuge; who subdueth my people under me."

Psalms 144:3 "LORD what is man that Thou takest knowledge of him? or the son of man that Thou makest account of him?"

Psalms 144:4 "Man is like unto a breath; his days are as a shadow that passeth away."

Psalms 144:5 "O LORD bow Thy heavens and come down; touch the mountains that they may smoke."

Psalms 144:6 "Cast forth lightning and scatter them; send out Thine arrows and discomfit them."

Psalms 144:7 "Stretch forth Thy hands from on high; rescue me and deliver me out of many waters out of the hand of strangers;"

Psalms 144:8 "Whose mouth speaketh falsehood and their right hand is a right hand of lying."

Psalms 144:9 "O God I will sing a new song unto Thee upon a psaltery of ten strings will I sing praises unto Thee;"

Psalms 144:10 "Who givest salvation unto kings who rescuest David Thy servant from the hurtful sword."

Psalms 144:11 "Rescue me and deliver me out of the hand of strangers whose mouth speaketh falsehood and their right hand is a right hand of lying."

Psalms 144:12 "We whose sons are as plants grown up in their youth; whose daughters are as corner-pillars carved after the fashion of a palace;"

Psalms 144:13 "Whose garner are full affording all manner of store; whose sheep increase by thousands and ten thousands in our fields;"

Psalms 144:14 "Whose oxen are well laden; with no breach and no going forth and no outcry in our broad places;"

Psalms 144:15 "Happy is the people that is in such a case. Yea happy is the people whose God is the LORD."



Psalms 145:1 "Psalms 145" is a psalm of David in praise. "I will extol Thee my God O King; and I will bless Thy name for ever and ever."

Psalms 145:2 "Every day will I bless Thee; and I will praise Thy name for ever and ever."

Psalms 145:3 "Great is the LORD and highly to be praised; and His greatness is unsearchable."

Psalms 145:4 "One generation shall laud Thy works to another and shall declare Thy mighty acts."

Psalms 145:5 "The glorious splendour of Thy majesty and Thy wondrous works will I rehearse."

Psalms 145:6 "And men shall speak of the might of Thy tremendous acts; and I will tell of Thy greatness."

Psalms 145:7 "They shall utter the fame of Thy great goodness and shall sing of Thy righteousness."

Psalms 145:8 "The LORD is gracious and full of compassion; slow to anger and of great mercy."

Psalms 145:9 "The LORD is good to all; and His tender mercies are over all His works."

Psalms 145:10 "All Thy works shall praise Thee O LORD; and Thy saints shall bless Thee."

Psalms 145:11 "They shall speak of the glory of Thy kingdom and talk of Thy might;"

Psalms 145:12 "To make known to the sons of men His mighty acts and the glory of the majesty of His kingdom."

Psalms 145:13 "Thy kingdom is a kingdom for all ages and Thy dominion endureth throughout all generations."

Psalms 145:14 "The LORD upholdeth all that fall and raiseth up all those that are bowed down."

Psalms 145:15 "The eyes of all wait for Thee and Thou givest them their food in due season."

Psalms 145:16 "Thou openest Thy hand and satisfiest every living thing with favour."

Psalms 145:17 "The LORD is righteous in all His ways and gracious in all His works."

Psalms 145:18 "The LORD is nigh unto all them that call upon Him to all that call upon Him in truth."

Psalms 145:19 "He will fulfil the desire of them that fear Him; He also will hear their cry and will save them."

Psalms 145:20 "The LORD preserveth all them that love Him; but all the wicked will He destroy."

Psalms 145:21 "My mouth shall speak the praise of the LORD; and let all flesh bless His holy name for ever and ever."



Psalms 146:1 "Hallelujah. Praise the LORD O my soul."

Psalms 146:2 "I will praise the LORD while I live; I will sing praises unto my God while I have my being."

Psalms 146:3 "Put not your trust in princes nor in the son of man in whom there is no help."

Psalms 146:4 "His breath goeth forth he returneth to his dust; in that very day his thoughts perish."

Psalms 146:5 "Happy is he whose help is the God of Jacob whose hope is in the LORD his God"

Psalms 146:6 "Who made heaven and earth the sea and all that in them is; who keepeth truth for ever;"

Psalms 146:7 "Who executeth justice for the oppressed; who giveth bread to the hungry. The LORD looseth the prisoners;"

Psalms 146:8 "The LORD openeth the eyes of the blind; the LORD raiseth up them that are bowed down; the LORD loveth the righteous;"

Psalms 146:9 "The LORD preserveth the strangers; He upholdeth the fatherless and the widow; but the way of the wicked He maketh crooked."

Psalms 146:10 "The LORD will reign for ever Thy God O Zion unto all generations. Hallelujah."



Psalms 147:1 "Hallelujah; for it is good to sing praises unto our God; for it is pleasant and praise is comely."

Psalms 147:2 "The LORD doth build up Jerusalem He gathereth together the dispersed of Israel;"

Psalms 147:3 "Who healeth the broken in heart and bindeth up their wounds."

Psalms 147:4 "He counteth the number of the stars; He giveth them all their names."

Psalms 147:5 "Great is our Lord and mighty in power; His understanding is infinite."

Psalms 147:6 "The LORD upholdeth the humble; He bringeth the wicked down to the ground."

Psalms 147:7 "Sing unto the LORD with thanksgiving sing praises upon the harp unto our God;"

Psalms 147:8 "Who covereth the heaven with clouds who prepareth rain for the earth who maketh the mountains to spring with grass."

Psalms 147:9 "He giveth to the beast his food and to the young ravens which cry."

Psalms 147:10 "He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man."

Psalms 147:11 "The LORD taketh pleasure in them that fear Him in those that wait for His mercy."

Psalms 147:12 "Glorify the LORD O Jerusalem; praise thy God O Zion."

Psalms 147:13 "For He hath made strong the bars of thy gates; He hath blessed thy children within thee."

Psalms 147:14 "He maketh thy borders peace; He giveth thee in plenty the fat of wheat."

Psalms 147:15 "He sendeth out His commandment upon earth; His word runneth very swiftly."

Psalms 147:16 "He giveth snow like wool; He scattereth the hoar-frost like ashes."

Psalms 147:17 "He casteth forth His ice like crumbs; who can stand before His cold?"

Psalms 147:18 "He sendeth forth His word and melteth them; He causeth His wind to blow and the waters flow."

Psalms 147:19 "He declareth His word unto Jacob His statutes and His ordinances unto Israel."

Psalms 147:20 "He hath not dealt so with any nation; and as for His ordinances they have not known them. Hallelujah."



Psalms 148:1 "Hallelujah. Praise ye the LORD from the heavens; praise Him in the heights."

Psalms 148:2 "Praise ye Him all His angels; praise ye Him all His hosts."

Psalms 148:3 "Praise ye Him sun and moon; praise Him all ye stars of light."

Psalms 148:4 "Praise Him ye heavens of heavens and ye waters that are above the heavens."

Psalms 148:5 "Let them praise the name of the LORD; for He commanded and they were created."

Psalms 148:6 "He hath also established them for ever and ever; He hath made a decree which shall not be transgressed."

Psalms 148:7 "Praise the LORD from the earth ye sea-monsters and all deeps;"

Psalms 148:8 "Fire and hail snow and vapour stormy wind fulfilling His word;"

Psalms 148:9 "Mountains and all hills fruitful trees and all cedars;"

Psalms 148:10 "Beasts and all cattle creeping things and winged fowl;"

Psalms 148:11 "Kings of the earth and all peoples princes and all judges of the earth;"

Psalms 148:12 "Both young men and maidens old men and children;"

Psalms 148:13 "Let them praise the name of the LORD for His name alone is exalted; His glory is above the earth and heaven."

Psalms 148:14 "And He hath lifted up a horn for His people a praise for all His saints even for the children of Israel a people near unto Him. Hallelujah."



Psalms 149:1 "Hallelujah. Sing unto the LORD a new song and His praise in the assembly of the saints."

Psalms 149:2 "Let Israel rejoice in his Maker; let the children of Zion be joyful in their King."

Psalms 149:3 "Let them praise His name in the dance; let them sing praises unto Him with the timbrel and harp."

Psalms 149:4 "For the LORD taketh pleasure in His people; He adorneth the humble with salvation."

Psalms 149:5 "Let the saints exult in glory; let them sing for joy upon their beds."

Psalms 149:6 "Let the high praises of God be in their mouth and a two-edged sword in their hand;"

Psalms 149:7 "To execute vengeance upon the nations and chastisements upon the peoples;"

Psalms 149:8 "To bind their kings with chains and their nobles with fetters of iron;"

Psalms 149:9 "To execute upon them the judgment written; He is the glory of all His saints. Hallelujah."



Psalms 150:1 "Hallelujah. Praise God in His sanctuary; praise Him in the firmament of His power."

Psalms 150:2 "Praise Him for His mighty acts; praise Him according to His abundant greatness."

Psalms 150:3 "Praise Him with the blast of the horn; praise Him with the psaltery and harp."

Psalms 150:4 "Praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe."

Psalms 150:5 "Praise Him with the loud-sounding cymbals; praise Him with the clanging cymbals."

Psalms 150:6 "Let every thing that hath breath praise the LORD. Hallelujah."



Proverbs



Proverbs 1:1 Solomon was the source of Proverbs. Solomon was the son of David. Solomon was a king of Israel.

Proverbs 1:2 The Proverbs does provide wisdom and instruction for people to comprehend the words of understanding.

Proverbs 1:3 The Proverbs does provide the discipline of wisdom and justice and right and equity for people.

Proverbs 1:4 The Proverbs will give prudence to the simple. The Proverbs will give knowledge and discretion to the young man.

Proverbs 1:5 The Proverbs will increase learning in wise men. The Proverbs will allow men of understanding to attain to wise counsels.

Proverbs 1:6 The Proverbs will allow men of understanding to comprehend a proverb and a figure. The Proverbs will allow men of understanding to comprehend the words and the dark sayings of wise people.

Proverbs 1:7 Knowledge does begin with the fear of God. A fool will despise wisdom and discipline.

Proverbs 1:8 Hear my son the instruction of thy father and forsake not the teaching of thy mother; A child should hear the instruction from parents. A child should not forsake the instruction from parents.

Proverbs 1:9 The instructions will serve as a chaplet of grace for the head of the child. The instructions will serve as chains around the neck of the child.

Proverbs 1:10 If a sinner does attempt to entice a person then the person should not consent to the sinner.

Proverbs 1:11 A sinner could say "Come with us let us lie in wait for blood let us lurk for the innocent without cause;".

Proverbs 1:12 A sinner could say "Let us swallow them up alive as the grave and whole as those that go down into the pit;".

Proverbs 1:13 A sinner could say "We shall find all precious substance we shall fill our houses with spoil;".

Proverbs 1:14 A sinner could say "Cast in thy lot among us; let us all have one purse". Greed could drive a sinner to attempt to entice a person to murder another.

Proverbs 1:15 A person should not walk in the way of sinners. A person should avoid the path of the sinners.

Proverbs 1:16 The sinners will run to evil. The sinners will hasten to shed blood.

Proverbs 1:17 If a bird does see a net then the bird will avoid the net.

Proverbs 1:18 The sinners will lie in wait for their own blood. The sinners will ambush themselves.

Proverbs 1:19 If a person is greedy of gain then the person will suffer the fate of the sinners. Greed will take the life of a sinner.

Proverbs 1:20 Wisdom does cry aloud in the streets. Wisdom is uttered in the broad places.

Proverbs 1:21 Wisdom will call at the head of the noisy streets. Wisdom will call at the entrances of the gates in the city.

Proverbs 1:22 Wisdom will say "How long ye thoughtless will ye love thoughtlessness? And how long will scorers delight them in scorning and fools hate knowledge?".

Proverbs 1:23 Wisdom will say "Turn you at my reproof; behold I will pour out my spirit unto you I will make known my words unto you".

Proverbs 1:24 Wisdom will say "Because I have called and ye refused I have stretched out my hand and no man attended".

Proverbs 1:25 Wisdom will say "But ye have set at nought all my counsel and would none of my reproof;".

Proverbs 1:26 Wisdom will say "I also in your calamity will laugh I will mock when your dread cometh;".

Proverbs 1:27 Wisdom will say "When your dread cometh as a storm and your calamity cometh on as a whirlwind; when trouble and distress come upon you".

Proverbs 1:28 Wisdom will say "Then will they call me but I will not answer they will seek me earnestly but they shall not find me".

Proverbs 1:29 Wisdom will say "For that they hated knowledge and did not choose the fear of the LORD;"

Proverbs 1:30 Wisdom will say "They would none of my counsel they despised all my reproof".

Proverbs 1:31 Wisdom will say "Therefore shall they eat of the fruit of their own way and be filled with their own devices".

Proverbs 1:32 Wisdom will say "For the waywardness of the thoughtless shall slay them and the confidence of fools shall destroy them".

Proverbs 1:33 Wisdom will say "But whoso hearkeneth unto me shall dwell securely and shall be quiet without fear of evil".



Proverbs 2:1 A person should receive the words to store the commandments internally.

Proverbs 2:2 A person should attune their ears to wisdom. A person should incline their heart to discernment.

Proverbs 2:3 If a person does call for understanding and does raise their voice for discernment then the person will understand a fear of God and will find a knowledge of God.

Proverbs 2:4 If a person does seek wisdom as silver and as hidden treasures then the person will understand a fear of God and will find a knowledge of God.

Proverbs 2:5 If a person does seek wisdom then the person will understand a fear of God and will find a knowledge of God.

Proverbs 2:6 God does give wisdom and knowledge and discernment from the mouth of God.

Proverbs 2:7 God does layer sound wisdom for the upright. God is a shield for the people who walk in integrity.

Proverbs 2:8 God will guard the paths of justice. God will preserve the way of the righteous.

Proverbs 2:9 God does enable the seekers of wisdom to understand righteousness and justice and equity and every good path.

Proverbs 2:10 Wisdom shall enter into the heart of the seekers of wisdom. Knowledge shall be pleasant to the soul of the seekers of wisdom.

Proverbs 2:11 Discretion shall watch over the seeker of wisdom. Discernment shall guard the seeker of wisdom.

Proverbs 2:12 Wisdom can save a person from the way of evil and from the men who do speak froward things.

Proverbs 2:13 Wisdom can save a person from the men who did leave the paths of righteousness to walk in the ways of darkness.

Proverbs 2:14 Wisdom can save a person from the men who do rejoice to do evil and do delight in the frowardness of evil.

Proverbs 2:15 Wisdom can save a person from the men who are crooked in their ways and are perverse in their paths.

Proverbs 2:16 Wisdom can save a person from the strange woman. Wisdom can save a person from the alien woman who does smoothe her words.

Proverbs 2:17 Wisdom can save a person from the woman who does forsake the lord of her youth. Wisdom can save a person from the woman who does forget the covenant of her God.

Proverbs 2:18 If a woman does forget the covenant of her God then death will claim the house of the woman. If a woman does forget the covenant of her God then the woman will walk on paths to the shades.

Proverbs 2:19 If a man does go to a woman outside of the covenant then the man will not return and will not attain the paths of life.

Proverbs 2:20 A person should walk in the way of good men to keep the paths of the righteous.

Proverbs 2:21 The upright shall dwell in the land. If a person does have integrity then the person shall remain in the land.

Proverbs 2:22 The wicked shall be removed from the land. If a person does lack faith then the person will be plucked from the land.



Proverbs 3:1 A person should not forget the teaching of wisdom. The commandments should be kept within the heart.

Proverbs 3:2 If a person does remember the teaching of wisdom and does keep the commandments in heart then the person will live for many years of peace.

Proverbs 3:3 A person should not forsake kindness and truth. A person should bind kindness and truth around the neck. A person should bind kindness and truth upon the table of the heart.

Proverbs 3:4 If a person does not forsake kindness and truth then the person will find grace and good favor in the sight of God and of man.

Proverbs 3:5 A person should trust in God whole-heartedly. A person should not rely on their own understanding alone.

Proverbs 3:6 A person should acknowledge God in all ways. God will provide direction for the paths.

Proverbs 3:7 A person should not grow in conceit of having wisdom. A person should fear God. A person should depart from evil.

Proverbs 3:8 Righteousness will serve as health to the navel of a person. Righteousness will serve as marrow to the bones of a person.

Proverbs 3:9 God should be honored with the substance of a person. God should be honored with the first-fruits of the production of a person.

Proverbs 3:10 If a person does honor God then the person will experience full barns of plenty and overflowing vats of wine.

Proverbs 3:11 A person should not despise chastisement from God. A person should not spurn corrections from God.

Proverbs 3:12 God will send corrections through love as a father does send corrections to a son.

Proverbs 3:13 If a man does find wisdom then the man will find happiness. If a man does obtain understanding then the man will find happiness.

Proverbs 3:14 Wisdom is better than the merchandise of silver. Wisdom is better than the gain of fine gold.

Proverbs 3:15 Wisdom is more precious than rubies. Wisdom is beyond compare to any desirable thing.

Proverbs 3:16 Wisdom does grant a length of days from the right hand. Wisdom does grant riches and honor from the left hand.

Proverbs 3:17 Wisdom is the way of pleasantness. Wisdom does lead to paths of peace.

Proverbs 3:18 Wisdom is a tree of life to the people that do seek wisdom. Happiness does befall everyone in possession of wisdom.

Proverbs 3:19 God did create the earth through wisdom. God did establish the heavens through understanding.

Proverbs 3:20 God did separate the depths through knowledge. God does allow the dew to drop from the sky through knowledge.

Proverbs 3:21 A person should not allow wisdom to depart from sight. A person should keep sound wisdom and discretion.

Proverbs 3:22 Wisdom will serve as life to the soul of a person. Wisdom will be grace to the neck of a person.

Proverbs 3:23 Wisdom will allow a person to walk securely. Wisdom will guard the steps of a person to prevent the dashing of feet.

Proverbs 3:24 Wisdom will repel fear during the sleep of a person. A person will experience sweet sleep through wisdom.

Proverbs 3:25 If a person does have wisdom then the person should not fear sudden terror. If a person does have wisdom then the person should not fear the destruction of the wicked.

Proverbs 3:26 God will be the confidence of the faithful. God will keep the foot of the faithful from being caught.

Proverbs 3:27 If a person does have the power to bestow good on another then the person should not withhold the good from another deserving person.

Proverbs 3:28 If a person does possess the need of a neighbor today then the person should not say "Go and come again and to-morrow I will give" to a neighbor.

Proverbs 3:29 A person should not devise evil against a securely dwelling neighbor.

Proverbs 3:30 If a man has not done harm then a person should not strive with the man without cause.

Proverbs 3:31 A person should not envy the man of violence. A person should avoid the ways of violent men.

Proverbs 3:32 The perverse are abominations to God. God does establish counsel with the righteous.

Proverbs 3:33 God does curse the house of the wicked. God does bless the habitation of the righteous.

Proverbs 3:34 God does scorn the mockers. God does grace the humble.

Proverbs 3:35 The wise will inherit honor. The fool will inherit shame.



Proverbs 4:1 People should listen as children do listen to instruction of a father. People should attend to know understanding.

Proverbs 4:2 Solomon does give good doctrine. A person should not forsake the teaching of the good doctrine.

Proverbs 4:3 Solomon was a son of David. Solomon was beloved in the sight of his mother.

Proverbs 4:4 David did teach Solomon. David did say "Let thy heart hold fast my words keep my commandments and live;" to Solomon.

Proverbs 4:5 David did say "Get wisdom get understanding; forget not neither decline from the words of my mouth;" to Solomon.

Proverbs 4:6 David did say "Forsake her not and she will preserve thee; love her and she will keep thee" to Solomon.

Proverbs 4:7 David did say "The beginning of wisdom is: Get wisdom; yea with all thy getting get understanding" to Solomon.

Proverbs 4:8 David did say "Extol her and she will exalt thee; she will bring thee to honour when thou dost embrace her" to Solomon.

Proverbs 4:9 David did say "She will give to thy head a chaplet of grace; a crown of glory will she bestow on thee" to Solomon. David did tell Solomon to seek and to embrace wisdom and understanding.

Proverbs 4:10 If a person does receive the sayings of Solomon then the person may experience many years of life.

Proverbs 4:11 Solomon did teach the way of wisdom to guide a person in paths of uprightness.

Proverbs 4:12 A person will walk straight with wisdom. Wisdom will prevent a running person from stumbling.

Proverbs 4:13 A person should take a tight grasp of instruction perpetually. Instruction is life.

Proverbs 4:14 A person should not enter into the path of the wicked. A person should not walk in the way of evil men.

Proverbs 4:15 A person should avoid evil paths. A person should turn to pass by evil paths.

Proverbs 4:16 An evildoer will not sleep until evil is done. An evildoer will not sleep until the evildoer has caused someone to fall.

Proverbs 4:17 An evildoer does eat the bread of wickedness. An evildoer does drink the wine of violence.

Proverbs 4:18 The righteous will walk on a path that is similar to the light of dawn shining on a perfect day.

Proverbs 4:19 The wicked will walk on the way of darkness. The wicked will not know obstacles in their way.

Proverbs 4:20 A person should attend to the words of Solomon. A person should incline their ear to the sayings of Solomon.

Proverbs 4:21 A person should not look away from the words of Solomon. A person should take the words of Solomon to heart.

Proverbs 4:22 The words are life to the seekers of instruction. The words are health to the flesh of the seekers of instruction.

Proverbs 4:23 A person should guard their heart above everything else. The heart is the source of issues of life.

Proverbs 4:24 A person should quiet a froward mouth. A person should remove perverse lips.

Proverbs 4:25 A person should look straight ahead. A person should fix their eyes forward.

Proverbs 4:26 A person should walk a plain path with established ways.

Proverbs 4:27 A person should not deviate from the path to the right or to the left. A person should avoid evil.



Proverbs 5:1 A person should attend to the wisdom of Solomon. A person should listen to the wisdom of Solomon.

Proverbs 5:2 A person should listen to preserve discretion. A person should listen to keep knowledge on their lips.

Proverbs 5:3 A "strange woman" is also known as an adulteress. A "strange woman" is also known as immoral. A "strange woman" will drop honey from her lips. A strange woman does have a mouth that is smoother than oil.

Proverbs 5:4 The strange woman is bitter as wormwood and sharp as a two-edged sword.

Proverbs 5:5 The strange woman does walk on the netherworld with footsteps to death.

Proverbs 5:6 The strange woman does not consider to walk the even path of life. The strange woman will wander unaware.

Proverbs 5:7 People should listen to Solomon. People should not depart from the words of Solomon.

Proverbs 5:8 A person should avoid the strange woman. A person should not visit the door of the house of the strange woman.

Proverbs 5:9 If a person does visit with a strange woman then the person will surrender the vigor of the person to others. If a person does visit with a strange woman then the person will experience cruel years.

Proverbs 5:10 If a person does visit with a strange woman then the person will lose their strength to strangers. If a person does visit with a strange woman then foreigners will benefit from the labors of the person.

Proverbs 5:11 If a person does visit with a strange woman then the person will moan in the end as the flesh and as the body of the person are consumed.

Proverbs 5:12 The person will say "How have I hated instruction and my heart despised reproof;".

Proverbs 5:13 The person will say "Neither have I hearkened to the voice of my teachers nor inclined mine ear to them that instructed me!".

Proverbs 5:14 The person will say "I was well nigh in all evil in the midst of the congregation and assembly".

Proverbs 5:15 A person should drink water from their own cistern. A person should drink water from the running waters of their own well.

Proverbs 5:16 The springs should be dispersed abroad. Courses should be made of water in the streets.

Proverbs 5:17 The courses should belong to the person alone. The person should not share the courses with strangers.

Proverbs 5:18 If a person does follow the instruction then the person will have blessed fountains. A person should find joy in the wife of the youth of the person.

Proverbs 5:19 A wife is a lovely hind and a graceful doe. A person will be satisfied by the breasts of their wife at all times. A person will be ravished by the love from the wife.

Proverbs 5:20 A person should not lust after a strange woman. A person should not lust to embrace the bosom of an alien.

Proverbs 5:21 God does observe the ways of man. God does consider all of the paths of a man.

Proverbs 5:22 The wicked are ensnared by their wickedness. The wicked are held by the cords of their sin.

Proverbs 5:23 The wicked shall die for lack of instruction. The wicked shall reel in the greatness of their folly.



Proverbs 6:1 A person might offer to provide security for a neighbor. A person might enter into an agreement with a stranger.

Proverbs 6:2 If a person does make arrangements with another then the person is bound by the words of the arrangements.

Proverbs 6:3 If a person is bound to a neighbor then the person should strive with great effort to become free from the binding with the neighbor.

Proverbs 6:4 The person should not sleep until the binding is released.

Proverbs 6:5 The person should become free as a gazelle from the hand of the hunter. The person should become free as a bird from the hand of the fowler.

Proverbs 6:6 A person should not become a sluggard. The person should consider the ant for insight.

Proverbs 6:7 The ant does not have a chief or an overseer or a ruler.

Proverbs 6:8 The ant will work for bread in the summer. The ant will gather food in the harvest.

Proverbs 6:9 A person should not sleep to become a sluggard. The person should arise.

Proverbs 6:10 The sluggard might say "'Yet a little sleep a little slumber a little folding of the hands to sleep'".

Proverbs 6:11 Poverty will advance as a runner toward the sluggard. The sluggard will grow the tendencies of an armed man with increasing desire.

Proverbs 6:12 The wicked do have corrupt mouths.

Proverbs 6:13 The wicked will signal deceit through the wink of an eye. The wicked will signal deceit with the nudge of a foot or with pointing fingers.

Proverbs 6:14 Frowardness is in the heart of the wicked. The wicked will devise evil continually. The wicked will seek discord.

Proverbs 6:15 Calamity will befall the wicked suddenly. The wicked will be broken without remedy.

Proverbs 6:16 God does hate 6 actions. God does detest 7 abominations.

Proverbs 6:17 God does hate haughty eyes. God does hate a lying tongue. God does hate the hands that do shed innocent blood.

Proverbs 6:18 God does hate a heart that does devise wicked thoughts. God does hate feet that are swift in running to evil.

Proverbs 6:19 God does hate a false witness who does utter lies. God does hate a person who does create discord among brethren.

Proverbs 6:20 A person should keep the commandments of their father. A person should not forsake the teaching of their mother.

Proverbs 6:21 A person should bind the instruction of parents about the neck and within the heart.

Proverbs 6:22 The instruction will lead a person. The instruction will guard the person during sleep. The instruction will speak with the person when awake.

Proverbs 6:23 The commandment is a lamp. The teaching is light. Discipline is the way of life.

Proverbs 6:24 The instruction will keep the righteous from the evil woman and from the smoothness of the alien tongue.

Proverbs 6:25 The righteous should not lust after the beauty of a strange woman. The righteous should not be captivated with the eyelids of a strange woman.

Proverbs 6:26 A harlot can bring a person to the poverty of having only a loaf of bread. An adulteress can bring the end of life to a person.

Proverbs 6:27 If a man does take fire in his bosom then the clothing will be burning.

Proverbs 6:28 If a person does walk on hot coals then the feet will be scorched.

Proverbs 6:29 If a person does commit adultery with the wife of a neighbor then the person must be punished.

Proverbs 6:30 If a thief does steal to satisfy their hunger then people may not despise the thief.

Proverbs 6:31 If a thief is caught after stealing to satisfy hunger then the thief must restore to the victim sevenfold from the substance of the house of the thief.

Proverbs 6:32 If a man does commit adultery with a woman then the man does not have understanding. If a man does commit adultery with a woman then the man does destroy his soul.

Proverbs 6:33 If a man does commit adultery with a woman then the man does destroy his soul.

Proverbs 6:34 Jealousy is the rage of a man. Jealousy will not allow a man to grant mercy in the day of vengeance.

Proverbs 6:35 Jealousy will not allow a man to regard any ransom. Jealousy will not allow a man to rest with contentment. Gifts will not satisfy the jealous rage.



Proverbs 7:1 A person should keep the words and the commandments of Solomon.

Proverbs 7:2 A person should keep the commandments to live. A person should keep the teaching as the apple of the eye.

Proverbs 7:3 A person should bind the commandments on their fingers. A person should write the commandments upon the table of their heart.

Proverbs 7:4 A person should say "Thou art my sister" to wisdom. A person should refer to understanding as a kinswoman.

Proverbs 7:5 The commandments will keep a person from the strange woman and from the alien woman of smooth words.

Proverbs 7:6 Solomon did peer through the lattice in the window of the house of Solomon.

Proverbs 7:7 Solomon did behold a young man without understanding among the thoughtless youth.

Proverbs 7:8 The young man did pass through the street by a corner to the house of a woman.

Proverbs 7:9 The young man did proceed in the twilight in the evening of the day in the blackness of night and the darkness.

Proverbs 7:10 A woman was dressed with the attire of a harlot and with a wily heart. The woman did meet the young man.

Proverbs 7:11 The woman was riotous and rebellious. The woman did not stay at home.

Proverbs 7:12 The woman did move in the streets and in the broad places. The woman did wait at every corner.

Proverbs 7:13 The woman did catch and did kiss the young man. The woman did speak with an impudent face to the young man.

Proverbs 7:14 The woman did say "Sacrifices of peace-offerings were due from me; this day have I paid my vows" to the young man.

Proverbs 7:15 The woman did say "Therefore came I forth to meet thee to seek thy face and I have found thee" to the young man.

Proverbs 7:16 The woman did say "I have decked my couch with coverlets with striped cloths of the yarn of Egypt" to the young man.

Proverbs 7:17 The woman did say "I have perfumed my bed with myrrh aloes and cinnamon" to the young man. The woman did tell the young man that the woman did prepare herself for the arrival of the young man.

Proverbs 7:18 The woman did say "Come let us take our fill of love until the morning; let us solace ourselves with loves" to the young man. The woman did want to copulate with the young man during the night.

Proverbs 7:19 The woman did say "For my husband is not at home he is gone a long journey;" to the young man. The woman did have a husband. The husband was not at home with the woman. The husband was on a long journey.

Proverbs 7:20 The woman did say "He hath taken the bag of money with him; he will come home at the full moon" to the young man.

Proverbs 7:21 The woman did cause the young man to yield to her fair speech. The woman did entice the young man with the blandishment of her lips.

Proverbs 7:22 The young man did go after the woman as an ox that does go to the slaughter. The young man was similar to a prisoner in fetters to the correction of the fool.

Proverbs 7:23 The young man will proceed until an arrow does strike through the liver of the man. The young man is similar to a bird that does hasten to a snare without the knowledge of impending death.

Proverbs 7:24 People should hearken and should attend to the words of the mouth of Solomon.

Proverbs 7:25 A person should not allow their heart to stray into the paths of the adulterer.

Proverbs 7:26 The adulterer has caused many wounded. The adulterer has slain mighty hosts.

Proverbs 7:27 The adulterer does reside in a home on the way to the netherworld by descent to the chambers of death.



Proverbs 8:1 Wisdom does call to people. Understanding does speak to people.

Proverbs 8:2 Wisdom does stand in the top of high places by the way at the meeting of paths.

Proverbs 8:3 Wisdom does shout aloud beside the gates at the entry of the city at the doors of entry.

Proverbs 8:4 Wisdom does say "Unto you O men I call and my voice is to the sons of men".

Proverbs 8:5 Wisdom does say "O ye thoughtless understand prudence and ye fools be ye of an understanding heart".

Proverbs 8:6 Wisdom does say "Hear for I will speak excellent things and the opening of my lips shall be right things".

Proverbs 8:7 Wisdom does say "For my mouth shall utter truth and wickedness is an abomination to my lips".

Proverbs 8:8 Wisdom does say "All the words of my mouth are in righteousness there is nothing perverse or crooked in them".

Proverbs 8:9 Wisdom does say "They are all plain to him that understandeth and right to them that find knowledge".

Proverbs 8:10 Wisdom does say "Receive my instruction and not silver and knowledge rather than choice gold". A person should receive instruction and knowledge in place of silver and gold.

Proverbs 8:11 Wisdom does say "For wisdom is better than rubies and all things desirable are not to be compared unto her". Wisdom is better than rubies.

Proverbs 8:12 Wisdom does say "I wisdom dwell with prudence and find out knowledge of devices".

Proverbs 8:13 Wisdom does say "The fear of the LORD is to hate evil; pride and arrogancy and the evil way and the froward mouth do I hate". Wisdom does hate pride and arrogance and evil and the froward mouth. If a person does fear God then the person should hate evil.

Proverbs 8:14 Wisdom does say "Counsel is mine and sound wisdom; I am understanding power is mine". Power is attained through wisdom.

Proverbs 8:15 Wisdom does say "By me kings reign and princes decree justice". Kings do reign through wisdom. Princes do decree through wisdom.

Proverbs 8:16 Wisdom does say "By me princes rule and nobles even all the judges of the earth". Governance does come through wisdom.

Proverbs 8:17 Wisdom does say "I love them that love me and those that seek me earnestly shall find me".

Proverbs 8:18 Wisdom does say "Riches and honour are with me; yea enduring riches and righteousness". Wealth can be attained through wisdom.

Proverbs 8:19 Wisdom does say "My fruit is better than gold yea than fine gold; and my produce than choice silver".

Proverbs 8:20 Wisdom does say "I walk in the way of righteousness in the midst of the paths of justice;". Wisdom does walk in righteousness and in justice.

Proverbs 8:21 Wisdom does say "That I may cause those that love me to inherit substance and that I may fill their treasures".

Proverbs 8:22 Wisdom does say "The LORD made me as the beginning of His way the first of His works of old". Wisdom was the first of the works of God.

Proverbs 8:23 Wisdom does say "I was set up from everlasting from the beginning or ever the earth was". Wisdom was established by God from everlasting in the beginning.

Proverbs 8:24 Wisdom does say "When there were no depths I was brought forth; when there were no fountains abounding with water". Wisdom was established by God before the seas.

Proverbs 8:25 Wisdom does say "Before the mountains were settled before the hills was I brought forth;". Wisdom was established by God before the mountains and before the hills.

Proverbs 8:26 Wisdom does say "While as yet He had not made the earth nor the fields nor the beginning of the dust of the world". Wisdom was created by God before the Earth.

Proverbs 8:27 Wisdom does say "When He established the heavens I was there; when He set a circle upon the face of the deep". Wisdom was created by God before the establishment of the heavens.

Proverbs 8:28 Wisdom does say "When He made firm the skies above when the fountains of the deep showed their might".

Proverbs 8:29 Wisdom does say "When He gave to the sea His decree that the waters should not transgress His commandment when He appointed the foundations of the earth;".

Proverbs 8:30 Wisdom does say "Then I was by Him as a nursling; and I was daily all delight playing always before Him".

Proverbs 8:31 Wisdom does say "Playing in His habitable earth and my delights are with the sons of men".

Proverbs 8:32 Wisdom does say "Now therefore ye children hearken unto me; for happy are they that keep my ways".

Proverbs 8:33 Wisdom does say "Hear instruction and be wise and refuse it not". A person should not refuse wisdom.

Proverbs 8:34 Wisdom does say "Happy is the man that hearkeneth to me watching daily at my gates waiting at the posts of my doors". If a person does hearken to wisdom then the person will find happiness.

Proverbs 8:35 Wisdom does say "For whoso findeth me findeth life and obtaineth favour of the LORD". If a person does find wisdom then the person will find life and favor in God.

Proverbs 8:36 Wisdom does say "But he that misseth me wrongeth his own soul; all they that hate me love death". If a person does not find wisdom then the person will suffer a wronged soul. If a person does hate wisdom then the person must love death.



Proverbs 9:1 Wisdom has built a house with 7 pillars.

Proverbs 9:2 Wisdom has prepared the meat. Wisdom has mingled wine. Wisdom has furnished the table.

Proverbs 9:3 Wisdom has sent maidens. Wisdom does call upon the highest places of the city.

Proverbs 9:4 Wisdom does say "Whoso is thoughtless let him turn in hither". Wisdom does speak to the people without understanding.

Proverbs 9:5 Wisdom does say "Come eat of my bread and drink of the wine which I have mingled".

Proverbs 9:6 Wisdom does say "Forsake all thoughtlessness and live; and walk in the way of understanding".

Proverbs 9:7 Wisdom does say "He that correcteth a scorner getteth to himself shame and he that reproveth a wicked man it becometh unto him a blot".

Proverbs 9:8 Wisdom does say "Reprove not a scorner lest he hate thee; reprove a wise man and he will love thee". If a person does correct a scorner then the scorner will hate the person. If a person does correct a wise man then the person will be loved by the wise man.

Proverbs 9:9 Wisdom does say "Give to a wise man and he will be yet wiser; teach a righteous man and he will increase in learning". If wisdom is given to a wise man then the man does become wiser. If instruction is given to a righteous man then the man will become smarter.

Proverbs 9:10 Wisdom does say "The fear of the LORD is the beginning of wisdom and the knowledge of the All-holy is understanding". Wisdom does begin with a fear of God. Understanding does come with knowledge of God.

Proverbs 9:11 Wisdom does say "For by me thy days shall be multiplied and the years of thy life shall be increased".

Proverbs 9:12 Wisdom does say "If thou art wise thou art wise for thyself; and if thou scornest thou alone shalt bear it". A person will be rewarded by wisdom. If a person does rebuff wisdom then the person will bear the penalty.

Proverbs 9:13 Folly is an unruly woman of thoughtlessness.

Proverbs 9:14 The woman will sit at the door of her house on a seat in the high places of the city.

Proverbs 9:15 The woman will call to people that do pass on the way.

Proverbs 9:16 The woman will say "Whoso is thoughtless let him turn in hither". The woman will speak to a man without understanding.

Proverbs 9:17 The woman will say "Stolen waters are sweet and bread eaten in secret is pleasant" to the man.

Proverbs 9:18 The man does not know that the shades are in the home of the unruly woman. The man will step into the depths of the netherworld as a guest of the unruly woman.



Proverbs 10:1 Solomon did provide proverbs. A father is happy with a wise son. A mother will grieve from a foolish son.

Proverbs 10:2 Wickedness does not provide the treasures of profit. Righteousness will save a person from death.

Proverbs 10:3 God will not suffer the soul of the righteous to famish. God does banish the desire of the wicked.

Proverbs 10:4 If a person does deal with a slack hand then the person will become poor. If a person does have diligent hands then the person can become rich.

Proverbs 10:5 Summer is the time for a wise son to gather. Shame is experienced by the son who does sleep during the harvest.

Proverbs 10:6 Blessings are upon the head of the righteous. Violence is concealed by the mouth of the wicked.

Proverbs 10:7 If a person is righteous then the person will be remembered blessedly. If a person is wicked then the person will reap a name of rot.

Proverbs 10:8 If a person is wise in heart then the person will receive commandments. If a person is a prating fool then the person shall fall.

Proverbs 10:9 If a person does walk uprightly then the person will walk securely. If a person does pervert their ways then the person shall be found out.

Proverbs 10:10 If a person does wink with the eye then the person will cause sorrow. If a person is a prating fool then the person shall fall.

Proverbs 10:11 The righteous does have a mouth that is a fountain of life. The wicked does have a mouth that does conceal violence.

Proverbs 10:12 Hatred will cause strife. Love will cover all transgressions.

Proverbs 10:13 Wisdom does exist to be found. Wisdom is found in the person with lips of discernment. A rod is brought to the back of the person who is lacking in understanding.

Proverbs 10:14 Wise men will gather knowledge. Imminent ruin is brought by the mouth of the foolish.

Proverbs 10:15 Wealth is a strong city for the rich man. Poverty is the ruin of the poor.

Proverbs 10:16 The righteous will receive life as wages. The wicked will receive an increase in sin.

Proverbs 10:17 Life is for the person that does heed instruction. If a person does forsake reproof then the person does err.

Proverbs 10:18 If a person does hide hatred then the person is of lying lips. If a person does utter a slander then the person is a fool.

Proverbs 10:19 Transgression can be found in the multitude of words. If a person does refrain from the multitude of words then the person is wise.

Proverbs 10:20 The righteous do have tongues as choice silver. The wicked do have hearts of little worth.

Proverbs 10:21 Many people are fed from the lips of the righteous. The foolish will die for want of understanding.

Proverbs 10:22 God can bestow blessings to bring riches without toil.

Proverbs 10:23 Wickedness is a sport to a fool. Wisdom is a sport to a man of discernment.

Proverbs 10:24 The wicked will reap their fear. The righteous will be granted their desires.

Proverbs 10:25 The wicked are swept away by the whirlwind. The righteous are solid in an everlasting foundation.

Proverbs 10:26 A sluggard is like vinegar to the teeth to the sender of the sluggard. A sluggard is like smoke to the eyes to the sender of the sluggard.

Proverbs 10:27 The days are prolonged by the fear of God. The years are shortened for the wicked.

Proverbs 10:28 Gladness is the hope of the righteous. The expectations shall perish for the wicked.

Proverbs 10:29 The upright do have a stronghold in the way of God. Ruin will befall the workers of iniquity.

Proverbs 10:30 The righteous shall never be moved. The wicked shall not inhabit the land.

Proverbs 10:31 Wisdom does bud from the mouth of the righteous. Liars will have their tongues removed.

Proverbs 10:32 The righteous do know acceptable speech. Frowardness does spew from the mouth of the wicked.



Proverbs 11:1 Inequity is an abomination to God. Justice is a delight to God.

Proverbs 11:2 Pride does lead to shame. Humility does lead to wisdom.

Proverbs 11:3 Integrity shall guide the upright. Perversion shall destroy the faithless.

Proverbs 11:4 The rich will not profit in the day of wrath. The righteous will be delivered from death.

Proverbs 11:5 Righteousness will straighten the way of the sincere. The wicked shall fall by their own wickedness.

Proverbs 11:6 Righteousness shall deliver the upright. The faithless shall be trapped in their own crafty device.

Proverbs 11:7 Expectations will perish with the death of a wicked man. Death will sap the hope of strength for the wicked man.

Proverbs 11:8 The righteous are delivered from trouble. The wicked are delivered into trouble.

Proverbs 11:9 Neighbors can be destroyed by the mouth of an impious man. The righteous shall be delivered through knowledge.

Proverbs 11:10 A city will rejoice with the good tidings of the righteous. A city will rejoice with the perishing of the wicked.

Proverbs 11:11 A city is exalted by the blessing of the upright. A city is overthrown by the mouth of the wicked.

Proverbs 11:12 If a person does despise their neighbor then the person does lack understanding. If a person is discerning then the person will keep their peace.

Proverbs 11:13 A talebearer will reveal secrets. The trustworthy will keep secrets.

Proverbs 11:14 People will fall without wise direction. People will find safety with a multitude of wise counselors.

Proverbs 11:15 If a person does guarantee safety for a stranger then the person will suffer for the guarantee. If a person does avoid entering into agreements of safety for strangers then the person will be secure.

Proverbs 11:16 Gracious women will obtain honor. Strong men will obtain riches.

Proverbs 11:17 A merciful man will soothe his own soul. The cruel man will trouble his own flesh.

Proverbs 11:18 The wicked will earn deceitful wages. The righteous will earn a sure reward.

Proverbs 11:19 Stedfast righteousness will tend to life. Death does await the person in pursuit of evil.

Proverbs 11:20 If a person is perverse in heart then the person is an abomination to God. If a person is upright in their way then the person is a delight to God.

Proverbs 11:21 The wicked shall not be unpunished. The righteous shall be delivered.

Proverbs 11:22 If a fair woman does turn away from discretion then the woman is like a ring of gold in the snout of a swine.

Proverbs 11:23 The righteous do desire only good. The wicked do expect wrath.

Proverbs 11:24 Some people will give freely and will receive more. Some people will refrain from giving and will reap poverty.

Proverbs 11:25 The beneficent soul shall be made rich. If a person does seek to satisfy others in abundance then the person will find satisfaction also.

Proverbs 11:26 The people shall curse the person who does withhold corn. A blessing is bestowed on the person who does sell the corn.

Proverbs 11:27 If a person does seek good then the person will find favor. If a person does seek for evil then the person will find evil.

Proverbs 11:28 If a person does trust in their wealth then the person will fall. The righteous shall flourish as foliage.

Proverbs 11:29 If a person does trouble their own house then the person shall inherit the wind. The foolish shall be servants to the wise of heart.

Proverbs 11:30 The fruit of the righteous is a tree of life. A wise man will win souls.

Proverbs 11:31 The righteous shall be requited in the earth beyond the wicked and beyond sinners.



Proverbs 12:1 If a person does love knowledge then the person does love correction also. If a person is brutish then the person will hate reproof.

Proverbs 12:2 A good man shall obtain the favor of God. God will condemn a man of wicked devices.

Proverbs 12:3 A man shall not be established by wickedness. The righteous shall have immovable roots.

Proverbs 12:4 A virtuous woman is a crown to her husband. If a woman does perform shameful acts then the woman is as rottenness to the bones of her husband.

Proverbs 12:5 The thoughts are right for the righteous. Deceit does fill the counsels of the wicked.

Proverbs 12:6 The wicked do utter the words to lie in wait for blood. The upright shall be delivered by their mouths.

Proverbs 12:7 The wicked are overthrown to destruction. The righteous will have a steadfast house.

Proverbs 12:8 A man shall be commended according to his intelligence. If a man does have a distorted understanding then the man shall be despised.

Proverbs 12:9 If a man is lightly esteemed with a servant then the man would be better than a man of rank in poverty.

Proverbs 12:10 A righteous man will regard the life of his beast. The wicked man will exhibit the tender mercies of cruelty.

Proverbs 12:11 If a man does till his ground then the man shall have plenty of bread. If a man does follow after vain things then the man is void of understanding.

Proverbs 12:12 The wicked will desire the prey of evil men. The righteous will have roots that do yield fruit.

Proverbs 12:13 Evildoers are ensnared in the transgression of the lips. The righteous will emerge from trouble.

Proverbs 12:14 A man shall be satisfied with good by the fruit of his mouth. If a man does perform diligent work of the hand then the man reap the benefit of his efforts.

Proverbs 12:15 A foolish man will believe he is on the straight way. A wise man will listen to counsel.

Proverbs 12:16 A fool will display their vexation for all to see. A prudent man will conceal shame.

Proverbs 12:17 If a person does speak the truth then the person does utter righteousness. A false witness will utter deceit.

Proverbs 12:18 Some people will speak like the piercing of a sword. Wise people will speak with healthy use of the tongue.

Proverbs 12:19 Everlasting is the lip of truth. Momentary is the lying tongue.

Proverbs 12:20 Evildoers do have hearts of deceit. Counselors do have hearts of joy.

Proverbs 12:21 Mischief shall not befall the righteous. The wicked are filled with evil.

Proverbs 12:22 Liars are an abomination to God. The trustworthy are delights to God.

Proverbs 12:23 A prudent man will conceal knowledge. A foolish man will proclaim foolishness from his heart.

Proverbs 12:24 Rule shall be borne by the hand of the diligent. The slothful shall be under tribute.

Proverbs 12:25 Worry will dampen the heart in a man. Cheer will lighten the heart in a man.

Proverbs 12:26 The righteous is guided by his friend. The wicked will lead people astray.

Proverbs 12:27 The slothful man shall not hunt his prey. Diligence is the precious substance of men.

Proverbs 12:28 Life is achieved in the way of righteousness. Death is not in the way to righteousness.



Proverbs 13:1 A wise son is instructed of his father. A scorner will not hear rebuke.

Proverbs 13:2 A man shall eat good from the fruit of his mouth. Violence is the desire of the faithless.

Proverbs 13:3 If a man does guard his mouth then the man will keep his life. If a man does open his lips wide then the man shall find ruin.

Proverbs 13:4 A sluggard will desire with their soul without gaining anything. The diligent will have a soul of abundant gratification.

Proverbs 13:5 A righteous man does hate lying. A wicked man will behave vilely and shamefully.

Proverbs 13:6 Righteousness will guard the upright in the way. Wickedness will overthrow the sinner.

Proverbs 13:7 Some people will pretend to be rich without owning anything. Some people will pretend to be poor with great wealth.

Proverbs 13:8 Riches are the ransom of the life of a man. The poor will not be threatened.

Proverbs 13:9 The light will rejoice within the righteous. The lamp will extinguish within the wicked.

Proverbs 13:10 Pride does lead to contention. Wisdom does accompany the well-advised.

Proverbs 13:11 If wealth is gained through vanity then the wealth shall be diminished. If wealth is gained little by little then the wealth shall increase.

Proverbs 13:12 A heart will grow sick from deferred hope. If a desire is fulfilled then the desire does become a tree of life.

Proverbs 13:13 If a person does despise the work then the person will suffer. If a man does fear the commandment then the man shall be rewarded.

Proverbs 13:14 Instruction is like a fountain of life for the wise person. Instruction can allow a person to depart from the snares of death.

Proverbs 13:15 Good understanding will give grace. The faithless will have a harsh way.

Proverbs 13:16 Forethought is exercised by every prudent man. A fool will unfold folly.

Proverbs 13:17 A wicked messenger will fall into evil. A faithful ambassador will bring health.

Proverbs 13:18 If a person does refuse instruction then the person will find poverty and shame. If a man does regard reproof then the man shall be honored.

Proverbs 13:19 If a desire is accomplished then the accomplishment is sweet to the soul. A fool will consider the turning from evil an abomination.

Proverbs 13:20 If a man does walk with wise men then the man shall become wise. If a man is the companion of fools then the man shall suffer harm.

Proverbs 13:21 Evil will pursue sinners. The righteous shall be repaid with good.

Proverbs 13:22 A good man will leave an inheritance to his grandchildren. Sinners will surrender their wealth to the righteous.

Proverbs 13:23 Much food is in the tillage of the poor. The food can be swept away through injustice.

Proverbs 13:24 If a man does spare his rod then the man does hate his son. If a man does love his son then the man will discipline his son diligently.

Proverbs 13:25 The righteous will eat to the satisfying of their desire. The wicked shall know hunger in their belly.



Proverbs 14:1 Every wise woman will build her house. The foolish will demolish her house with her hands.

Proverbs 14:2 If a man does walk in his uprightness then the man does fear God. If a man is perverse in his ways then the man does despise God.

Proverbs 14:3 The foolish will have a rod of pride in their mouth. The wise will be preserved by their lips.

Proverbs 14:4 If oxen are not present then the crib is clean. Oxen will generate much increase by their strength.

Proverbs 14:5 A faithful witness will not lie. A false witness will lie.

Proverbs 14:6 Wisdom will not be found by a scorner. Knowledge will be found easily by a person with discernment.

Proverbs 14:7 A person should leave the presence of a foolish man. A person will not perceive the lips of knowledge from the foolish man.

Proverbs 14:8 Wisdom will guide the prudent to look well to their way. Deceit is the folly of fools.

Proverbs 14:9 Amends will plead for fools. "Good will" is among the upright.

Proverbs 14:10 The heart will know its own bitterness. A stranger can not intermeddle with the joy of a heart.

Proverbs 14:11 The house of the wicked shall be overthrown. The tent of the upright shall flourish.

Proverbs 14:12 Death is the end of the ways that do seem right to a man.

Proverbs 14:13 The heart will ache even in laughter. Mirth will end in heaviness.

Proverbs 14:14 The dissembler in heart shall have his fill from his own ways. A good man shall be satisfied from himself.

Proverbs 14:15 The thoughtless will believe every word. The prudent will give thought to their actions.

Proverbs 14:16 A wise man will fear and will depart from evil. The fool will behave overbearingly with confidence.

Proverbs 14:17 If a man does anger quickly then the man will deal foolishly. If a person does devise wicked schemes then the person will be hated.

Proverbs 14:18 The thoughtless will come into possession of folly. The prudent are crowned with knowledge.

Proverbs 14:19 The evil will bow before the good. The wicked will bow at the gates of the righteous.

Proverbs 14:20 The poor is hated even by his own neighbor. The rich will have many friends.

Proverbs 14:21 If a person does despise their neighbor then the person is guilty of sin. If a person is gracious to the humble then the person will find happiness.

Proverbs 14:22 If a person does devise evil then the person will go astray. If a person does spread good then the person will acquire mercy and truth.

Proverbs 14:23 Profit is in all labor. Penury is the only result of talk of the lips.

Proverbs 14:24 Riches are the crown of the wise. Folly will remain the folly of fools.

Proverbs 14:25 A true witness will deliver souls. A liar is all deceit.

Proverbs 14:26 If a man does find strong confidence in the fear of God then the man will have children within places of refuge.

Proverbs 14:27 The "fear of God" is a fountain of life to depart from the snares of death.

Proverbs 14:28 A king will find glory in the multitude of people. A prince can be ruined by the want of the people.

Proverbs 14:29 If a man is slow to anger then the man will have great understanding. If a man is hasty of spirit then the man will exalt folly.

Proverbs 14:30 A tranquil heart is the life of the flesh. Envy is the rottenness of the bones.

Proverbs 14:31 If a man does oppress the poor then the man does blaspheme God. If a man is gracious to the needy then the man does honor God.

Proverbs 14:32 The wicked is thrust down in their misfortune. The righteous will have hope even to the point of death.

Proverbs 14:33 Wisdom does rest in the heart of the man with discernment. Wisdom is known even among fools.

Proverbs 14:34 Righteousness will exalt a nation. Sin is a reproach to any people.

Proverbs 14:35 If a servant does deal wisely then the servant will find favor in the king. If a servant does deal shamefully then the servant will be struck by the wrath of the king.



Proverbs 15:1 Wrath is averted by a soft answer. Anger is stirred by a grievous word.

Proverbs 15:2 The wise will speak correctly. Fools will utter foolishness.

Proverbs 15:3 God can see everywhere to keep watch upon good and evil.

Proverbs 15:4 A soothing tongue is a tree of life. Perverseness is a wound to the spirit.

Proverbs 15:5 A fool will despise correction from his father. If a man does regard reproof then the man is prudent.

Proverbs 15:6 Treasure is found in the house of the righteous in abundance. Trouble is the revenue of the wicked.

Proverbs 15:7 The wise will disperse knowledge through speech. The foolish do not have steadfast hearts.

Proverbs 15:8 God does view the sacrifice of the wicked as an abomination. God does view the prayer of the upright as a delight.

Proverbs 15:9 God does view the way of the wicked as an abomination. God does love the followers of righteousness.

Proverbs 15:10 A grievous correction does await the avoiders of the way. If a man does hate reproof then the man shall die.

Proverbs 15:11 God does know the secrets of the netherworld and of Destruction. God does know the secrets of the hearts of the children of men even more.

Proverbs 15:12 A scorner does not love to be reproved. A scorner will not seek the wise.

Proverbs 15:13 A merry heart will make a cheerful countenance. The spirit is broken by a sorrowful heart.

Proverbs 15:14 If a man does have a heart of discernment then the man will seek knowledge. Fools will feed on folly.

Proverbs 15:15 The poor will know evil for all of their days. A feast is had continually by a person with a merry heart.

Proverbs 15:16 A person is better with little and a fear of God than a person with great treasure and turmoil.

Proverbs 15:17 A person is better with a dinner of herbs and a houseful of love than a person with a stalled ox and hatred.

Proverbs 15:18 A wrathful man will encourage discord. Strife can be appeased by a man who is slow to anger.

Proverbs 15:19 The sluggard will know a way that is hedged by thorns. The upright will know an even path.

Proverbs 15:20 A wise son will make a glad father. A foolish man will despise his mother.

Proverbs 15:21 Folly is joy to a man without understanding. A man will walk straightforward with discernment.

Proverbs 15:22 Purposes are frustrated without counsel. Purposes are established in the multitude of counselors.

Proverbs 15:23 A man will find joy in the answer of his mouth. A word is good in due season.

Proverbs 15:24 The wise will experience an upward path of life to depart from the netherworld.

Proverbs 15:25 God will uproot the house of the proud. God will establish the border of the widow.

Proverbs 15:26 God does view the thoughts of wickedness as abominations. God does view the words of pleasantness as pure.

Proverbs 15:27 If a man is greedy of gain then the man will bring trouble to his own house. If a man does hate gifts then the man shall live.

Proverbs 15:28 Answers are studied by the heart of the righteous. Evil does pour from the mouth of the wicked.

Proverbs 15:29 God is far from the wicked. God does hear the prayer of the righteous.

Proverbs 15:30 The heart is rejoiced by the light of the eyes. Bones will grow fat with good report.

Proverbs 15:31 If an person does hearken to the reproof of life then the person will abide among the wise.

Proverbs 15:32 If a man does refuse correction then the man does despise his own soul. If a man does hearken to reproof then the man will gain understanding.

Proverbs 15:33 The "fear of God" is the instruction of wisdom. Honor does go before humility.



Proverbs 16:1 Man will prepare his heart. God will provide the answers.

Proverbs 16:2 Man will perceive himself to be clean. God will weigh the spirits of men.

Proverbs 16:3 A person should commit their works to God for established thoughts.

Proverbs 16:4 God did make everything for the purposes of the will of God. God did establish wickedness even for the day of evil.

Proverbs 16:5 God does view pride in the heart as an abomination. The prideful shall be punished.

Proverbs 16:6 Iniquity is expiated by mercy and by truth. Men can depart from evil by the fear of God.

Proverbs 16:7 Enemies will be at peace with a man who does please God.

Proverbs 16:8 A person is better with having a little with righteousness than by having great revenues with injustice.

Proverbs 16:9 A way is devised by the heart of a man. God will direct the steps of a man.

Proverbs 16:10 A divine sentence is in the lips of the king who does not trespass by mouth in judgment.

Proverbs 16:11 God does provide a just balance and scales. God does set all of the weights of the bag.

Proverbs 16:12 God does view the wickedness of kings as an abomination. The throne is established by righteousness.

Proverbs 16:13 Kings are delighted by righteous lips. Kings do love the person who does speak right.

Proverbs 16:14 A king will exhibit their wrath as messengers of death. A wise man will pacify the wrath of a king.

Proverbs 16:15 Life is found in the light of the countenance of a king. A king will show favor as a cloud of the latter rain.

Proverbs 16:16 Wisdom is a better acquisition than gold. Understanding is a better choice than silver.

Proverbs 16:17 The upright should follow the high way to depart from evil. If a man does keep his way then the man will preserve his soul.

Proverbs 16:18 Pride will go before destruction. A haughty spirit will go before a fall.

Proverbs 16:19 A person is better to have a lowly spirit with the humble than to divide the spoil with the proud.

Proverbs 16:20 If a man does give heed to the word then the man shall find good. If a person does trust in God then the person will find happiness.

Proverbs 16:21 If a man is wise in heart then the man is called a man of discernment. Learning is increased by the sweetness of the lips.

Proverbs 16:22 Understanding is a fountain of life to the man in possession of understanding. Folly is the chastisement of fools.

Proverbs 16:23 The heart will teach the mouth of the wise. The heart will add learning to the lips of the wise.

Proverbs 16:24 Pleasant words are as a honeycomb that is sweet to the soul and health to the bones.

Proverbs 16:25 A man may find death at the end of a way that might seem right.

Proverbs 16:26 Hunger will labor for the working man. A man can be compelled by his mouth.

Proverbs 16:27 An ungodly man will unearth evil. An ungodly man will have a burning fire in his lips.

Proverbs 16:28 A froward man will sow strife. A whisperer will separate familiar friends.

Proverbs 16:29 A violent man will entice his neighbor into a way that is not good.

Proverbs 16:30 Froward things are devised by people with narrowed eyes. Evil will come to pass from the man that does bite his lips.

Proverbs 16:31 The hoary head is a crown of glory as found in the way of righteousness.

Proverbs 16:32 If a man is slow to anger then the man is better than the mighty. If a man does rule his spirit then the man is better than a warrior who could take a city.

Proverbs 16:33 Mankind may cast the lot into the lap but God will determine the outcome.



Proverbs 17:1 A person is better as a dry morsel in tranquility than as a feast in a house with strife.

Proverbs 17:2 A wise servant shall have rule over a son that does deal shamefully. A wise servant shall have part of the inheritance among the brethren.

Proverbs 17:3 The refining pot is for silver and the furnace for gold. God will try the hearts however.

Proverbs 17:4 A evildoer will give heed to wicked lips. A liar will listen to a mischievous tongue.

Proverbs 17:5 If a person does mock the poor then the person does blaspheme God. If a person is glad at calamity then the person shall be punished.

Proverbs 17:6 Grandchildren are the crown of old men. Parents are the pride of children.

Proverbs 17:7 Overbearing speech will not become a churl. Lying lips will not create a prince.

Proverbs 17:8 A gift is like a precious stone in the eyes of the owner. The owner will prosper at every turn.

Proverbs 17:9 If a man does cover a transgression then the man does seek love. If a man does harp on a matter then the man may estrange a familiar friend.

Proverbs 17:10 A rebuke will enter deeper into a man of understanding than 100 stripes into a fool.

Proverbs 17:11 A rebellious man will seek evil only. A cruel messenger shall be sent against a rebellious man.

Proverbs 17:12 A man is worse for meeting a fool in folly than for meeting a bear in rage over robbed cubs.

Proverbs 17:13 Evil shall not depart from the house of the person who does reward evil for good.

Proverbs 17:14 Strife will begin as the opening of a water valve. Contention should be avoided before the outbreak of the quarrel.

Proverbs 17:15 God does view the justification of the wicked by a man as an abomination. God does view the condemnation of the righteous by a man as an abomination.

Proverbs 17:16 A fool can not buy wisdom without having understanding.

Proverbs 17:17 A friend will love at all times. A brother is born for adversity.

Proverbs 17:18 If a man does strike hands to become surety in the presence of his neighbors then the man may be void of understanding.

Proverbs 17:19 If a man does love strife then the man does love transgression. If a man does exalt his gate then the man does seek destruction.

Proverbs 17:20 Good will not be found by a man with a froward heart. Evil will befall the man with a perverse tongue.

Proverbs 17:21 Sorrow will come to a man who does beget a fool. Joy will not be found by the father of a churl.

Proverbs 17:22 A merry heart is a good medicine. A broken spirit will dry the bones.

Proverbs 17:23 A wicked man will take a gift out of the bosom to pervert the ways of justice.

Proverbs 17:24 Wisdom is before a person with understanding. The fool will have eyes that are in the ends of the earth.

Proverbs 17:25 A foolish son is vexation to his father. A foolish son is bitterness to his mother.

Proverbs 17:26 The righteous should not be punished for doing good. An honest noble should not be punished for uprightness.

Proverbs 17:27 Knowledge is gained with the sparing of words. Discernment is gained with even spirits.

Proverbs 17:28 If a fool is silent then the fool is counted wise. If a man does seal his lips then the man is esteemed as a man of understanding.



Proverbs 18:1 A man will separate himself to seek his own desire against all sound wisdom.

Proverbs 18:2 A fool does not have delight in understanding. A fool will bare his heart.

Proverbs 18:3 Contempt will arrive with the wicked. Reproach will arrive with ignominy.

Proverbs 18:4 Depth can be found in the words of the mouth of a man. Wisdom will flow from the wise as a flowing brook.

Proverbs 18:5 A person should not respect the wicked. A person should not reject the righteous in judgment.

Proverbs 18:6 Contention is created by the lips of a fool. Strokes are warranted for the speech of a fool.

Proverbs 18:7 A fool will find ruin because of the mouth of the fool. Lips will ensnare the soul of a fool.

Proverbs 18:8 A whisperer will utter words as dainty morsels to rest in the deep of the belly.

Proverbs 18:9 The slacker is the brother to the destroyer.

Proverbs 18:10 A strong tower is like the name of God. The righteous will raise the strong tower on high to establish a place of refuge.

Proverbs 18:11 The rich man will find his wealth as a strong city. The rich man will find his wealth as a high wall in his conceit.

Proverbs 18:12 Destruction will follow a haughty heart. Humility will lead to honor.

Proverbs 18:13 If a person does provide an answer before hearing the question then the person may suffer folly and confusion.

Proverbs 18:14 Infirmary can be withstood by the spirit of a man. Infirmary can overwhelm a broken spirit.

Proverbs 18:15 Knowledge is found by the heart of the prudent. Knowledge is found by the ear of the wise.

Proverbs 18:16 A man can give a gift to make room and to establish an audience with great men.

Proverbs 18:17 Rightness will seem to come from the first to speak until truth is uncovered by a neighbor.

Proverbs 18:18 If lots are cast to solve a difficulty then strife can cease with a parting of the contentious.

Proverbs 18:19 An offended brother is harder to be won than a strong city. The contentions are like the bars of a castle.

Proverbs 18:20 A man can become full with the fruit of his mouth. A man can be satisfied with the increase of his lips.

Proverbs 18:21 The tongue has power over life and over death. A person will reap the outcome of an indulgence in the power of the tongue.

Proverbs 18:22 If a man does find a wife then the man will find great good and the favor of God.

Proverbs 18:23 The poor will plead for mercy. The rich will answer with impudence.

Proverbs 18:24 Some people will have harmful friends. Some people will have a friend that is closer than a brother.



Proverbs 19:1 A person is better to be poor with integrity than to be a fool with perverse lips.

Proverbs 19:2 If a soul does not have knowledge then the soul is not good. A sinner will hasten with their feet.

Proverbs 19:3 Foolishness will pervert the way of a man to fret against God.

Proverbs 19:4 Wealth will create many friends. The poor will lose many friends.

Proverbs 19:5 A false witness shall not be unpunished. A liar shall not escape.

Proverbs 19:6 Many people will entreat the favor of the liberal man. Every man is a friend of the giver of gifts.

Proverbs 19:7 The poor are hated by all of their brethren. Friends will go far from the side of the poor. The poor will plead without effect.

Proverbs 19:8 If a man does find wisdom then the man will love his own soul. If a man does keep understanding then the man shall find good.

Proverbs 19:9 A false witness shall not be unpunished. A liar shall perish.

Proverbs 19:10 Luxury is not seemly for a fool. Princes should not be ruled by servants.

Proverbs 19:11 Discretion will slow the anger of a man. A man will find glory for forgiving a transgression.

Proverbs 19:12 A king can show a wrath as the roaring of a lion. A king can show favor as dew upon the grass.

Proverbs 19:13 A foolish son is the calamity of his father. A contentious wife is like a continual dropping.

Proverbs 19:14 Fathers can give an inheritance of houses and riches. A prudent wife is given by God.

Proverbs 19:15 Slothfulness can cast a person into a deep sleep. The idle soul shall suffer hunger.

Proverbs 19:16 If a man does keep the commandment then the man will keep his soul. If a man does despise the ways of God then the man shall die.

Proverbs 19:17 If a man is gracious to the poor then the man will tend toward God. God will repay the good deeds of the righteous.

Proverbs 19:18 A person should chasten their son to instill hope. A person should not seek the destruction of their son.

Proverbs 19:19 A wrathful man shall suffer punishment. If a person did rescue a wrathful man then the person would need to rescue the wrathful man again.

Proverbs 19:20 A person should accept counsel and instruction to grow wise in life.

Proverbs 19:21 A man will contain many devices in his heart. Steadfast is the counsel of God.

Proverbs 19:22 A man is shamed by his lust. A poor man is better than a liar.

Proverbs 19:23 Life is tended by the fear of God. If a person does have a fear of God then the person shall abide satisfied without evil visitations.

Proverbs 19:24 The sluggard will take food in hand but will not bring the food to their mouth.

Proverbs 19:25 If a scorner is smitten then the simple will become prudent. If a person of understanding is reproved then the person will understand knowledge.

Proverbs 19:26 If a son does deal shamefully and reproachfully then the son will despoil his father and will repel his mother.

Proverbs 19:27 A man should cease from hearing the instruction that will cause a person to err from the words of knowledge.

Proverbs 19:28 An ungodly witness will mock at righteousness. Iniquity is devoured by the mouth of the wicked.

Proverbs 19:29 Judgments are prepared for scorners. Stripes are prepared for the back of fools.



Proverbs 20:1 Wine is a mocker. Strong drink is riotous. A drunkard is not wise.

Proverbs 20:2 A king can exhibit terror as the roaring of a lion. If a man does provoke a king then the man does forfeit his life.

Proverbs 20:3 A man will find honor by refraining from strife. Every fool will be snarling.

Proverbs 20:4 The sluggard will not plow with the onset of winter. The sluggard shall beg in harvest and shall have nothing.

Proverbs 20:5 Counsel is like deep water in the heart of man. Counsel can be drawn out by a man of understanding.

Proverbs 20:6 Most men will proclaim to be a loyal friend. A loyal friend is hard to find.

Proverbs 20:7 A just man will walk in integrity and will have happy children.

Proverbs 20:8 If a king does sit on the throne of judgment then the king will scatter all evil with his eyes.

Proverbs 20:9 Noone can say "I have made my heart clean I am pure from my sin".

Proverbs 20:10 "Divers weights" is like an abomination to God. "Divers measures" is like an abomination to God.

Proverbs 20:11 A child is known by their doings of good deeds and of bad deeds.

Proverbs 20:12 God does give the gifts of the hearing ear and the seeing eye.

Proverbs 20:13 A person can avoid poverty by diminishing their love for sleep. If a person does open their eyes then the person will have bread in plenty.

Proverbs 20:14 A buyer will say "It is bad it is bad" before boasting about the purchase.

Proverbs 20:15 Riches are made from gold and a multitude of rubies. The "lips of knowledge" are a precious jewel.

Proverbs 20:16 A person should take a garment from a person who does pledge security for a stranger. A person should take a pledge from a person who does pledge security for a alien woman.

Proverbs 20:17 A man will find sweetness in the bread of falsehood. A man will suffer with a mouth of gravel after tasting the bread of falsehood.

Proverbs 20:18 Counsel can establish every purpose. War can be carried with good advice.

Proverbs 20:19 A talebearer will reveal secrets. A person should avoid talebearers.

Proverbs 20:20 If a person does curse their father or mother then the person will find their lamp extinguished in the blackest of darkness.

Proverbs 20:21 An estate may be obtained hastily at the beginning but shall not be blessed in the end.

Proverbs 20:22 A person should not say "I will requite evil". A person should wait for salvation through faith in God.

Proverbs 20:23 "Divers weights" are an abomination to God. A false balance is not good.

Proverbs 20:24 God does direct the steps of a person. A person may not understand the will of God.

Proverbs 20:25 A person should not make a rash dedication to God before recognizing the cost.

Proverbs 20:26 A wise king will sift and will crush the wicked.

Proverbs 20:27 The "spirit of man" is the lamp of God. The "spirit of man" will search all of the inward parts of a man.

Proverbs 20:28 A king is preserved by mercy and truth. Mercy will uphold the throne of a king.

Proverbs 20:29 Strength is the glory of young men. Gray hair is the beauty of old men.

Proverbs 20:30 Sharp wounds will remove evil. Discipline will reach the inward parts.



Proverbs 21:1 The king's heart is in the hand of the LORD as the watercourses are turned by the will of God.

Proverbs 21:2 A man will perceive his every way right in his eyes. God will weigh the hearts.

Proverbs 21:3 God does value righteousness and justice over sacrifice.

Proverbs 21:4 Sin will take the form of a haughty look and a proud heart in the wicked.

Proverbs 21:5 Plenteousness is established by the thoughts of the diligent. The hasty will hasten only to want.

Proverbs 21:6 If a person does get treasures by a lying tongue then the person will seek death.

Proverbs 21:7 Violence shall capture the wicked because the wicked will refuse to do justly.

Proverbs 21:8 Man will follow a way that is froward and strange. The pure will exhibit right works.

Proverbs 21:9 A person is better to dwell in a corner of the housetop than in a house in common with a contentious woman.

Proverbs 21:10 The wicked will desire evil in their souls. Neighbors will not find favor in the eyes of the wicked.

Proverbs 21:11 If the scorner is punished then the thoughtless is made wise. If the wise is instructed then the wise will receive more knowledge.

Proverbs 21:12 The righteous will consider the house of the wicked to overthrow the wicked to ruin.

Proverbs 21:13 If a person does ignore the pain of the poor then the person will know an unanswered pain also.

Proverbs 21:14 If a gift is given in secret then anger can be pacified. A bribe can pacify strong wrath.

Proverbs 21:15 The righteous will find joy in doing justly. Ruin will befall the workers of iniquity.

Proverbs 21:16 If a man does stray from the way of understanding then the man shall rest in the congregation of the shades.

Proverbs 21:17 If a man does love pleasure then the man will find poverty. Riches will elude the lovers of wine and oil.

Proverbs 21:18 The wicked is a ransom for the righteous. The faithless will come in the stead of the upright.

Proverbs 21:19 A person is better to dwell in a desert land than to dwell with a contentious and fretful woman.

Proverbs 21:20 The wise will have dwellings of desirable treasure and oil. A foolish man will devour his wealth.

Proverbs 21:21 If a man does follow after righteousness and mercy then the man will find life and prosperity and honor.

Proverbs 21:22 A wise man can scale the city of the mighty to defeat the trusted stronghold.

Proverbs 21:23 If a person does keep a silent mouth and a still tongue then the person will keep their soul from troubles.

Proverbs 21:24 Scorners are proud and haughty with overbearing pride.

Proverbs 21:25 The slothful will die from desire and idle hands.

Proverbs 21:26 Some people are greedy all day long. The righteous will give without refrain.

Proverbs 21:27 The wicked will commit abominations by their sacrifices. If a sacrifice is made from the proceeds of wickedness then the sacrifice is an even greater abomination.

Proverbs 21:28 A false witness shall perish. An obedient man shall speak unchallenged.

Proverbs 21:29 A wicked man will harden his face. The righteous will consider their way.

Proverbs 21:30 God is impervious to all plans and understandings and counsels against God.

Proverbs 21:31 The horse is prepared against the day of battle. God will produce victory regardless of preparation.



Proverbs 22:1 A person is better with a good name than with great riches. A person is better with loving favor than with silver and gold.

Proverbs 22:2 God is the maker of the rich and of the poor.

Proverbs 22:3 A prudent will avoid evil in view. The thoughtless will pass onto evil and will receive punishment.

Proverbs 22:4 Humility is rewarded with the fear of God and with riches and with honor and with life.

Proverbs 22:5 The froward will find a way that is full of thorns and snares. The righteous will be held far from the way of thorns and snares.

Proverbs 22:6 If a child is trained in a good way then the child will not depart from the good way even in old age.

Proverbs 22:7 The rich does rule over the poor. The borrower is a servant to the lender.

Proverbs 22:8 A man will reap vanity and failed rods of anger for the sowing of iniquity.

Proverbs 22:9 A generous man shall be blessed for giving bread to the poor.

Proverbs 22:10 A person can cease contention and strife and shame by expelling a scorner.

Proverbs 22:11 A king will befriend the person with a pure heart and with lips of grace.

Proverbs 22:12 The wise are preserved in the eyes of God. God will overthrow the words of the faithless man.

Proverbs 22:13 The sluggard will say "There is a lion without; I shall be slain in the streets".

Proverbs 22:14 Strange women will have a mouth as a deep pit. If a man does abhor God then the man could fall into the mouth of strange women.

Proverbs 22:15 Foolishness is contained in the heart of a child. Foolishness can be driven from the heart of a child by the rod of correction.

Proverbs 22:16 If a person does oppress the poor or does give to the rich then the person will know poverty.

Proverbs 22:17 A person should listen to the words of the wise. A person should apply their heart to knowledge.

Proverbs 22:18 A person should establish wisdom and knowledge upon their lips.

Proverbs 22:19 A person will find trust in God with the instruction that was given.

Proverbs 22:20 Solomon did write excellent things of counsels and knowledge.

Proverbs 22:21 Solomon did attempt to convey the certainty of the words of truth for people to repeat to others.

Proverbs 22:22 A person should not rob the weak for the sake of their weakness. A person should not crush the poor in the gate.

Proverbs 22:23 God will plead the cause of the weak and the poor. God will spoil the life of the person who would seek to spoil the life of the weak and poor.

Proverbs 22:24 A person should not establish a friendship with a wrathful man. A person should not accompany a wrathful man.

Proverbs 22:25 A person can learn and can become ensnared by the ways of the wrathful man.

Proverbs 22:26 A person should not become a person who does enter into agreements to guarantee loans.

Proverbs 22:27 A bed can be taken from a person who is not able to repay a debt.

Proverbs 22:28 A person should not remove an ancient landmark as set by their father.

Proverbs 22:29 The diligent shall stand before kings. The diligent shall not stand before mean men.



Proverbs 23:1 If a person does dine with a ruler then the person should scrutinize the offerings.

Proverbs 23:2 A person should not submit to gluttony in a meal in the presence of a ruler.

Proverbs 23:3 A person should avoid the delicacies of a meal in the presence of a ruler.

Proverbs 23:4 A person should not seek riches to exhaustion. A person should use wisdom to determine the point of comfortable living.

Proverbs 23:5 Riches will have a momentary term. Riches will depart as an eagle does fly to the sky.

Proverbs 23:6 A person should avoid the sustenance from evil people.

Proverbs 23:7 An evil person may say "eat and drink" but the person may have evil intentions.

Proverbs 23:8 If a person does consume the sustenance from an evildoer then the person will vomit the consumption and will lose the compliments.

Proverbs 23:9 A person should not speak into the ears of a fool. A fool will despise the wisdom of words.

Proverbs 23:10 A person should not remove an ancient landmark. A person should not enter into the fields of the fatherless.

Proverbs 23:11 The fatherless have a strong Redeemer who will intercept any interlopers.

Proverbs 23:12 A person should apply their heart to instruction. A person should apply their ears to the words of knowledge.

Proverbs 23:13 A person should not withhold correction from a child. A child will not die from a beating with a rod.

Proverbs 23:14 If a parent would beat the child with a rod then the parent will deliver the soul of the child from the netherworld.

Proverbs 23:15 A parent will find joy from wisdom in the heart of a child.

Proverbs 23:16 A parent will rejoice at the correctly spoken words of a child.

Proverbs 23:17 A person should not envy sinners. A person should fear God all day long.

Proverbs 23:18 If a person does fear God then the person will find hope steadfast.

Proverbs 23:19 A person should listen to wisdom to remain guided in the way.

Proverbs 23:20 A person should not associate with winebibbers. A person should not associate with gluttonous eaters of flesh.

Proverbs 23:21 Poverty will find the drunkard and the glutton. Drowsiness shall clothe a man with rags.

Proverbs 23:22 A child should respect their father. A child should not despise their mother in old age.

Proverbs 23:23 A person should acquire truth and wisdom and instruction and understanding. A person should not discard truth or wisdom or instruction or understanding.

Proverbs 23:24 A father will rejoice greatly at righteous children. A father will find joy in a wise child.

Proverbs 23:25 Children should strive to bring gladness to their parents. A child should bring joy to their mother.

Proverbs 23:26 A person should give their heart to wisdom. A person should observe the ways of the righteous.

Proverbs 23:27 A harlot is a deep ditch. An alien woman is a narrow pit.

Proverbs 23:28 An alien woman will lie in wait as a robber and will increase the faithless among men.

Proverbs 23:29 The drunkard will cry woe. The drunkard will be raving. The drunkard will be fighting. The drunkard will have wounds without cause. The drunkard will have redness of the eyes.

Proverbs 23:30 The drunkards will tarry long at the wine and will go to try mixed wine.

Proverbs 23:31 A person should gaze upon the red wine with smooth tastes in a cup.

Proverbs 23:32 The wine will bite like a serpent and will sting like a basilisk.

Proverbs 23:33 A person will see strange things as a drunkard. A person will utter confused things as a drunkard.

Proverbs 23:34 A drunkard will be like a person who would lay in the midst of the sea. A drunkard will be like a person who would lay upon the top of a mast.

Proverbs 23:35 The drunkard will say "They have struck me and I felt it not they have beaten me and I knew it not; when shall I awake? I will seek it yet again".



Proverbs 24:1 A person should not envy evil men. A person should not desire to associate with evil men.

Proverbs 24:2 Evil men will study destruction. Evil men will speak of mischief.

Proverbs 24:3 A house is built through wisdom and is established through understanding.

Proverbs 24:4 Knowledge will fill the chambers of a house with precious and pleasant riches.

Proverbs 24:5 A wise man is strong. Strength is increased in a man of knowledge.

Proverbs 24:6 War should be made with wise advice only. Safety is found in a multitude of counselors.

Proverbs 24:7 Wisdom is as unattainable to a fool as corals. A fool will not open his mouth in the gate.

Proverbs 24:8 If a person does devise to do evil then men shall call the person mischievous.

Proverbs 24:9 Sin will emerge from the thought of foolishness. The scorner is an abomination to men.

Proverbs 24:10 If a person does faint in the day of adversity then the person is small in strength.

Proverbs 24:11 A person should rescue someone who is led to death unjustly. A person should rescue another who is ready to be slain.

Proverbs 24:12 A person could say "Behold we knew not this". God will know the hearts of all people. God will know the souls of all people. God will render judgment to a person in accordance with the works of the person.

Proverbs 24:13 A person will eat the honey of a honeycomb with sweet taste.

Proverbs 24:14 Wisdom is like honey. If a person does find wisdom then the person will not be cut off from the hope of a future.

Proverbs 24:15 The wicked should not lie in wait against the dwelling of the righteous in an effort to spoil the resting-place.

Proverbs 24:16 The righteous will rise after falling 7 times. The wicked will stumble under adversity.

Proverbs 24:17 A person should not rejoice in gladness at the fall or at the the stumble of an enemy.

Proverbs 24:18 A person should not mock the adversity of an enemy. If a person does mock the adversity of an enemy then God may avert wrath from the wicked upon seeing the mockery.

Proverbs 24:19 A person should not fret because of evildoers. A person should not be envious of the wicked.

Proverbs 24:20 Evildoers will not have a future. The lamp shall be put out for the wicked.

Proverbs 24:21 A person should fear God and the king. A person should not associate with rebels.

Proverbs 24:22 Calamity shall rise suddenly for the rebels. The rebels could suffer unknowable punishments from God and from the king.

Proverbs 24:23 Favoritism is not good in judgment.

Proverbs 24:24 If a judge does say "Thou art righteous" to the wicked then the judge will be cursed and will be execrated by the peoples and nations.

Proverbs 24:25 If a judge does serve justly then the judge will find delight and good blessing.

Proverbs 24:26 A right answer is like a kiss on the lips.

Proverbs 24:27 A person should prepare outside and should prepare the fields before building a house.

Proverbs 24:28 A person should not bear witness against a neighbor without cause. A person should not bear false witness.

Proverbs 24:29 A person should not say "I will do so to him as he hath done to me; I will render to the man according to his work".

Proverbs 24:30 A field was observed to be kept by a slothful person. A vineyard was observed to be kept by a man void of understanding.

Proverbs 24:31 The properties were overgrown with thistles and nettles. The properties did have crumbling stone walls.

Proverbs 24:32 A lesson can be learned from the observations.

Proverbs 24:33 A person could succumb to a little sleep or a little slumber or a little folding of the hands to sleep.

Proverbs 24:34 Poverty will overtake the person like a runner. The person will surrender to wants like a bandit.



Proverbs 25:1 Proverbs were copied by the men of Hezekiah from the proverbs of Solomon.

Proverbs 25:2 Things can be concealed by the glory of God. Things will be discovered by the glory of kings.

Proverbs 25:3 A heart is as unsearchable within a king as the heaven is high and as the earth is deep.

Proverbs 25:4 A refiner can produce a vessel after the removal of dross from the silver.

Proverbs 25:5 A king can establish a righteous throne after the removal of the wicked.

Proverbs 25:6 A person should not glorify oneself in the presence of the king. A person should not stand in the place of great men.

Proverbs 25:7 A person will accomplish more with an invitation from another than to be demoted in the presence of the prince.

Proverbs 25:8 A person should not strive hastily with a neighbor. If the neighbor did shame the person then the person may not have direction after striving.

Proverbs 25:9 A person should debate their cause with a neighbor. A person should not reveal the secret of another.

Proverbs 25:10 If a person does reveal a secret of another then the person may be reviled and may suffer a long term of infamy.

Proverbs 25:11 If a word is spoken fitly then the word is like apples of gold in settings of silver.

Proverbs 25:12 Wise advice is like an earring or an ornament on an obedient ear.

Proverbs 25:13 A faithful messenger is like the cold of snow in the time of harvest to the sender. The messenger does refresh the soul of his master.

Proverbs 25:14 If a man does boast of a false gift then the boasts are likened to vapors and wind without rain.

Proverbs 25:15 A ruler is persuaded by long forbearing. A soft tongue can break bone.

Proverbs 25:16 A person should eat sufficient amounts. If a person does eat too much then the person might vomit.

Proverbs 25:17 A person should not raise hate in a neighbor by frequenting the home of the neighbor.

Proverbs 25:18 If a man does bear false witness against a neighbor then the man is likened to a maul and a sword and a sharp arrow.

Proverbs 25:19 If an unfaithful man does find confidence in a time of trouble then the man is likened to a broken tooth and a foot out of joint.

Proverbs 25:20 If a person does sing songs to a heavy heart then the person is likened to vinegar upon nitre and someone who would remove garments in cold weather.

Proverbs 25:21 If an enemy is hungry then the enemy should be fed. If an enemy is thirsty then the enemy should be given water to drink.

Proverbs 25:22 If an enemy is treated with dignity then the enemy will reap heaps of burning coals upon their head. God will reward the person who does treat an enemy with dignity.

Proverbs 25:23 The north wind will bring rain. A backbiting tongue will bring an angry countenance.

Proverbs 25:24 A person is better to dwell in a corner of the housetop than to dwell in a house in common with a contentious woman.

Proverbs 25:25 If a person does receive good news from a far country then the news is likened to cold waters to a faint soul.

Proverbs 25:26 If a righteous man does succumb to the wicked the the man is likened to a troubled fountain and a corrupted spring.

Proverbs 25:27 A person should not eat much honey. A man does not find glory by seeking their own glory.

Proverbs 25:28 If a person does have a spirit without restraint then the person is likened to a broken city without a wall.



Proverbs 26:1 Snow is not seemly in summer. Rain is not seemly in harvest. Honor is not seemly for a fool.

Proverbs 26:2 A causeless curse will return as does the wandering sparrow and the flying swallow.

Proverbs 26:3 A whip is for the horse. A bridle is for the ass. A rod is for the back of fools.

Proverbs 26:4 A fool should not be answered according to his folly for fear of becoming a fool.

Proverbs 26:5 A fool should be answered according to his folly to correct their perceived wisdom.

Proverbs 26:6 If a person does send a message by the hand of a fool then the person will suffer the severing of their own feet and will drink damage.

Proverbs 26:7 The legs will hang limp from the lame. A parable will be hollow in the mouth of fools.

Proverbs 26:8 Honor is given to a fool as a stone in a heap of stones.

Proverbs 26:9 A parable will find a place in the mouth of fools like a thorn in the hand of a drunkard.

Proverbs 26:10 A master will perform all things. A person could attempt to stop a fool but the attempt would be like stopping a flood.

Proverbs 26:11 A fool will repeat his folly like a dog will return to vomit.

Proverbs 26:12 More hope can be found in a fool than in a man who does consider himself wise.

Proverbs 26:13 The sluggard will say "There is a lion in the way; yea a lion is in the streets".

Proverbs 26:14 The sluggard will remain upon his bed as a door is turning upon the hinges.

Proverbs 26:15 The sluggard will bury his hand in the dish but will be weary to bring the hand back to his mouth.

Proverbs 26:16 The sluggard is wiser in his own eyes than 7 men with wise answers.

Proverbs 26:17 A person could meddle into the strife of others but the meddling would be like taking a dog by the ears.

Proverbs 26:18 A madman does cast firebrands and arrows and death.

Proverbs 26:19 If a person does say "Am not I in sport?" during deception to a neighbor then the person would be like a madman.

Proverbs 26:20 A fire will cease without wood. Contention will cease without whispers.

Proverbs 26:21 Coals are needed by burning coals as wood is needed by fire. A contentious man is needed to kindle strife.

Proverbs 26:22 A whisperer will whisper words as dainty morsels to go into the innermost parts of the body.

Proverbs 26:23 Burning lips can conceal a wicked heart. Silver dross can conceal an earthen vessel.

Proverbs 26:24 A hater will dissemble with his lips as deceit is layered within.

Proverbs 26:25 A person should not believe a hater who does appear to speak fair. The hater will conceal 7 abominations in his heart.

Proverbs 26:26 A hater may hide through deceit but the congregation will discover the wickedness.

Proverbs 26:27 A wrongdoer could build traps of pits and stones. The wrongdoer will become ensnared by the traps that were laid for others.

Proverbs 26:28 A liar will hate the victims of his speech. A flattering mouth will work ruin.



Proverbs 27:1 A person should not boast of tomorrow without knowledge of the future.

Proverbs 27:2 A man should not praise himself. A man should be praised by others.

Proverbs 27:3 Stone is heavy. Sand is weighty. A fool's vexation is heavier than stone and sand.

Proverbs 27:4 Wrath is cruel. Anger is overwhelming. Jealousy can overpower wrath and anger.

Proverbs 27:5 A person is better with open rebuke than with hidden love.

Proverbs 27:6 Faithful are the wounds of a friend. Importunate are the kisses of an enemy.

Proverbs 27:7 The full soul will loathe a honeycomb. Bitter things are sweet to the hungry soul.

Proverbs 27:8 A wandering man is like a bird that does wander from the nest.

Proverbs 27:9 The heart does rejoice with ointment and perfume. Hearty counsel will spring from the sweetness of a friend.

Proverbs 27:10 A person should not forsake the bonds of friendship. A person should not go into their brother's house in the day of thy calamity. A near neighbor is better than a far neighbor.

Proverbs 27:11 A person should embody wisdom to make the hearts of parents glad. If a parent does have wise children then the parent can answer the critics of the parents.

Proverbs 27:12 A prudent man will see and will hide from evil. The thoughtless man will be punished for disregarding evil.

Proverbs 27:13 A person should take the garment that is surety for a stranger. A person should hold another in pledge that is surety for an alien woman.

Proverbs 27:14 If a person does bless a friend with a loud voice after rising early in the morning then the blessing shall be counted as a curse.

Proverbs 27:15 A contentious woman is like a continual dropping in a very rainy day.

Proverbs 27:16 A person could attempt to silence a contentious woman. The attempt would be like trying to hide the wind or trying to hold something with greasy hands.

Proverbs 27:17 Iron can sharpen iron. A man can sharpen the countenance of his friend.

Proverbs 27:18 Fruit will be eaten by the keeper of a fig tree. A person will be honored for waiting on their master.

Proverbs 27:19 Water will reflect a face. The heart will reflect a man.

Proverbs 27:20 Satisfaction will never come to the netherworld and to Destruction. Satisfaction will never come to the eyes of man.

Proverbs 27:21 The refining pot is for silver. The furnace is for gold. A man is tried by his praise.

Proverbs 27:22 A fool could be brayed in a mortar with a pestle among groats and will retain foolishness still.

Proverbs 27:23 A person should be diligent to know the state of their flocks and to look well to their herds.

Proverbs 27:24 Riches are not forever. The crown will not endure unto all generations.

Proverbs 27:25 The hay can be mown. The tender grass can grow. The herbs can be harvested from the mountains.

Proverbs 27:26 The lambs will be for clothing. The goats will bring the price for a field.

Proverbs 27:27 Goats' milk will be enough for the food of the household and for the maintenance of the maidens.



Proverbs 28:1 The wicked will flee without pursuers. The righteous are secure as a young lion.

Proverbs 28:2 Many princes will rule a land of transgression. Order will imbue a land under the rule of a man of understanding and knowledge.

Proverbs 28:3 If a poor man does oppress the weak then the poor man is seen as a sweeping rain that does not leave food.

Proverbs 28:4 The lawbreakers will praise the wicked. The lawful will contend with the wicked.

Proverbs 28:5 Evil men will not understand justice. Righteous men will understand all things.

Proverbs 28:6 A person is better to be poor with integrity than to be rich with perverseness.

Proverbs 28:7 A wise son will observe the teaching. A father is shamed by the companion of the gluttonous.

Proverbs 28:8 If a person does increase their wealth through interest and profit from the poor then the wealth will be directed to the man who is gracious to the poor.

Proverbs 28:9 Prayer is an abomination from the man who does ignore the hearing of the law.

Proverbs 28:10 If a person does cause the upright to go astray in an evil way then the person will fall into their own pit. The wholehearted shall inherit good.

Proverbs 28:11 The rich man is wise in his own eyes. The rich man is transparent to the poor man with understanding.

Proverbs 28:12 Great glory will emerge from the exultations of the righteous. People will go into hiding with the rising of the wicked into power.

Proverbs 28:13 A person will not prosper with the covering of their transgressions. A person will obtain mercy with the confessions and with the forsaking of transgressions.

Proverbs 28:14 Happy is the man who does fear always. Evil will befall the man with a hardened heart.

Proverbs 28:15 A wicked ruler is like a roaring lion and a ravenous bear to poor people.

Proverbs 28:16 Oppression will emerge from a prince who does lack understanding. Longevity will come to the prince who does hate covetousness.

Proverbs 28:17 Hell is a hastened destination for the man who is laden with the blood of any person. No one will support the person who is laden with the blood of others.

Proverbs 28:18 The upright shall be saved. The perverse shall fall at once.

Proverbs 28:19 If a person does till their ground then the person shall have plenty of bread. If a person does follow after vain things then the person shall have plenty of poverty.

Proverbs 28:20 A faithful man shall abound with blessings. If a person does hasten to become rich then the person shall not be unpunished.

Proverbs 28:21 A person should avoid the respect of persons because people will transgress for a piece of bread.

Proverbs 28:22 The greedy will hasten after riches without knowing that the greedy are destined for poverty.

Proverbs 28:23 A person will find more favor by rebuking a man than by flattering a man.

Proverbs 28:24 If a person does say "It is no transgression" after robbing a parent then the person is the companion of a destroyer.

Proverbs 28:25 Strife will emerge from a person with a greedy spirit. If a person does trust in God then the person shall be gratified abundantly.

Proverbs 28:26 A fool is a person who does trust in their own heart. If a person does walk wisely then the person shall escape.

Proverbs 28:27 If a person is gracious to the poor then the person shall not lack. If a person is ignorant of the poor then the person shall have many a curse.

Proverbs 28:28 Men will hide with the rise of the wicked. The righteous will increase upon the death of the wicked.



Proverbs 29:1 If a person does harden their neck after frequent reproof then the person shall suffer a broken neck without remedy.

Proverbs 29:2 People will rejoice under the rule of the righteous. People will sigh under the rule of the wicked.

Proverbs 29:3 A father is brought to joy with a child who does love wisdom. If a person does associate with harlots then the person will waste their substance.

Proverbs 29:4 A king will establish the land through justice. A land will be overthrown by men who do take bribes.

Proverbs 29:5 A flatterer will spread a net for the steps of a neighbor.

Proverbs 29:6 A snare does exist in the transgression of an evil man. The righteous will sing and will rejoice.

Proverbs 29:7 The righteous will take knowledge of the cause of the poor. The wicked do not understand knowledge.

Proverbs 29:8 Scornful men will set a city in a blaze. Wise men will repel wrath.

Proverbs 29:9 If a wise person does contend with a foolish man in mirth or in angst then the person will not find rest.

Proverbs 29:10 A sincere man is hated by the men of blood. An upright man is sought for destruction by the men of blood.

Proverbs 29:11 A foolish man will spend all of his spirit. A wise man will keep his spirit within.

Proverbs 29:12 If a ruler does hearken to falsehoods from his servants then the servants have succumbed to wickedness.

Proverbs 29:13 God will give sight to the eyes of the poor man and the oppressor.

Proverbs 29:14 If a king does judge the poor faithfully then the king will sit upon a throne that shall be established forever.

Proverbs 29:15 Wisdom will come from the rod and from reproof. A mother is shamed from an uncorrected child.

Proverbs 29:16 Transgression will increase with the rise of the wicked. The righteous shall gaze upon the fall of the wicked.

Proverbs 29:17 A corrected son will bring rest to a parent. A corrected son will bring delight to the soul of a parent.

Proverbs 29:18 If the people do not have vision then the people will remove restraint. If the people keep the law then the people will know happiness.

Proverbs 29:19 A servant will not be corrected by words. The servant may understand but the servant will not respond.

Proverbs 29:20 A fool will have more hope than a man who is hasty with words.

Proverbs 29:21 If a master does raise a servant delicately from a child then the servant shall become the master at the last.

Proverbs 29:22 An angry man will increase strife. A wrathful man will abound in transgression.

Proverbs 29:23 Pride shall bring a man low. Honor is attained by the man with a humble spirit.

Proverbs 29:24 If a person is a partner with a thief then the person does hate their own soul. The person will hear the adjuration but the person will not utter anything.

Proverbs 29:25 A snare is brought by the fear of man. If a person does trust in God then the person shall be elevated.

Proverbs 29:26 Many people will seek the favor of a ruler but a man will receive judgment from God.

Proverbs 29:27 An unjust man is an abomination to the righteous. An upright man is an abomination to the wicked.



Proverbs 30:1 Agur was the son of Jakeh. Agur did speak the words of the burden to Ithiel and to Ithiel and to Ucal.

Proverbs 30:2 Agur did say "Surely I am brutish unlike a man and have not the understanding of a man;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:3 Agur did say "And I have not learned wisdom that I should have the knowledge of the Holy One" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:4 Agur did say "Who hath ascended up into heaven and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment?" to Ithiel and to Ithiel and to Ucal. Agur did say "Who hath established all the ends of the earth? What is his name and what is his son's name if thou knowest?" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:5 Agur did say "Every word of God is tried; He is a shield unto them that take refuge in Him" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:6 Agur did say "Add thou not unto His words lest He reprove thee and thou be found a liar" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:7 Agur did say "Two things have I asked of Thee; deny me them not before I die:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:8 Agur did say "Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with mine allotted bread;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:9 Agur did say "Lest I be full and deny and say: Who is the LORD? Or lest I be poor and steal and profane the name of my God" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:10 Agur did say "Slander not a servant unto his master lest he curse thee and thou be found guilty" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:11 Agur did say "There is a generation that curse their father and do not bless their mother" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:12 Agur did say "There is a generation that are pure in their own eyes and yet are not washed from their filthiness" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:13 Agur did say "There is a generation Oh how lofty are their eyes! and their eyelids are lifted up" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:14 Agur did say "There is a generation whose teeth are as swords and their great teeth as knives to devour the poor from off the earth and the needy from among men" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:15 Agur did say "The horseleech hath two daughters: Give give. There are three things that are never satisfied yea four that say not: Enough:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:16 Agur did say "The grave; and the barren womb; the earth that is not satisfied with water; and the fire that saith not: Enough" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:17 Agur did say "The eye that mocketh at his father and despiseth to obey his mother the ravens of the valley shall pick it out and the young vultures shall eat it" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:18 Agur did say "There are three things which are too wonderful for me yea four which I know not:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:19 Agur did say "The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a young woman" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:20 Agur did say "So is the way of an adulterous woman; she eateth and wipeth her mouth and saith: I have done no wickedness" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:21 Agur did say "For three things the earth doth quake and for four it cannot endure:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:22 Agur did say "For a servant when he reigneth; and a churl when he is filled with food;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:23 Agur did say "For an odious woman when she is married; and a handmaid that is heir to her mistress" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:24 Agur did say "There are four things which are little upon the earth but they are exceeding wise:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:25 Agur did say "The ants are a people not strong yet they provide their food in the summer;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:26 Agur did say "The rock-badgers are but a feeble folk yet make they their houses in the crags;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:27 Agur did say "The locusts have no king yet go they forth all of them by bands;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:28 Agur did say "The spider thou canst take with the hands yet is she in kings' palaces" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:29 Agur did say "There are three things which are stately in their march yea four which are stately in going:" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:30 Agur did say "The lion which is mightiest among beasts and turneth not away for any;" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:31 Agur did say "The greyhound; the he-goat also; and the king against whom there is no rising up" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:32 Agur did say "If thou hast done foolishly in lifting up thyself or if thou hast planned devices lay thy hand upon thy mouth" to Ithiel and to Ithiel and to Ucal.

Proverbs 30:33 Agur did say "For the churning of milk bringeth forth curd and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife" to Ithiel and to Ithiel and to Ucal.



Proverbs 31:1 Lemuel was a king. King Lemuel did speak about a burden that was corrected by the mother of Lemuel.

Proverbs 31:2 Lemuel did say "What my son? and what O son of my womb? and what O son of my vows?"

Proverbs 31:3 Lemuel did say "Give not thy strength unto women nor thy ways to that which destroyeth kings".

Proverbs 31:4 Lemuel did say "It is not for kings O Lemuel it is not for kings to drink wine: nor for princes to say: Where is strong drink?"

Proverbs 31:5 Lemuel did say "Lest they drink and forget that which is decreed and pervert the justice due to any that is afflicted". Lemuel did begin to speak about the perils of strong drink.

Proverbs 31:6 Lemuel did say "Give strong drink unto him that is ready to perish and wine unto the bitter in soul;".

Proverbs 31:7 Lemuel did say "Let him drink and forget his poverty and remember his misery no more".

Proverbs 31:8 Lemuel did say "Open thy mouth for the dumb in the cause of all such as are appointed to destruction". Lemuel did begin to speak about championing the plight of the needy.

Proverbs 31:9 Lemuel did say "Open thy mouth judge righteously and plead the cause of the poor and needy".

Proverbs 31:10 Lemuel did say "A woman of valour who can find? for her price is far above rubies". Lemuel did begin to speak about the unmatched devotion of a woman of valour.

Proverbs 31:11 Lemuel did say "The heart of her husband doth safely trust in her and he hath no lack of gain".

Proverbs 31:12 Lemuel did say "She doeth him good and not evil all the days of her life".

Proverbs 31:13 Lemuel did say "She seeketh wool and flax and worketh willingly with her hands".

Proverbs 31:14 Lemuel did say "She is like the merchant-ships; she bringeth her food from afar".

Proverbs 31:15 Lemuel did say "She riseth also while it is yet night and giveth food to her household and a portion to her maidens".

Proverbs 31:16 Lemuel did say "She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard".

Proverbs 31:17 Lemuel did say "She girdeth her loins with strength and maketh strong her arms".

Proverbs 31:18 Lemuel did say "She perceiveth that her merchandise is good; her lamp goeth not out by night".

Proverbs 31:19 Lemuel did say "She layeth her hands to the distaff and her hands hold the spindle".

Proverbs 31:20 Lemuel did say "She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy".

Proverbs 31:21 Lemuel did say "She is not afraid of the snow for her household; for all her household are clothed with scarlet".

Proverbs 31:22 Lemuel did say "She maketh for herself coverlets; her clothing is fine linen and purple".

Proverbs 31:23 Lemuel did say "Her husband is known in the gates when he sitteth among the elders of the land".

Proverbs 31:24 Lemuel did say "She maketh linen garments and selleth them; and delivereth girdles unto the merchant".

Proverbs 31:25 Lemuel did say "Strength and dignity are her clothing; and she laugheth at the time to come".

Proverbs 31:26 Lemuel did say "She openeth her mouth with wisdom; and the law of kindness is on her tongue".

Proverbs 31:27 Lemuel did say "She looketh well to the ways of her household and eateth not the bread of idleness".

Proverbs 31:28 Lemuel did say "Her children rise up and call her blessed; her husband also and he praiseth her:".

Proverbs 31:29 Lemuel did say "Many daughters have done valiantly but thou excellest them all".

Proverbs 31:30 Lemuel did say "Grace is deceitful and beauty is vain; but a woman that feareth the LORD she shall be praised".

Proverbs 31:31 Lemuel did say "Give her of the fruit of her hands; and let her works praise her in the gates".



Ecclesiastes



Ecclesiastes 1:1 Koheleth did have words to speak. Koheleth was the son of David. David was the king in Jerusalem.

Ecclesiastes 1:2 Koheleth did say "Vanity of vanities all is vanity".

Ecclesiastes 1:3 Koheleth did say "What profit hath man of all his labour wherein he laboureth under the sun?".

Ecclesiastes 1:4 Koheleth did say "One generation passeth away and another generation cometh; and the earth abideth for ever". The earth will endure beyond the passing generations.

Ecclesiastes 1:5 Koheleth did say "The sun also ariseth and the sun goeth down and hasteth to his place where he ariseth". The sun will rise and will set continually.

Ecclesiastes 1:6 Koheleth did say "The wind goeth toward the south and turneth about unto the north; it turneth about continually in its circuit and the wind returneth again to its circuits". The wind will blow continually.

Ecclesiastes 1:7 Koheleth did say "All the rivers run into the sea yet the sea is not full; unto the place whither the rivers go thither they go again". The rivers will run to the sea continually.

Ecclesiastes 1:8 Koheleth did say "All things toil to weariness; man cannot utter it the eye is not satisfied with seeing nor the ear filled with hearing".

Ecclesiastes 1:9 Koheleth did say "That which hath been is that which shall be and that which hath been done is that which shall be done; and there is nothing new under the sun". Everything is done in cycles.

Ecclesiastes 1:10 Koheleth did say "Is there a thing whereof it is said: See this is new? --it hath been already in the ages which were before us". New things may have existed previously in the past.

Ecclesiastes 1:11 Koheleth did say "There is no remembrance of them of former times; neither shall there be any remembrance of them of latter times that are to come among those that shall come after". Things were forgotten in the past as things will be forgotten in the future.

Ecclesiastes 1:12 Koheleth did say "I Koheleth have been king over Israel in Jerusalem".

Ecclesiastes 1:13 Koheleth did say "And I applied my heart to seek and to search out by wisdom concerning all things that are done under heaven;". Koheleth did say "it is a sore task that God hath given to the sons of men to be exercised therewith".

Ecclesiastes 1:14 Koheleth did say "I have seen all the works that are done under the sun; and behold all is vanity and a striving after wind". Koheleth did examine all of the works of mankind to discover that the works were vanity.

Ecclesiastes 1:15 Koheleth did say "That which is crooked cannot be made straight; and that which is wanting cannot be numbered".

Ecclesiastes 1:16 Koheleth did say "I spoke with my own heart saying: Lo I have gotten great wisdom more also than all that were before me over Jerusalem;". Koheleth did say "yea my heart hath had great experience of wisdom and knowledge".

Ecclesiastes 1:17 Koheleth did say "And I applied my heart to know wisdom and to know madness and folly". Koheleth did say "I perceived that this also was a striving after wind". Vanity was found in the pursuit of wisdom and of madness and of folly.

Ecclesiastes 1:18 Koheleth did say "For in much wisdom is much vexation; and he that increaseth knowledge increaseth sorrow". Sorrow will increase with an increase of knowledge.



Ecclesiastes 2:1 Koheleth did say "I said in my heart: Come now I will try thee with mirth and enjoy pleasure; and behold this also was vanity".

Ecclesiastes 2:2 Koheleth did say "I said of laughter: It is mad; and of mirth: What doth it accomplish?".

Ecclesiastes 2:3 Koheleth did say "I searched in my heart how to pamper my flesh with wine and my heart conducting itself with wisdom how yet to lay hold on folly". Koheleth did say "till I might see which it was best for the sons of men that they should do under the heaven the few days of their life". Koheleth did try to find a purpose to explain to his progeny.

Ecclesiastes 2:4 Koheleth did say "I made me great works; I builded me houses; I planted me vineyards;".

Ecclesiastes 2:5 Koheleth did say "I made me gardens and parks and I planted trees in them of all kinds of fruit;".

Ecclesiastes 2:6 Koheleth did say "I made me pools of water to water therefrom the wood springing up with trees;".

Ecclesiastes 2:7 Koheleth did say "I acquired men-servants and maid-servants and had servants born in my house;". Koheleth did say "also I had great possessions of herds and flocks above all that were before me in Jerusalem;".

Ecclesiastes 2:8 Koheleth did say "I gathered me also silver and gold and treasure such as kings and the provinces have as their own;". Koheleth did say "I got me men-singers and women-singers and the delights of the sons of men women very many".

Ecclesiastes 2:9 Koheleth did say "So I was great and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead". Koheleth had acquired many things after performing many works.

Ecclesiastes 2:10 Koheleth did say "And whatsoever mine eyes desired I kept not from them;". Koheleth did say "I withheld not my heart from any joy for my heart had joy of all my labour;". Koheleth did say "and this was my portion from all my labour".

Ecclesiastes 2:11 Koheleth did say "Then I looked on all the works that my hands had wrought and on the labour that I had laboured to do;". Koheleth did say "and behold all was vanity and a striving after wind and there was no profit under the sun". Koheleth did find only vanity in all of his works and accomplishments.

Ecclesiastes 2:12 Koheleth did say "And I turned myself to behold wisdom and madness and folly; for what can the man do that cometh after the king? even that which hath been already done".

Ecclesiastes 2:13 Koheleth did say "Then I saw that wisdom excelleth folly as far as light excelleth darkness". Koheleth did realize that wisdom is greater than folly.

Ecclesiastes 2:14 Koheleth did say "The wise man his eyes are in his head; but the fool walketh in darkness. And I also perceived that one event happeneth to them all".

Ecclesiastes 2:15 Koheleth did say "Then said I in my heart: As it happeneth to the fool so will it happen even to me; and why was I then more wise?". Koheleth did say "Then I said in my heart that this also is vanity". Koheleth did realize that the wise will receive the same fate as the foolish. Koheleth did see vanity in the pursuit of wisdom also.

Ecclesiastes 2:16 Koheleth did say "For of the wise man even as of the fool there is no remembrance for ever;". Koheleth did say "seeing that in the days to come all will long ago have been forgotten. And how must the wise man die even as the fool!".

Ecclesiastes 2:17 Koheleth did say "So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind". Koheleth did come to hate life because the wise will perish as surely as the foolish.

Ecclesiastes 2:18 Koheleth did say "And I hated all my labour wherein I laboured under the sun seeing that I must leave it unto the man that shall be after me".

Ecclesiastes 2:19 Koheleth did say "And who knoweth whether he will be a wise man or a fool?". Koheleth did say "yet will he have rule over all my labour wherein I have laboured and wherein I have shown myself wise under the sun". Koheleth did say "This also is vanity".

Ecclesiastes 2:20 Koheleth did say "Therefore I turned about to cause my heart to despair concerning all the labour wherein I had laboured under the sun". Koheleth did begin to despair.

Ecclesiastes 2:21 Koheleth did say "For there is a man whose labour is with wisdom and with knowledge and with skill;". Koheleth did say "yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil". Koheleth did see vanity and a great evil in leaving the fruits of his labor to another who did not perform labor for the fruits.

Ecclesiastes 2:22 Koheleth did say "For what hath a man of all his labour and of the striving of his heart wherein he laboureth under the sun?".

Ecclesiastes 2:23 Koheleth did say "For all his days are pains and his occupation vexation; yea even in the night his heart taketh not rest. This also is vanity".

Ecclesiastes 2:24 Koheleth did say "There is nothing better for a man than that he should eat and drink and make his soul enjoy pleasure for his labour. This also I saw that it is from the hand of God". Koheleth did see that the hand of God will allow a man to enjoy the pleasure of the man's labor.

Ecclesiastes 2:25 Koheleth did say "For who will eat or who will enjoy if not I?".

Ecclesiastes 2:26 Koheleth did say "For to the man that is good in His sight He giveth wisdom and knowledge and joy;". Koheleth did say "but to the sinner He giveth the task to gather and to heap up that he may leave to him that is good in the sight of God". Koheleth did say "This also is vanity and a striving after wind". God will give wisdom and knowledge and joy to the person who is good in the sight of God. God will force the sinner to toil for fruits to be left for a person who is good in the sight of God.



Ecclesiastes 3:1 Koheleth did say "To every thing there is a season and a time to every purpose under the heaven:".

Ecclesiastes 3:2 Koheleth did say "A time to be born and a time to die; a time to plant and a time to pluck up that which is planted;".

Ecclesiastes 3:3 Koheleth did say "A time to kill and a time to heal; a time to break down and a time to build up;".

Ecclesiastes 3:4 Koheleth did say "A time to weep and a time to laugh; a time to mourn and a time to dance;".

Ecclesiastes 3:5 Koheleth did say "A time to cast away stones and a time to gather stones together; a time to embrace and a time to refrain from embracing;".

Ecclesiastes 3:6 Koheleth did say "A time to seek and a time to lose; a time to keep and a time to cast away;".

Ecclesiastes 3:7 Koheleth did say "A time to rend and a time to sew; a time to keep silence and a time to speak;".

Ecclesiastes 3:8 Koheleth did say "A time to love and a time to hate; a time for war and a time for peace".

Ecclesiastes 3:9 Koheleth did say "What profit hath he that worketh in that he laboureth?".

Ecclesiastes 3:10 Koheleth did say "I have seen the task which God hath given to the sons of men to be exercised therewith".

Ecclesiastes 3:11 Koheleth did say "He hath made every thing beautiful in its time;". Koheleth did say "also He hath set the world in their heart yet so that man cannot find out the work that God hath done from the beginning even to the end". God has made everything beautiful at the right time. Mankind can not see the work of God from the beginning to the end.

Ecclesiastes 3:12 Koheleth did say "I know that there is nothing better for them than to rejoice and to get pleasure so long as they live".

Ecclesiastes 3:13 Koheleth did say "But also that every man should eat and drink and enjoy pleasure for all his labour is the gift of God". God does bestow the enjoyment of pleasure from the work of mankind as a gift from God.

Ecclesiastes 3:14 Koheleth did say "I know that whatsoever God doeth it shall be for ever; nothing can be added to it nor any thing taken from it;". Koheleth did say "and God hath so made it that men should fear before Him". God has established His Creation to endure forever. Mankind can not add or detract from the Creation of God. Mankind should fear God.

Ecclesiastes 3:15 Koheleth did say "That which is hath been long ago and that which is to be hath already been; and God seeketh that which is pursued".

Ecclesiastes 3:16 Koheleth did say "And moreover I saw under the sun in the place of justice that wickedness was there;". Koheleth did say "and in the place of righteousness that wickedness was there". Koheleth did see wickedness in the places of justice and righteousness.

Ecclesiastes 3:17 Koheleth did say "I said in my heart: The righteous and the wicked God will judge; for there is a time there for every purpose and for every work". Koheleth did realize that God would judge between the wicked and the righteous.

Ecclesiastes 3:18 Koheleth did say "I said in my heart: It is because of the sons of men that God may sift them and that they may see that they themselves are but as beasts".

Ecclesiastes 3:19 Koheleth did say "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other;". Koheleth did say "yea they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity". Koheleth did equate the fate of man to the fate of beasts.

Ecclesiastes 3:20 Koheleth did say "All go unto one place; all are of the dust and all return to dust". Everything was born of the dust. Everything will return to dust.

Ecclesiastes 3:21 Koheleth did say "Who knoweth the spirit of man whether it goeth upward and the spirit of the beast whether it goeth downward to the earth?".

Ecclesiastes 3:22 Koheleth did say "Wherefore I perceived that there is nothing better than that a man should rejoice in his works; for that is his portion; for who shall bring him to see what shall be after him?". Mankind should rejoice in their own works.



Ecclesiastes 4:1 Koheleth did say "But I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed and they had no comforter;". Koheleth did say "and on the side of their oppressors there was power but they had no comforter". Koheleth did return to consider the evil that was done under the sun. Koheleth did observe the oppressed and did observe the power of the oppressors.

Ecclesiastes 4:2 Koheleth did say "Wherefore I praised the dead that are already dead more than the living that are yet alive;".

Ecclesiastes 4:3 Koheleth did say "but better than they both is he that hath not yet been who hath not seen the evil work that is done under the sun". Koheleth did realize that the unborn were better than the living. The unborn have not seen the evils under the sun.

Ecclesiastes 4:4 Koheleth did say "Again I considered all labour and all excelling in work that it is a man's rivalry with his neighbour. This also is vanity and a striving after wind".

Ecclesiastes 4:5 Koheleth did say "The fool foldeth his hands together and eateth his own flesh".

Ecclesiastes 4:6 Koheleth did say "Better is a handful of quietness than both the hands full of labour and striving after wind".

Ecclesiastes 4:7 Koheleth did say "Then I returned and saw vanity under the sun".

Ecclesiastes 4:8 Koheleth did say "There is one that is alone and he hath not a second; yea he hath neither son nor brother;". Koheleth did say "yet is there no end of all his labour neither is his eye satisfied with riches: for whom then do I labour and bereave my soul of pleasure?". Koheleth did say "This also is vanity yea it is a grievous business". Koheleth did find vanity in the pursuit of riches for the sake of having more riches for oneself.

Ecclesiastes 4:9 Koheleth did say "Two are better than one; because they have a good reward for their labour". Koheleth did reflect upon the value of a pair of people. Koheleth did find more value in laboring for the well being of another person.

Ecclesiastes 4:10 Koheleth did say "For if they fall the one will lift up his fellow; but woe to him that is alone when he falleth and hath not another to lift him up". A pair can help each other.

Ecclesiastes 4:11 Koheleth did say "Again if two lie together then they have warmth; but how can one be warm alone?".

Ecclesiastes 4:12 Koheleth did say "And if a man prevail against him that is alone two shall withstand him; and a threefold cord is not quickly broken".

Ecclesiastes 4:13 Koheleth did say "Better is a poor and wise child than an old and foolish king who knoweth not how to receive admonition any more".

Ecclesiastes 4:14 Koheleth did say "For out of prison he came forth to be king; although in his kingdom he was born poor".

Ecclesiastes 4:15 Koheleth did say "I saw all the living that walk under the sun that they were with the child the second that was to stand up in his stead".

Ecclesiastes 4:16 Koheleth did say "There was no end of all the people even of all them whom he did lead; yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind".



Ecclesiastes 5:1 Koheleth did say "Guard thy foot when thou goest to the house of God and be ready to hearken: it is better than when fools give sacrifices; for they know not that they do evil". A person should be ready to hearken within the house of God.

Ecclesiastes 5:2 Koheleth did say "Be not rash with thy mouth and let not thy heart be hasty to utter a word before God; for God is in heaven and thou upon earth; therefore let thy words be few". A person should be mindful of their speech before God.

Ecclesiastes 5:3 Koheleth did say "For a dream cometh through a multitude of business; and a fool's voice through a multitude of words".

Ecclesiastes 5:4 Koheleth did say "When thou vowest a vow unto God defer not to pay it; for He hath no pleasure in fools; pay that which thou vowest". A person should repay a vow that was made to God.

Ecclesiastes 5:5 Koheleth did say "Better is it that thou shouldest not vow than that thou shouldest vow and not pay".

Ecclesiastes 5:6 Koheleth did say "Suffer not thy mouth to bring thy flesh into guilt neither say thou before the messenger that it was an error; wherefore should God be angry at thy voice and destroy the work of thy hands?". A person should be mindful of speech to avoid guilt.

Ecclesiastes 5:7 Koheleth did say "For through the multitude of dreams and vanities there are also many words; but fear thou God". A person should guard their words through the fear of God.

Ecclesiastes 5:8 Koheleth did say "If thou seest the oppression of the poor and the violent perverting of justice and righteousness in the state marvel not at the matter; for one higher than the high watcheth and there are higher than they". A person should not marvel at the oppression of the poor or at a violent perverting of justice and righteousness.

Ecclesiastes 5:9 Koheleth did say "But the profit of a land every way is a king that maketh himself servant to the field". A land will profit with a king who is a servant to the field.

Ecclesiastes 5:10 Koheleth did say "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this also is vanity". Greed will inhibit the onset of satisfaction always.

Ecclesiastes 5:11 Koheleth did say "When goods increase they are increased that eat them; and what advantage is there to the owner thereof saving the beholding of them with his eyes?".

Ecclesiastes 5:12 Koheleth did say "Sweet is the sleep of a labouring man whether he eat little or much; but the satiety of the rich will not suffer him to sleep". Sleep is sweet to a man of labor. Greed will inhibit the sleep of the rich.

Ecclesiastes 5:13 Koheleth did say "There is a grievous evil which I have seen under the sun namely riches kept by the owner thereof to his hurt;". A grievous evil is committed by a greedy person who does hoard riches to their peril.

Ecclesiastes 5:14 Koheleth did say "and those riches perish by evil adventure; and if he hath begotten a son there is nothing in his hand". The hoarded wealth will perish by evil adventure.

Ecclesiastes 5:15 Koheleth did say "As he came forth of his mother's womb naked shall he go back as he came and shall take nothing for his labour which he may carry away in his hand". A person will enter the world at birth with nothing. A person will leave the world at death with nothing.

Ecclesiastes 5:16 Koheleth did say "And this also is a grievous evil that in all points as he came so shall he go; and what profit hath he that he laboureth for the wind?".

Ecclesiastes 5:17 Koheleth did say "All his days also he eateth in darkness and he hath much vexation and sickness and wrath". Greed will cause a person to suffer through darkness and vexation and sickness and wrath.

Ecclesiastes 5:18 Koheleth did say "Behold that which I have seen: it is good yea it is comely for one to eat and to drink and to enjoy pleasure for all his labour wherein he laboureth under the sun all the days of his life which God hath given him; for this is his portion". A person should enjoy the fruits of their labor during the life as given by God.

Ecclesiastes 5:19 Koheleth did say "Every man also to whom God hath given riches and wealth and hath given him power to eat thereof and to take his portion and to rejoice in his labour--this is the gift of God". Wealth does come as a gift of God.

Ecclesiastes 5:20 Koheleth did say "For let him remember the days of his life that they are not many; for God answereth him in the joy of his heart". A contented person will enjoy their days of life as given by God. A contented person will not toil over the shortness of life.



Ecclesiastes 6:1 Koheleth did say "There is an evil which I have seen under the sun and it is heavy upon men:".

Ecclesiastes 6:2 Koheleth did say "a man to whom God giveth riches wealth and honour so that he wanteth nothing for his soul of all that he desireth yet God giveth him not power to eat thereof but a stranger eateth it; this is vanity and it is an evil disease". A grievous evil is seen in a wealthy person who was not granted the ability by God to enjoy the wealth.

Ecclesiastes 6:3 Koheleth did say "If a man beget a hundred children and live many years so that the days of his years are many but his soul have not enough of good and moreover he have no burial; I say that an untimely birth is better than he;".

Ecclesiastes 6:4 Koheleth did say "for it cometh in vanity and departeth in darkness and the name thereof is covered with darkness;".

Ecclesiastes 6:5 Koheleth did say "moreover it hath not seen the sun nor known it; this hath gratification rather than the other;".

Ecclesiastes 6:6 Koheleth did say "yea though he live a thousand years twice told and enjoy no good; do not all go to one place?".

Ecclesiastes 6:7 Koheleth did say "All the labour of man is for his mouth and yet the appetite is not filled". People are not satisfied by their labor oftentimes.

Ecclesiastes 6:8 Koheleth did say "For what advantage hath the wise more than the fool? or the poor man that hath understanding in walking before the living?".

Ecclesiastes 6:9 Koheleth did say "Better is the seeing of the eyes than the wandering of the desire; this also is vanity and a striving after wind". A person is better to enjoy the fruits of their labor than to lust after other desires.

Ecclesiastes 6:10 Koheleth did say "Whatsoever cometh into being the name thereof was given long ago and it is foreknown what man is; neither can he contend with Him that is mightier than he". God did predetermine the workings of Creation long ago. Mankind can not dispute the will of God.

Ecclesiastes 6:11 Koheleth did say "Seeing there are many words that increase vanity what is man the better?".

Ecclesiastes 6:12 Koheleth did say "For who knoweth what is good for man in his life all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?".



Ecclesiastes 7:1 Koheleth did say "A good name is better than precious oil; and the day of death than the day of one's birth". A good name is better than precious oil. A person is better on the day of death than on the day of birth.

Ecclesiastes 7:2 Koheleth did say "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men and the living will lay it to his heart". A person is better to attend a house of mourning than to attend a house of feasting. Death is the destiny of everyone.

Ecclesiastes 7:3 Koheleth did say "Vexation is better than laughter; for by the sadness of the countenance the heart may be gladdened". Vexation is better than laughter because sadness can refine the heart.

Ecclesiastes 7:4 Koheleth did say "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth".

Ecclesiastes 7:5 Koheleth did say "It is better to hear the rebuke of the wise than for a man to hear the song of fools". A person is better to hear the rebuke of the wise than to hear the praise of a fool.

Ecclesiastes 7:6 Koheleth did say "For as the crackling of thorns under a pot so is the laughter of the fool; this also is vanity".

Ecclesiastes 7:7 Koheleth did say "Surely oppression turneth a wise man into a fool; and a gift destroyeth the understanding". Bribery will corrupt the heart.

Ecclesiastes 7:8 Koheleth did say "Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit". The end is better than the beginning. Patience is better than pride.

Ecclesiastes 7:9 Koheleth did say "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools". A person should not hasten to anger.

Ecclesiastes 7:10 Koheleth did say "Say not thou: How was it that the former days were better than these? for it is not out of wisdom that thou inquirest concerning this".

Ecclesiastes 7:11 Koheleth did say "Wisdom is good with an inheritance yea a profit to them that see the sun".

Ecclesiastes 7:12 Koheleth did say "For wisdom is a defence even as money is a defence; but the excellency of knowledge is that wisdom preserveth the life of him that hath it". Wisdom will preserve the life of a person who does have wisdom.

Ecclesiastes 7:13 Koheleth did say "Consider the work of God; for who can make that straight which He hath made crooked?".

Ecclesiastes 7:14 Koheleth did say "In the day of prosperity be joyful and in the day of adversity consider; God hath made even the one as well as the other to the end that man should find nothing after him". God does allow for mankind to experience times of prosperity and times of adversity.

Ecclesiastes 7:15 Koheleth did say "All things have I seen in the days of my vanity; there is a righteous man that perisheth in his righteousness and there is a wicked man that prolongeth his life in his evil-doing".

Ecclesiastes 7:16 Koheleth did say "Be not righteous overmuch; neither make thyself overwise; why shouldest thou destroy thyself?".

Ecclesiastes 7:17 Koheleth did say "Be not overmuch wicked neither be thou foolish; why shouldest thou die before thy time?".

Ecclesiastes 7:18 Koheleth did say "It is good that thou shouldest take hold of the one; yea also from the other withdraw not thy hand; for he that feareth God shall discharge himself of them all". A person should live through moderation. Extremes can be avoided through the fear of God.

Ecclesiastes 7:19 Koheleth did say "Wisdom is a stronghold to the wise man more than ten rulers that are in a city".

Ecclesiastes 7:20 Koheleth did say "For there is not a righteous man upon earth that doeth good and sinneth not". Mankind is not capable of pure righteousness.

Ecclesiastes 7:21 Koheleth did say "Also take not heed unto all words that are spoken lest thou hear thy servant curse thee;".

Ecclesiastes 7:22 Koheleth did say "for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others".

Ecclesiastes 7:23 Koheleth did say "All this have I tried by wisdom; I said: I will get wisdom; but it was far from me".

Ecclesiastes 7:24 Koheleth did say "That which is is far off and exceeding deep; who can find it out?".

Ecclesiastes 7:25 Koheleth did say "I turned about and applied my heart to know and to search out and to seek wisdom and the reason of things and to know wickedness to be folly and foolishness to be madness;".

Ecclesiastes 7:26 Koheleth did say "and I find more bitter than death the woman whose heart is snares and nets and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her".

Ecclesiastes 7:27 Koheleth did say "Behold this have I found adding one thing to another to find out the account;".

Ecclesiastes 7:28 Koheleth did say "which yet my soul sought but I found not; one man among a thousand have I found; but a woman among all those have I not found".

Ecclesiastes 7:29 Koheleth did say "Behold this only have I found that God made man upright; but they have sought out many inventions".



Ecclesiastes 8:1 Koheleth did say "Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine and the boldness of his face is changed".

Ecclesiastes 8:2 Koheleth did say "I counsel thee: keep the king's command and that in regard of the oath of God". If a person did give an oath of loyalty to a king before God then the person should honor the oath of loyalty to the king.

Ecclesiastes 8:3 Koheleth did say "Be not hasty to go out of his presence; stand not in an evil thing; for he doeth whatsoever pleaseth him".

Ecclesiastes 8:4 Koheleth did say "Forasmuch as the king's word hath power; and who may say unto him: What doest thou?".

Ecclesiastes 8:5 Koheleth did say "Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth time and judgment".

Ecclesiastes 8:6 Koheleth did say "For to every matter there is a time and judgment; for the evil of man is great upon him". Every matter will have a proper time and judgment.

Ecclesiastes 8:7 Koheleth did say "For he knoweth not that which shall be; for even when it cometh to pass who shall declare it unto him?".

Ecclesiastes 8:8 Koheleth did say "There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death; and there is no discharge in war; neither shall wickedness deliver him that is given to it". A person does not have power over the wind or over the day of death.

Ecclesiastes 8:9 Koheleth did say "All this have I seen even applied my heart thereto whatever the work that is done under the sun; what time one man had power over another to his hurt".

Ecclesiastes 8:10 Koheleth did say "And so I saw the wicked buried and they entered into their rest; but they that had done right went away from the holy place and were forgotten in the city; this also is vanity".

Ecclesiastes 8:11 Koheleth did say "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil;". If punishment is not swift upon people for crimes that are committed then the people will be set to do evil.

Ecclesiastes 8:12 Koheleth did say "because a sinner doeth evil a hundred times and prolongeth his days--though yet I know that it shall be well with them that fear God that fear before Him;". Sinners may seem to prolong their days through sin. Good tidings will come to the people who do fear God.

Ecclesiastes 8:13 Koheleth did say "but it shall not be well with the wicked neither shall he prolong his days which are as a shadow because he feareth not before God". Bad tidings will come to sinners for their lack of fear in God.

Ecclesiastes 8:14 Koheleth did say "There is a vanity which is done upon the earth: that there are righteous men unto whom it happeneth according to the work of the wicked; again there are wicked men to whom it happeneth according to the work of the righteous--I said that this also is vanity". The righteous will suffer through wickedness sometimes. The wicked will benefit from good sometimes.

Ecclesiastes 8:15 Koheleth did say "So I commended mirth that a man hath no better thing under the sun than to eat and to drink and to be merry and that this should accompany him in his labour all the days of his life which God hath given him under the sun". Koheleth did recommend mankind to labor and to eat and to drink and to be merry during all of the days of life as given by God.

Ecclesiastes 8:16 Koheleth did say "When I applied my heart to know wisdom and to see the business that is done upon the earth--for neither day nor night do men see sleep with their eyes--".

Ecclesiastes 8:17 Koheleth did say "then I beheld all the work of God that man cannot find out the work that is done under the sun;". Koheleth did say "because though a man labour to seek it out yet he shall not find it; yea further though a wise man think to know it yet shall he not be able to find it". Mankind can not comprehend all of the happenings under the sun.



Ecclesiastes 9:1 Koheleth did say "For all this I laid to my heart even to make clear all this: that the righteous and the wise and their works are in the hand of God; whether it be love or hatred man knoweth it not; all is before them". God does guide the works of the righteous and works of the wise. Mankind will not know the disposition of God for the works as performed by mankind.

Ecclesiastes 9:2 Koheleth did say "All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean;". Koheleth did say "to him that sacrificeth and to him that sacrificeth not; as is the good so is the sinner and he that sweareth as he that feareth an oath". Everyone does share a common destiny.

Ecclesiastes 9:3 Koheleth did say "This is an evil in all that is done under the sun that there is one event unto all;". Koheleth did say "yea also the heart of the sons of men is full of evil and madness is in their heart while they live and after that they go to the dead". Death is the eventual outcome for everyone.

Ecclesiastes 9:4 Koheleth did say "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion".

Ecclesiastes 9:5 Koheleth did say "For the living know that they shall die; but the dead know not any thing neither have they any more a reward; for the memory of them is forgotten".

Ecclesiastes 9:6 Koheleth did say "As well their love as their hatred and their envy is long ago perished; neither have they any more a portion for ever in any thing that is done under the sun".

Ecclesiastes 9:7 Koheleth did say "Go thy way eat thy bread with joy and drink thy wine with a merry heart; for God hath already accepted thy works". People can eat and can drink with a merry heart. God did approve of the works previously.

Ecclesiastes 9:8 Koheleth did say "Let thy garments be always white; and let thy head lack no oil".

Ecclesiastes 9:9 Koheleth did say "Enjoy life with the wife whom thou lovest all the days of the life of thy vanity which He hath given thee under the sun all the days of thy vanity; for that is thy portion in life and in thy labour wherein thou labourest under the sun". A person should enjoy life with their spouse.

Ecclesiastes 9:10 Koheleth did say "Whatsoever thy hand attaineth to do by thy strength that do; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest". A person should strive to do their best during life. A person will not find work or knowledge or wisdom in the grave.

Ecclesiastes 9:11 Koheleth did say "I returned and saw under the sun that the race is not to the swift nor the battle to the strong neither yet bread to the wise nor yet riches to men of understanding nor yet favour to men of skill; but time and chance happeneth to them all". Koheleth did find that chance does affect the fate of everyone under the sun.

Ecclesiastes 9:12 Koheleth did say "For man also knoweth not his time; as the fishes that are taken in an evil net and as the birds that are caught in the snare even so are the sons of men snared in an evil time when it falleth suddenly upon them". Nobody can determine the time of their end.

Ecclesiastes 9:13 Koheleth did say "This also have I seen as wisdom under the sun and it seemed great unto me:".

Ecclesiastes 9:14 Koheleth did say "there was a little city and few men within it; and there came a great king against it and besieged it and built great bulwarks against it;".

Ecclesiastes 9:15 Koheleth did say "now there was found in it a man poor and wise and he by his wisdom delivered the city; yet no man remembered that same poor man".

Ecclesiastes 9:16 Koheleth did say "Then said I: Wisdom is better than strength; nevertheless the poor man's wisdom is despised and his words are not heard".

Ecclesiastes 9:17 Koheleth did say "The words of the wise spoken in quiet are more acceptable than the cry of a ruler among fools". A person is better with the quiet words of the wise than with the loud words of a ruler among fools.

Ecclesiastes 9:18 Koheleth did say "Wisdom is better than weapons of war; but one sinner destroyeth much good". A person is better to have wisdom than to have weapons.



Ecclesiastes 10:1 Koheleth did say "Dead flies make the ointment of the perfumer fetid and putrid; so doth a little folly outweigh wisdom and honour".

Ecclesiastes 10:2 Koheleth did say "A wise man's understanding is at his right hand; but a fool's understanding at his left".

Ecclesiastes 10:3 Koheleth did say "Yea also when a fool walketh by the way his understanding faileth him and he saith to every one that he is a fool".

Ecclesiastes 10:4 Koheleth did say "If the spirit of the ruler rise up against thee leave not thy place; for gentleness allayeth great offences". Serenity can allay great offenses.

Ecclesiastes 10:5 Koheleth did say "There is an evil which I have seen under the sun like an error which proceedeth from a ruler:".

Ecclesiastes 10:6 Koheleth did say "Folly is set on great heights and the rich sit in low place".

Ecclesiastes 10:7 Koheleth did say "I have seen servants upon horses and princes walking as servants upon the earth".

Ecclesiastes 10:8 Koheleth did say "He that diggeth a pit shall fall into it; and whoso breaketh through a fence a serpent shall bite him".

Ecclesiastes 10:9 Koheleth did say "Whoso quarrieth stones shall be hurt therewith; and he that cleaveth wood is endangered thereby".

Ecclesiastes 10:10 Koheleth did say "If the iron be blunt and one do not whet the edge then must he put to more strength; but wisdom is profitable to direct".

Ecclesiastes 10:11 Koheleth did say "If the serpent bite before it is charmed then the charmer hath no advantage".

Ecclesiastes 10:12 Koheleth did say "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself".

Ecclesiastes 10:13 Koheleth did say "The beginning of the words of his mouth is foolishness; and the end of his talk is grievous madness".

Ecclesiastes 10:14 Koheleth did say "A fool also multiplieth words; yet man knoweth not what shall be; and that which shall be after him who can tell him?".

Ecclesiastes 10:15 Koheleth did say "The labour of fools wearieth every one of them for he knoweth not how to go to the city".

Ecclesiastes 10:16 Koheleth did say "Woe to thee O land when thy king is a boy and thy princes feast in the morning!".

Ecclesiastes 10:17 Koheleth did say "Happy art thou O land when thy king is a free man and thy princes eat in due season in strength and not in drunkenness!".

Ecclesiastes 10:18 Koheleth did say "By slothfulness the rafters sink in; and through idleness of the hands the house leaketh".

Ecclesiastes 10:19 Koheleth did say "A feast is made for laughter and wine maketh glad the life; and money answereth all things".

Ecclesiastes 10:20 Koheleth did say "Curse not the king no not in thy thought and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice and that which hath wings shall tell the matter".



Ecclesiastes 11:1 Koheleth did say "Cast thy bread upon the waters for thou shalt find it after many days".

Ecclesiastes 11:2 Koheleth did say "Divide a portion into seven yea even into eight; for thou knowest not what evil shall be upon the earth". A person should prepare for times of adversity.

Ecclesiastes 11:3 Koheleth did say "If the clouds be full of rain they empty themselves upon the earth; and if a tree fall in the south or in the north in the place where the tree falleth there shall it be".

Ecclesiastes 11:4 Koheleth did say "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap". A person should not wait for perfect conditions before attempting a task.

Ecclesiastes 11:5 Koheleth did say "As thou knowest not what is the way of the wind nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God who doeth all things". A person does not comprehend the workings of God.

Ecclesiastes 11:6 Koheleth did say "In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not which shall prosper whether this or that or whether they both shall be alike good".

Ecclesiastes 11:7 Koheleth did say "And the light is sweet and a pleasant thing it is for the eyes to behold the sun".

Ecclesiastes 11:8 Koheleth did say "For if a man live many years let him rejoice in them all and remember the days of darkness for they shall be many. all that cometh is vanity". A person should rejoice for their many days of life and should remember the days of darkness.

Ecclesiastes 11:9 Koheleth did say "Rejoice O young man in thy youth; and let thy heart cheer thee in the days of thy youth and walk in the ways of thy heart and in the sight of thine eyes;". Koheleth did say "but know thou that for all these things God will bring thee into judgment".

Ecclesiastes 11:10 Koheleth did say "Therefore remove vexation from thy heart and put away evil from thy flesh; for childhood and youth are vanity".



Ecclesiastes 12:1 Koheleth did say "Remember then thy Creator in the days of thy youth before the evil days come and the years draw nigh when thou shalt say: I have no pleasure in them". A person should remember God in their youth before the arrival of the days of evil.

Ecclesiastes 12:2 Koheleth did say "Before the sun and the light and the moon and the stars are darkened and the clouds return after the rain;".

Ecclesiastes 12:3 Koheleth did say "In the day when the keepers of the house shall tremble and the strong men shall bow themselves and the grinders cease because they are few and those that look out shall be darkened in the windows".

Ecclesiastes 12:4 Koheleth did say "And the doors shall be shut in the street when the sound of the grinding is low; and one shall start up at the voice of a bird and all the daughters of music shall be brought low;".

Ecclesiastes 12:5 Koheleth did say "Also when they shall be afraid of that which is high and terrors shall be in the way;". Koheleth did say "and the almond-tree shall blossom and the grasshopper shall drag itself along and the caperberry shall fail; because man goeth to his long home and the mourners go about the streets;".

Ecclesiastes 12:6 Koheleth did say "Before the silver cord is snapped asunder and the golden bowl is shattered and the pitcher is broken at the fountain and the wheel falleth shattered into the pit;".

Ecclesiastes 12:7 Koheleth did say "And the dust returneth to the earth as it was and the spirit returneth unto God who gave it".

Ecclesiastes 12:8 Koheleth did say "Vanity of vanities all is vanity".

Ecclesiastes 12:9 Koheleth was a wise man who did teach knowledge to the people. Koheleth did ponder and did establish many proverbs.

Ecclesiastes 12:10 Koheleth did seek upright words of delight and truth.

Ecclesiastes 12:11 Wise words are like goads and are like well fastened nails on a stick for use by a shepherd.

Ecclesiastes 12:12 Book making can be an endless and weary task.

Ecclesiastes 12:13 A person should fear God and should keep the commandments of God to remain whole.

Ecclesiastes 12:14 God will bring judgment for every hidden good or evil thing.



Song of Songs



Song of Songs 1:1 Solomon did author the Song of Songs.

Song of Songs 1:2 "Let him kiss me with the kisses of his mouth--for thy love is better than wine".

Song of Songs 1:3 "Thine ointments have a goodly fragrance; thy name is as ointment poured forth; therefore do the maidens love thee".

Song of Songs 1:4 "Draw me we will run after thee; the king hath brought me into his chambers; we will be glad and rejoice in thee we will find thy love more fragrant than wine! sincerely do they love thee".

Song of Songs 1:5 "I am black but comely O ye daughters of Jerusalem as the tents of Kedar as the curtains of Solomon".

Song of Songs 1:6 "Look not upon me that I am swarthy that the sun hath tanned me; my mother's sons were incensed against me they made me keeper of the vineyards; but mine own vineyard have I not kept".

Song of Songs 1:7 "Tell me O thou whom my soul loveth where thou feedest where thou makest thy flock to rest at noon; for why should I be as one that veileth herself beside the flocks of thy companions?".

Song of Songs 1:8 "If thou know not O thou fairest among women go thy way forth by the footsteps of the flock and feed thy kids beside the shepherds' tents".

Song of Songs 1:9 "I have compared thee O my love to a steed in Pharaoh's chariots".

Song of Songs 1:10 "Thy cheeks are comely with circlets thy neck with beads".

Song of Songs 1:11 "We will make thee circlets of gold with studs of silver".

Song of Songs 1:12 "While the king sat at his table my spikenard sent forth its fragrance".

Song of Songs 1:13 "My beloved is unto me as a bag of myrrh that lieth betwixt my breasts".

Song of Songs 1:14 "My beloved is unto me as a cluster of henna in the vineyards of En-ge-di".

Song of Songs 1:15 "Behold thou art fair my love; behold thou art fair; thine eyes are as doves".

Song of Songs 1:16 "Behold thou art fair my beloved yea pleasant; also our couch is leafy".

Song of Songs 1:17 "The beams of our houses are cedars and our panels are cypresses".



Song of Songs 2:1 "Song of Songs 2" is a song of Solomon. "I am a rose of Sharon a lily of the valleys."

Song of Songs 2:2 "As a lily among thorns so is my love among the daughters."

Song of Songs 2:3 "As an apple-tree among the trees of the wood so is my beloved among the sons. Under its shadow I delighted to sit and its fruit was sweet to my taste."

Song of Songs 2:4 "He hath brought me to the banqueting-house and his banner over me is love."

Song of Songs 2:5 "Stay ye me with dainties refresh me with apples; for I am love-sick."

Song of Songs 2:6 "Let his left hand be under my head and his right hand embrace me."

Song of Songs 2:7 "I adjure you O daughters of Jerusalem by the gazelles and by the hinds of the field that ye awaken not nor stir up love until it please."

Song of Songs 2:8 "Hark! my beloved! behold he cometh leaping upon the mountains skipping upon the hills."

Song of Songs 2:9 "My beloved is like a gazelle or a young hart; behold he standeth behind our wall he looketh in through the windows he peereth through the lattice."

Song of Songs 2:10 "My beloved spoke and said unto me: 'Rise up my love my fair one and come away.'"

Song of Songs 2:11 "For lo the winter is past the rain is over and gone;"

Song of Songs 2:12 "The flowers appear on the earth; the time of singing is come and the voice of the turtle is heard in our land;"

Song of Songs 2:13 "The fig-tree putteth forth her green figs and the vines in blossom give forth their fragrance. Arise my love my fair one and come away."

Song of Songs 2:14 "O my dove that art in the clefts of the rock in the covert of the cliff let me see thy countenance let me hear thy voice; for sweet is thy voice and thy countenance is comely."

Song of Songs 2:15 "Take us the foxes the little foxes that spoil the vineyards; for our vineyards are in blossom."

Song of Songs 2:16 "My beloved is mine and I am his that feedeth among the lilies."

Song of Songs 2:17 "Until the day breathe and the shadows flee away turn my beloved and be thou like a gazelle or a young hart upon the mountains of spices."



Song of Songs 3:1 "Song of Songs 3" is a song of Solomon. "By night on my bed I sought him whom my soul loveth; I sought him but I found him not."

Song of Songs 3:2 "I will rise now and go about the city in the streets and in the broad ways I will seek him whom my soul loveth. I sought him but I found him not."

Song of Songs 3:3 "The watchmen that go about the city found me: Saw ye him whom my soul loveth?"

Song of Songs 3:4 "Scarce had I passed from them when I found him whom my soul loveth: I held him and would not let him go until I had brought him into my mother's house and into the chamber of her that conceived me."

Song of Songs 3:5 "I adjure you O daughters of Jerusalem by the gazelles and by the hinds of the field that ye awaken not nor stir up love until it please."

Song of Songs 3:6 "Who is this that cometh up out of the wilderness like pillars of smoke perfumed with myrrh and frankincense with all powders of the merchant?"

Song of Songs 3:7 "Behold it is the litter of Solomon; threescore mighty men are about it of the mighty men of Israel."

Song of Songs 3:8 "They all handle the sword and are expert in war; every man hath his sword upon his thigh because of dread in the night."

Song of Songs 3:9 "King Solomon made himself a palanquin of the wood of Lebanon."

Song of Songs 3:10 "He made the pillars thereof of silver the top thereof of gold the seat of it of purple the inside thereof being inlaid with love from the daughters of Jerusalem."

Song of Songs 3:11 "Go forth O ye daughters of Zion and gaze upon king Solomon even upon the crown wherewith his mother hath crowned him in the day of his espousals and in the day of the gladness of his heart."



Song of Songs 4:1 "Song of Songs 4" is a song of Solomon. "Behold thou art fair my love; behold thou art fair; thine eyes are as doves behind thy veil; thy hair is as a flock of goats that trail down from mount Gilead."

Song of Songs 4:2 "Thy teeth are like a flock of ewes all shaped alike which are come up from the washing; whereof all are paired and none faileth among them."

Song of Songs 4:3 "Thy lips are like a thread of scarlet and thy mouth is comely; thy temples are like a pomegranate split open behind thy veil."

Song of Songs 4:4 "Thy neck is like the tower of David builded with turrets whereon there hang a thousand shields all the armour of the mighty men."

Song of Songs 4:5 "Thy two breasts are like two fawns that are twins of a gazelle which feed among the lilies."

Song of Songs 4:6 "Until the day breathe and the shadows flee away I will get me to the mountain of myrrh and to the hill of frankincense."

Song of Songs 4:7 "Thou art all fair my love; and there is no spot in thee."

Song of Songs 4:8 "Come with me from Lebanon my bride with me from Lebanon; look from the top of Amana from the top of Senir and Hermon from the lions' dens from the mountains of the leopards."

Song of Songs 4:9 "Thou hast ravished my heart my sister my bride; thou hast ravished my heart with one of thine eyes with one bead of thy necklace."

Song of Songs 4:10 "How fair is thy love my sister my bride! how much better is thy love than wine! and the smell of thine ointments than all manner of spices!"

Song of Songs 4:11 "Thy lips O my bride drop honey--honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon."

Song of Songs 4:12 "A garden shut up is my sister my bride; a spring shut up a fountain sealed."

Song of Songs 4:13 "Thy shoots are a park of pomegranates with precious fruits; henna with spikenard plants".

Song of Songs 4:14 "Spikenard and saffron calamus and cinnamon with all trees of frankincense; myrrh and aloes with all the chief spices."

Song of Songs 4:15 "Thou art a fountain of gardens a well of living waters and flowing streams from Lebanon."

Song of Songs 4:16 "Awake O north wind; and come thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits."



Song of Songs 5:1 "Song of Songs 5" is a song of Solomon. "I am come into my garden my sister my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat O friends; drink yea drink abundantly O beloved."

Song of Songs 5:2 "I sleep but my heart waketh; Hark! my beloved knocketh: Open to me my sister my love my dove my undefiled; for my head is filled with dew my locks with the drops of the night."

Song of Songs 5:3 "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

Song of Songs 5:4 "My beloved put in his hand by the hole of the door and my heart was moved for him."

Song of Songs 5:5 "I rose up to open to my beloved; and my hands dropped with myrrh and my fingers with flowing myrrh upon the handles of the bar."

Song of Songs 5:6 "I opened to my beloved; but my beloved had turned away and was gone. My soul failed me when he spoke. I sought him but I could not find him; I called him but he gave me no answer."

Song of Songs 5:7 "The watchmen that go about the city found me they smote me they wounded me; the keepers of the walls took away my mantle from me."

Song of Songs 5:8 "I adjure you O daughters of Jerusalem if ye find my beloved what will ye tell him? that I am love-sick."

Song of Songs 5:9 "What is thy beloved more than another beloved O thou fairest among women? What is thy beloved more than another beloved that thou dost so adjure us?"

Song of Songs 5:10 "My beloved is white and ruddy pre-eminent above ten thousand."

Song of Songs 5:11 "His head is as the most fine gold his locks are curled and black as a raven."

Song of Songs 5:12 "His eyes are like doves beside the water-brooks; washed with milk and fitly set."

Song of Songs 5:13 "His cheeks are as a bed of spices as banks of sweet herbs; his lips are as lilies dropping with flowing myrrh."

Song of Songs 5:14 "His hands are as rods of gold set with beryl; his body is as polished ivory overlaid with sapphires."

Song of Songs 5:15 "His legs are as pillars of marble set upon sockets of fine gold; his aspect is like Lebanon excellent as the cedars."

Song of Songs 5:16 "His mouth is most sweet; yea he is altogether lovely. This is my beloved and this is my friend O daughters of Jerusalem."



Song of Songs 6:1 "Song of Songs 6" is a song of Solomon. "Whither is thy beloved gone O thou fairest among women? Whither hath thy beloved turned him that we may seek him with thee?"

Song of Songs 6:2 "My beloved is gone down into his garden to the beds of spices to feed in the gardens and to gather lilies."

Song of Songs 6:3 "I am my beloved's and my beloved is mine that feedeth among the lilies."

Song of Songs 6:4 "Thou art beautiful O my love as Tirzah comely as Jerusalem terrible as an army with banners."

Song of Songs 6:5 "Turn away thine eyes from me for they have overcome me. Thy hair is as a flock of goats that trail down from Gilead."

Song of Songs 6:6 "Thy teeth are like a flock of ewes which are come up from the washing; whereof all are paired and none faileth among them."

Song of Songs 6:7 "Thy temples are like a pomegranate split open behind thy veil."

Song of Songs 6:8 "There are threescore queens and fourscore concubines and maidens without number."

Song of Songs 6:9 "My dove my undefiled is but one; she is the only one of her mother; she is the choice one of her that bore her. The daughters saw her and called her happy; yea the queens and the concubines and they praised her."

Song of Songs 6:10 "Who is she that looketh forth as the dawn fair as the moon clear as the sun terrible as an army with banners?"

Song of Songs 6:11 "I went down into the garden of nuts to look at the green plants of the valley to see whether the vine budded and the pomegranates were in flower."

Song of Songs 6:12 "Before I was aware my soul set me upon the chariots of my princely people."

Song of Songs 6:13 "Return return O Shulammite; Return return that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies."



Song of Songs 7:1 "Song of Songs 7" is a song of Solomon. "How beautiful are thy steps in sandals O prince's daughter! The roundings of thy thighs are like the links of a chain the work of the hands of a skilled workman."

Song of Songs 7:2 "Thy navel is like a round goblet wherein no mingled wine is wanting; thy belly is like a heap of wheat set about with lilies."

Song of Songs 7:3 "Thy two breasts are like two fawns that are twins of a gazelle."

Song of Songs 7:4 "Thy neck is as a tower of ivory; thine eyes as the pools in Heshbon by the gate of Bath-rabbim; thy nose is like the tower of Lebanon which looketh toward Damascus."

Song of Songs 7:5 "Thy head upon thee is like Carmel and the hair of thy head like purple; the king is held captive in the tresses thereof."

Song of Songs 7:6 "How fair and how pleasant art thou O love for delights!"

Song of Songs 7:7 "This thy stature is like to a palm-tree and thy breasts to clusters of grapes."

Song of Songs 7:8 "I said: I will climb up into the palm-tree I will take hold of the branches thereof; and let thy breasts be as clusters of the vine and the smell of thy countenance like apples;"

Song of Songs 7:9 "And the roof of thy mouth like the best wine that glideth down smoothly for my beloved moving gently the lips of those that are asleep."

Song of Songs 7:10 "I am my beloved's and his desire is toward me."

Song of Songs 7:11 "Come my beloved let us go forth into the field; let us lodge in the villages."

Song of Songs 7:12 "Let us get up early to the vineyards; let us see whether the vine hath budded whether the vine-blossom be opened and the pomegranates be in flower; there will I give thee my love."

Song of Songs 7:13 "The mandrakes give forth fragrance and at our doors are all manner of precious fruits new and old which I have laid up for thee O my beloved."



Song of Songs 8:1 "Song of Songs 8" is a song of Solomon. "Oh that thou wert as my brother that sucked the breasts of my mother! When I should find thee without I would kiss thee; yea and none would despise me."

Song of Songs 8:2 "I would lead thee and bring thee into my mother's house that thou mightest instruct me; I would cause thee to drink of spiced wine of the juice of my pomegranate."

Song of Songs 8:3 "His left hand should be under my head and his right hand should embrace me."

Song of Songs 8:4 "I adjure you O daughters of Jerusalem: Why should ye awaken or stir up love until it please?"

Song of Songs 8:5 "Who is this that cometh up from the wilderness leaning upon her beloved? Under the apple-tree I awakened thee; there thy mother was in travail with thee; there was she in travail and brought thee forth."

Song of Songs 8:6 "Set me as a seal upon thy heart as a seal upon thine arm; for love is strong as death jealousy is cruel as the grave; the flashes thereof are flashes of fire a very flame of the LORD."

Song of Songs 8:7 "Many waters cannot quench love neither can the floods drown it; if a man would give all the substance of his house for love he would utterly be contemned."

Song of Songs 8:8 "We have a little sister and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?"

Song of Songs 8:9 "If she be a wall we will build upon her a turret of silver; and if she be a door we will enclose her with boards of cedar."

Song of Songs 8:10 "I am a wall and my breasts like the towers thereof; then was I in his eyes as one that found peace."

Song of Songs 8:11 "Solomon had a vineyard at Baal-hamon; he gave over the vineyard unto keepers; every one for the fruit thereof brought in a thousand pieces of silver."

Song of Songs 8:12 "My vineyard which is mine is before me; thou O Solomon shalt have the thousand and those that keep the fruit thereof two hundred."

Song of Songs 8:13 "Thou that dwellest in the gardens the companions hearken for thy voice: Cause me to hear it."

Song of Songs 8:14 "Make haste my beloved and be thou like to a gazelle or to a young hart upon the mountains of spices."



Isaiah



Isaiah 1:1 Isaiah was the son of Amoz. Isaiah was given visions about Judah and about Jerusalem. Isaiah did receive the visions in the days of king Uzziah and Jotham and Ahaz and Hezekiah.

Isaiah 1:2 The heavens should listen with the earth to the words of God. God did say "Children I have reared and brought up and they have rebelled against Me". Israel had rebelled against God.

Isaiah 1:3 God did say "The ox knoweth his owner and the ass his master's crib; but Israel doth not know My people doth not consider".

Isaiah 1:4 Isaiah did say "Ah sinful nation a people laden with iniquity a seed of evil-doers children that deal corruptly;". Isaiah did say "they have forsaken the LORD they have contemned the Holy One of Israel they are turned away backward". The "children of Israel" were a sinful and corrupt nation. The "children of Israel" were full of evildoers.

Isaiah 1:5 Isaiah did say "On what part will ye yet be stricken seeing ye stray away more and more? The whole head is sick and the whole heart faint;".

Isaiah 1:6 Isaiah did say "From the sole of the foot even unto the head there is no soundness in it;". Isaiah did say "but wounds and bruises and festering sores: they have not been pressed neither bound up neither mollified with oil".

Isaiah 1:7 Isaiah did say "Your country is desolate; your cities are burned with fire; your land strangers devour it in your presence and it is desolate as overthrown by floods".

Isaiah 1:8 Isaiah did say "And the daughter of Zion is left as a booth in a vineyard as a lodge in a garden of cucumbers as a besieged city".

Isaiah 1:9 Isaiah did say "Except the LORD of hosts had left unto us a very small remnant we should have been as Sodom we should have been like unto Gomorrah".

Isaiah 1:10 Isaiah did say "Hear the word of the LORD ye rulers of Sodom; give ear unto the law of our God ye people of Gomorrah". Isaiah did compare the remnants of the "children of Israel" to Sodom and to Gomorrah. Isaiah would convey the words of God to the remnants of Israel.

Isaiah 1:11 God did say "To what purpose is the multitude of your sacrifices unto Me? I am full of the burnt-offerings of rams and the fat of fed beasts;". God did say "and I delight not in the blood of bullocks or of lambs or of he-goats". God was sated with the multitude of sacrifices. God was not delighted with the blood of the sacrifices.

Isaiah 1:12 God did say "When ye come to appear before Me who hath required this at your hand to trample My courts?". God did not appreciate the pomp of ceremony before God.

Isaiah 1:13 God did say "Bring no more vain oblations; it is an offering of abomination unto Me;". God did say "new moon and sabbath the holding of convocations-- I cannot endure iniquity along with the solemn assembly". God did want the vain offerings to cease. The offerings did become as abominations to God. God did not want the respect of the Holy days as the people did continue to commit iniquity.

Isaiah 1:14 God did say "Your new moons and your appointed seasons My soul hateth; they are a burden unto Me; I am weary to bear them". God was weary of the incessant remembrance of moons and of seasons. God did come to hate the remembrances.

Isaiah 1:15 God did say "And when ye spread forth your hands I will hide Mine eyes from you; yea when ye make many prayers I will not hear; your hands are full of blood".

Isaiah 1:16 God did say "Wash you make you clean put away the evil of your doings from before Mine eyes cease to do evil;". God did want the "children of Israel" to banish evil from the sight of God.

Isaiah 1:17 God did say "Learn to do well; seek justice relieve the oppressed judge the fatherless plead for the widow". God did want people to learn to do well. God did want people to seek justice. God did want people to relieve the oppressed. God did want people to judge for the fatherless. God did want people to plead for widows.

Isaiah 1:18 God did say "Come now and let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool". If people would return to reason with God then God would forgive the sins of people.

Isaiah 1:19 God did say "If ye be willing and obedient ye shall eat the good of the land;". Obedience would reap the good of the land.

Isaiah 1:20 God did say "But if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the LORD hath spoken". Rebellion would reap devouring with the sword.

Isaiah 1:21 Isaiah did say "How is the faithful city become a harlot! She that was full of justice righteousness lodged in her but now murderers". Isaiah did see corruption in the city of Jerusalem.

Isaiah 1:22 Isaiah did say "Thy silver is become dross thy wine mixed with water".

Isaiah 1:23 Isaiah did say "Thy princes are rebellious and companions of thieves; every one loveth bribes and followeth after rewards;". Isaiah did say "they judge not the fatherless neither doth the cause of the widow come unto them". Isaiah did see corruption in the leaders in Jerusalem.

Isaiah 1:24 God did say "Ah I will ease Me of Mine adversaries and avenge Me of Mine enemies;". God would have vengeance upon the adversaries of God.

Isaiah 1:25 God did say "And I will turn My hand upon thee and purge away thy dross as with lye and will take away all thine alloy;". God would purge Jerusalem of impurities.

Isaiah 1:26 God did say "And I will restore thy judges as at the first and thy counsellors as at the beginning; afterward thou shalt be called The city of righteousness the faithful city". God would restore just judges and counselors. God would remake Jerusalem into a faithful city of righteousness.

Isaiah 1:27 God did say "Zion shall be redeemed with justice and they that return of her with righteousness".

Isaiah 1:28 God did say "But the destruction of the transgressors and the sinners shall be together and they that forsake the LORD shall be consumed". The sinners would be consumed however.

Isaiah 1:29 God did say "For they shall be ashamed of the terebinths which ye have desired and ye shall be confounded for the gardens that ye have chosen".

Isaiah 1:30 God did say "For ye shall be as a terebinth whose leaf fadeth and as a garden that hath no water".

Isaiah 1:31 God did say "And the strong shall be as tow and his work as a spark; and they shall both burn together and none shall quench them".



Isaiah 2:1 Isaiah did see a vision concerning Judah and Jerusalem.

Isaiah 2:2 The "house of God" shall rest atop of the highest mountain in the end of days. All nations shall flow to the "house of God" for worship.

Isaiah 2:3 People will say "Come ye and let us go up to the mountain of the LORD to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths". Zion shall be the source of the law. Jerusalem shall be the source of the word of God.

Isaiah 2:4 God shall judge between the nations and shall decide for many peoples. The people will beat their swords into plowshares. The people will beat their spears into pruninghooks. Nations will not lift the sword against other nations. Nations will not practice war again.

Isaiah 2:5 The "house of Jacob" should walk in the light of God.

Isaiah 2:6 God had forsaken the house of Jacob. The "house of Jacob" was being replenished from the east with soothsayers like the Philistines and with people who would please themselves in the brood of aliens.

Isaiah 2:7 The land was full of silver and gold without end of treasures. The land was full of horses without end of chariots.

Isaiah 2:8 The land was full of idols also. People did worship the work of their own hands and fingers.

Isaiah 2:9 People did become idolaters by bowing and lowering to the idols. God could not bear with the idolaters.

Isaiah 2:10 People should enter into the rock to hide in the dust before the terror and the glory of the majesty of God.

Isaiah 2:11 Hubris shall be brought low. Haughtiness shall be bowed down. God will be exalted in that day alone.

Isaiah 2:12 God does establish a day for the prideful and for the lofty. The lofty shall be brought low.

Isaiah 2:13 God will cut down all of the cedars of Lebanon and all of the oaks of Bashan.

Isaiah 2:14 God will crush all of the high mountains and all of the high hills.

Isaiah 2:15 God will crumble every lofty tower and every fortified wall.

Isaiah 2:16 God will sunder all of the ships of Tarshish and all delightful imagery.

Isaiah 2:17 Loftiness shall be bowed down. Haughtiness shall be brought low. God will be exalted in that day alone.

Isaiah 2:18 The idols shall utterly pass away.

Isaiah 2:19 People shall go into the caves of the rocks and into the holes of the earth to flee before the terror and the glory of the majesty of God as the earth is mightily shaken.

Isaiah 2:20 Man shall cast away their silver and golden idols of worship to the moles and to the bats in that day.

Isaiah 2:21 People will go into the clefts of the rocks and into the crevices of the crags to flee before the terror and the glory of the majesty of God as the earth mightily shakes.

Isaiah 2:22 People should not place their faith in mankind. Mankind can only breathe. Mankind should be held to little account.



Isaiah 3:1 God did say "For behold the Lord the LORD of hosts doth take away from Jerusalem and from Judah stay and staff every stay of bread and every stay of water;". God would remove the every stay and support as judgment upon Jerusalem and upon Judah.

Isaiah 3:2 God did say "The mighty man and the man of war; the judge and the prophet and the diviner and the elder;".

Isaiah 3:3 God did say "The captain of fifty and the man of rank and the counsellor and the cunning charmer and the skilful enchanter".

Isaiah 3:4 God did say "And I will give children to be their princes and babes shall rule over them".

Isaiah 3:5 God did say "And the people shall oppress one another every man his fellow and every man his neighbour; the child shall behave insolently against the aged and the base against the honourable". God would allow the people to oppress each other.

Isaiah 3:6 God did say "For a man shall take hold of his brother of the house of his father: Thou hast a mantle be thou our ruler and let this ruin be under thy hand".

Isaiah 3:7 God did say "In that day shall he swear saying: I will not be a healer; for in my house is neither bread nor a mantle; ye shall not make me ruler of a people".

Isaiah 3:8 Jerusalem was ruined. Judah had fallen. The people had spoken and had performed actions to provoke the eyes of the glory of God.

Isaiah 3:9 Sin could be seen upon the faces of the people. The people did parade their sin as others had done in Sodom. The people had brought woeful evil upon their souls.

Isaiah 3:10 The righteous shall be well for their doings of good.

Isaiah 3:11 The wicked would receive woeful ill for their evil works.

Isaiah 3:12 Isaiah did say "As for My people a babe is their master and women rule over them. O My people they that lead thee cause thee to err and destroy the way of thy paths".

Isaiah 3:13 Isaiah did say "The LORD standeth up to plead and standeth to judge the peoples".

Isaiah 3:14 Isaiah did say "The LORD will enter into judgment with the elders of His people and the princes thereof". God did say "It is ye that have eaten up the vineyard; the spoil of the poor is in your houses;".

Isaiah 3:15 God did say "What mean ye that ye crush My people and grind the face of the poor?". God did mean to punish the elders and the princes of the people for grinding the face of the poor.

Isaiah 3:16 God did say "because the daughters of Zion are haughty and walk with stretched-forth necks and wanton eyes walking and mincing as they go and making a tinkling with their feet;".

Isaiah 3:17 God did say "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion and the LORD will lay bare their secret parts". God did intend to punish the daughters of Zion for their haughtiness and wanderings.

Isaiah 3:18 God would snatch the anklets and the fillets and the crescents from the daughters of Zion.

Isaiah 3:19 God would snatch the pendants and the bracelets and the veils from the daughters of Zion.

Isaiah 3:20 God would snatch the headtires and the armlets and the sashes and the corselets and the amulets from the daughters of Zion.

Isaiah 3:21 God would snatch the rings and the nose-jewels from the daughters of Zion.

Isaiah 3:22 God would snatch the aprons and the mantelets and the cloaks and the girdles from the daughters of Zion.

Isaiah 3:23 God would snatch and the gauze robes and the fine linen and the turbans and the mantles from the daughters of Zion.

Isaiah 3:24 Rottenness would replace sweet spices. Rags would replace girdles. Baldness would replace curled hair. Stomachers would be replaced by a girdling of sackcloth. Branding would replace beauty.

Isaiah 3:25 The men shall fall by the sword. The mighty shall fall in war.

Isaiah 3:26 Lamentations would cry from the gates of Zion. Zion would remain utterly bereft.



Isaiah 4:1 A man would be grabbed by 7 women on the day of judgment. The women will say "We will eat our own bread and wear our own apparel; only let us be called by thy name; take thou away our reproach" to the man.

Isaiah 4:2 People would see a beautiful and glorious growth of God on the day of judgment. The land would appear excellent and comely for the people who did escape from Israel.

Isaiah 4:3 If a person did remain in Zion in Jerusalem then the person would be called holy and would be written to life in Jerusalem.

Isaiah 4:4 God would cleanse the filth of the daughters of Zion by the spirit of judgment. God would purge the blood of Jerusalem by the spirit of judgment and by the spirit of destruction.

Isaiah 4:5 God would create a cover of cloud and smoke over the whole habitation and assemblies of mount Zion during the day. God would create a shining cover of a flaming fire by night. A canopy would cover all of the glory.

Isaiah 4:6 A pavilion will provide a shadow from the heat in the day. The pavilion will serve as a refuge and for a covert from storm and from rain.



Isaiah 5:1 Isaiah did begin to sing a song as a parable that did compare Israel to a vineyard. Isaiah did say "Let me sing of my well-beloved a song of my beloved touching his vineyard" in the sing about the vineyard. Isaiah did say "my well-beloved had a vineyard in a very fruitful hill;" in the sing about the vineyard.

Isaiah 5:2 Isaiah did say "And he digged it and cleared it of stones and planted it with the choicest vine and built a tower in the midst of it and also hewed out a vat therein;" in the sing about the vineyard. Isaiah did say "and he looked that it should bring forth grapes and it brought forth wild grapes" in the sing about the vineyard.

Isaiah 5:3 Isaiah did say "And now O inhabitants of Jerusalem and men of Judah judge I pray you betwixt me and my vineyard" in the sing about the vineyard.

Isaiah 5:4 Isaiah did say "What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes brought it forth wild grapes?" in the sing about the vineyard.

Isaiah 5:5 Isaiah did say "And now come I will tell you what I will do to my vineyard: I will take away the hedge thereof and it shall be eaten up;" in the sing about the vineyard. Isaiah did say "I will break down the fence thereof and it shall be trodden down;" in the sing about the vineyard.

Isaiah 5:6 Isaiah did say "And I will lay it waste: it shall not be pruned nor hoed but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it" in the sing about the vineyard.

Isaiah 5:7 Isaiah did say "For the vineyard of the LORD of hosts is the house of Israel and the men of Judah the plant of His delight;" in the sing about the vineyard. Isaiah did say "and He looked for justice but behold violence; for righteousness but behold a cry" in the sing about the vineyard.

Isaiah 5:8 A person should experience woe for greedily acquiring resources to leave nothing for others.

Isaiah 5:9 God did make a declaration in the presence of Isaiah. God did say "of a truth many houses shall be desolate even great and fair without inhabitant".

Isaiah 5:10 God did say "For ten acres of vineyard shall yield one bath and the seed of a homer shall yield an ephah". God would eliminate the gains of greed.

Isaiah 5:11 A person should experience woe for living the life of a drunkard.

Isaiah 5:12 The drunkard will be joined in feast by the harp and the psaltery and the tabret and the pipe and wine. The drunkard does not regard the work or the operation of the hands of God.

Isaiah 5:13 Isaiah did say "Therefore My people are gone into captivity for want of knowledge; and their honourable men are famished and their multitude are parched with thirst".

Isaiah 5:14 Isaiah did say "Therefore the nether-world hath enlarged her desire and opened her mouth without measure;". Isaiah did say "and down goeth their glory and their tumult and their uproar and he that rejoiceth among them".

Isaiah 5:15 Isaiah did say "And man is bowed down and man is humbled and the eyes of the lofty are humbled;".

Isaiah 5:16 Isaiah did say "But the LORD of hosts is exalted through justice and God the Holy One is sanctified through righteousness".

Isaiah 5:17 Isaiah did say "Then shall the lambs feed as in their pasture and the waste places of the fat ones shall wanderers eat".

Isaiah 5:18 A person should experience woe for living a life of sin. The sinful will pull a cartful of iniquity with cords of vanity.

Isaiah 5:19 The sinful do say "Let Him make speed let Him hasten His work that we may see it; and let the counsel of the Holy One of Israel draw nigh and come that we may know it!". The sinful do lack faith in God.

Isaiah 5:20 A person should experience woe for misrepresenting evil for good and darkness for light and bitter for sweet.

Isaiah 5:21 A person should experience woe for living a life of haughtiness.

Isaiah 5:22 A person should experience woe for proclamations of their propensity for strong drink.

Isaiah 5:23 A person should experience woe for stealing justice from the righteous by acquitting the guilty through bribery.

Isaiah 5:24 Flames will devour the stubble to consume the chaff. Rottenness will devour the root of the wicked to consume their blossom. The wicked did reject the law of God. The wicked did ignore the word of God.

Isaiah 5:25 Isaiah did say "Therefore is the anger of the LORD kindled against His people and He hath stretched forth His hand against them and hath smitten them". Isaiah did say "and the hills did tremble and their carcasses were as refuse in the midst of the streets". Isaiah did say "For all this His anger is not turned away but His hand is stretched out still".

Isaiah 5:26 Isaiah did say "And He will lift up an ensign to the nations from far and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly;".

Isaiah 5:27 Isaiah did say "None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed nor the latchet of their shoes be broken;".

Isaiah 5:28 Isaiah did say "Whose arrows are sharp and all their bows bent; their horses' hoofs shall be counted like flint and their wheels like a whirlwind;".

Isaiah 5:29 Isaiah did say "Their roaring shall be like a lion they shall roar like young lions yea they shall roar and lay hold of the prey and carry it away safe and there shall be none to deliver".

Isaiah 5:30 Isaiah did say "And they shall roar against them in that day like the roaring of the sea; and if one look unto the land behold darkness and distress and the light is darkened in the skies thereof".



Isaiah 6:1 Isaiah did see God who was sitting upon a high throne with a train of faithful within the temple during the year of the death of Uzziah.

Isaiah 6:2 Seraphim were standing above God. Each seraphim did have 6 wings. Each seraphim did use 2 wings to cover their face and 2 wings to cover their feet and 2 wings to fly.

Isaiah 6:3 A seraphim did call to another seraphim. The seraphim did say " Holy holy holy is the LORD of hosts; the whole earth is full of His glory".

Isaiah 6:4 The posts of the door were moved at the voice of the seraphim. The house was filled with smoke.

Isaiah 6:5 Isaiah did say "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the LORD of hosts". Isaiah did feel diminished in the presence of God.

Isaiah 6:6 A seraphim did fly to Isaiah with a glowing stone in hand. The seraphim had taken the stone with the tongs from the altar.

Isaiah 6:7 The seraphim did touch the mouth of Isaiah with the glowing stone. The seraphim did say "Lo this hath touched thy lips; and thine iniquity is taken away and thy sin expiated". The seraphim did burn away the sin of Isaiah with the glowing stone.

Isaiah 6:8 Isaiah did hear God speaking. God did say "Whom shall I send and who will go for us?". Isaiah did say "Here am I; send me".

Isaiah 6:9 God did say "Go and tell this people: hear ye indeed but understand not; and see ye indeed but perceive not" to Isaiah.

Isaiah 6:10 God did say "Make the heart of this people fat and make their ears heavy and shut their eyes;" to Isaiah. God did say "lest they seeing with their eyes and hearing with their ears and understanding with their heart return and be healed" to Isaiah.

Isaiah 6:11 Isaiah did say "Lord how long?" to God. God did say "Until cities be waste without inhabitant and houses without man and the land become utterly waste" to Isaiah.

Isaiah 6:12 God did say "And the LORD have removed men far away and the forsaken places be many in the midst of the land" to Isaiah.

Isaiah 6:13 God did say "And if there be yet a tenth in it it shall again be eaten up; as a terebinth and as an oak whose stock remaineth when they cast their leaves so the holy seed shall be the stock thereof" to Isaiah.



Isaiah 7:1 Rezin was a king of Aram. Pekah was the son of Remaliah and a king of Israel. Rezin did journey with Pekah to make war against Jerusalem in the days of Ahaz. Ahaz was the king of Judah. The kings could not prevail against Jerusalem.

Isaiah 7:2 Someone did say "Aram is confederate with Ephraim" to the "house of David". The words did move the heart of Ahaz. The words did move the hearts of the people of Ahaz also as the trees of the forest are moved with the wind.

Isaiah 7:3 God did say "Go forth now to meet Ahaz thou and Shear-jashub thy son at the end of the conduit of the upper pool in the highway of the fullers' field" to Isaiah. God did tell Isaiah to take Shear-jashub to meet with Ahaz.

Isaiah 7:4 God did say "and say unto him: Keep calm and be quiet; fear not neither let thy heart be faint because of these two tails of smoking firebrands for the fierce anger of Rezin and Aram and of the son of Remaliah" to Isaiah. God did want Ahaz to remain calm.

Isaiah 7:5 God did say "Because Aram hath counselled evil against thee Ephraim also and the son of Remaliah saying:" to Isaiah.

Isaiah 7:6 God did say "Let us go up against Judah and vex it and let us make a breach therein for us and set up a king in the midst of it even the son of Tabeel;" to Isaiah.

Isaiah 7:7 God did say "thus saith the Lord GOD: it shall not stand neither shall it come to pass" to Isaiah. God would not allow Jerusalem to fall to the invaders.

Isaiah 7:8 God did say "For the head of Aram is Damascus and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken that it be not a people;" to Isaiah. God did tell Isaiah that Ephraim would collapse within 65 years.

Isaiah 7:9 God did say "And the head of Ephraim is Samaria and the head of Samaria is Remaliah's son. If ye will not have faith surely ye shall not be established" to Isaiah.

Isaiah 7:10 God did speak again to Ahaz.

Isaiah 7:11 God did say "Ask thee a sign of the LORD thy God: ask it either in the depth or in the height above" to Ahaz. God did allow Ahaz to ask for a sign from God.

Isaiah 7:12 Ahaz did say "I will not ask neither will I try the LORD" to God. Ahaz did not seek to challenge the word of God.

Isaiah 7:13 Isaiah did say "Hear ye now O house of David: Is it a small thing for you to weary men that ye will weary my God also?".

Isaiah 7:14 Isaiah did say "Therefore the Lord Himself shall give you a sign: behold the young woman shall conceive and bear a son and shall call his name Immanuel". Isaiah did convey that God would offer a sign. A virgin would conceive and would give birth to a son with the name of Immanuel. Immanuel was the son of a virgin mother.

Isaiah 7:15 Isaiah did say "Curd and honey shall he eat when he knoweth to refuse the evil and choose the good". Immanuel would refuse evil by choosing good.

Isaiah 7:16 Isaiah did say "Yea before the child shall know to refuse the evil and choose the good the land whose two kings thou hast a horror of shall be forsaken". Isaiah did foretell of the fall of the kingdoms of the 2 invading kings before Immanuel could decide good over evil.

Isaiah 7:17 Isaiah did say "The LORD shall bring upon thee and upon thy people and upon thy father's house days that have not come from the day that Ephraim departed from Judah; even the king of Assyria". Isaiah did convey that the king of Assyria would be unleashed upon the house of David.

Isaiah 7:18 Isaiah did say "And it shall come to pass in that day that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt and for the bee that is in the land of Assyria".

Isaiah 7:19 Isaiah did say "And they shall come and shall rest all of them in the rugged valleys and in the holes of the rocks and upon all thorns and upon all brambles". God will call for a horde of flies to arrive on the day of the invasion of the king of Assyria.

Isaiah 7:20 Isaiah did say "In that day shall the Lord shave with a razor that is hired in the parts beyond the River even with the king of Assyria the head and the hair of the feet; and it shall also sweep away the beard". God would bring the king of Assyria to lay waste.

Isaiah 7:21 Isaiah did say "And it shall come to pass in that day that a man shall rear a young cow and two sheep;". A man shall rear a young cow and 2 sheep on the day of the arrival of the king of Assyria.

Isaiah 7:22 Isaiah did say "and it shall come to pass for the abundance of milk that they shall give he shall eat curd; for curd and honey shall every one eat that is left in the midst of the land". The man shall eat curd from the abundance of milk from the animals. The survivors shall eat curd and honey in the midst of the land.

Isaiah 7:23 Isaiah did say "And it shall come to pass in that day that every place where there were a thousand vines at a thousand silverlings shall even be for briers and thorns". Valuable vines would be replaced with briars and thorns.

Isaiah 7:24 Isaiah did say "With arrows and with bow shall one come thither; because all the land shall become briers and thorns".

Isaiah 7:25 Isaiah did say "And all the hills that were digged with the mattock thou shalt not come thither for fear of briers and thorns but it shall be for the sending forth of oxen and for the treading of sheep". Nobody will travel to the hills of mattock because the hills would be covered in briars and thorns. The hills will be for grazing oxen and for treading sheep.



Isaiah 8:1 God did speak to Isaiah. God did say "Take thee a great tablet and write upon it in common script: The spoil speedeth the prey hasteth;" to Isaiah.

Isaiah 8:2 God did say "and I will take unto Me faithful witnesses to record Uriah the priest and Zechariah the son of Jeberechiah" to Isaiah.

Isaiah 8:3 Isaiah did mate with the prophetess to conceive a son. God did say "Call his name Maher-shalal-hashbaz" to Isaiah. Maher-shalal-hashbaz was the son of Isaiah.

Isaiah 8:4 God did say "For before the child shall have knowledge to cry: My father and: My mother the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria" to Isaiah. God did reveal that the king of Assyria would raid the riches of Damascus and of Samaria before Maher-shalal-hashbaz could speak.

Isaiah 8:5 God did speak to Isaiah again.

Isaiah 8:6 God did say "Forasmuch as this people hath refused the waters of Shiloah that go softly and rejoiceth with Rezin and Remaliah's son;"

Isaiah 8:7 God did say "Now therefore behold the Lord bringeth up upon them the waters of the River mighty and many even the king of Assyria and all his glory; and he shall come up over all his channels and go over all his banks;"

Isaiah 8:8 God did say "And he shall sweep through Judah overflowing as he passeth through he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land O Immanuel". God did reveal that the king of Assyria would sweep through Judah as an overflowing river.

Isaiah 8:9 Isaiah did say "Make an uproar O ye peoples and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces".

Isaiah 8:10 Isaiah did say "Take counsel together and it shall be brought to nought; speak the word and it shall not stand; for God is with us". Isaiah did issue a challenge to the enemies of God.

Isaiah 8:11 Isaiah did say "For the LORD spoke thus to me with a strong hand admonishing me that I should not walk in the way of this people saying:"

Isaiah 8:12 God did say "Say ye not: A conspiracy concerning all whereof this people do say: A conspiracy; neither fear ye their fear nor account it dreadful".

Isaiah 8:13 God did say "The LORD of hosts Him shall ye sanctify; and let Him be your fear and let Him be your dread".

Isaiah 8:14 God did say "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel for a gin and for a snare to the inhabitants of Jerusalem".

Isaiah 8:15 God did say "And many among them shall stumble and fall and be broken and be snared and be taken". God did tell Isaiah to avoid the conspiracies of other people. Isaiah should not share the fears of other people. God should be feared.

Isaiah 8:16 God did say "Bind up the testimony seal the instruction among My disciples" to Isaiah. God did instruct Isaiah to preserve the testimony and to convey the instruction to the disciples of God.

Isaiah 8:17 Isaiah did decide to wait and to look for God. God had become hidden from the house of Jacob.

Isaiah 8:18 Israel would recognize Isaiah and the children of Isaiah as signs and wonders from God who was dwelling in mount Zion.

Isaiah 8:19 Isaiah did say "And when they shall say unto you: Seek unto the ghosts and the familiar spirits that chirp and that mutter; should not a people seek unto their God? on behalf of the living unto the dead".

Isaiah 8:20 Isaiah did say "for instruction and for testimony? Surely they will speak according to this word wherein there is no light". Isaiah did warn against seeking ghosts and familiar spirits instead of seeking God.

Isaiah 8:21 Isaiah did say "And they shall pass this way that are sore bestead and hungry; and it shall come to pass that when they shall be hungry they shall fret themselves and curse by their king and by their God and whether they turn their faces upward".

Isaiah 8:22 Isaiah did say "or look unto the earth behold distress and darkness the gloom of anguish and outspread thick darkness". Isaiah did foretell that despair would cause the people to reject the king and to reject God.



Isaiah 9:1 The gloom will not continue forever. Lands were afflicted lightly within Zebulun and within Naphtali initially. Lands were dealt a more grievous blow afterwards by the way of the sea beyond the Jordan in the district of the nations.

Isaiah 9:2 The evildoers have seen a great light. A light was shone upon the evildoers who did dwell in the land of the shadow of death.

Isaiah 9:3 God will multiply the nation and will increase the joy of the people eventually. The joy will be like the joy in harvest as men do rejoice when dividing the spoil.

Isaiah 9:4 God has broken the yoke of burden and the staff and rod of the oppressor as done in the day of Midian.

Isaiah 9:5 Boots were stamped with fierceness. Cloaks were rolled in blood. Every boot will be fuel to the burning fire. Every cloak will be fuel to the burning fire.

Isaiah 9:6 A male child is born to the people with the government upon his shoulder. The child is called Pele-joez-el-gibbor-Abi-ad-sar-shalom.

Isaiah 9:7 Pele-joez-el-gibbor-Abi-ad-sar-shalom will bring greatness to the government. Pele-joez-el-gibbor-Abi-ad-sar-shalom will bring lasting peace to the throne of David and to the kingdom through justice and through righteousness forever. The peace will be made possible through the zeal of God.

Isaiah 9:8 God did speak against Jacob. Judgment will fall upon Israel.

Isaiah 9:9 All people will know the judgment even within the inhabitants of Ephraim and Samaria. The inhabitants will speak with prideful and arrogant hearts.

Isaiah 9:10 The inhabitants will say "The bricks are fallen but we will build with hewn stones; the sycamores are cut down but cedars will we put in their place".

Isaiah 9:11 God does raise the adversaries of Rezin against Israel to rile the enemies of Israel.

Isaiah 9:12 The Arameans will invade on the east. The Philistines will invade on the west. Israel will be devoured by the invaders. God will continue to feel anger with an outstretched hand still.

Isaiah 9:13 The people do continue to reject God through the slaughter.

Isaiah 9:14 God will sever the head and the tail the palm branch and the rush from Israel in a day.

Isaiah 9:15 The head is represented by the elders and the men of rank. The tail is represented by the false prophets.

Isaiah 9:16 The leaders had caused the people to err. The leaders would be destroyed.

Isaiah 9:17 God shall not have joy in the young men. God shall not have compassion on the fatherless and the widows. God did consider the people ungodly as evildoers with mouths of wantonness speech. God will continue to feel anger with an outstretched hand still.

Isaiah 9:18 Wickedness does burn as the fire to devour the briers and thorns. The fire will kindle in the thickets of the forest and will cause thick clouds of smoke.

Isaiah 9:19 The land is consumed by the wrath of God. The people will serve as fuel to the fire also. Men will not spare brothers.

Isaiah 9:20 The people will snatch with the right hand and will suffer hunger still. The people will eat with the left hand and will not find satisfaction. The people will eat the flesh of their own arms.

Isaiah 9:21 Manasseh will feed upon Ephraim. Ephraim will feed upon Manasseh. Judah will be attacked by Manasseh and by Ephraim. God will continue to feel anger with an outstretched hand still.



Isaiah 10:1 Woe will befall the creators of unrighteous decrees and the writers of iniquity.

Isaiah 10:2 Woe will befall the people who do reject the needy from judgment. Woe will befall the people who do remove the right of the poor. Woe will befall the people who do make widows and do prey on the fatherless.

Isaiah 10:3 Isaiah did say "And what will ye do in the day of visitation and in the ruin which shall come from far? To whom will ye flee for help? And where will ye leave your glory?"

Isaiah 10:4 Isaiah did say "They can do nought except crouch under the captives and fall under the slain. For all this His anger is not turned away but His hand is stretched out still".

Isaiah 10:5 God did say "O Asshur the rod of Mine anger in whose hand as a staff is Mine indignation!"

Isaiah 10:6 God did say "I do send him against an ungodly nation and against the people of My wrath do I give him a charge to take the spoil and to take the prey and to tread them down like the mire of the streets". God would send Asshur against Israel. God would use Asshur as a tool.

Isaiah 10:7 God did say "Howbeit he meaneth not so neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few".

Isaiah 10:8 Asshur did say "Are not my princes all of them kings?"

Isaiah 10:9 Asshur did say "Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?"

Isaiah 10:10 Asshur did say "As my hand hath reached the kingdoms of the idols whose graven images did exceed them of Jerusalem and of Samaria;".

Isaiah 10:11 Asshur did say "Shall I not as I have done unto Samaria and her idols so do to Jerusalem and her idols?". Asshur did intend to destroy Jerusalem as the other lands were destroyed.

Isaiah 10:12 God did say "Wherefore it shall come to pass that when the Lord hath performed His whole work upon mount Zion and on Jerusalem I will punish the fruit of the arrogant heart of the king of Assyria and the glory of his haughty looks". God would punish Asshur after using Asshur as a tool against Jerusalem.

Isaiah 10:13 Asshur did say "by the strength of my hand I have done it and by my wisdom for I am prudent; in that I have removed the bounds of the peoples and have robbed their treasures and have brought down as one mighty the inhabitants;".

Isaiah 10:14 Asshur did say "And my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken have I gathered all the earth; and there was none that moved the wing or that opened mouth or chirped". Asshur had become prideful and arrogant.

Isaiah 10:15 Isaiah did say "Should the axe boast itself against him that heweth therewith? Should the saw magnify itself against him that moveth it? as if a rod should move them that lift it up or as if a staff should lift up him that is not wood". Isaiah did rebuke Asshur for exhibiting arrogance.

Isaiah 10:16 Isaiah did say "Therefore will the Lord the LORD of hosts send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire". Isaiah did reveal that God would send a disease among the stout warriors of Assyria.

Isaiah 10:17 Isaiah did say "And the light of Israel shall be for a fire and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day".

Isaiah 10:18 Isaiah did say "And the glory of his forest and of his fruitful field he will consume both soul and body; and it shall be as when a sick man wasteth away". God would consume the Assyrians.

Isaiah 10:19 Isaiah did say "And the remnant of the trees of his forest shall be few that a child may write them down". Few Assyrians would survive the wrath of God.

Isaiah 10:20 Remaining Israelis will not rely on allies as in the past. The Israelites would rely on God in the future.

Isaiah 10:21 The remnant shall return to God.

Isaiah 10:22 Israel did have a population as numerous as the sand of the sea. Israel will be reduced to surviving remnant. The extermination was determined through righteousness.

Isaiah 10:23 God would make the extermination in the midst of all of the earth.

Isaiah 10:24 God did say "O My people that dwellest in Zion be not afraid of Asshur though he smite thee with the rod and lift up his staff against thee after the manner of Egypt".

Isaiah 10:25 God did say "For yet a very little while and the indignation shall be accomplished and Mine anger shall be to their destruction".

Isaiah 10:26 God would stir a scourge against Assyria as the slaughter of Midian at the Rock of Oreb did occur. God would raise the sea against Assyria as the drowning of the Egyptians did occur.

Isaiah 10:27 God did say "And it shall come to pass in that day that his burden shall depart from off thy shoulder and his yoke from off thy neck and the yoke shall be destroyed by reason of fatness".

Isaiah 10:28 The Assyrians did arrive at Aiath by the way through Migron. The Assyrians did store provisions at Michmas.

Isaiah 10:29 The Assyrians had gone over the pass to take lodging at Geba. Ramah did tremble in fear. Gibeath-shaul had fled.

Isaiah 10:30 Isaiah did say "Cry thou with a shrill voice O daughter of Gallim! Hearken O Laish! O thou poor Anathoth!".

Isaiah 10:31 Madmenah did flee in mad flight. Gebim did flee to cover.

Isaiah 10:32 The Assyrians would halt during the current day at Nob to threaten the mount of the daughter of Zion on the hill of Jerusalem.

Isaiah 10:33 God would lop the boughs with terror to bring the noble and the lofty low.

Isaiah 10:34 God would sunder the thickets of the forest with iron. Lebanon would fall by a mighty one.



Isaiah 11:1 A shoot will spring from stock of Jesse. A man will be born from the family of Jesse. The man is also known as the "root of Jesse". A twig shall grow from the roots.

Isaiah 11:2 The "spirit of God" shall rest upon the "root of Jesse". The "root of Jesse" will have the spirit of wisdom and understanding. The "root of Jesse" will have the spirit of counsel and might. The "root of Jesse" will have the spirit of knowledge and a fear of God.

Isaiah 11:3 The "root of Jesse" will find delight in the fear of God. The "root of Jesse" will not judge after the sight of his eyes. The "root of Jesse" will not decide after the hearing of his ears.

Isaiah 11:4 The "root of Jesse" will judge the poor with righteousness. The "root of Jesse" will decide with equity for the meek of the land. The "root of Jesse" will smite the land with the rod of his mouth. The "root of Jesse" will slay the wicked with the breath of his lips.

Isaiah 11:5 Righteousness shall girdle the loins of the "root of Jesse". Faithfulness shall girdle the reins of the "root of Jesse".

Isaiah 11:6 The wolf shall dwell with the lamb. The leopard shall lie down with the kid. The lion shall lie with the calf and with the fatling. A little child shall lead all.

Isaiah 11:7 The cow shall feed with the bear. Calves shall lie with cubs. The lion shall eat straw like the ox.

Isaiah 11:8 The sucking child shall play on the hole of the asp. The weaned child shall lay hands on the den of a basilisk.

Isaiah 11:9 Nothing shall hurt or destroy in the mountain of God. The earth shall be full of the knowledge of God as the waters do cover the sea.

Isaiah 11:10 The "root of Jesse" will stand as an ensign of the peoples. Nations will seek the "root of Jesse". The "root of Jesse" will have a glorious resting place.

Isaiah 11:11 God will reach again for the second time to recover the remnant of the people of God from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea.

Isaiah 11:12 God will install an ensign for the nations. God will assemble the dispersed of Israel and will gather the scattered of Judah from the 4 corners of the earth.

Isaiah 11:13 Envy will depart from Ephraim. Judah shall not be harassed. Ephraim shall not envy Judah. Judah shall not vex Ephraim.

Isaiah 11:14 Judah will unite with Ephraim to form a unit. The unit will descend upon the shoulders of the Philistines on the west. The unit will spoil the children of the east. The unit shall lay hands upon Edom and upon Moab. The unit shall subjugate the children of Ammon.

Isaiah 11:15 God will destroy the tongue of the Egyptian sea completely. God will send a scorching wind over the River to smite the River into 7 streams to allow anyone to cross dryly.

Isaiah 11:16 A highway shall be established for the remnant of the people of God from Assyria as a highway did exist for Israel upon the exodus from Egypt.



Isaiah 12:1 The righteous will say "I will give thanks unto Thee O LORD; for though Thou was angry with me Thine anger is turned away and Thou comfortest me".

Isaiah 12:2 The righteous will say "Behold God is my salvation; I will trust and will not be afraid; for GOD the LORD is my strength and song; and He is become my salvation".

Isaiah 12:3 The righteous shall draw water from the wells of salvation with joy.

Isaiah 12:4 The righteous will say "Give thanks unto the LORD proclaim His name declare His doings among the peoples make mention that His name is exalted".

Isaiah 12:5 The righteous will say "Sing unto the LORD; for He hath done gloriously; this is made known in all the earth".

Isaiah 12:6 The righteous will say "Cry aloud and shout thou inhabitant of Zion for great is the Holy One of Israel in the midst of thee".



Isaiah 13:1 Isaiah did see the burden of Babylon.

Isaiah 13:2 "Set ye up an ensign upon the high mountain; lift up the voice unto them; wave the hand that they may go into the gates of the nobles".

Isaiah 13:3 God did say "I have commanded My consecrated ones yea I have called My mighty ones for mine anger even My proudly exulting ones". God did call for an assembly of righteous warriors.

Isaiah 13:4 A tumult did occur in the mountains like the roar of a great people. The uproar was made by the gathering of the kingdoms of the nations. God had mustered the host of the battle.

Isaiah 13:5 Righteous warriors did come from a far country and from the end of heaven. God did intend to destroy the whole earth with the weapons of the indignation of God.

Isaiah 13:6 People should howl because the day of God has arrived with destruction.

Isaiah 13:7 All hands shall be slack. Every heart shall melt within mankind.

Isaiah 13:8 People shall be frightened. People will be gripped in pangs and in throes. People shall be in pain as a woman would suffer in travail. People shall look aghast at each other. Faces shall be faces of flame.

Isaiah 13:9 People shall see that the day of God has arrived with cruel wrath and fierce anger to make the earth a desolation and to destroy the sinners.

Isaiah 13:10 Light will not be shone from the stars and from the constellations of heaven. The sun shall be darkened. The moon shall not shine.

Isaiah 13:11 God did say "And I will visit upon the world their evil and upon the wicked their iniquity; and I will cause the arrogancy of the proud to cease and will lay low the haughtiness of the tyrants". God would bring iniquity to the wicked. God would end the arrogance and the haughtiness of tyrants.

Isaiah 13:12 God did say "I will make man more rare than fine gold even man than the pure gold of Ophir". God would bring the end to many people.

Isaiah 13:13 God did say "Therefore I will make the heavens to tremble and the earth shall be shaken out of her place for the wrath of the LORD of hosts and for the day of His fierce anger". God would cause the heavens to tremble and the earth to shake.

Isaiah 13:14 The evildoers will return to their people like wandering sheep. The evildoers will flee to their homeland like gazelles in the chase.

Isaiah 13:15 If an evildoer is caught then the evildoer would fall by the sword with a thrusting through their core.

Isaiah 13:16 Babies would be dashed in pieces before the eyes of the evildoers. The evildoers will suffer from the spoiling of their homes. The evildoers will witness the ravishing of their wives.

Isaiah 13:17 God did say "Behold I will stir up the Medes against them who shall not regard silver and as for gold they shall not delight in it". God would incite the Medes against the evildoers. The Medes would not desire riches or spoils.

Isaiah 13:18 The Medes will use their bows to dash the young men in pieces. The Medes will show no pity on the fruit of the womb. The Medes will not spare children.

Isaiah 13:19 Babylon was perceived as the glory of kingdoms. Babylon was perceived as the beauty of the pride of the Chaldeans. God would overthrow Babylon. Babylon would suffer the same fate as Sodom and Gomorrah.

Isaiah 13:20 Babylon would not be inhabited again. Babylon would not host people from generation to generation. Arabians would not pitch tents in Babylon anymore. Shepherds would not make their fold in Babylon anymore.

Isaiah 13:21 Babylon would be a land of wildcats. Babylon shall have homes full of ferrets. Ostriches shall dwell in Babylon. Satyrs shall dance in Babylon.

Isaiah 13:22 Jackals shall howl in the castles of Babylon. Wild dogs shall inhabit the pleasant palaces of Babylon. Babylon shall reach the end of days soon.



Isaiah 14:1 God will have compassion on Jacob and will choose Israel still by setting the Israelites in their land. Strangers shall join and shall cleave to the "house of Jacob".

Isaiah 14:2 The peoples shall take the Israelites to the land of Israel. Israel shall possess of the inhabitants of the land for servants and for handmaids of God. Israel shall capture their captors. Israel shall rule over their oppressors.

Isaiah 14:3 The day will come for rest from troubles and from hard service.

Isaiah 14:4 Israel would be able to taunt the king of Babylon during the time of rest. Israel would say "How hath the oppressor ceased! the exactress of gold ceased!" in a parable against the king of Babylon.

Isaiah 14:5 Israel would say "The LORD hath broken the staff of the wicked the sceptre of the rulers" in a parable against the king of Babylon.

Isaiah 14:6 Israel would say "That smote the peoples in wrath with an incessant stroke that ruled the nations in anger with a persecution that none restrained" in a parable against the king of Babylon.

Isaiah 14:7 Israel would say "The whole earth is at rest and is quiet; they break forth into singing" in a parable against the king of Babylon.

Isaiah 14:8 Israel would say "Yea the cypresses rejoice at thee and the cedars of Lebanon: Since thou art laid down no feller is come up against us" in a parable against the king of Babylon.

Isaiah 14:9 Israel would say "The nether-world from beneath is moved for thee to meet thee at thy coming;" in a parable against the king of Babylon. Israel would say "the shades are stirred up for thee even all the chief ones of the earth;" in a parable against the king of Babylon. Israel would say "all the kings of the nations are raised up from their thrones" in a parable against the king of Babylon.

Isaiah 14:10 Israel would say "All they do answer and say unto thee: Art thou also become weak as we? Art thou become like unto us?" in a parable against the king of Babylon.

Isaiah 14:11 Israel would say "Thy pomp is brought down to the nether-world and the noise of thy psalteries; the maggot is spread under thee and the worms cover thee" in a parable against the king of Babylon.

Isaiah 14:12 Israel would say "How art thou fallen from heaven O day-star son of the morning! How art thou cut down to the ground that didst cast lots over the nations!" in a parable against the king of Babylon.

Isaiah 14:13 Israel would say "And thou saidst in thy heart: I will ascend into heaven above the stars of God will I exalt my throne" in a parable against the king of Babylon. Israel would say "and I will sit upon the mount of meeting in the uttermost parts of the north;" in a parable against the king of Babylon.

Isaiah 14:14 Israel would say "I will ascend above the heights of the clouds; I will be like the Most High" in a parable against the king of Babylon.

Isaiah 14:15 Israel would say "Yet thou shalt be brought down to the nether-world to the uttermost parts of the pit" in a parable against the king of Babylon.

Isaiah 14:16 Israel would say "They that saw thee do narrowly look upon thee they gaze earnestly at thee: Is this the man that made the earth to tremble that did shake kingdoms;" in a parable against the king of Babylon.

Isaiah 14:17 Israel would say "That made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisoners?" in a parable against the king of Babylon.

Isaiah 14:18 Israel would say "All the kings of the nations all of them sleep in glory every one in his own house" in a parable against the king of Babylon.

Isaiah 14:19 Israel would say "But thou art cast forth away from thy grave like an abhorred offshoot in the raiment of the slain" in a parable against the king of Babylon. Israel would say "that are thrust through with the sword that go down to the pavement of the pit as a carcass trodden under foot" in a parable against the king of Babylon.

Isaiah 14:20 Israel would say "Thou shalt not be joined with them in burial because thou hast destroyed thy land thou hast slain thy people;" in a parable against the king of Babylon. Israel would say "the seed of evil-doers shall not be named for ever" in a parable against the king of Babylon.

Isaiah 14:21 Israel would say "Prepare ye slaughter for his children for the iniquity of their fathers;" in a parable against the king of Babylon. Israel would say "that they rise not up and possess the earth and fill the face of the world with cities" in a parable against the king of Babylon.

Isaiah 14:22 God did say "And I will rise up against them and cut off from Babylon name and remnant and offshoot and offspring saith the LORD". God did declare the destruction of Babylon.

Isaiah 14:23 God did say "I will also make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction".

Isaiah 14:24 God did swear to the surety of the will of God. God did say "Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand".

Isaiah 14:25 God did say "That I will break Asshur in My land and upon My mountains tread him under foot; then shall his yoke depart from off them and his burden depart from off their shoulder". God did decree the breaking of Asshur from the lands of God.

Isaiah 14:26 God did say "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations".

Isaiah 14:27 God did say "For the LORD of hosts hath purposed and who shall disannul it? And His hand is stretched out and who shall turn it back?".

Isaiah 14:28 Isaiah did say "In the year that king Ahaz died was this burden". Isaiah did receive another vision in year of the death of Ahaz.

Isaiah 14:29 God did say "Rejoice not O Philistia all of thee because the rod that smote thee is broken: for out of the serpent's root shall come forth a basilisk and his fruit shall be a flying serpent". God did warn the Philistines against rejoicing prematurely.

Isaiah 14:30 God did say "And the first-born of the poor shall feed and the needy shall lie down in safety; and I will kill thy root with famine and thy remnant shall be slain". God did intend to send destruction to the Philistines also.

Isaiah 14:31 Isaiah did say "Howl O gate; cry O city; melt away O Philistia all of thee; for there cometh a smoke out of the north and there is no straggler in his ranks".

Isaiah 14:32 Isaiah did say "What then shall one answer the messengers of the nation? That the LORD hath founded Zion and in her shall the afflicted of His people take refuge". Isaiah did convey that Zion was founded by God for the refuge of the afflicted.



Isaiah 15:1 A prophecy was revealed to Isaiah against Moab. Ar was a town in Moab. Kir was a town in Moab also. Ar will be destroyed overnight. Kir will be destroyed overnight also.

Isaiah 15:2 The survivors would go to Baith and to Dibon and to the high places to weep. Moab would wail over Nebo and over Medeba. Everyone would be shaven and bald.

Isaiah 15:3 The people would be dressed in sackcloth in the streets. The people would howl and would weep profusely on their housetops and in their broad places.

Isaiah 15:4 The people will cry within Heshbon and within Elealeh. The cries will be heard at Jahaz. Cries would rise from the armed men of Moab. The men would cry with faint souls.

Isaiah 15:5 Isaiah does feel for Moab. People will flee as refugees from Moab. The refugees will reach Zoar. Zoar is a heifer of three years old. The people will travel by the ascent of Luhith in a weeping progression. The people will raise a cry of destruction in the way of Horonaim.

Isaiah 15:6 Desolation shall reach the Waters of Nimrim. The grass will wither away. The herbage will fail to leave green things.

Isaiah 15:7 The refugees shall carry their saved wealth to the brook of the willows.

Isaiah 15:8 The cries will be heard around the borders of Moab. The howling will be heard in Eglaim. The howling will be heard in Beer-elim.

Isaiah 15:9 Blood will fill the waters of Dimon. God would bring more pain upon Dimon. God would release lions upon the refugees of Moab and upon the survivors in the land.



Isaiah 16:1 God did say "Send ye the lambs for the ruler of the land from the crags that are toward the wilderness unto the mount of the daughter of Zion" to the deposed of Moab.

Isaiah 16:2 God did say "For it shall be that as wandering birds as a scattered nest so shall the daughters of Moab be at the fords of Arnon" to the deposed of Moab.

Isaiah 16:3 God did say "Give counsel execute justice; make thy shadow as the night in the midst of the noonday; hide the outcasts; betray not the fugitive" to the deposed of Moab. God did give direction to the deposed of Moab to allow the people to return to a path of righteousness.

Isaiah 16:4 God did say "Let mine outcasts dwell with thee; as for Moab be thou a covert to him from the face of the spoiler". God did say "For the extortion is at an end spoiling ceaseth they that trampled down are consumed out of the land;".

Isaiah 16:5 God did say "And a throne is established through mercy and there sitteth thereon in truth". God did say "in the tent of David one that judgeth and seeketh justice and is ready in righteousness". God did point the deposed of Moab to the judge of justice within the tent of David.

Isaiah 16:6 Isaiah did say "We have heard of the pride of Moab; he is very proud; even of his haughtiness and his pride and his arrogancy his ill-founded boastings". Moab was prideful and haughty and arrogant.

Isaiah 16:7 Isaiah did say "Therefore shall Moab wail for Moab every one shall wail; for the sweet cakes of Kir-hareseth shall ye mourn sorely stricken". The people would wail for Moab.

Isaiah 16:8 Isaiah did say "For the fields of Heshbon languish and the vine of Sibmah whose choice plants did overcome the lords of nations; they reached even unto Jazer they wandered into the wilderness;". Isaiah did say "her branches were spread abroad they passed over the sea". Isaiah did convey that the people would weep for the languishing of the fields of Heshbon and for the vines of Sibmah.

Isaiah 16:9 Isaiah did say "Therefore I will weep with the weeping of Jazer for the vine of Sibmah;". Isaiah did say "I will water thee with my tears O Heshbon and Elealeh;". Isaiah did say "for upon thy summer fruits and upon thy harvest the battle shout is fallen".

Isaiah 16:10 Isaiah did say "And gladness and joy are taken away out of the fruitful field;". Isaiah did say "and in the vineyards there shall be no singing neither shall there be shouting;". Isaiah did say "no treader shall tread out wine in the presses; I have made the vintage shout to cease.". Isaiah did continue to prophesy the fall of Moab.

Isaiah 16:11 Isaiah did say "Wherefore my heart moaneth like a harp for Moab and mine inward parts for Kir-heres".

Isaiah 16:12 Moab would go to his place of pagan worship in eventual weariness. Moab will attempt to pray to his "false gods" without success.

Isaiah 16:13 Isaiah did say "This is the word that the LORD spoke concerning Moab in time past".

Isaiah 16:14 Isaiah did issue the verdict from God for Moab. God did say "Within three years as the years of a hireling and the glory of Moab shall wax contemptible for all his great multitude; and the remnant shall be very small and without strength". Moab would fall from glory to become a weak remnant within 3 years.



Isaiah 17:1 Isaiah did have a prophecy that did concern Damascus. Damascus would be removed from being a city. Damascus would be made into a ruinous heap.

Isaiah 17:2 Cities would be forsaken in Aroer. The cities shall be for flocks in a land without predators.

Isaiah 17:3 The fortress shall cease from Ephraim. The kingdom shall cease from Damascus also. God had said "the remnant of Aram shall be as the glory of the children of Israel".

Isaiah 17:4 Isaiah did say "And it shall come to pass in that day that the glory of Jacob shall be made thin and the fatness of his flesh shall wax lean".

Isaiah 17:5 Isaiah did say "And it shall be as when the harvestman gathereth the standing corn and reapeth the ears with his arm; yea it shall be as when one gleaneth ears in the valley of Rephaim". Isaiah did foretell of the destruction of cities.

Isaiah 17:6 God had said "Yet there shall be left therein gleanings as at the beating of an olive-tree two or three berries in the top of the uppermost bough four or five in the branches of the fruitful tree".

Isaiah 17:7 Isaiah did continue with the prophecy. Isaiah did say "In that day shall a man regard his Maker and his eyes shall look to the Holy One of Israel". Men would begin to look to the Holy One of Israel on the day of destruction.

Isaiah 17:8 Isaiah did say "And he shall not regard the altars the work of his hands neither shall he look to that which his fingers have made either the Asherim or the sun-images".

Isaiah 17:9 Isaiah did say "In that day shall his strong cities be as the forsaken places which were forsaken from before the children of Israel after the manner of woods and lofty forests; and it shall be a desolation".

Isaiah 17:10 The wrongdoers had forgotten the God of their salvation. The wrongdoers had not been mindful of the Rock of their stronghold. Isaiah did say "therefore thou didst plant plants of pleasantness and didst set it with slips of a stranger;".

Isaiah 17:11 Isaiah did say "In the day of thy planting thou didst make it to grow and in the morning thou didst make thy seed to blossom--a heap of boughs in the day of grief and of desperate pain".

Isaiah 17:12 The people would roar like the roaring of the seas. The nations would rush like the rushing of mighty waters!

Isaiah 17:13 Isaiah did say "The nations shall rush like the rushing of many waters; but He shall rebuke them and they shall flee far off and shall be chased as the chaff of the mountains before the wind and like the whirling dust before the storm".

Isaiah 17:14 Isaiah did say "At eventide behold terror; and before the morning they are not. This is the portion of them that spoil us and the lot of them that rob us". The wrongdoers would behold terror in the evening and would perish before the morning.



Isaiah 18:1 Isaiah did say "Ah land of the buzzing of wings which is beyond the rivers of Ethiopia;" in a prophecy. A land did exist of buzzing of wings beyond the rivers of Ethiopia.

Isaiah 18:2 Isaiah did say "That sendeth ambassadors by the sea even in vessels of papyrus upon the waters!". Isaiah did say "Go ye swift messengers to a nation tall and of glossy skin to a people terrible from their beginning onward;". Isaiah did say "a nation that is sturdy and treadeth down whose land the rivers divide!".

Isaiah 18:3 Isaiah did say "All ye inhabitants of the world and ye dwellers on the earth when an ensign is lifted up on the mountains see ye; and when the horn is blown hear ye". Isaiah did tell the inhabitants of the world to look for the rising of an ensign and to listen for blowing horns.

Isaiah 18:4 God had spoken to Isaiah. God did say "I will hold Me still and I will look on in My dwelling-place like clear heat in sunshine like a cloud of dew in the heat of harvest" to Isaiah.

Isaiah 18:5 Isaiah did say "For before the harvest when the blossom is over and the bud becometh a ripening grape He will cut off the sprigs with pruning-hooks and the shoots will He take away and lop off". Isaiah did present the timeframe for the judgment of God.

Isaiah 18:6 Isaiah did say "They shall be left together unto the ravenous birds of the mountains and to the beasts of the earth;". Isaiah did say "and the ravenous birds shall summer upon them and all the beasts of the earth shall winter upon them". Isaiah did convey that the inhabitants of the land would fall prey to the beasts of the earth.

Isaiah 18:7 Isaiah did say "In that time shall a present be brought unto the LORD of hosts of a people tall and of glossy skin and from a people terrible from their beginning onward;". Isaiah did say "a nation that is sturdy and treadeth down whose land the rivers divide to the place of the name of the LORD of hosts the mount Zion".



Isaiah 19:1 Isaiah was given a prophesy of Egypt. Isaiah did say "Behold the LORD rideth upon a swift cloud and cometh unto Egypt;". Isaiah did say "and the idols of Egypt shall be moved at His presence and the heart of Egypt shall melt within it". God would bring judgment to Egypt.

Isaiah 19:2 God did say "And I will spur Egypt against Egypt; and they shall fight every one against his brother". God did say "and everyone against his neighbour; city against city and kingdom against kingdom". God would turn Egypt against itself.

Isaiah 19:3 God did say "And the spirit of Egypt shall be made empty within it; and I will make void the counsel thereof;". God did say "and they shall seek unto the idols and to the whisperers and to the ghosts and to the familiar spirits". The Egyptians would seek spirits after judgment of Egypt by God.

Isaiah 19:4 God did say "And I will give over the Egyptians into the hand of a cruel lord; and a fierce king shall rule over them". Egypt would become ruled by a cruel overseer.

Isaiah 19:5 God did say "And the waters shall fail from the sea and the river shall be drained dry".

Isaiah 19:6 God did say "And the rivers shall become foul; the streams of Egypt shall be minished and dried up; the reeds and flags shall wither". Egypt would lose all rivers and streams.

Isaiah 19:7 God did say "The mosses by the Nile by the brink of the Nile and all that is sown by the Nile shall become dry be driven away and be no more".

Isaiah 19:8 God did say "The fishers also shall lament and all they that cast angle into the Nile shall mourn and they that spread nets upon the waters shall languish".

Isaiah 19:9 God did say "Moreover they that work in combed flax and they that weave cotton shall be ashamed".

Isaiah 19:10 God did say "And her foundations shall be crushed all they that make dams shall be grieved in soul".

Isaiah 19:11 Isaiah did say "The princes of Zoan are utter fools; the wisest counsellors of Pharaoh are a senseless counsel; how can ye say unto Pharaoh: I am the son of the wise the son of ancient kings?".

Isaiah 19:12 Isaiah did say "Where are they then thy wise men? And let them tell thee now; and let them know what the LORD of hosts hath purposed concerning Egypt".

Isaiah 19:13 Isaiah did say "The princes of Zoan are become fools the princes of Noph are deceived; they have caused Egypt to go astray that are the corner-stone of her tribes".

Isaiah 19:14 Isaiah did say "The LORD hath mingled within her a spirit of dizziness; and they have caused Egypt to stagger in every work thereof as a drunken man staggereth in his vomit".

Isaiah 19:15 Isaiah did say "Neither shall there be for Egypt any work which head or tail palm-branch or rush may do".

Isaiah 19:16 Isaiah did say "In that day shall Egypt be like unto women; and it shall tremble and fear because of the shaking of the hand of the LORD of hosts which He shaketh over it".

Isaiah 19:17 Isaiah did say "And the land of Judah shall become a terror unto Egypt whensoever one maketh mention thereof to it; it shall be afraid because of the purpose of the LORD of hosts which He purposeth against it".

Isaiah 19:18 Isaiah did say "In that day there shall be five cities in the land of Egypt that speak the language of Canaan and swear to the LORD of hosts; one shall be called The city of destruction".

Isaiah 19:19 Isaiah did say "In that day shall there be an altar to the LORD in the midst of the land of Egypt and a pillar at the border thereof to the LORD".

Isaiah 19:20 Isaiah did say "And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt;". Isaiah did say "for they shall cry unto the LORD because of the oppressors". Isaiah did say "and He will send them a saviour and a defender who will deliver them".

Isaiah 19:21 Isaiah did say "And the LORD shall make Himself known to Egypt and the Egyptians shall know the LORD in that day;". Isaiah did say "yea they shall worship with sacrifice and offering and shall vow a vow unto the LORD and shall perform it".

Isaiah 19:22 Isaiah did say "And the LORD will smite Egypt smiting and healing; and they shall return unto the LORD and He will be entreated of them and will heal them.".

Isaiah 19:23 Isaiah did say "In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptian into Assyria;". Isaiah did say "and the Egyptians shall worship with the Assyrians".

Isaiah 19:24 Isaiah did say "In that day shall Israel be the third with Egypt and with Assyria a blessing in the midst of the earth;".

Isaiah 19:25 Isaiah did say "for that the LORD of hosts hath blessed him saying: Blessed be Egypt My people and Assyria the work of My hands and Israel Mine inheritance".



Isaiah 20:1 Sargon was the king of Assyria. Sargon had sent Tartan to conquer Ashdod.

Isaiah 20:2 God did speak to Isaiah during the battle over Ashdod. God did say "Go and loose the sackcloth from off thy loins and put thy shoe from off thy foot". God did command Isaiah to walk naked with bare feet.

Isaiah 20:3 God did say "Like as My servant Isaiah hath walked naked and barefoot to be for three years a sign and a wonder upon Egypt and upon Ethiopia".

Isaiah 20:4 God did say "so shall the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia young and old naked and barefoot and with buttocks uncovered to the shame of Egypt". Assyria would capture Egypt and the exiles of Ethiopia. God did display Isaiah as an example of the future captives of Egypt.

Isaiah 20:5 God did say "And they shall be dismayed and ashamed because of Ethiopia their expectation and of Egypt their glory".

Isaiah 20:6 People will inhabit the coastland. God did say "And the inhabitant of this coastland shall say in that day: Behold such is our expectation whither we fled for help to be delivered from the king of Assyria; and how shall we escape?". The people will be dismayed and will be fearful at the downfall of Egypt.



Isaiah 21:1 Isaiah did have a prophecy of the wilderness of the sea. Isaiah did say "As whirlwinds in the South sweeping on it cometh from the wilderness from a dreadful land".

Isaiah 21:2 Isaiah did have a grievous vision. Isaiah did say "A grievous vision is declared unto me: The treacherous dealer dealeth treacherously and the spoiler spoileth. Go up O Elam! besiege O Media! All the sighing thereof have I made to cease".

Isaiah 21:3 Isaiah did say "Therefore are my loins filled with convulsion; pangs have taken hold upon me as the pangs of a woman in travail; I am bent so that I cannot hear; I am affrighted so that I cannot see". Isaiah was shaken by the vision.

Isaiah 21:4 Isaiah did say "My heart is bewildered terror hath overwhelmed me; the twilight that I longed for hath been turned for me into trembling". Isaiah was terrified.

Isaiah 21:5 Isaiah did say "They prepare the table they light the lamps they eat they drink-- Rise up ye princes anoint the shield".

Isaiah 21:6 God had spoken to Isaiah. God did say "Go set a watchman; let him declare what he seeth!" to Isaiah.

Isaiah 21:7 God did say "And when he seeth a troop horsemen by pairs a troop of asses a troop of camels he shall hearken diligently with much heed". God did tell Isaiah to set a watchman to look for troops on approach.

Isaiah 21:8 The watchman had cried as a lion. The watchman did say "Upon the watch-tower O Lord I stand continually in the daytime and I am set in my ward all the nights".

Isaiah 21:9 The watchman did say "And behold there came a troop of men horsemen by pairs". A troop did approach that did consist of horsemen in pairs. The watchman did say "Fallen fallen is Babylon; and all the graven images of her gods are broken unto the ground".

Isaiah 21:10 Isaiah did say "O thou my threshing and the winnowing of my floor that which I have heard from the LORD of hosts the God of Israel have I declared unto you".

Isaiah 21:11 Isaiah did have a prophecy of Dumah. Someone did call to Isaiah from Seir. The person did say "Watchman what of the night? Watchman what of the night?".

Isaiah 21:12 The watchman did say "The morning cometh and also the night--if ye will inquire inquire ye; return come".

Isaiah 21:13 Isaiah did have a prophecy of Arabia. Dedanites would lodge in caravans within the thickets of Arabia.

Isaiah 21:14 Isaiah did say "Unto him that is thirsty bring ye water! The inhabitants of the land of Tema did meet the fugitive with his bread".

Isaiah 21:15 Isaiah did say "For they fled away from the swords from the drawn sword and from the bent bow and from the grievousness of war".

Isaiah 21:16 God had spoken to Isaiah. Isaiah did say "Within a year according to the years of a hireling and all the glory of Kedar shall fail;".

Isaiah 21:17 Isaiah did say "and the residue of the number of the archers the mighty men of the children of Kedar shall be diminished; for the LORD the God of Israel hath spoken it". Isaiah did convey that Kedar would fall within a year.



Isaiah 22:1 Isaiah did have a prophecy that did concern the "Valley of Vision". The "Valley of Vision" is also known as Jerusalem. Isaiah did say "What aileth thee now that thou art wholly gone up to the housetops".

Isaiah 22:2 The people were in an uproar within a tumultuous city. The dead were not slain with the sword in battle.

Isaiah 22:3 The rulers had fled together to be captured without the bow. People were captured after fleeing far away.

Isaiah 22:4 Isaiah did say "Look away from me I will weep bitterly; strain not to comfort me for the destruction of the daughter of my people".

Isaiah 22:5 The day will arrive for trouble and for trampling and for perplexity from God in the "Valley of Vision" with a shouting Kir and with Shoa at the mount.

Isaiah 22:6 Elam did assemble archers and horsemen. Kir did hoist shields.

Isaiah 22:7 Favored valleys were full of chariots. Horsemen were assembled at the gate.

Isaiah 22:8 God did remove the defenses of Judah. People did look to the armor in the house of the forest.

Isaiah 22:9 People did behold the many breaches of the city of David. The people did store the waters of the lower pool.

Isaiah 22:10 People did proceed to count the houses of Jerusalem. Houses were broken in pieces to fortify the wall.

Isaiah 22:11 Isaiah did say "ye made also a basin between the two walls for the water of the old pool--but ye looked not unto Him that had done this neither had ye respect unto Him that fashioned it long ago".

Isaiah 22:12 Isaiah did say "And in that day did the Lord the GOD of hosts call to weeping and to lamentation and to baldness and to girding with sackcloth;".

Isaiah 22:13 Isaiah did say "And behold joy and gladness slaying oxen and killing sheep eating flesh and drinking wine-- Let us eat and drink for tomorrow we shall die!".

Isaiah 22:14 God did speak with Isaiah. God did say "Surely this iniquity shall not be expiated by you till ye die".

Isaiah 22:15 God did say "Go get thee unto this steward even unto Shebna who is over the house:". God did give a message to Isaiah to convey to the steward in Shebna.

Isaiah 22:16 Isaiah should say "What hast thou here and whom hast thou here that thou hast hewed thee out here a sepulchre thou that hewest thee out a sepulchre on high and gravest a habitation for thyself in the rock?".

Isaiah 22:17 Isaiah should say "Behold the LORD will hurl thee up and down with a man's throw; yea He will wind thee round and round;".

Isaiah 22:18 Isaiah should say "He will violently roll and toss thee like a ball into a large country; there shalt thou die and there shall be the chariots of thy glory thou shame of the lord's house".

Isaiah 22:19 God did continue the message to Isaiah. God did say "And I will thrust thee from thy post and from thy station shalt thou be pulled down".

Isaiah 22:20 God did say "And it shall come to pass in that day that I will call my servant Eliakim the son of Hilkiah;".

Isaiah 22:21 God did say "And I will clothe him with thy robe and bind him with thy girdle and I will commit thy government into his hand;". God did say "and he shall be a father to the inhabitants of Jerusalem and to the house of Judah".

Isaiah 22:22 God did say "And the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut; and he shall shut and none shall open".

Isaiah 22:23 God did say "And I will fasten him as a peg in a sure place; and he shall be for a throne of honour to his father's house".

Isaiah 22:24 God did say "And they shall hang upon him all the glory of his father's house the offspring and the issue all vessels of small quantity from the vessels of cups even to all the vessels of flagons".

Isaiah 22:25 God did say "In that day shall the peg that was fastened in a sure place give way;". God did say "and it shall be hewn down and fall and the burden that was upon it shall be cut off; for the LORD hath spoken it".



Isaiah 23:1 Isaiah did have a prophecy of Tyre. Isaiah did say "Howl ye ships of Tarshish for it is laid waste so that there is no house no entering in; from the land of Kittim it is revealed to them". Tyre would fall.

Isaiah 23:2 Isaiah did say "Be still ye inhabitants of the coast-land; thou whom the merchants of Zidon that pass over the sea have replenished".

Isaiah 23:3 Isaiah did say "And on great waters the seed of Shihor the harvest of the Nile was her revenue; and she was the mart of nations".

Isaiah 23:4 Isaiah did say "Be thou ashamed O Zidon; for the sea hath spoken the stronghold of the sea saying: I have not travailed nor brought forth neither have I reared young men nor brought up virgins".

Isaiah 23:5 Isaiah did say "When the report cometh to Egypt they shall be sorely pained at the report of Tyre".

Isaiah 23:6 Isaiah did say "Pass ye over to Tarshish; howl ye inhabitants of the coast-land".

Isaiah 23:7 Isaiah did say "Is this your joyous city whose feet in antiquity in ancient days carried her afar off to sojourn?".

Isaiah 23:8 Isaiah did say "Who hath devised this against Tyre the crowning city whose merchants are princes whose traffickers are the honourable of the earth?".

Isaiah 23:9 Isaiah did say "The LORD of hosts hath devised it to pollute the pride of all glory to bring into contempt all the honourable of the earth".

Isaiah 23:10 Isaiah did say "Overflow thy land as the Nile O daughter of Tarshish! there is no girdle any more".

Isaiah 23:11 Isaiah did say "He hath stretched out His hand over the sea He hath shaken the kingdoms; the LORD hath given commandment concerning Canaan to destroy the strongholds thereof;".

Isaiah 23:12 God did say "Thou shalt no more rejoice" in reference to Canaan. Isaiah did say "O thou oppressed virgin daughter of Zidon arise pass over to Kittim; even there shalt thou have no rest".

Isaiah 23:13 Isaiah did say "Behold the land of the Chaldeans--this is the people that was not when Asshur founded it for shipmen--they set up their towers they overthrew the palaces thereof; it is made a ruin".

Isaiah 23:14 Isaiah did say "Howl ye ships of Tarshish for your stronghold is laid waste".

Isaiah 23:15 Isaiah did say "And it shall come to pass in that day that Tyre shall be forgotten seventy years according to the days of one king;". Isaiah did say "after the end of seventy years it shall fare with Tyre as in the song of the harlot:". Tyre would be destroyed and would be forgotten for 70 years.

Isaiah 23:16 Isaiah did say "Take a harp go about the city thou harlot long forgotten; make sweet melody sing many songs that thou mayest be remembered".

Isaiah 23:17 Isaiah did say "And it shall come to pass after the end of seventy years that the LORD will remember Tyre and she shall return to her hire and shall have commerce with all the kingdoms of the world upon the face of the earth".

Isaiah 23:18 Isaiah did say "And her gain and her hire shall be holiness to the LORD; it shall not be treasured nor laid up;". Isaiah did say "for her gain shall be for them that dwell before the LORD to eat their fill and for stately clothing". God would remember Tyre eventually. Tyre would return as holiness to God.



Isaiah 24:1 Isaiah did say "Behold the LORD maketh the earth empty and maketh it waste and turneth it upside down and scattereth abroad the inhabitants thereof". God would bring waste to the earth.

Isaiah 24:2 Isaiah did say "And it shall be as with the people so with the priest; as with the servant so with his master; as with the maid so with her mistress;". Isaiah did say "as with the buyer so with the seller; as with the lender so with the borrower; as with the creditor so with the debtor". God would spare no person.

Isaiah 24:3 Isaiah did say "The earth shall be utterly emptied and clean despoiled; for the LORD hath spoken this word". The earth would become empty in accordance with the word of God.

Isaiah 24:4 Isaiah did say "The earth fainteth and fadeth away the world faileth and fadeth away the lofty people of the earth do fail".

Isaiah 24:5 Isaiah did say "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws violated the statute broken the everlasting covenant". The earth would be defiled because the inhabitants had transgressed the laws and the statutes and the covenant.

Isaiah 24:6 Isaiah did say "Therefore hath a curse devoured the earth and they that dwell therein are found guilty; therefore the inhabitants of the earth waste away and men are left few". Few people would remain after the destruction.

Isaiah 24:7 Isaiah did say "The new wine faileth the vine fadeth; all the merry-hearted do sigh".

Isaiah 24:8 Isaiah did say "The mirth of tabrets ceaseth the noise of them that rejoice endeth the joy of the harp ceaseth". Celebrations would cease.

Isaiah 24:9 Isaiah did say "They drink not wine with a song; strong drink is bitter to them that drink it".

Isaiah 24:10 Isaiah did say "Broken down is the city of wasteness; every house is shut up that none may come in".

Isaiah 24:11 Isaiah did say "There is a crying in the streets amidst the wine; all joy is darkened the mirth of the land is gone".

Isaiah 24:12 Isaiah did say "In the city is left desolation and the gate is smitten unto ruin".

Isaiah 24:13 Isaiah did say "For thus shall it be in the midst of the earth among the peoples as at the beating of an olive-tree as at the gleanings when the vintage is done".

Isaiah 24:14 Isaiah did say "Those yonder lift up their voice they sing for joy; for the majesty of the LORD they shout from the sea:". The survivors will sing for joy to the majesty of God.

Isaiah 24:15 Isaiah did say "Therefore glorify ye the LORD in the regions of light even the name of the LORD the God of Israel in the isles of the sea".

Isaiah 24:16 Isaiah did say "From the uttermost part of the earth have we heard songs Glory to the righteous". Isaiah did say "But I say: I waste away I waste away woe is me! The treacherous deal treacherously; yea the treacherous deal very treacherously".

Isaiah 24:17 Isaiah did say "Terror and the pit and the trap are upon thee O inhabitant of the earth".

Isaiah 24:18 Isaiah did say "And it shall come to pass that he who fleeth from the noise of the terror shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the trap;". Isaiah did say "for the windows on high are opened and the foundations of the earth do shake;". Terror would befall the people who did try to flee.

Isaiah 24:19 Isaiah did say "The earth is broken broken down the earth is crumbled in pieces the earth trembleth and tottereth;".

Isaiah 24:20 Isaiah did say "The earth reeleth to and fro like a drunken man and swayeth to and fro as a lodge; and the transgression thereof is heavy upon it and it shall fall and not rise again".

Isaiah 24:21 Isaiah did say "And it shall come to pass in that day that the LORD will punish the host of the high heaven on high and the kings of the earth upon the earth".

Isaiah 24:22 Isaiah did say "And they shall be gathered together as prisoners are gathered in the dungeon and shall be shut up in the prison and after many days shall they be punished".

Isaiah 24:23 Isaiah did say "Then the moon shall be confounded and the sun ashamed; for the LORD of hosts will reign in mount Zion and in Jerusalem and before His elders shall be Glory".



Isaiah 25:1 Isaiah did say "O LORD Thou art my God I will exalt Thee I will praise Thy name for Thou hast done wonderful things; even counsels of old in faithfulness and truth". Isaiah did declare praise and exaltations to God.

Isaiah 25:2 Isaiah did say "For Thou hast made of a city a heap of a fortified city a ruin; a castle of strangers to be no city it shall never be built".

Isaiah 25:3 Isaiah did say "Therefore shall the strong people glorify Thee the city of the terrible nations shall fear Thee". Isaiah did declare that God would be glorified by the strong and would be feared by the terrible.

Isaiah 25:4 Isaiah did say "For Thou hast been a stronghold to the poor a stronghold to the needy in his distress a refuge from the storm a shadow from the heat; for the blast of the terrible ones was as a storm against the wall". Isaiah did declare that God was a stronghold to the poor and was a refuge to the needy.

Isaiah 25:5 Isaiah did say "As the heat in a dry place Thou didst subdue the noise of strangers; as the heat by the shadow of a cloud the song of the terrible ones was brought low".

Isaiah 25:6 Isaiah did say "And in this mountain will the LORD of hosts make unto all peoples a feast of fat things a feast of wines on the lees of fat things full of marrow of wines on the lees well refined".

Isaiah 25:7 Isaiah did say "And He will destroy in this mountain the face of the covering that is cast over all peoples and the veil that is spread over all nations".

Isaiah 25:8 Isaiah did say "He will swallow up death for ever; and the Lord GOD will wipe away tears from off all faces;". Isaiah did say "and the reproach of His people will He take away from off all the earth; for the LORD hath spoken it".

Isaiah 25:9 Isaiah did say "And it shall be said in that day: Lo this is our God for whom we waited that He might save us; this is the LORD for whom we waited we will be glad and rejoice in His salvation".

Isaiah 25:10 Isaiah did say "For in this mountain will the hand of the LORD rest and Moab shall be trodden down in his place even as straw is trodden down in the dunghill".

Isaiah 25:11 Isaiah did say "And when he shall spread forth his hands in the midst thereof as he that swimmeth spreadeth forth his hands to swim". Isaiah did say "his pride shall be brought down together with the cunning of his hands".

Isaiah 25:12 Isaiah did say "And the high fortress of thy walls will He bring down lay low and bring to the ground even to the dust".



Isaiah 26:1 A song will be sung in the land of Judah after the judgment of God. Isaiah did say "We have a strong city; walls and bulwarks doth He appoint for salvation" in song.

Isaiah 26:2 Isaiah did say "Open ye the gates that the righteous nation that keepeth faithfulness may enter in" in song.

Isaiah 26:3 Isaiah did say "The mind stayed on Thee Thou keepest in perfect peace; because it trusteth in Thee" in song.

Isaiah 26:4 Isaiah did say "Trust ye in the LORD for ever for the LORD is GOD an everlasting Rock" in song.

Isaiah 26:5 Isaiah did say "For He hath brought down them that dwell on high the lofty city laying it low laying it low even to the ground bringing it even to the dust" in song.

Isaiah 26:6 Isaiah did say "The foot shall tread it down even the feet of the poor and the steps of the needy" in song.

Isaiah 26:7 Isaiah did say "The way of the just is straight; Thou Most Upright makest plain the path of the just" in song.

Isaiah 26:8 Isaiah did say "Yea in the way of Thy judgments O LORD have we waited for Thee; to Thy name and to Thy memorial is the desire of our soul" in song.

Isaiah 26:9 Isaiah did say "With my soul have I desired Thee in the night; yea with my spirit within me have I sought Thee earnestly;" in song. Isaiah did say "for when Thy judgments are in the earth the inhabitants of the world learn righteousness" in song.

Isaiah 26:10 Isaiah did say "Let favour be shown to the wicked yet will he not learn righteousness; in the land of uprightness will he deal wrongfully and will not behold the majesty of the LORD" in song.

Isaiah 26:11 Isaiah did say "LORD Thy hand was lifted up yet they see not; they shall see with shame Thy zeal for the people; yea fire shall devour Thine adversaries" in song.

Isaiah 26:12 Isaiah did say "LORD Thou wilt establish peace for us; for Thou hast indeed wrought all our works for us" in song.

Isaiah 26:13 Isaiah did say "O LORD our God other lords beside Thee have had dominion over us; but by Thee only do we make mention of Thy name" in song.

Isaiah 26:14 Isaiah did say "The dead live not the shades rise not; to that end hast Thou punished and destroyed them and made all their memory to perish" in song.

Isaiah 26:15 Isaiah did say "Thou hast gotten Thee honour with the nations O LORD yea exceeding great honour with the nations; Thou art honoured unto the farthest ends of the earth" in song.

Isaiah 26:16 Isaiah did say "LORD in trouble have they sought Thee silently they poured out a prayer when Thy chastening was upon them" in song.

Isaiah 26:17 Isaiah did say "Like as a woman with child that draweth near the time of her delivery is in pain and crieth out in her pangs; so have we been at Thy presence O LORD" in song.

Isaiah 26:18 Isaiah did say "We have been with child we have been in pain we have as it were brought forth wind; we have not wrought any deliverance in the land;" in song. Isaiah did say "neither are the inhabitants of the world come to life" in song.

Isaiah 26:19 Isaiah did say "Thy dead shall live my dead bodies shall arise--awake and sing ye that dwell in the dust--for Thy dew is as the dew of light and the earth shall bring to life the shades" in song.

Isaiah 26:20 Isaiah did say "Come my people enter thou into thy chambers and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast" in song.

Isaiah 26:21 Isaiah did say "For behold the LORD cometh forth out of His place to visit upon the inhabitants of the earth their iniquity;" in song. Isaiah did say "the earth also shall disclose her blood and shall no more cover her slain" in song.



Isaiah 27:1 Isaiah did say "In that day the LORD with His sore and great and strong sword will punish leviathan the slant serpent and leviathan the tortuous serpent;" Isaiah did say "and He will slay the dragon that is in the sea". God would punish leviathan and would slay the dragon of the sea.

Isaiah 27:2 Isaiah did say "In that day sing ye of her: A vineyard of foaming wine!". People would begin to sing of Judah after the judgment of God.

Isaiah 27:3 God did say "I the LORD do guard it I water it every moment; lest Mine anger visit it I guard it night and day". God would guard and nurture the vineyard.

Isaiah 27:4 God did say "Fury is not in Me; would that I were as the briers and thorns in flame! I would with one step burn it altogether".

Isaiah 27:5 God did say "Or else let him take hold of My strength that he may make peace with Me; yea let him make peace with Me".

Isaiah 27:6 God would say "In days to come shall Jacob take root Israel shall blossom and bud; and the face of the world shall be filled with fruitage". Israel would return to blossom eventually.

Isaiah 27:7 Isaiah did say "Hath He smitten him as He smote those that smote him? Or is he slain according to the slaughter of them that were slain by Him?".

Isaiah 27:8 Isaiah did say "In full measure when Thou sendest her away Thou dost contend with her; He hath removed her with His rough blast in the day of the east wind".

Isaiah 27:9 Isaiah did say "Therefore by this shall the iniquity of Jacob be expiated and this is all the fruit of taking away his sin:". Isaiah did say "when he maketh all the stones of the altar as chalkstones that are beaten in pieces so that the Asherim and the sun-images shall rise no more".

Isaiah 27:10 Isaiah did say "For the fortified city is solitary a habitation abandoned and forsaken like the wilderness;". Isaiah did say "there shall the calf feed and there shall he lie down and consume the branches thereof".

Isaiah 27:11 Isaiah did say "When the boughs thereof are withered they shall be broken off; the women shall come and set them on fire; for it is a people of no understanding;". Isaiah did say "therefore He that made them will not have compassion upon them and He that formed them will not be gracious unto them".

Isaiah 27:12 Isaiah did say "And it shall come to pass in that day that the LORD will beat off His fruit from the flood of the River unto the Brook of Egypt". Isaiah did say "and ye shall be gathered one by one O ye children of Israel".

Isaiah 27:13 Isaiah did say "And it shall come to pass in that day that a great horn shall be blown;". Isaiah did say "and they shall come that were lost in the land of Assyria and they that were dispersed in the land of Egypt;". Isaiah did say "and they shall worship the LORD in the holy mountain at Jerusalem".



Isaiah 28:1 Isaiah did say "Woe to the crown of pride of the drunkards of Ephraim". Isaiah did say "and to the fading flower of his glorious beauty which is on the head of the fat valley of them that are smitten down with wine!". Isaiah did begin to speak about the drunkards of Ephraim.

Isaiah 28:2 Isaiah did say "Behold the Lord hath a mighty and strong one as a storm of hail". Isaiah did say "a tempest of destruction as a storm of mighty waters overflowing that casteth down to the earth with violence". Isaiah was speaking about the coming destruction from God.

Isaiah 28:3 Isaiah did say "The crown of pride of the drunkards of Ephraim shall be trodden under foot;". Ephraim would fall.

Isaiah 28:4 Isaiah did say "And the fading flower of his glorious beauty which is on the head of the fat valley shall be as the first-ripe fig before the summer". Isaiah did say "which when one looketh upon it while it is yet in his hand he eateth it up".

Isaiah 28:5 Isaiah did say "In that day shall the LORD of hosts be for a crown of glory and for a diadem of beauty unto the residue of His people;".

Isaiah 28:6 Isaiah did say "And for a spirit of judgment to him that sitteth in judgment and for strength to them that turn back the battle at the gate".

Isaiah 28:7 Isaiah did say "But these also reel through wine and stagger through strong drink;". Isaiah did say "the priest and the prophet reel through strong drink they are confused because of wine they stagger because of strong drink;". Isaiah did say "they reel in vision they totter in judgment". Isaiah did speak of the failing of men because of strong drink.

Isaiah 28:8 Isaiah did say "For all tables are full of filthy vomit and no place is clean".

Isaiah 28:9 Isaiah did say "Whom shall one teach knowledge? And whom shall one make to understand the message?". Isaiah did say "Them that are weaned from the milk them that are drawn from the breasts?".

Isaiah 28:10 Isaiah did say "For it is precept by precept precept by precept line by line line by line; here a little there a little".

Isaiah 28:11 Isaiah did say "For with stammering lips and with a strange tongue shall it be spoken to this people;"

Isaiah 28:12 Isaiah did say "To whom it was said: This is the rest give ye rest to the weary; and this is the refreshing; yet they would not hear".

Isaiah 28:13 Isaiah did say "And so the word of the LORD is unto them precept by precept precept by precept line by line line by line; here a little there a little;". Isaiah did say "that they may go and fall backward and be broken and snared and taken".

Isaiah 28:14 Isaiah did say "Wherefore hear the word of the LORD ye scoffers the ballad-mongers of this people which is in Jerusalem:"

Isaiah 28:15 Isaiah did say "Because ye have said: We have made a covenant with death and with the nether-world are we at agreement; when the scouring scourge shall pass through it shall not come unto us;". Isaiah did say "for we have made lies our refuge and in falsehood have we hid ourselves".

Isaiah 28:16 God had said "Behold I lay in Zion for a foundation a stone a tried stone a costly corner-stone of sure foundation; he that believeth shall not make haste".

Isaiah 28:17 God had said "And I will make justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place".

Isaiah 28:18 God had said "And your covenant with death shall be disannulled and your agreement with the nether-world shall not stand;". God had said "when the scouring scourge shall pass through then ye shall be trodden down by it".

Isaiah 28:19 God had said "As often as it passeth through it shall take you; for morning by morning shall it pass through by day and by night;". Isaiah did say "and it shall be sheer terror to understand the message".

Isaiah 28:20 Isaiah did say "For the bed is too short for a man to stretch himself; and the covering too narrow when he gathereth himself up".

Isaiah 28:21 Isaiah did say "For the LORD will rise up as in mount Perazim He will be wroth as in the valley of Gibeon;". Isaiah did say "that He may do His work strange is His work and bring to pass His act strange is His act".

Isaiah 28:22 Isaiah did say "Now therefore be ye not scoffers lest your bands be made strong;". Isaiah did say "for an extermination wholly determined have I heard from the Lord the GOD of hosts upon the whole land".

Isaiah 28:23 Isaiah would continue to speak. Isaiah did say "Give ye ear and hear my voice; attend and hear my speech".

Isaiah 28:24 Isaiah did say "Is the plowman never done with plowing to sow with the opening and harrowing of his ground?".

Isaiah 28:25 Isaiah did say "When he hath made plain the face thereof doth he not cast abroad the black cummin and scatter the cummin". Isaiah did say "and put in the wheat in rows and the barley in the appointed place and the spelt in the border thereof?".

Isaiah 28:26 Isaiah did say "For He doth instruct him aright; his God doth teach him".

Isaiah 28:27 Isaiah did say "For the black cummin is not threshed with a threshing-sledge neither is a cart-wheel turned about upon the cummin;". Isaiah did say "but the black cummin is beaten out with a staff and the cummin with a rod".

Isaiah 28:28 Isaiah did say "Is bread corn crushed? Nay he will not ever be threshing it; and though the roller of his wagon and its sharp edges move noisily he doth not crush it".

Isaiah 28:29 Isaiah did say "This also cometh forth from the LORD of hosts: Wonderful is His counsel and great His wisdom".



Isaiah 29:1 Isaiah did say "Ah Ariel Ariel the city where David encamped! Add ye year to year let the feasts come round!". Isaiah did direct his words to Ariel. Ariel was also known as Jerusalem.

Isaiah 29:2 God had said "Then will I distress Ariel and there shall be mourning and moaning; and she shall be unto Me as a hearth of God".

Isaiah 29:3 God had said "And I will encamp against thee round about and will lay siege against thee with a mound and I will raise siege works against thee". Ariel would be besieged and would be distressed.

Isaiah 29:4 God had said "And brought down thou shalt speak out of the ground and thy speech shall be low out of the dust;". God had said "and thy voice shall be as of a ghost out of the ground and thy speech shall chirp out of the dust".

Isaiah 29:5 God had said "But the multitude of thy foes shall be like small dust and the multitude of the terrible ones as chaff that passeth away; yea it shall be at an instant suddenly--".

Isaiah 29:6 God had said "There shall be a visitation from the LORD of hosts with thunder and with earthquake and great noise with whirlwind and tempest and the flame of a devouring fire".

Isaiah 29:7 God had said "And the multitude of all the nations that war against Ariel even all that war against her and the bulwarks about her and they that distress her shall be as a dream a vision of the night". God would send a visitation of thunder and of earthquake and of tempest to disperse the multitudes of attackers against Ariel.

Isaiah 29:8 God had said "And it shall be as when a hungry man dreameth and behold he eateth but he awaketh and his soul is empty;". God had said "or as when a thirsty man dreameth and behold he drinketh but he awaketh and behold he is faint and his soul hath appetite". God had said "--so shall the multitude of all the nations be that fight against mount Zion".

Isaiah 29:9 Isaiah did say "Stupefy yourselves and be stupid! Blind yourselves and be blind! ye that are drunken but not with wine that stagger but not with strong drink".

Isaiah 29:10 Isaiah did say "For the LORD hath poured out upon you the spirit of deep sleep and hath closed your eyes; the prophets and your heads the seers hath He covered".

Isaiah 29:11 Isaiah did say "And the vision of all this is become unto you as the words of a writing that is sealed which men deliver to one that is learned". Isaiah did say "saying: Read this I pray thee; and he saith: I cannot for it is sealed;".

Isaiah 29:12 Isaiah did say "and the writing is delivered to him that is not learned saying: Read this I pray thee; and he saith: I am not learned".

Isaiah 29:13 God had said "Forasmuch as this people draw near and with their mouth and with their lips do honour Me". God had said "but have removed their heart far from Me and their fear of Me is a commandment of men learned by rote;". God did state that people did profess righteousness without true faith in God. The people did profess a fear of God from rote.

Isaiah 29:14 God had said "Therefore behold I will again do a marvellous work among this people even a marvellous work and a wonder;". God had said "and the wisdom of their wise men shall perish and the prudence of their prudent men shall be hid". God would repeat the marvelous and wondrous works of God.

Isaiah 29:15 Isaiah did say "Woe unto them that seek deep to hide their counsel from the LORD and their works are in the dark and they say: Who seeth us? and who knoweth us?".

Isaiah 29:16 Isaiah did say "O your perversity! Shall the potter be esteemed as clay; that the thing made should say of him that made it: He made me not;". Isaiah did say "or the thing framed say of him that framed it: He hath no understanding?".

Isaiah 29:17 Isaiah did say "Is it not yet a very little while and Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest?".

Isaiah 29:18 Isaiah did say "And in that day shall the deaf hear the words of a book and the eyes of the blind shall see out of obscurity and out of darkness".

Isaiah 29:19 Isaiah did say "The humble also shall increase their joy in the LORD and the neediest among men shall exult in the Holy One of Israel".

Isaiah 29:20 Isaiah did say "For the terrible one is brought to nought and the scorner ceaseth and all they that watch for iniquity are cut off;".

Isaiah 29:21 Isaiah did say "That make a man an offender by words and lay a snare for him that reproveth in the gate and turn aside the just with a thing of nought".

Isaiah 29:22 Isaiah did say "Therefore thus saith the LORD who redeemed Abraham concerning the house of Jacob:". God had said "Jacob shall not now be ashamed neither shall his face now wax pale;".

Isaiah 29:23 God had said "When he seeth his children the work of My hands in the midst of him that they sanctify My name;". God had said "yea they shall sanctify the Holy One of Jacob and shall stand in awe of the God of Israel".

Isaiah 29:24 God had said "They also that err in spirit shall come to understanding and they that murmur shall learn instruction".



Isaiah 30:1 God did say "Woe to the rebellious children that take counsel but not of Me; and that form projects but not of My spirit that they may add sin to sin;".

Isaiah 30:2 God did say "That walk to go down into Egypt and have not asked at My mouth; to take refuge in the stronghold of Pharaoh and to take shelter in the shadow of Egypt!".

Isaiah 30:3 God did say "Therefore shall the stronghold of Pharaoh turn to your shame and the shelter in the shadow of Egypt to your confusion".

Isaiah 30:4 God did say "For his princes are at Zoan and his ambassadors are come to Hanes".

Isaiah 30:5 God did say "They shall all be ashamed of a people that cannot profit them that are not a help nor profit but a shame and also a reproach".

Isaiah 30:6 Isaiah did have a prophecy of the beasts of the South. Isaiah did say "Through the land of trouble and anguish from whence come the lioness and the lion the viper and flying serpent". Isaiah did say "they carry their riches upon the shoulders of young asses and their treasures upon the humps of camels to a people that shall not profit them".

Isaiah 30:7 Isaiah did say "For Egypt helpeth in vain and to no purpose; therefore have I called her arrogancy that sitteth still".

Isaiah 30:8 Isaiah did say "Now go write it before them on a tablet and inscribe it in a book that it may be for the time to come for ever and ever".

Isaiah 30:9 Isaiah did say "For it is a rebellious people lying children children that refuse to hear the teaching of the LORD;".

Isaiah 30:10 Isaiah did say "That say to the seers: See not and to the prophets: Prophecy not unto us right things speak unto us smooth things prophecy delusions;".

Isaiah 30:11 Isaiah did say "Get you out of the way turn aside out of the path cause the Holy One of Israel to cease from before us".

Isaiah 30:12 God had said "because ye despise this word and trust in oppression and perverseness and stay thereon;".

Isaiah 30:13 God had said "Therefore this iniquity shall be to you as a breach ready to fall swelling out in a high wall whose breaking cometh suddenly at an instant".

Isaiah 30:14 Isaiah did say "And He shall break it as a potter's vessel is broken breaking it in pieces without sparing;". Isaiah did say "so that there shall not be found among the pieces thereof a sherd to take fire from the hearth or to take water out of the cistern".

Isaiah 30:15 God had said "in sitting still and rest shall ye be saved in quietness and in confidence shall be your strength; and ye would not".

Isaiah 30:16 Isaiah did say "But ye said: No for we will flee upon horses; therefore shall ye flee; and: We will ride upon the swift; therefore shall they that pursue you be swift".

Isaiah 30:17 Isaiah did say "One thousand shall flee at the rebuke of one at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain and as an ensign on a hill".

Isaiah 30:18 Isaiah did say "And therefore will the LORD wait that He may be gracious unto you and therefore will He be exalted that He may have compassion upon you;". Isaiah did say "for the LORD is a God of justice happy are all they that wait for Him".

Isaiah 30:19 Isaiah did say "For O people that dwellest in Zion at Jerusalem thou shalt weep no more; He will surely be gracious unto thee at the voice of thy cry when He shall hear He will answer thee".

Isaiah 30:20 Isaiah did say "And though the Lord give you sparing bread and scant water yet shall not thy Teacher hide Himself any more but thine eyes shall see thy Teacher;".

Isaiah 30:21 Isaiah did say "And thine ears shall hear a word behind thee saying: This is the way walk ye in it when ye turn to the right hand and when ye turn to the left".

Isaiah 30:22 Isaiah did say "And ye shall defile thy graven images overlaid with silver and thy molten images covered with gold;". Isaiah did say "thou shalt put them far away as one unclean; thou shalt say unto it: Get thee hence".

Isaiah 30:23 Isaiah did say "And He will give the rain for thy seed wherewith thou sowest the ground and bread of the increase of the ground and it shall be fat and plenteous;". Isaiah did say "in that day shall thy cattle feed in large pastures".

Isaiah 30:24 Isaiah did say "The oxen likewise and the young asses that till the ground shall eat savoury provender which hath been winnowed with the shovel and with the fan".

Isaiah 30:25 Isaiah did say "And there shall be upon every lofty mountain and upon every high hill streams and watercourses in the day of the great slaughter when the towers fall".

Isaiah 30:26 Isaiah did say "Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold as the light of the seven days". Isaiah did say "in the day that the LORD bindeth up the bruise of His people and healeth the stroke of their wound".

Isaiah 30:27 Isaiah did say "Behold the name of the LORD cometh from far with His anger burning and in thick uplifting of smoke;". Isaiah did say "His lips are full of indignation and His tongue is as a devouring fire;".

Isaiah 30:28 Isaiah did say "And His breath is as an overflowing stream that divideth even unto the neck to sift the nations with the sieve of destruction;". Isaiah did say "and a bridle that causeth to err shall be in the jaws of the peoples".

Isaiah 30:29 Isaiah did say "Ye shall have a song as in the night when a feast is hallowed;". Isaiah did say "and gladness of heart as when one goeth with the pipe to come into the mountain of the LORD to the Rock of Israel".

Isaiah 30:30 Isaiah did say "And the LORD will cause His glorious voice to be heard and will show the lighting down of His arm". Isaiah did say "with furious anger and the flame of a devouring fire with a bursting of clouds and a storm of rain and hailstones".

Isaiah 30:31 Isaiah did say "For through the voice of the LORD shall Asshur be dismayed the rod with which He smote".

Isaiah 30:32 Isaiah did say "And in every place where the appointed staff shall pass which the LORD shall lay upon him it shall be with tabrets and harps; and in battles of wielding will He fight with them".

Isaiah 30:33 Isaiah did say "For a hearth is ordered of old; yea for the king it is prepared deep and large;". Isaiah did say "the pile thereof is fire and much wood; the breath of the LORD like a stream of brimstone doth kindle it".



Isaiah 31:1 Isaiah did say "Woe to them that go down to Egypt for help and rely on horses and trust in chariots because they are many and in horsemen because they are exceeding mighty;". Isaiah did say "but they look not unto the Holy One of Israel neither seek the LORD!".

Isaiah 31:2 Isaiah did say "Yet He also is wise and bringeth evil and doth not call back His words;". Isaiah did say "but will arise against the house of the evil-doers and against the help of them that work iniquity".

Isaiah 31:3 Isaiah did say "Now the Egyptians are men and not God and their horses flesh and not spirit;". Isaiah did say "so when the LORD shall stretch out His hand both he that helpeth shall stumble and he that is helped shall fall and they all shall perish together".

Isaiah 31:4 God had said "Like as the lion or the young lion growling over his prey though a multitude of shepherds be called forth against him will not be dismayed at their voice nor abase himself for the noise of them;". Isaiah did say "so will the LORD of hosts come down to fight upon mount Zion and upon the hill thereof".

Isaiah 31:5 Isaiah did say "As birds hovering so will the LORD of hosts protect Jerusalem;". Isaiah did say "He will deliver it as He protecteth it He will rescue it as He passeth over".

Isaiah 31:6 Isaiah did say "Turn ye unto Him against whom ye have deeply rebelled O children of Israel".

Isaiah 31:7 Isaiah did say "For in that day they shall cast away every man his idols of silver and his idols of gold which your own hands have made unto you for a sin".

Isaiah 31:8 Isaiah did say "Then shall Asshur fall with the sword not of man and the sword not of men shall devour him;". Isaiah did say "and he shall flee from the sword and his young men shall become tributary".

Isaiah 31:9 Isaiah did say "And his rock shall pass away by reason of terror and his princes shall be dismayed at the ensign saith the LORD whose fire is in Zion and His furnace in Jerusalem".



Isaiah 32:1 Isaiah did say "Behold a king shall reign in righteousness and as for princes they shall rule in justice". A king would arrive to reign in righteousness.

Isaiah 32:2 Isaiah did say "And a man shall be as in a hiding-place from the wind and a covert from the tempest; as by the watercourses in a dry place as in the shadow of a great rock in a weary land".

Isaiah 32:3 Isaiah did say "And the eyes of them that see shall not be closed and the ears of them that hear shall attend". The people will see and will hear.

Isaiah 32:4 Isaiah did say "The heart also of the rash shall understand knowledge and the tongue of the stammerers shall be ready to speak plainly". Knowledge will come to rash people. Stuttering will become clear.

Isaiah 32:5 Isaiah did say "The vile person shall be no more called liberal nor the churl said to be noble". Vile people will not be considered liberal any more. A churl will not be considered noble any more.

Isaiah 32:6 Isaiah did say "For the vile person will speak villainy and his heart will work iniquity to practise ungodliness and to utter wickedness against the LORD". Isaiah did say "to make empty the soul of the hungry and to cause the drink of the thirsty to fail". A vile person will speak villainy and will utter wickedness against God.

Isaiah 32:7 Isaiah did say "The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words and the needy when he speaketh right". A churl will practice evil with wicked devices to ensnare the destitute.

Isaiah 32:8 Isaiah did say "But the liberal deviseth liberal things; and by liberal things shall he stand". A liberal person will devise liberal things. A liberal person will take liberal stands.

Isaiah 32:9 Isaiah did say "Rise up ye women that are at ease and hear my voice; ye confident daughters give ear unto my speech".

Isaiah 32:10 Isaiah did say "After a year and days shall ye be troubled ye confident women; for the vintage shall fail the ingathering shall not come".

Isaiah 32:11 Isaiah did say "Tremble ye women that are at ease; be troubled ye confident ones; strip you and make you bare and gird sackcloth upon your loins".

Isaiah 32:12 Isaiah did say "Smiting upon the breasts for the pleasant fields for the fruitful vine;".

Isaiah 32:13 Isaiah did say "For the land of my people whereon thorns and briers come up; yea for all the houses of joy and the joyous city".

Isaiah 32:14 Isaiah did say "For the palace shall be forsaken; the city with its stir shall be deserted; the mound and the tower shall be for dens for ever a joy of wild asses a pasture of flocks;". Isaiah did resume to speak about the tribulations that the land must endure.

Isaiah 32:15 Isaiah did say "Until the spirit be poured upon us from on high and the wilderness become a fruitful field and the fruitful field be counted for a forest".

Isaiah 32:16 Isaiah did say "Then justice shall dwell in the wilderness and righteousness shall abide in the fruitful field". Justice shall return to the wilderness after the Spirit does return to the land from on high.

Isaiah 32:17 Isaiah did say "And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever".

Isaiah 32:18 Isaiah did say "And my people shall abide in a peaceable habitation and in secure dwellings and in quiet resting-places". Peace will return eventually.

Isaiah 32:19 Isaiah did say "And it shall hail in the downfall of the forest; but the city shall descend into the valley".

Isaiah 32:20 Isaiah did say "Happy are ye that sow beside all waters that send forth freely the feet of the ox and the ass".



Isaiah 33:1 Isaiah did say "Woe to thee that spoilest and thou wast not spoiled; and dealest treacherously and they dealt not treacherously with thee!". Isaiah did say "When thou hast ceased to spoil thou shalt be spoiled; and when thou art weary with dealing treacherously they shall deal treacherously with thee". Isaiah did reveal that evil will befall the perpetrators of evil.

Isaiah 33:2 Isaiah did say "O LORD be gracious unto us; we have waited for Thee; be Thou their arm every morning our salvation also in the time of trouble".

Isaiah 33:3 Isaiah did say "At the noise of the tumult the peoples are fled; at the lifting up of Thyself the nations are scattered".

Isaiah 33:4 Isaiah did say "And your spoil is gathered as the caterpillar gathereth; as locusts leap do they leap upon it".

Isaiah 33:5 Isaiah did say "The LORD is exalted for He dwelleth on high; He hath filled Zion with justice and righteousness".

Isaiah 33:6 Isaiah did say "And the stability of thy times shall be a hoard of salvation--wisdom and knowledge and the fear of the LORD which is His treasurer".

Isaiah 33:7 Isaiah did say "Behold their valiant ones cry without; the ambassadors of peace weep bitterly".

Isaiah 33:8 Isaiah did say "The highways lie waste the wayfaring man ceaseth; he hath broken the covenant he hath despised the cities he regardeth not man".

Isaiah 33:9 Isaiah did say "The land mourneth and languisheth; Lebanon is ashamed it withereth; Sharon is like a wilderness; and Bashan and Carmel are clean bare".

Isaiah 33:10 God had said "Now will I arise; now will I be exalted; now will I lift Myself up".

Isaiah 33:11 God had said "Ye conceive chaff ye shall bring forth stubble; your breath is a fire that shall devour you".

Isaiah 33:12 God had said "And the peoples shall be as the burnings of lime; as thorns cut down that are burned in the fire".

Isaiah 33:13 God had said "Hear ye that are far off what I have done; and ye that are near acknowledge My might".

Isaiah 33:14 The sinners were afraid in Zion. The ungodly were seized with trembling. The ungodly did say "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?".

Isaiah 33:15 Isaiah did say "He that walketh righteously and speaketh uprightly;" in answer. Isaiah did say "he that despiseth the gain of oppressions that shaketh his hands from holding of bribes that stoppeth his ears from hearing of blood and shutteth his eyes from looking upon evil;".

Isaiah 33:16 Isaiah did say "He shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given his waters shall be sure".

Isaiah 33:17 Isaiah did say "Thine eyes shall see the king in his beauty; they shall behold a land stretching afar".

Isaiah 33:18 Isaiah did say "Thy heart shall muse on the terror: Where is he that counted where is he that weighed? Where is he that counted the towers?".

Isaiah 33:19 Isaiah did say "Thou shalt not see the fierce people; a people of a deep speech that thou canst not perceive of a stammering tongue that thou canst not understand".

Isaiah 33:20 Isaiah did say "Look upon Zion the city of our solemn gatherings;". Isaiah did say "thine eyes shall see Jerusalem a peaceful habitation a tent that shall not be removed the stakes whereof shall never be plucked up neither shall any of the cords thereof be broken".

Isaiah 33:21 Isaiah did say "But there the LORD will be with us in majesty in a place of broad rivers and streams; wherein shall go no galley with oars neither shall gallant ship pass thereby".

Isaiah 33:22 Isaiah did say "For the LORD is our Judge the LORD is our Lawgiver the LORD is our King; He will save us".

Isaiah 33:23 Isaiah did say "Thy tacklings are loosed; they do not hold the stand of their mast they do not spread the sail; then is the prey of a great spoil divided; the lame take the prey".

Isaiah 33:24 Isaiah did say "And the inhabitant shall not say: I am sick; the people that dwell therein shall be forgiven their iniquity".



Isaiah 34:1 Isaiah did say "Come near ye nations to hear and attend ye peoples; let the earth hear and the fulness thereof the world and all things that come forth of it".

Isaiah 34:2 Isaiah did say "For the LORD hath indignation against all the nations and fury against all their host; He hath utterly destroyed them He hath delivered them to the slaughter". Isaiah did begin to speak about the judgment of God against the nations of mankind.

Isaiah 34:3 Isaiah did say "Their slain also shall be cast out and the stench of their carcasses shall come up and the mountains shall be melted with their blood".

Isaiah 34:4 Isaiah did say "And all the host of heaven shall moulder away and the heavens shall be rolled together as a scroll;". Isaiah did say "and all their host shall fall down as the leaf falleth off from the vine and as a falling fig from the fig-tree".

Isaiah 34:5 God had said "For My sword hath drunk its fill in heaven; behold it shall come down upon Edom and upon the people of My ban to judgment".

Isaiah 34:6 Isaiah did say "The sword of the LORD is filled with blood it is made fat with fatness with the blood of lambs and goats with the fat of the kidneys of rams;". Isaiah did say "for the LORD hath a sacrifice in Bozrah and a great slaughter in the land of Edom".

Isaiah 34:7 Isaiah did say "And the wild-oxen shall come down with them and the bullocks with the bulls; and their land shall be drunken with blood and their dust made fat with fatness".

Isaiah 34:8 Isaiah did say "For the LORD hath a day of vengeance a year of recompense for the controversy of Zion".

Isaiah 34:9 Isaiah did say "And the streams thereof shall be turned into pitch and the dust thereof into brimstone and the land thereof shall become burning pitch".

Isaiah 34:10 Isaiah did say "It shall not be quenched night nor day the smoke thereof shall go up for ever;". Isaiah did say "from generation to generation it shall lie waste: none shall pass through it for ever and ever".

Isaiah 34:11 Isaiah did say "But the pelican and the bittern shall possess it and the owl and the raven shall dwell therein;". Isaiah did say "and He shall stretch over it the line of confusion and the plummet of emptiness".

Isaiah 34:12 Isaiah did say "As for her nobles none shall be there to be called to the kingdom; and all her princes shall be nothing".

Isaiah 34:13 Isaiah did say "And thorns shall come up in her palaces nettles and thistles in the fortresses thereof; and it shall be a habitation of wild-dogs an enclosure for ostriches". The lands would become desolate after the vengeance of God.

Isaiah 34:14 Isaiah did say "And the wild-cats shall meet with the jackals and the satyr shall cry to his fellow; yea the night-monster shall repose there and shall find her a place of rest". The land would return to the beasts of the field.

Isaiah 34:15 Isaiah did say "There shall the arrowsnake make her nest and lay and hatch and brood under her shadow; yea there shall the kites be gathered every one with her mate".

Isaiah 34:16 Isaiah did say "Seek ye out of the book of the LORD and read; no one of these shall be missing none shall want her mate;". God had said "for My mouth it hath commanded and the breath thereof it hath gathered them".

Isaiah 34:17 Isaiah did say "And He hath cast the lot for them and His hand hath divided it unto them by line; they shall possess it for ever from generation to generation shall they dwell therein". The land would belong to the beasts as commanded by God.



Isaiah 35:1 Isaiah did say "The wilderness and the parched land shall be glad; and the desert shall rejoice and blossom as the rose".

Isaiah 35:2 Isaiah did say "It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon;". Isaiah did say "they shall see the glory of the LORD the excellency of our God". The land will return by the glory of God eventually.

Isaiah 35:3 Isaiah did say "Strengthen ye the weak hands and make firm the tottering knees".

Isaiah 35:4 Isaiah did say "Say to them that are of a fearful heart: Be strong fear not; behold your God will come with vengeance with the recompense of God He will come and save you". Isaiah did inform the people of the coming salvation through the power of God.

Isaiah 35:5 Isaiah did say "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped".

Isaiah 35:6 Isaiah did say "Then shall the lame man leap as a hart and the tongue of the dumb shall sing; for in the wilderness shall waters break out and streams in the desert". Miracles would occur with the recompense of God.

Isaiah 35:7 Isaiah did say "And the parched land shall become a pool and the thirsty ground springs of water;". Isaiah did say "in the habitation of jackals herds shall lie down it shall be an enclosure for reeds and rushes".

Isaiah 35:8 Isaiah did say "And a highway shall be there and a way and it shall be called The way of holiness;". Isaiah did say "the unclean shall not pass over it; but it shall be for those; the wayfaring men yea fools shall not err therein".

Isaiah 35:9 Isaiah did say "No lion shall be there nor shall any ravenous beast go up thereon they shall not be found there; but the redeemed shall walk there;".

Isaiah 35:10 Isaiah did say "And the ransomed of the LORD shall return and come with singing unto Zion and everlasting joy shall be upon their heads;". Isaiah did say "they shall obtain gladness and joy and sorrow and sighing shall flee away". The people will return to Zion with joy and with singing. Sorrow will flee from the joy.



Isaiah 36:1 Sennacherib was king of Assyria in the fourteenth year of the reign of Hezekiah. Sennacherib had conquered all of the fortified cities of Judah during the fourteenth year of the reign of Hezekiah.

Isaiah 36:2 Rab-shakeh was a commander for the armies of Assyria under Sennacherib. Sennacherib did send Rab-shakeh from Lachish to Hezekiah in Jerusalem with a great army. Rab-shakeh did stop by the conduit of the upper pool in the highway of the field of the fullers.

Isaiah 36:3 Eliakim was the son of Hilkiah. Eliakim was the head over the household. Shebna was the scribe. Joah was the son of Asaph. Joah was the recorder. Rab-shakeh was met by Eliakim and by Shebna and by Joah.

Isaiah 36:4 Rab-shakeh did say "Say ye now to Hezekiah: Thus saith the great king the king of Assyria: What confidence is this wherein thou trustest?" to the men.

Isaiah 36:5 Rab-shakeh did say "I said: It is but vain words; for counsel and strength are for the war. Now on whom dost thou trust that thou hast rebelled against me?" to the men.

Isaiah 36:6 Rab-shakeh did say "Behold thou trustest upon the staff of this bruised reed even upon Egypt;" to the men. Rab-shakeh did say "whereon if a man lean it will go into his hand and pierce it; so is Pharaoh king of Egypt to all that trust on him" to the men.

Isaiah 36:7 Rab-shakeh did say "But if thou say unto me: We trust in the LORD our God; is not that He whose high places and whose altars Hezekiah hath taken away" to the men. Rab-shakeh did say "and hath said to Judah and to Jerusalem: Ye shall worship before this altar?" to the men. Rab-shakeh did question the men about the source of strength that was shown by Hezekiah.

Isaiah 36:8 Rab-shakeh did say "Now therefore I pray thee make a wager with my master the king of Assyria and I will give thee two thousand horses if thou be able on thy part to set riders upon them" to the men. Rab-shakeh did offer 2000 horses in exchange for compliance from Hezekiah.

Isaiah 36:9 Rab-shakeh did say "How then canst thou turn away the face of one captain even of the least of my master's servants?" to the men. Rab-shakeh did say "yet thou putttest thy trust on Egypt for chariots and for horsemen!" to the men.

Isaiah 36:10 Rab-shakeh did say "And am I now come up without the LORD against this land to destroy it? The LORD said unto me: Go up against this land and destroy it" to the men. Rab-shakeh did convey that God had issued a command to Assyria to destroy the land under Hezekiah.

Isaiah 36:11 The men did say "Speak I pray thee unto thy servants in the Aramean language for we understand it;" in response to Rab-shakeh. The men did say "and speak not to us in the Jews' language in the ears of the people that are on the wall" in response to Rab-shakeh. The men did attempt to convince Rab-shakeh to refrain from using the language of the Jews.

Isaiah 36:12 Rab-shakeh did say "Hath my master sent me to thy master and to thee to speak these words?" to the men. Rab-shakeh did say "hath he not sent me to the men that sit upon the wall to eat their own dung and to drink their own water with you?". Rab-shakeh was not convinced.

Isaiah 36:13 Rab-shakeh did proceed to exclaim in a loud voice in the language of the Jews to the people in attendance. Rab-shakeh did say "Hear ye the words of the great king the king of Assyria".

Isaiah 36:14 Rab-shakeh did say "Thus saith the king: Let not Hezekiah beguile you for he will not be able to deliver you;".

Isaiah 36:15 Rab-shakeh did say "neither let Hezekiah make you trust in the LORD saying: The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria".

Isaiah 36:16 Rab-shakeh did say "Hearken not to Hezekiah; for thus saith the king of Assyria: Make your peace with me and come out to me;". Rab-shakeh did say "and eat ye every one of his vine and every one of his fig-tree and drink ye every one the waters of his own cistern;".

Isaiah 36:17 Rab-shakeh did say "until I come and take you away to a land like your own land a land of corn and wine a land of bread and vineyards".

Isaiah 36:18 Rab-shakeh did say "Beware lest Hezekiah persuade you saying: The LORD will deliver us". Rab-shakeh did say "Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?".

Isaiah 36:19 Rab-shakeh did say "Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?".

Isaiah 36:20 Rab-shakeh did say "Who are they among all the gods of these countries that have delivered their country out of my hand that the LORD should deliver Jerusalem out of my hand?". Rab-shakeh had issued a challenge to the people in attendance. Rab-shakeh did convey that Assyria was not impeded from conquering many countries.

Isaiah 36:21 The people did not speak by command of Hezekiah. The people did not provide an answer to Rab-shakeh. Hezekiah had said "Answer him not".

Isaiah 36:22 Hezekiah was approached by Eliakim and by Shebna and by Joah. The men were wearing torn clothing. The men did convey the words of Rab-shakeh to Hezekiah.



Isaiah 37:1 Hezekiah did rend the clothing of Hezekiah. Hezekiah did dress in sackcloth to enter the house of God.

Isaiah 37:2 Hezekiah did send the men to Isaiah.

Isaiah 37:3 The men did convey the happenings to Isaiah. The men did say "Thus saith Hezekiah: This day is a day of trouble and of rebuke and of contumely; for the children are come to the birth and there is not strength to bring forth" to Isaiah.

Isaiah 37:4 The men did say "It may be the LORD thy God will hear the words of Rab-shakeh whom the king of Assyria his master hath sent to taunt the living God" to Isaiah. The men did say "and will rebuke the words which the LORD thy God hath heard; wherefore make prayer for the remnant that is left" to Isaiah.

Isaiah 37:5 The men had conveyed the message from Hezekiah to Isaiah.

Isaiah 37:6 Isaiah did say "Thus shall ye say to your master:" to the men. Isaiah did say "Thus saith the LORD: Be not afraid of the words that thou hast heard wherewith the servants of the king of Assyria have blasphemed Me" to the men.

Isaiah 37:7 Isaiah did say "Behold I will put a spirit in him and he shall hear a rumour and shall return unto his own land; and I will cause him to fall by the sword in his own land" to the men. Isaiah did reveal that God did hear the blasphemies of Sennacherib. God would set into motion the events that would lead to the death of Sennacherib in Assyria.

Isaiah 37:8 Rab-shakeh did return to find Assyria at war against Libnah. Rab-shakeh had heard of the departure of Sennacherib from Lachish.

Isaiah 37:9 Sennacherib did learn that Tirhakah was marching against Assyria. Tirhakah was the king of Ethiopia. Someone did say "He is come out to fight against thee". Sennacherib did proceed to send a letter by messengers to Hezekiah.

Isaiah 37:10 Sennacherib did say "Thus shall ye speak to Hezekiah king of Judah saying: Let not thy God in whom thou trustest beguile thee" in the letter. Sennacherib did say "saying: Jerusalem shall not be given into the hand of the king of Assyria" in the letter. Sennacherib did attempt to cast despair on Hezekiah again.

Isaiah 37:11 Sennacherib did say "Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" in the letter.

Isaiah 37:12 Sennacherib did say "Have the gods of the nations delivered them which my fathers have destroyed Gozan and Haran and Rezep and the children of Eden that were in Telassar?" in the letter.

Isaiah 37:13 Sennacherib did say "Where is the king of Hamath and the king of Arpad and the king of the city of Sepharvaim of Hena and Ivvah?" in the letter.

Isaiah 37:14 Hezekiah did read the letter from the hand of the messengers. Hezekiah did take the letter into the house of God to spread before God.

Isaiah 37:15 Hezekiah did begin to pray to God.

Isaiah 37:16 Hezekiah did say "O LORD of hosts the God of Israel that sittest upon the cherubim Thou art the God even Thou alone of all the kingdoms of the earth;" in prayer to God. Hezekiah did say "Thou hast made heaven and earth" in prayer to God.

Isaiah 37:17 Hezekiah did say "Incline Thine ear O LORD and hear; open Thine eyes O LORD and see;" in prayer to God. Hezekiah did say "and hear all the words of Sennacherib who hath sent to taunt the living God" in prayer to God.

Isaiah 37:18 Hezekiah did say "Of a truth LORD the kings of Assyria have laid waste all the countries and their land" in prayer to God.

Isaiah 37:19 Hezekiah did say "and have cast their gods into the fire; for they were no gods but the work of men's hands wood and stone; therefore they have destroyed them" in prayer to God.

Isaiah 37:20 Hezekiah did say "Now therefore O LORD our God save us from his hand that all the kingdoms of the earth may know that Thou art the LORD even Thou only" in prayer to God. Hezekiah did finish praying.

Isaiah 37:21 Isaiah did send a message to Hezekiah. Isaiah did say "Thus saith the LORD the God of Israel: Whereas thou hast prayed to Me against Sennacherib king of Assyria".

Isaiah 37:22 Isaiah did say "this is the word which the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn;" Isaiah did say "the daughter of Jerusalem hath shaken her head at thee".

Isaiah 37:23 Isaiah did say "Whom hast thou taunted and blasphemed? And against whom hast thou exalted thy voice?". Isaiah did say "Yea thou hast lifted up thine eyes on high even against the Holy One of Israel!". God had observed the blasphemy of Hezekiah.

Isaiah 37:24 Isaiah did say "By thy servants hast thou taunted the Lord and hast said:". Isaiah did say "With the multitude of my chariots am I come up to the height of the mountains to the innermost parts of Lebanon;". Isaiah did say "and I have cut down the tall cedars thereof and the choice cypress-trees thereof;". Isaiah did say "and I have entered into his farthest height the forest of his fruitful field".

Isaiah 37:25 Isaiah did say "I have digged and drunk water and with the sole of my feet have I dried up all the rivers of Egypt".

Isaiah 37:26 Isaiah did say "Hast thou not heard? Long ago I made it in ancient times I fashioned it;". Isaiah did say "now have I brought it to pass yea it is done; that fortified cities should be laid waste into ruinous heaps".

Isaiah 37:27 Isaiah did say "Therefore their inhabitants were of small power they were dismayed and confounded;". Isaiah did say "they were as the grass of the field and as the green herb as the grass on the housetops and as a field of corn before it is grown up". God had pronounced judgment against the wrongdoing people of the land.

Isaiah 37:28 Isaiah did say "But I know thy sitting down and thy going out and thy coming in and thy raging against Me".

Isaiah 37:29 Isaiah did say "Because of thy raging against Me and for that thine uproar is come up into Mine ears". Isaiah did say "therefore will I put My hook in thy nose and My bridle in thy lips and I will turn thee back by the way by which thou camest". God did pronounce judgment against the people of Judah.

Isaiah 37:30 Isaiah did say "And this shall be the sign unto thee: ye shall eat this year that which groweth of itself and in the second year that which springeth of the same;" to Hezekiah. Isaiah did say "and in the third year sow ye and reap and plant vineyards and eat the fruit thereof" to Hezekiah. Assyria would lay siege to Judah.

Isaiah 37:31 Isaiah did say "And the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward" to Hezekiah.

Isaiah 37:32 Isaiah did say "For out of Jerusalem shall go forth a remnant and out of mount Zion they that shall escape; the zeal of the LORD of hosts shall perform this". A remnant would escape the siege.

Isaiah 37:33 Isaiah did say "Therefore thus saith the LORD concerning the king of Assyria:". Isaiah did say "He shall not come unto this city nor shoot an arrow there neither shall he come before it with shield nor cast a mound against it".

Isaiah 37:34 Isaiah did say "By the way that he came by the same shall he return and he shall not come unto this city saith the LORD". God would not allow Sennacherib to take the city of Jerusalem.

Isaiah 37:35 Isaiah did say "For I will defend this city to save it for Mine own sake and for My servant David's sake".

Isaiah 37:36 God did send an angel of God to smite 185000 men in the camp of the Assyrians. The survivors did behold dead corpses upon rising in the morning.

Isaiah 37:37 Sennacherib did depart and did return to dwell at Nineveh.

Isaiah 37:38 Adrammelech was a son of Sennacherib. Sarezer was a son of Sennacherib. Sennacherib had gone to worship in the house of Nisroch. Sennacherib was killed with the sword by Adrammelech and by Sarezer. Adrammelech did escape with Sarezer into the land of Ararat. Esarhaddon was a son of Sennacherib. Esarhaddon did become the king of Assyria after the murder of Sennacherib.



Isaiah 38:1 Hezekiah did become sick unto death. Isaiah did go to speak with Hezekiah. Isaiah did say "Thus saith the LORD: Set thy house in order; for thou shalt die and not live" to Hezekiah. Isaiah did inform Hezekiah that Hezekiah would die.

Isaiah 38:2 Hezekiah did turn to face the wall in prayer to God.

Isaiah 38:3 Hezekiah did say "Remember now O LORD I beseech Thee how I have walked before Thee in truth and with a whole heart and have done that which is good in Thy sight". Hezekiah did begin to sorely weep.

Isaiah 38:4 Isaiah did receive the word of God.

Isaiah 38:5 God did say "Go and say to Hezekiah: Thus saith the LORD the God of David thy father: I have heard thy prayer I have seen thy tears; behold I will add unto thy days fifteen years". God would extend the life of Hezekiah by 15 years.

Isaiah 38:6 God did say "And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city". God would deliver Jerusalem from the hand of Assyria.

Isaiah 38:7 God did say "And this shall be the sign unto thee from the LORD that the LORD will do this thing that He hath spoken:".

Isaiah 38:8 God did say "behold I will cause the shadow of the dial which is gone down on the sun-dial of Ahaz to return backward ten degrees". God did reverse the shadow of the dial on the sun-dial of Ahaz by 10 degrees as a sign.

Isaiah 38:9 Hezekiah did write a manuscript after recovering from sickness.

Isaiah 38:10 Hezekiah did say "I said: In the noontide of my days I shall go even to the gates of the nether-world; I am deprived of the residue of my years" in the manuscript.

Isaiah 38:11 Hezekiah did say "I said: I shall not see the LORD even the LORD in the land of the living; I shall behold man no more with the inhabitants of the world" in the manuscript.

Isaiah 38:12 Hezekiah did say "My habitation is plucked up and carried away from me as a shepherd's tent; I have rolled up like a weaver my life;" in the manuscript. Hezekiah did say "He will cut me off from the thrum; from day even to night wilt Thou make an end of me" in the manuscript.

Isaiah 38:13 Hezekiah did say "The more I make myself like unto a lion until morning the more it breaketh all my bones; from day even to night wilt Thou make an end of me" in the manuscript.

Isaiah 38:14 Hezekiah did say "Like a swallow or a crane so do I chatter I do moan as a dove; mine eyes fail with looking upward. O LORD I am oppressed be Thou my surety" in the manuscript.

Isaiah 38:15 Hezekiah did say "What shall I say? He hath both spoken unto me and Himself hath done it; I shall go softly all my years for the bitterness of my soul" in the manuscript.

Isaiah 38:16 Hezekiah did say "O Lord by these things men live and altogether therein is the life of my spirit; wherefore recover Thou me and make me to live" in the manuscript.

Isaiah 38:17 Hezekiah did say "Behold for my peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption;" in the manuscript. Hezekiah did say "for Thou hast cast all my sins behind Thy back".

Isaiah 38:18 Hezekiah did say "For the nether-world cannot praise Thee death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth" in the manuscript.

Isaiah 38:19 Hezekiah did say "The living the living he shall praise Thee as I do this day; the father to the children shall make known Thy truth" in the manuscript.

Isaiah 38:20 Hezekiah did say "The LORD is ready to save me; therefore we will sing songs to the stringed instruments all the days of our life in the house of the LORD" in the manuscript.

Isaiah 38:21 Isaiah did say "Let them take a cake of figs and lay it for a plaster upon the boil and he shall recover".

Isaiah 38:22 Hezekiah did say "What is the sign that I shall go up to the house of the LORD?".



Isaiah 39:1 Merodach-baladan was the son of Baladan. Merodach-baladan was the king of Babylon. Merodach-baladan had sent a letter and a present to Hezekiah. Merodach-baladan had heard of the sickness and of the recovery of Hezekiah.

Isaiah 39:2 Hezekiah was glad to meet the envoys from Babylon. Hezekiah did take the envoys on a tour of the treasure-house. Hezekiah did show the silver and the gold and the spices and the precious oil and all of the house of armour and all of the treasures. Hezekiah did show everything.

Isaiah 39:3 Hezekiah was met by Isaiah. Isaiah did say "What said these men? and from whence came they unto thee?" to Hezekiah. Hezekiah did say "They are come from a far country unto me even from Babylon" to Isaiah.

Isaiah 39:4 Isaiah did say "What have they seen in thy house?". Hezekiah did say "All that is in my house have they seen; there is nothing among my treasures that I have not shown them".

Isaiah 39:5 Isaiah did say "Hear the word of the LORD of hosts:".

Isaiah 39:6 Isaiah did say "Behold the days come that all that is in thy house and that which thy fathers have laid up in store until this day shall be carried to Babylon;". Isaiah did say "nothing shall be left saith the LORD".

Isaiah 39:7 Isaiah did say "And of thy sons that shall issue from thee whom thou shalt beget shall they take away; and they shall be officers in the palace of the king of Babylon".

Isaiah 39:8 Hezekiah did say "Good is the word of the LORD which thou hast spoken. If but there shall be peace and truth in my days".



Isaiah 40:1 Isaiah did say "Comfort ye comfort ye My people saith your God".

Isaiah 40:2 Isaiah did say "Bid Jerusalem take heart and proclaim unto her that her time of service is accomplished that her guilt is paid off;". Isaiah did say "that she hath received of the LORD'S hand double for all her sins". Jerusalem will eventually emerge from punishment.

Isaiah 40:3 Isaiah did say "Hark! one calleth: Clear ye in the wilderness the way of the LORD make plain in the desert a highway for our God".

Isaiah 40:4 Isaiah did say "Every valley shall be lifted up and every mountain and hill shall be made low; and the rugged shall be made level and the rough places a plain;".

Isaiah 40:5 Isaiah did say "And the glory of the LORD shall be revealed and all flesh shall see it together; for the mouth of the LORD hath spoken it". Mankind will behold the glory of God after the world is prepared.

Isaiah 40:6 Someone did say "Proclaim!". Another did say "What shall I proclaim?" in response. Someone did say "All flesh is grass and all the goodliness thereof is as the flower of the field;".

Isaiah 40:7 Someone did say "The grass withereth the flower fadeth; because the breath of the LORD bloweth upon it--surely the people is grass".

Isaiah 40:8 Someone did say "The grass withereth the flower fadeth; but the word of our God shall stand for ever". People are transitory like grass. God is everlasting however.

Isaiah 40:9 Isaiah did say "O thou that tellest good tidings to Zion get thee up into the high mountain;". Isaiah did say "O thou that tellest good tidings to Jerusalem lift up thy voice with strength;". Isaiah did say "lift it up be not afraid; say unto the cities of Judah: Behold your God!".

Isaiah 40:10 Isaiah did say "Behold the Lord GOD will come as a Mighty One and His arm will rule for Him;". Isaiah did say "behold His reward is with Him and His recompense before Him".

Isaiah 40:11 Isaiah did say "Even as a shepherd that feedeth his flock that gathereth the lambs in his arm and carrieth them in his bosom and gently leadeth those that give suck".

Isaiah 40:12 Isaiah did say "Who hath measured the waters in the hollow of his hand and meted out heaven with the span". Isaiah did say "and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?".

Isaiah 40:13 Isaiah did say "Who hath meted out the spirit of the LORD? Or who was His counsellor that he might instruct Him?".

Isaiah 40:14 Isaiah did say "With whom took He counsel and who instructed Him and taught Him in the path of right and taught Him knowledge and made Him to know the way of discernment?".

Isaiah 40:15 Isaiah did say "Behold the nations are as a drop of a bucket and are counted as the small dust of the balance; behold the isles are as a mote in weight".

Isaiah 40:16 Isaiah did say "And Lebanon is not sufficient fuel nor the beasts thereof sufficient for burnt-offerings".

Isaiah 40:17 Isaiah did say "All the nations are as nothing before Him; they are accounted by Him as things of nought and vanity".

Isaiah 40:18 Isaiah did say "To whom then will ye liken God? Or what likeness will ye compare unto Him?".

Isaiah 40:19 Isaiah did say "The image perchance which the craftsman hath melted and the goldsmith spread over with gold the silversmith casting silver chains?".

Isaiah 40:20 Isaiah did say "A holm-oak is set apart he chooseth a tree that will not rot;". Isaiah did say "he seeketh unto him a cunning craftsman to set up an image that shall not be moved".

Isaiah 40:21 Isaiah did say "Know ye not? hear ye not? Hath it not been told you from the beginning? Have ye not understood the foundations of the earth?".

Isaiah 40:22 Isaiah did say "It is He that sitteth above the circle of the earth and the inhabitants thereof are as grasshoppers;". Isaiah did say "that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in;".

Isaiah 40:23 Isaiah did say "That bringeth princes to nothing; He maketh the judges of the earth as a thing of nought".

Isaiah 40:24 Isaiah did say "Scarce are they planted scarce are they sown scarce hath their stock taken root in the earth;". Isaiah did say "when He bloweth upon them they wither and the whirlwind taketh them away as stubble".

Isaiah 40:25 Isaiah did say "To whom then will ye liken Me that I should be equal? saith the Holy One".

Isaiah 40:26 Isaiah did say "Lift up your eyes on high and see: who hath created these?". Isaiah did say "He that bringeth out their host by number He calleth them all by name;". Isaiah did say "by the greatness of His might and for that He is strong in power not one faileth".

Isaiah 40:27 Isaiah did say "Why sayest thou O Jacob and speakest O Israel: My way is hid from the LORD and my right is passed over from my God?".

Isaiah 40:28 Isaiah did say "Hast thou not known? hast thou not heard that the everlasting God the LORD the Creator of the ends of the earth fainteth not neither is weary?". Isaiah did say "His discernment is past searching out".

Isaiah 40:29 Isaiah did say "He giveth power to the faint; and to him that hath no might He increaseth strength".

Isaiah 40:30 Isaiah did say "Even the youths shall faint and be weary and the young men shall utterly fall;".

Isaiah 40:31 Isaiah did say "But they that wait for the LORD shall renew their strength;". Isaiah did say "they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint".



Isaiah 41:1 Isaiah did continue to convey a prophecy. Isaiah did say "Keep silence before Me O islands and let the peoples renew their strength;". Isaiah did say "let them draw near then let them speak; let us come near together to judgment".

Isaiah 41:2 Isaiah did say "Who hath raised up one from the east at whose steps victory attendeth?". Isaiah did say "He giveth nations before him and maketh him rule over kings;". Isaiah did say "his sword maketh them as the dust his bow as the driven stubble".

Isaiah 41:3 Isaiah did say "He pursueth them and passeth on safely; the way with his feet he treadeth not".

Isaiah 41:4 Isaiah did say "Who hath wrought and done it? He that called the generations from the beginning. I the LORD who am the first and with the last am the same".

Isaiah 41:5 Isaiah did say "The isles saw and feared; the ends of the earth trembled; they drew near and came".

Isaiah 41:6 Isaiah did say "They helped every one his neighbour; and every one said to his brother: Be of good courage".

Isaiah 41:7 Isaiah did say "So the carpenter encouraged the goldsmith and he that smootheth with the hammer him that smiteth the anvil saying of the soldering: It is good". Isaiah did say "and he fastened it with nails that it should not be moved".

Isaiah 41:8 Isaiah did say "But thou Israel My servant Jacob whom I have chosen the seed of Abraham My friend;".

Isaiah 41:9 Isaiah did say "Thou whom I have taken hold of from the ends of the earth and called thee from the uttermost parts thereof and said unto thee:". God had said "Thou art My servant I have chosen thee and not cast thee away;".

Isaiah 41:10 God had said "Fear thou not for I am with thee be not dismayed for I am thy God;". God had said "I strengthen thee yea I help thee; yea I uphold thee with My victorious right hand".

Isaiah 41:11 God had said "Behold all they that were incensed against thee shall be ashamed and confounded; they that strove with thee shall be as nothing and shall perish".

Isaiah 41:12 God had said "Thou shalt seek them and shalt not find them even them that contended with thee;". God had said "they that warred against thee shall be as nothing and as a thing of nought". God had conveyed to the faithful that the enemies would be eliminated.

Isaiah 41:13 God had said "For I the LORD thy God hold thy right hand who say unto thee: Fear not I help thee".

Isaiah 41:14 God had said "Fear not thou worm Jacob and ye men of Israel;". Isaiah did say "I help thee saith the LORD and thy Redeemer the Holy One of Israel".

Isaiah 41:15 God had said "Behold I make thee a new threshing-sledge having sharp teeth; thou shalt thresh the mountains and beat them small and shalt make the hills as chaff". God would enable the faithful to find strength again.

Isaiah 41:16 God had said "Thou shalt fan them and the wind shall carry them away and the whirlwind shall scatter them;". God had said "and thou shalt rejoice in the LORD thou shalt glory in the Holy One of Israel".

Isaiah 41:17 God had said "The poor and needy seek water and there is none and their tongue faileth for thirst; I the LORD will answer them I the God of Israel will not forsake them". God will not forsake the poor and the needy.

Isaiah 41:18 God had said "I will open rivers on the high hills and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water".

Isaiah 41:19 God had said "I will plant in the wilderness the cedar the acacia-tree and the myrtle and the oil-tree;". God had said "I will set in the desert the cypress the plane-tree and the larch together;".

Isaiah 41:20 God had said "That they may see and know and consider and understand together that the hand of the LORD hath done this and the Holy One of Israel hath created it".

Isaiah 41:21 God had said "Produce your cause". The "King of Jacob" had said "bring forth your reasons".

Isaiah 41:22 God had said "Let them bring them forth and declare unto us the things that shall happen; the former things what are they?". God had said "Declare ye that we may consider and know the end of them; or announce to us things to come". God did issue a challenge to the "false gods" to foretell the future.

Isaiah 41:23 God had said "Declare the things that are to come hereafter that we may know that ye are gods; yea do good or do evil that we may be dismayed and behold it together".

Isaiah 41:24 God had said "Behold ye are nothing and your work a thing of nought; an abomination is he that chooseth you". God did declare that the "false gods" are nothing and are capable of nothing. If a person does follow a "false god" then the person is an abomination.

Isaiah 41:25 God had said "I have roused up one from the north and he is come from the rising of the sun one that calleth upon My name;". God had said "and he shall come upon rulers as upon mortar and as the potter treadeth clay".

Isaiah 41:26 God had said "Who hath declared from the beginning that we may know? and beforetime that we may say that he is right?". God had said "Yea there is none that declareth yea there is none that announceth yea there is none that heareth your utterances".

Isaiah 41:27 God had said "A harbinger unto Zion will I give: Behold behold them and to Jerusalem a messenger of good tidings".

Isaiah 41:28 God had said "And I look but there is no man; even among them but there is no counsellor that when I ask of them can give an answer".

Isaiah 41:29 God had said "Behold all of them their works are vanity and nought; their molten images are wind and confusion".



Isaiah 42:1 God had said "Behold My servant whom I uphold; Mine elect in whom My soul delighteth; I have put My spirit upon him he shall make the right to go forth to the nations". God did identify the emergence of a "servant of God" who did possess the spirit of God. God did state that the "servant of God" would make the right to go to the nations.

Isaiah 42:2 God had said "He shall not cry nor lift up nor cause his voice to be heard in the street". God did state that the "servant of God" would be humble.

Isaiah 42:3 God had said "A bruised reed shall he not break and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth". The "servant of God" would be meek and truthful.

Isaiah 42:4 God had said "He shall not fail nor be crushed till he have set the right in the earth; and the isles shall wait for his teaching". The "servant of God" would have the strength of perseverance as a teacher of all of the isles.

Isaiah 42:5 Isaiah did say "Thus saith God the LORD He that created the heavens and stretched them forth". Isaiah did say "He that spread forth the earth and that which cometh out of it". Isaiah did say "He that giveth breath unto the people upon it and spirit to them that walk therein:".

Isaiah 42:6 God had said "I the LORD have called thee in righteousness and have taken hold of thy hand and kept thee and set thee for a covenant of the people for a light of the nations;". God would empower the "servant of God" in righteousness as a covenant of the people and as a light of the nations.

Isaiah 42:7 God had said "To open the blind eyes to bring out the prisoners from the dungeon and them that sit in darkness out of the prison-house". God would empower the "servant of God" to bring sight to the blind and to bring freedom to the oppressed.

Isaiah 42:8 God had said "I am the LORD that is My name; and My glory will I not give to another neither My praise to graven images".

Isaiah 42:9 God had said "Behold the former things are come to pass and new things do I declare; before they spring forth I tell you of them". God did foretell of future events.

Isaiah 42:10 Isaiah did say "Sing unto the LORD a new song and His praise from the end of the earth;". Isaiah did say "ye that go down to the sea and all that is therein the isles and the inhabitants thereof".

Isaiah 42:11 Isaiah did say "Let the wilderness and the cities thereof lift up their voice the villages that Kedar doth inhabit;". Isaiah did say "let the inhabitants of Sela exult let them shout from the top of the mountains".

Isaiah 42:12 Isaiah did say "Let them give glory unto the LORD and declare His praise in the islands".

Isaiah 42:13 Isaiah did say "The LORD will go forth as a mighty man He will stir up jealousy like a man of war;". Isaiah did say "He will cry yea He will shout aloud He will prove Himself mighty against His enemies".

Isaiah 42:14 God had said "I have long time held My peace I have been still and refrained Myself; now will I cry like a travailing woman gasping and panting at once".

Isaiah 42:15 God had said "I will make waste mountains and hills and dry up all their herbs; and I will make the rivers islands and will dry up the pools".

Isaiah 42:16 God had said "And I will bring the blind by a way that they knew not in paths that they knew not will I lead them;". God had said "I will make darkness light before them and rugged places plain. These things will I do and I will not leave them undone".

Isaiah 42:17 God had said "They shall be turned back greatly ashamed that trust in graven images that say unto molten images: Ye are our gods".

Isaiah 42:18 God did say "Hear ye deaf and look ye blind that ye may see".

Isaiah 42:19 God did say "Who is blind but My servant? Or deaf as My messenger that I send?". God did say "Who is blind as he that is wholehearted and blind as the LORD'S servant?".

Isaiah 42:20 God did say "Seeing many things thou observest not; opening the ears he heareth not".

Isaiah 42:21 Isaiah did say "The LORD was pleased for His righteousness' sake to make the teaching great and glorious".

Isaiah 42:22 Isaiah did say "But this is a people robbed and spoiled they are all of them snared in holes and they are hid in prison-houses;". Isaiah did say "they are for a prey and none delivereth for a spoil and none saith: Restore".

Isaiah 42:23 Isaiah did say "Who among you will give ear to this? Who will hearken and hear for the time to come?".

Isaiah 42:24 Isaiah did say "Who gave Jacob for a spoil and Israel to the robbers? Did not the LORD?". Isaiah did say "He against whom we have sinned and in whose ways they would not walk neither were they obedient unto His law".

Isaiah 42:25 Isaiah did say "Therefore He poured upon him the fury of His anger and the strength of battle;". Isaiah did say "and it set him on fire round about yet he knew not and it burned him yet he laid it not to heart".



Isaiah 43:1 Isaiah did continue with the prophecy. Isaiah did say "But now thus saith the LORD that created thee O Jacob and He that formed thee O Israel". God had said "Fear not for I have redeemed thee I have called thee by thy name thou art Mine".

Isaiah 43:2 God had said "When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee;". God had said "when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee".

Isaiah 43:3 God had said "For I am the LORD thy God The Holy One of Israel thy Saviour; I have given Egypt as thy ransom Ethiopia and Seba for thee".

Isaiah 43:4 God had said "Since thou art precious in My sight and honourable and I have loved thee; therefore will I give men for thee and peoples for thy life".

Isaiah 43:5 God had said "Fear not for I am with thee; I will bring thy seed from the east and gather thee from the west;".

Isaiah 43:6 God had said "I will say to the north: Give up and to the south: Keep not back bring My sons from far and My daughters from the end of the earth;".

Isaiah 43:7 God had said "Every one that is called by My name and whom I have created for My glory I have formed him yea I have made him".

Isaiah 43:8 Isaiah did say "The blind people that have eyes shall be brought forth and the deaf that have ears".

Isaiah 43:9 Isaiah did say "All the nations are gathered together and the peoples are assembled;". Isaiah did say "who among them can declare this and announce to us former things?". Isaiah did say "Let them bring their witnesses that they may be justified; and let them hear and say: It is truth".

Isaiah 43:10 God did say "Ye are My witnesses and My servant whom I have chosen; that ye may know and believe Me and understand that I am He;". God did say "before Me there was no God formed neither shall any be after Me".

Isaiah 43:11 God did say "I even I am the LORD; and beside Me there is no saviour".

Isaiah 43:12 God did say "I have declared and I have saved and I have announced and there was no strange god among you; therefore ye are My witnesses saith the LORD and I am God".

Isaiah 43:13 God did say "Yea since the day was I am He and there is none that can deliver out of My hand; I will work and who can reverse it?".

Isaiah 43:14 Isaiah did say "Thus saith the LORD your Redeemer The Holy One of Israel:". God had said "For your sake I have sent to Babylon and I will bring down all of them as fugitives even the Chaldeans in the ships of their shouting".

Isaiah 43:15 God had said "I am the LORD your Holy One the Creator of Israel your King".

Isaiah 43:16 God had said "who maketh a way in the sea and a path in the mighty waters;".

Isaiah 43:17 God had said "Who bringeth forth the chariot and horse the army and the power-- they lie down together they shall not rise they are extinct they are quenched as a wick:".

Isaiah 43:18 God had said "Remember ye not the former things neither consider the things of old".

Isaiah 43:19 God had said "Behold I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert".

Isaiah 43:20 God had said "The beasts of the field shall honour Me the jackals and the ostriches;". God had said "because I give waters in the wilderness and rivers in the desert to give drink to My people Mine elect;".

Isaiah 43:21 God had said "The people which I formed for Myself that they might tell of My praise".

Isaiah 43:22 God had said "Yet thou hast not called upon Me O Jacob neither hast thou wearied thyself about Me O Israel".

Isaiah 43:23 God had said "Thou hast not brought Me the small cattle of thy burnt-offerings; neither hast thou honoured Me with thy sacrifices". God had said "I have not burdened thee with a meal-offering nor wearied thee with frankincense".

Isaiah 43:24 God had said "Thou hast bought Me no sweet cane with money neither hast thou satisfied Me with the fat of thy sacrifices;". God had said "but thou hast burdened Me with thy sins thou hast wearied Me with thine iniquities".

Isaiah 43:25 God had said "I even I am He that blotteth out thy transgressions for Mine own sake; and thy sins I will not remember".

Isaiah 43:26 God had said "Put Me in remembrance let us plead together; declare thou that thou mayest be justified".

Isaiah 43:27 God had said "Thy first father sinned and thine intercessors have transgressed against Me".

Isaiah 43:28 God had said "Therefore I have profaned the princes of the sanctuary and I have given Jacob to condemnation and Israel to reviling".



Isaiah 44:1 God had said "Yet now hear O Jacob My servant and Israel whom I have chosen;".

Isaiah 44:2 God had said "Thus saith the LORD that made thee and formed thee from the womb who will help thee: Fear not O Jacob My servant and thou Jeshurun whom I have chosen".

Isaiah 44:3 God had said "For I will pour water upon the thirsty land and streams upon the dry ground;". God had said "I will pour My spirit upon thy seed and My blessing upon thine offspring;".

Isaiah 44:4 God had said "And they shall spring up among the grass as willows by the watercourses".

Isaiah 44:5 God had said "One shall say: I am the LORD'S; and another shall call himself by the name of Jacob;". God had said "and another shall subscribe with his hand unto the LORD and surname himself by the name of Israel".

Isaiah 44:6 God had said "Thus saith the LORD the King of Israel and his Redeemer the LORD of hosts: I am the first and I am the last and beside Me there is no God".

Isaiah 44:7 God had said "And who as I can proclaim--let him declare it and set it in order for Me--since I appointed the ancient people?". God had said "And the things that are coming and that shall come to pass let them declare".

Isaiah 44:8 God had said "Fear ye not neither be afraid; have I not announced unto thee of old and declared it? And ye are My witnesses". God had said "Is there a God beside Me? Yea there is no Rock; I know not any".

Isaiah 44:9 God had said "They that fashion a graven image are all of them vanity and their delectable things shall not profit;". God had said "and their own witnesses see not nor know; that they may be ashamed".

Isaiah 44:10 God had said "Who hath fashioned a god or molten an image that is profitable for nothing?".

Isaiah 44:11 God had said "Behold all the fellows thereof shall be ashamed;". God had said "and the craftsmen skilled above men; let them all be gathered together let them stand up;". God had said "they shall fear they shall be ashamed together".

Isaiah 44:12 God had said "The smith maketh an axe and worketh in the coals and fashioneth it with hammers and worketh it with his strong arm;". God had said "yea he is hungry and his strength faileth; he drinketh no water and is faint".

Isaiah 44:13 God had said "The carpenter stretcheth out a line; he marketh it out with a pencil;". God had said "he fitteth it with planes and he marketh it out with the compasses and maketh it after the figure of a man according to the beauty of a man to dwell in the house".

Isaiah 44:14 God had said "He heweth him down cedars and taketh the ilex and the oak and strengtheneth for himself one among the trees of the forest;". God had said "he planteth a bay-tree and the rain doth nourish it".

Isaiah 44:15 God had said "Then a man useth it for fuel; and he taketh thereof and warmeth himself;". God had said "yea he kindleth it and baketh bread; yea he maketh a god and worshippeth it;". God had said "he maketh it a graven image and falleth down thereto".

Isaiah 44:16 God had said "He burneth the half thereof in the fire; with the half thereof he eateth flesh; he roasteth roast and is satisfied;". God had said "yea he warmeth himself and saith: Aha I am warm I have seen the fire;".

Isaiah 44:17 God had said "And the residue thereof he maketh a god even his graven image;". God had said "he falleth down unto it and worshippeth and prayeth unto it and saith: Deliver me for thou art my god".

Isaiah 44:18 God had said "They know not neither do they understand;". God had said "for their eyes are bedaubed that they cannot see and their hearts that they cannot understand".

Isaiah 44:19 God had said "And none considereth in his heart". God had said "neither is there knowledge nor understanding to say: I have burned the half of it in the fire; yea also I have baked bread upon the coals thereof;". God had said "I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?".

Isaiah 44:20 God had said "He striveth after ashes a deceived heart hath turned him aside that he cannot deliver his soul nor say: Is there not a lie in my right hand?".

Isaiah 44:21 God had said "Remember these things O Jacob and Israel for thou art My servant;". God had said "I have formed thee thou art Mine own servant; O Israel thou shouldest not forget Me".

Isaiah 44:22 God had said "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins; return unto Me for I have redeemed thee".

Isaiah 44:23 God had said "Sing O ye heavens for the LORD hath done it; shout ye lowest parts of the earth;". God had said "break forth into singing ye mountains O forest and every tree therein;". God had said "for the LORD hath redeemed Jacob and doth glorify Himself in Israel".

Isaiah 44:24 God had said "Thus saith the LORD thy Redeemer and He that formed thee from the womb;". God had said "I am the LORD that maketh all things; that stretched forth the heavens alone; that spread abroad the earth by Myself;".

Isaiah 44:25 God had said "That frustrateth the tokens of the imposters and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish;".

Isaiah 44:26 God had said "That confirmeth the word of His servant and performeth the counsel of His messengers;". God had said "that saith of Jerusalem: She shall be inhabited; and of the cities of Judah: They shall be built and I will raise up the waste places thereof;".

Isaiah 44:27 God had said "That saith to the deep: Be dry and I will dry up thy rivers;".

Isaiah 44:28 God had said "That saith of Cyrus: He is My shepherd and shall perform all My pleasure;". God had said "even saying of Jerusalem: She shall be built; and to the temple: My foundation shall be laid".



Isaiah 45:1 God had said "Thus saith the LORD to His anointed to Cyrus whose right hand I have holden to subdue nations before him and to loose the loins of kings;". God had said "to open the doors before him and that the gates may not be shut:". God did speak to Cyrus directly. Cyrus was made to execute the will of God.

Isaiah 45:2 God had said "I will go before thee and make the crooked places straight; I will break in pieces the doors of brass and cut in sunder the bars of iron;".

Isaiah 45:3 God had said "And I will give thee the treasures of darkness and hidden riches of secret places". God had said "that thou mayest know that I am the LORD who call thee by thy name even the God of Israel".

Isaiah 45:4 God had said "For the sake of Jacob My servant and Israel Mine elect I have called thee by thy name I have surnamed thee though thou hast not known Me".

Isaiah 45:5 God had said "I am the LORD and there is none else beside Me there is no God; I have girded thee though thou hast not known Me;".

Isaiah 45:6 God had said "That they may know from the rising of the sun and from the west that there is none beside Me; I am the LORD; and there is none else;".

Isaiah 45:7 God had said "I form the light and create darkness; I make peace and create evil; I am the LORD that doeth all these things".

Isaiah 45:8 God did say "Drop down ye heavens from above and let the skies pour down righteousness;". God did say "let the earth open that they may bring forth salvation and let her cause righteousness to spring up together; I the LORD have created it".

Isaiah 45:9 God did say "Woe unto him that striveth with his Maker as a potsherd with the potsherds of the earth!". God did say "Shall the clay say to him that fashioned it: What makest thou? Or: Thy work it hath no hands?".

Isaiah 45:10 God did say "Woe unto him that saith unto his father: Wherefore begetteth thou? Or to a woman: Wherefore travailest thou?".

Isaiah 45:11 God did say "Thus saith the LORD the Holy One of Israel and his Maker: Ask Me of the things that are to come;". God did say "concerning My sons and concerning the work of My hands command ye Me".

Isaiah 45:12 God did say "I even I have made the earth and created man upon it; I even My hands have stretched out the heavens and all their host have I commanded".

Isaiah 45:13 God did say "I have roused him up in victory and I make level all his ways;". God did say "he shall build My city and he shall let Mine exiles go free not for price nor reward".

Isaiah 45:14 God did say "the labour of Egypt and the merchandise of Ethiopia and of the Sabeans men of stature shall come over unto thee and they shall be thine;". God did say "they shall go after thee in chains they shall come over; and they shall fall down unto thee they shall make supplication unto thee:". God did say "Surely God is in thee and there is none else there is no other God".

Isaiah 45:15 God did say "Verily Thou art a God that hidest Thyself O God of Israel the Saviour".

Isaiah 45:16 God did say "They shall be ashamed yea confounded all of them; they shall go in confusion together that are makers of idols".

Isaiah 45:17 God did say "O Israel that art saved by the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end".

Isaiah 45:18 God did create the heavens. God did form and did make the earth. The earth was established by God. God did not create waste. God did create the earth to be inhabited. God did continue to speak. God did say "I am the LORD and there is none else".

Isaiah 45:19 God did say "I have not spoken in secret in a place of the land of darkness; I said not unto the seed of Jacob: Seek ye Me in vain;". God did say "I the LORD speak righteousness I declare things that are right".

Isaiah 45:20 God did say "Assemble yourselves and come draw near together ye that are escaped of the nations;". God did say "they have no knowledge that carry the wood of their graven image and pray unto a god that cannot save".

Isaiah 45:21 God did say "Declare ye and bring them near yea let them take counsel together: Who hath announced this from ancient time and declared it of old? ". God did say "Have not I the LORD? And there is no God else beside Me a just God and a Saviour; there is none beside Me".

Isaiah 45:22 God did say "Look unto Me and be ye saved all the ends of the earth; for I am God and there is none else".

Isaiah 45:23 God did say "By Myself have I sworn the word is gone forth from My mouth in righteousness and shall not come back that unto Me every knee shall bow every tongue shall swear".

Isaiah 45:24 God did say "Only in the LORD shall one say of Me is victory and strength;". Isaiah did say "even to Him shall men come in confusion all they that were incensed against Him".

Isaiah 45:25 Isaiah did say "In the LORD shall all the seed of Israel be justified and shall glory".



Isaiah 46:1 Bel was bowed. Nebo was stooped. Bel was a "false god". Nebo was a "false god". The idols were upon the beasts and upon the cattle. The idols had become a burden of load to the weary beast.

Isaiah 46:2 The idols were bowed with their followers. The idols could not deliver the burden. The idols were taken into captivity.

Isaiah 46:3 God did say "Hearken unto Me O house of Jacob and all the remnant of the house of Israel that are borne by Me from the birth that are carried from the womb:".

Isaiah 46:4 God did say "Even to old age I am the same and even to hoar hairs will I carry you; I have made and I will bear; yea I will carry and will deliver".

Isaiah 46:5 God did say "To whom will ye liken Me and make Me equal and compare Me that we may be like?".

Isaiah 46:6 God did say "Ye that lavish gold out of the bag and weigh silver in the balance; ye that hire a goldsmith that he make it a god to fall down thereto yea to worship".

Isaiah 46:7 God did say "He is borne upon the shoulder he is carried and set in his place and he standeth from his place he doth not remove;". God did say "yea though one cry unto him he cannot answer nor save him out of his trouble".

Isaiah 46:8 God did say "Remember this and stand fast; bring it to mind O ye transgressors".

Isaiah 46:9 God did say "Remember the former things of old: that I am God and there is none else; I am God and there is none like Me;".

Isaiah 46:10 God did say "Declaring the end from the beginning and from ancient times things that are not yet done; saying: My counsel shall stand and all My pleasure will I do;".

Isaiah 46:11 God did say "Calling a bird of prey from the east the man of My counsel from a far country;". God did say "yea I have spoken I will also bring it to pass I have purposed I will also do it".

Isaiah 46:12 God did say "Hearken unto Me ye stout-hearted that are far from righteousness:".

Isaiah 46:13 God did say "I bring near My righteousness it shall not be far off and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory".



Isaiah 47:1 God did say "Come down and sit in the dust O virgin daughter of Babylon sit on the ground without a throne O daughter of the Chaldeans;". God did say "for thou shalt no more be called tender and delicate".

Isaiah 47:2 God did say "Take the millstones and grind meal; remove thy veil strip off the train uncover the leg pass through the rivers".

Isaiah 47:3 God did say "Thy nakedness shall be uncovered yea thy shame shall be seen; I will take vengeance and will let no man intercede".

Isaiah 47:4 "Our Redeemer the LORD of hosts is His name The Holy One of Israel".

Isaiah 47:5 God did say "Sit thou silent and get thee into darkness O daughter of the Chaldeans; for thou shalt no more be called the mistress of kingdoms".

Isaiah 47:6 God did say "I was wroth with My people I profaned Mine inheritance and gave them into thy hand;". God did say "thou didst show them no mercy; upon the aged hast thou very heavily laid thy yoke".

Isaiah 47:7 God did say "And thou saidst: For ever shall I be mistress; so that thou didst not lay these things to thy heart neither didst remember the end thereof".

Isaiah 47:8 God did say "Now therefore hear this thou that art given to pleasures that sittest securely that sayest in thy heart:". God did say "I am and there is none else beside me; I shall not sit as a widow neither shall I know the loss of children;".

Isaiah 47:9 God did say "But these two things shall come to thee in a moment in one day the loss of children and widow-hood;". God did say "in their full measure shall they come upon thee for the multitude of thy sorceries and the great abundance of thine enchantments".

Isaiah 47:10 God did say "And thou hast been secure in thy wickedness thou hast said: None seeth me;". God did say "thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thy heart: I am and there is none else beside me".

Isaiah 47:11 God did say "Yet shall evil come upon thee; thou shalt not know how to charm it away; and calamity shall fall upon thee;". God did say "thou shalt not be able to put it away; and ruin shall come upon thee suddenly before thou knowest".

Isaiah 47:12 God did say "Stand now with thine enchantments and with the multitude of thy sorceries wherein thou hast laboured from thy youth;". God did say "if so be thou shalt be able to profit if so be thou mayest prevail".

Isaiah 47:13 God did say "Thou art wearied in the multitude of thy counsels;". God did say "let now the astrologers the stargazers the monthly prognosticators stand up and save thee from the things that shall come upon thee".

Isaiah 47:14 God did say "Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame;". God did say "it shall not be a coal to warm at nor a fire to sit before".

Isaiah 47:15 God did say "Thus shall they be unto thee with whom thou hast laboured;". God did say "they that have trafficked with thee from thy youth shall wander every one to his quarter;". God did say "there shall be none to save thee".



Isaiah 48:1 God did say "Hear ye this O house of Jacob who are called by the name of Israel and are come forth out of the fountain of Judah;". God did say "who swear by the name of the LORD and make mention of the God of Israel but not in truth nor in righteousness".

Isaiah 48:2 God did say "For they call themselves of the holy city and stay themselves upon the God of Israel the LORD of hosts is His name".

Isaiah 48:3 God did say "I have declared the former things from of old; yea they went forth out of My mouth and I announced them; suddenly I did them and they came to pass".

Isaiah 48:4 God did say "Because I knew that thou art obstinate and thy neck is an iron sinew and thy brow brass;".

Isaiah 48:5 God did say "Therefore I have declared it to thee from of old; before it came to pass I announced it to thee;". God did say "lest thou shouldest say: Mine idol hath done them and my graven image and my molten image hath commanded them".

Isaiah 48:6 God did say "Thou hast heard see all this; and ye will ye not declare it?". God did say "I have announced unto thee new things from this time even hidden things which thou hast not known".

Isaiah 48:7 God did say "They are created now and not from of old and before this day thou heardest them not; lest thou shouldest say: Behold I knew them".

Isaiah 48:8 God did say "Yea thou heardest not; yea thou knewest not; yea from of old thine ear was not opened;". God did say "for I knew that thou wouldest deal very treacherously and wast called a transgressor from the womb".

Isaiah 48:9 God did say "For My name's sake will I defer Mine anger and for My praise will I refrain for thee that I cut thee not off".

Isaiah 48:10 God did say "Behold I have refined thee but not as silver; I have tried thee in the furnace of affliction".

Isaiah 48:11 God did say "For Mine own sake for Mine own sake will I do it; for how should it be profaned? And My glory will I not give to another".

Isaiah 48:12 God did say "Hearken unto Me O Jacob and Israel My called: I am He; I am the first I also am the last".

Isaiah 48:13 God did say "Yea My hand hath laid the foundation of the earth and My right hand hath spread out the heavens;". God did say "when I call unto them they stand up together".

Isaiah 48:14 God did say "Assemble yourselves all ye and hear; which among them hath declared these things?". God did say "He whom the LORD loveth shall perform His pleasure on Babylon and show His arm on the Chaldeans".

Isaiah 48:15 God did say "I even I have spoken yea I have called him; I have brought him and he shall make his way prosperous".

Isaiah 48:16 God did say "Come ye near unto Me hear ye this: From the beginning I have not spoken in secret;". God did say "from the time that it was there am I;". The "servant of God" did say "and now the Lord GOD hath sent me and His spirit".

Isaiah 48:17 The "servant of God" did say "Thus saith the LORD thy Redeemer the Holy One of Israel:". God did say "I am the LORD thy God who teacheth thee for thy profit who leadeth thee by the way that thou shouldest go".

Isaiah 48:18 God did say "Oh that thou wouldest hearken to My commandments! then would thy peace be as a river and thy righteousness as the waves of the sea;".

Isaiah 48:19 God did say "Thy seed also would be as the sand and the offspring of thy body like the grains thereof;". God did say "his name would not be cut off nor destroyed from before Me".

Isaiah 48:20 God did say "Go ye forth from Babylon flee ye from the Chaldeans; with a voice of singing declare ye tell this utter it even to the end of the earth;". God did say "say ye: The LORD hath redeemed His servant Jacob".

Isaiah 48:21 God did say "And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He cleaved the rock also and the waters gushed out".

Isaiah 48:22 God did say "There is no peace concerning the wicked".



Isaiah 49:1 The "servant of God" did say "Listen O isles unto me and hearken ye peoples from far:". The "servant of God" did say "the LORD hath called me from the womb from the bowels of my mother hath He made mention of my name;".

Isaiah 49:2 The "servant of God" did say "And He hath made my mouth like a sharp sword in the shadow of His hand hath He hid me;". The "servant of God" did say "and He hath made me a polished shaft in His quiver hath He concealed me;".

Isaiah 49:3 The "servant of God" did say "And He said unto me: Thou art My servant Israel in whom I will be glorified".

Isaiah 49:4 The "servant of God" did say "But I said: I have laboured in vain I have spent my strength for nought and vanity; yet surely my right is with the LORD and my recompense with my God".

Isaiah 49:5 The "servant of God" did say "And now saith the LORD that formed me from the womb to be His servant to bring Jacob back to Him". The "servant of God" did say "and that Israel be gathered unto Him--for I am honourable in the eyes of the LORD and my God is become my strength--".

Isaiah 49:6 God did say "It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob and to restore the offspring of Israel;". God did say "I will also give thee for a light of the nations that My salvation may be unto the end of the earth".

Isaiah 49:7 The "servant of God" did say "Thus saith the LORD the Redeemer of Israel his Holy One to him who is despised of men to him who is abhorred of nations to a servant of rulers:". God did say "kings shall see and arise princes and they shall prostrate themselves; because of the LORD that is faithful even the Holy One of Israel who hath chosen thee".

Isaiah 49:8 God did say "in an acceptable time have I answered thee and in a day of salvation have I helped thee;". God did say "and I will preserve thee and give thee for a covenant of the people to raise up the land to cause to inherit the desolate heritages;".

Isaiah 49:9 God did say "Saying to the prisoners: Go forth; to them that are in darkness: Show yourselves;". God did say "they shall feed in the ways and in all high hills shall be their pasture;".

Isaiah 49:10 God did say "They shall not hunger nor thirst neither shall the heat nor sun smite them;". God did say "for He that hath compassion on them will lead them even by the springs of water will He guide them".

Isaiah 49:11 God did say "And I will make all My mountains a way and My highways shall be raised on high".

Isaiah 49:12 God did say "Behold these shall come from far; and lo these from the north and from the west and these from the land of Sinim".

Isaiah 49:13 The earth would break into joyful singing with the heavens. God would have comforted the people of God. God would have shown compassion upon the afflicted.

Isaiah 49:14 Zion did say "The LORD hath forsaken me and the Lord hath forgotten me".

Isaiah 49:15 God did say "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea these may forget yet will not I forget thee".

Isaiah 49:16 God did say "Behold I have graven thee upon the palms of My hands; thy walls are continually before Me".

Isaiah 49:17 God did say "Thy children make haste; thy destroyers and they that made thee waste shall go forth from thee".

Isaiah 49:18 God did say "Lift up thine eyes round about and behold: all these gather themselves together and come to thee". God did say "As I live thou shalt surely clothe thee with them all as with an ornament and gird thyself with them like a bride".

Isaiah 49:19 God did say "For thy waste and thy desolate places and thy land that hath been destroyed--". God did say "surely now shalt thou be too strait for the inhabitants and they that swallowed thee up shall be far away".

Isaiah 49:20 God did say "The children of thy bereavement shall yet say in thine ears: The place is too strait for me; give place to me that I may dwell".

Isaiah 49:21 God did say "Then shalt thou say in thy heart: Who hath begotten me these seeing I have been bereaved of my children and am solitary an exile and wandering to and fro?". God did say "And who hath brought up these? Behold I was left alone; these where were they?".

Isaiah 49:22 God did say "Behold I will lift up My hand to the nations and set up Mine ensign to the peoples". God did say "and they shall bring thy sons in their bosom and thy daughters shall be carried upon their shoulders".

Isaiah 49:23 God did say "And kings shall be thy foster-fathers and their queens thy nursing mothers;". God did say "they shall bow down to thee with their face to the earth and lick the dust of thy feet;". God did say "and thou shalt know that I am the LORD for they shall not be ashamed that wait for Me".

Isaiah 49:24 God did say "Shall the prey be taken from the mighty or the captives of the victorious be delivered?".

Isaiah 49:25 God did say "even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered;". God did say "and I will contend with him that contendeth with thee and I will save thy children".

Isaiah 49:26 God did say "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine;". God did say "and all flesh shall know that I the LORD am thy Saviour and thy Redeemer the Mighty One of Jacob".



Isaiah 50:1 God did say "Where is the bill of your mother's divorcement wherewith I have put her away? Or which of My creditors is it to whom I have sold you?". God did say "Behold for your iniquities were ye sold and for your transgressions was your mother put away".

Isaiah 50:2 God did say "Wherefore when I came was there no man? when I called was there none to answer?". God did say "Is My hand shortened at all that it cannot redeem? Or have I no power to deliver?". God did say "Behold at My rebuke I dry up the sea I make the rivers a wilderness; their fish become foul because there is no water and die for thirst".

Isaiah 50:3 God did say "I clothe the heavens with blackness and I make sackcloth their covering".

Isaiah 50:4 The "servant of God" did say "The Lord GOD hath given me the tongue of them that are taught that I should know how to sustain with words him that is weary;". The "servant of God" did say "He wakeneth morning by morning He wakeneth mine ear to hear as they that are taught".

Isaiah 50:5 The "servant of God" did say "The Lord GOD hath opened mine ear and I was not rebellious neither turned away backward".

Isaiah 50:6 The "servant of God" did say "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting".

Isaiah 50:7 The "servant of God" did say "For the Lord GOD will help me; therefore have I not been confounded; therefore have I set my face like a flint and I know that I shall not be ashamed".

Isaiah 50:8 The "servant of God" did say "He is near that justifieth me; who will contend with me? let us stand up together; who is mine adversary? let him come near to me".

Isaiah 50:9 The "servant of God" did say "Behold the Lord GOD will help me; who is he that shall condemn me? Behold they all shall wax old as a garment the moth shall eat them up".

Isaiah 50:10 The "servant of God" did say "Who is among you that feareth the LORD that obeyeth the voice of His servant?". The "servant of God" did say "though he walketh in darkness and hath no light let him trust in the name of the LORD and stay upon his God".

Isaiah 50:11 The "servant of God" did say "Behold all ye that kindle a fire that gird yourselves with firebrands begone in the flame of your fire and among the brands that ye have kindled". The "servant of God" did say "This shall ye have of My hand; ye shall lie down in sorrow".



Isaiah 51:1 God did say "Hearken to Me ye that follow after righteousness ye that seek the LORD;". God did say "look unto the rock whence ye were hewn and to the hole of the pit whence ye were digged".

Isaiah 51:2 God did say "Look unto Abraham your father and unto Sarah that bore you;". God did say "for when he was but one I called him and I blessed him and made him many".

Isaiah 51:3 Isaiah did say "For the LORD hath comforted Zion; He hath comforted all her waste places and hath made her wilderness like Eden and her desert like the garden of the LORD;". Isaiah did say "joy and gladness shall be found therein thanksgiving and the voice of melody".

Isaiah 51:4 God did say "Attend unto Me O My people and give ear unto Me O My nation; for instruction shall go forth from Me and My right on a sudden for a light of the peoples".

Isaiah 51:5 God did say "My favour is near My salvation is gone forth and Mine arms shall judge the peoples; the isles shall wait for Me and on Mine arm shall they trust".

Isaiah 51:6 God did say "Lift up your eyes to the heavens and look upon the earth beneath;". God did say "for the heavens shall vanish away like smoke and the earth shall wax old like a garment and they that dwell therein shall die in like manner;". God did say "but My salvation shall be for ever and My favour shall not be abolished".

Isaiah 51:7 God did say "Hearken unto Me ye that know righteousness the people in whose heart is My law;". God did say "fear ye not the taunt of men neither be ye dismayed at their revilings".

Isaiah 51:8 God did say "For the moth shall eat them up like a garment and the worm shall eat them like wool;". God did say "but My favour shall be for ever and My salvation unto all generations".

Isaiah 51:9 God did say "Awake awake put on strength O arm of the LORD;". God did say "awake as in the days of old the generations of ancient times. Art thou not it that hewed Rahab in pieces that pierced the dragon?".

Isaiah 51:10 God did say "Art thou not it that dried up the sea the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?".

Isaiah 51:11 God did say "And the ransomed of the LORD shall return and come with singing unto Zion and everlasting joy shall be upon their heads;". God did say "they shall obtain gladness and joy and sorrow and sighing shall flee away".

Isaiah 51:12 God did say "I even I am He that comforteth you: who art thou that thou art afraid of man that shall die and of the son of man that shall be made as grass;".

Isaiah 51:13 God did say "And hast forgotten the LORD thy Maker that stretched forth the heavens and laid the foundations of the earth;". God did say "and fearest continually all the day because of the fury of the oppressor as he maketh ready to destroy?". God did say "And where is the fury of the oppressor?".

Isaiah 51:14 God did say "He that is bent down shall speedily be loosed; and he shall not go down dying into the pit neither shall his bread fail".

Isaiah 51:15 God did say "For I am the LORD thy God who stirreth up the sea that the waves thereof roar; the LORD of hosts is His name".

Isaiah 51:16 God did say "And I have put My words in thy mouth and have covered thee in the shadow of My hand that I may plant the heavens and lay the foundations of the earth". God did say "and say unto Zion: Thou art My people".

Isaiah 51:17 God did say "Awake awake stand up O Jerusalem that hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the beaker even the cup of staggering and drained it".

Isaiah 51:18 God did say "There is none to guide her among all the sons whom she hath brought forth;". God did say "neither is there any that taketh her by the hand of all the sons that she hath brought up".

Isaiah 51:19 God did say "These two things are befallen thee; who shall bemoan thee?". God did say "desolation and destruction and the famine and the sword; how shall I comfort thee?".

Isaiah 51:20 God did say "Thy sons have fainted they lie at the head of all the streets as an antelope in a net;". God did say "they are full of the fury of the LORD the rebuke of thy God".

Isaiah 51:21 God did say "Therefore hear now this thou afflicted and drunken but not with wine;".

Isaiah 51:22 God did say "Thus saith thy Lord the LORD and thy God that pleadeth the cause of His people:". God did say "behold I have taken out of thy hand the cup of staggering; the beaker even the cup of My fury thou shalt no more drink it again;".

Isaiah 51:23 God did say "And I will put it into the hand of them that afflict thee; that have said to thy soul: Bow down that we may go over;". God did say "and thou hast laid thy back as the ground and as the street to them that go over".



Isaiah 52:1 Isaiah did say "Awake awake put on thy strength O Zion; put on thy beautiful garments O Jerusalem the holy city;". Isaiah did say "for henceforth there shall no more come into thee the uncircumcised and the unclean".

Isaiah 52:2 Isaiah did say "Shake thyself from the dust; arise and sit down O Jerusalem; loose thyself from the bands of thy neck O captive daughter of Zion".

Isaiah 52:3 Isaiah did say "For thus saith the LORD:". God had said "ye were sold for nought; and ye shall be redeemed without money".

Isaiah 52:4 Isaiah did say "For thus saith the Lord GOD:". God had said "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause".

Isaiah 52:5 God had said "Now therefore what do I here seeing that My people is taken away for nought?". God had said "They that rule over them do howl and My name continually all the day is blasphemed".

Isaiah 52:6 God had said "Therefore My people shall know My name; therefore they shall know in that day that I even He that spoke behold here I am".

Isaiah 52:7 Isaiah did say "How beautiful upon the mountains are the feet of the messenger of good tidings that announceth peace the harbinger of good tidings that announceth salvation;". Isaiah did say "that saith unto Zion: Thy God reigneth!".

Isaiah 52:8 Isaiah did say "Hark thy watchmen! they lift up the voice together do they sing; for they shall see eye to eye the LORD returning to Zion".

Isaiah 52:9 Isaiah did say "Break forth into joy sing together ye waste places of Jerusalem; for the LORD hath comforted His people He hath redeemed Jerusalem".

Isaiah 52:10 Isaiah did say "The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God".

Isaiah 52:11 Isaiah did say "Depart ye depart ye go ye out from thence touch no unclean thing;". Isaiah did say "go ye out of the midst of her; be ye clean ye that bear the vessels of the LORD".

Isaiah 52:12 Isaiah did say "For ye shall not go out in haste neither shall ye go by flight;". Isaiah did say "for the LORD will go before you and the God of Israel will be your rearward".

Isaiah 52:13 God had said "Behold My servant shall prosper he shall be exalted and lifted up and shall be very high". God did convey that the "servant of God" would prosper with exaltations and with elevation.

Isaiah 52:14 God had said "According as many were appalled at thee--so marred was his visage unlike that of a man and his form unlike that of the sons of men--". The "servant of God" would not have the visage of a man. The "servant of God" would not have the form of the sons of men.

Isaiah 52:15 God had said "So shall he startle many nations kings shall shut their mouths because of him;". God had said "for that which had not been told them shall they see and that which they had not heard shall they perceive". The "servant of God" will bring understanding and clarity to many nations.



Isaiah 53:1 Isaiah did say "Who would have believed our report? And to whom hath the arm of the LORD been revealed?".

Isaiah 53:2 Isaiah did say "For he shot up right forth as a sapling and as a root out of a dry ground;". Isaiah did say "he had no form nor comeliness that we should look upon him nor beauty that we should delight in him". The "servant of God" would not be extraordinary in appearance.

Isaiah 53:3 Isaiah did say "He was despised and forsaken of men a man of pains and acquainted with disease and as one from whom men hide their face:". Isaiah did say "he was despised and we esteemed him not". The "servant of God" would be rejected by mankind.

Isaiah 53:4 Isaiah did say "Surely our diseases he did bear and our pains he carried; whereas we did esteem him stricken smitten of God and afflicted". The "servant of God" would carry the pains of mankind however.

Isaiah 53:5 Isaiah did say "But he was wounded because of our transgressions he was crushed because of our iniquities:". Isaiah did say "the chastisement of our welfare was upon him and with his stripes we were healed". The "servant of God" would suffer to bring healing to mankind.

Isaiah 53:6 Isaiah did say "All we like sheep did go astray we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all".

Isaiah 53:7 Isaiah did say "He was oppressed though he humbled himself and opened not his mouth;". Isaiah did say "as a lamb that is led to the slaughter and as a sheep that before her shearers is dumb; yea he opened not his mouth". The "servant of God" would suffer the oppression from mankind in silence.

Isaiah 53:8 Isaiah did say "By oppression and judgment he was taken away and with his generation who did reason?". Isaiah did say "for he was cut off out of the land of the living for the transgression of my people to whom the stroke was due". The "servant of God" would be stripped from the land of the living through oppression and through judgment from mankind.

Isaiah 53:9 Isaiah did say "And they made his grave with the wicked and with the rich his tomb; although he had done no violence neither was any deceit in his mouth". The "servant of God" was made to inhabit the grave of the wicked and of the rich. The "servant of God" would maintain a life without violence and without deceit.

Isaiah 53:10 Isaiah did say "Yet it pleased the LORD to crush him by disease;". Isaiah did say "to see if his soul would offer itself in restitution that he might see his seed prolong his days and that the purpose of the LORD might prosper by his hand:". God did allow for the oppression of the "servant of God" by mankind. God did allow the soul of the "servant of God" to serve as restitution for the transgressions of mankind. God would allow the descendents of the "servant of God" to thrive. The "servant of God" would receive a prolonged existence after death. The "servant of God" did perform the necessary actions to allow the will of God to prosper.

Isaiah 53:11 God had said "Of the travail of his soul he shall see to the full even My servant who by his knowledge did justify the Righteous One to the many and their iniquities he did bear". God did convey that the "servant of God" would bear the iniquities of mankind.

Isaiah 53:12 God had said "Therefore will I divide him a portion among the great and he shall divide the spoil with the mighty;". God had said "because he bared his soul unto death and was numbered with the transgressors;". God had said "yet he bore the sin of many and made intercession for the transgressors". God would bestow the honor and the spoils of the mighty on the "servant of God" for perseverance until death and for interceding for the transgressions of mankind.



Isaiah 54:1 God did say "Sing O barren thou that didst not bear break forth into singing and cry aloud thou that didst not travail;". God did say "for more are the children of the desolate than the children of the married wife".

Isaiah 54:2 God did say "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations spare not; lengthen thy cords and strengthen thy stakes".

Isaiah 54:3 God did say "For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations and make the desolate cities to be inhabited".

Isaiah 54:4 God did say "Fear not for thou shalt not be ashamed. Neither be thou confounded for thou shalt not be put to shame;". God did say "for thou shalt forget the shame of thy youth and the reproach of thy widowhood shalt thou remember no more".

Isaiah 54:5 God did say "For thy Maker is thy husband the LORD of hosts is His name; and the Holy One of Israel is thy Redeemer the God of the whole earth shall He be called".

Isaiah 54:6 God did say "For the LORD hath called thee as a wife forsaken and grieved in spirit; and a wife of youth can she be rejected?".

Isaiah 54:7 God did say "For a small moment have I forsaken thee; but with great compassion will I gather thee".

Isaiah 54:8 God did say "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have compassion on thee". Isaiah did continue to convey the words of God.

Isaiah 54:9 God did say "For this is as the waters of Noah unto Me;". God did say "for as I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee nor rebuke thee".

Isaiah 54:10 God did say "For the mountains may depart and the hills be removed;". God did say "but My kindness shall not depart from thee neither shall My covenant of peace be removed". Isaiah did continue to convey the compassion of God.

Isaiah 54:11 God did say "O thou afflicted tossed with tempest and not comforted behold I will set thy stones in fair colours and lay thy foundations with sapphires".

Isaiah 54:12 God did say "And I will make thy pinnacles of rubies and thy gates of carbuncles and all thy border of precious stones".

Isaiah 54:13 God did say "And all thy children shall be taught of the LORD; and great shall be the peace of thy children".

Isaiah 54:14 God did say "In righteousness shalt thou be established; be thou far from oppression for thou shalt not fear and from ruin for it shall not come near thee".

Isaiah 54:15 God did say "Behold they may gather together but not by Me; whosoever shall gather together against thee shall fall because of thee".

Isaiah 54:16 God did say "Behold I have created the smith that bloweth the fire of coals and bringeth forth a weapon for his work; and I have created the waster to destroy".

Isaiah 54:17 God did say "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn". God did say "This is the heritage of the servants of the LORD and their due reward from Me".



Isaiah 55:1 God did say "Ho every one that thirsteth come ye for water and he that hath no money;". God did say "come ye buy and eat; yea come buy wine and milk without money and without price".

Isaiah 55:2 God did say "Wherefore do ye spend money for that which is not bread? and your gain for that which satisfieth not?". God did say "Hearken diligently unto Me and eat ye that which is good and let your soul delight itself in fatness".

Isaiah 55:3 God did say "Incline your ear and come unto Me; hear and your soul shall live; and I will make an everlasting covenant with you even the sure mercies of David".

Isaiah 55:4 God did say "Behold I have given him for a witness to the peoples a prince and commander to the peoples".

Isaiah 55:5 God did say "Behold thou shalt call a nation that thou knowest not and a nation that knew not thee shall run unto thee;". God did say "because of the LORD thy God and for the Holy One of Israel for He hath glorified thee".

Isaiah 55:6 Isaiah did say "Seek ye the LORD while He may be found call ye upon Him while He is near;".

Isaiah 55:7 Isaiah did say "Let the wicked forsake his way and the man of iniquity his thoughts;". Isaiah did say "and let him return unto the LORD and He will have compassion upon him and to our God for He will abundantly pardon".

Isaiah 55:8 God had said "For My thoughts are not your thoughts neither are your ways My ways".

Isaiah 55:9 God had said "For as the heavens are higher than the earth so are My ways higher than your ways and My thoughts than your thoughts".

Isaiah 55:10 God had said "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth". God had said "and make it bring forth and bud and give seed to the sower and bread to the eater;".

Isaiah 55:11 God had said "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void except it accomplish that which I please and make the thing whereto I sent it prosper".

Isaiah 55:12 God had said "For ye shall go out with joy and be led forth with peace;". God had said "the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands".

Isaiah 55:13 God had said "Instead of the thorn shall come up the cypress and instead of the brier shall come up the myrtle;". God had said "and it shall be to the LORD for a memorial for an everlasting sign that shall not be cut off".



Isaiah 56:1 God did say "Keep ye justice and do righteousness; for My salvation is near to come and My favour to be revealed". A person should keep justice and should do righteousness.

Isaiah 56:2 God did say "Happy is the man that doeth this and the son of man that holdeth fast by it: that keepeth the sabbath from profaning it and keepeth his hand from doing any evil". If a person does refrain from evil and does keep the Sabbath then the person will find happiness.

Isaiah 56:3 God did say "Neither let the alien that hath joined himself to the LORD speak saying: The LORD will surely separate me from His people;". God did say "neither let the eunuch say: Behold I am a dry tree".

Isaiah 56:4 God did say "For thus saith the LORD concerning the eunuchs that keep My sabbaths and choose the things that please Me and hold fast by My covenant:".

Isaiah 56:5 God did say "Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters;". God did say "I will give them an everlasting memorial that shall not be cut off". If a eunuch does keep to the covenant of God then God would not forsake the eunuch.

Isaiah 56:6 God did say "Also the aliens that join themselves to the LORD to minister unto Him". God did say "and to love the name of the LORD to be His servants every one that keepeth the sabbath from profaning it and holdeth fast by My covenant:".

Isaiah 56:7 God did say "Even them will I bring to My holy mountain and make them joyful in My house of prayer;". God did say "their burnt-offerings and their sacrifices shall be acceptable

upon Mine altar;". God did say "for My house shall be called a house of prayer for all peoples". If a foreigner does keep to the covenant of God then God would not forsake the foreigner.

Isaiah 56:8 God would gather the dispersed of Israel. God did say "yet I will gather others to him beside those of him that are gathered". God would gather people in addition to the "children of Israel".

Isaiah 56:9 God did say "All ye beasts of the field come to devour yea all ye beasts in the forest".

Isaiah 56:10 God did say "His watchmen are all blind without knowledge; they are all dumb dogs they cannot bark; raving lying down loving to slumber". God did begin to speak about the watchmen of Israel. God did covey that the watchmen are ignorant without knowledge.

Isaiah 56:11 God did say "Yea the dogs are greedy they know not when they have enough;". God did say "and these are shepherds that cannot understand; they all turn to their own way each one to his gain one and all".

Isaiah 56:12 The watchmen would say "Come ye I will fetch wine and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant".



Isaiah 57:1 Isaiah did say "The righteous perisheth and no man layeth it to heart and godly men are taken away none considering that the righteous is taken away from the evil to come".

Isaiah 57:2 Isaiah did say "He entereth into peace they rest in their beds each one that walketh in his uprightness".

Isaiah 57:3 God did say "But draw near hither ye sons of the sorceress the seed of the adulterer and the harlot".

Isaiah 57:4 God did say "Against whom do ye sport yourselves? Against whom make ye a wide mouth and draw out the tongue? Are ye not children of transgression a seed of falsehood".

Isaiah 57:5 God did say "Ye that inflame yourselves among the terebinths under every leafy tree; that slay the children in the valleys under the clefts of the rocks?".

Isaiah 57:6 God did say "Among the smooth stones of the valley is thy portion; they they are thy lot;". God did say "even to them hast thou poured a drink-offering thou hast offered a meal-offering. Should I pacify Myself for these things?".

Isaiah 57:7 God did say "Upon a high and lofty mountain hast thou set thy bed; thither also wentest thou up to offer sacrifice".

Isaiah 57:8 God did say "And behind the doors and the posts hast thou set up thy symbol;". God did say "for thou hast uncovered and art gone up from Me thou hast enlarged thy bed and chosen thee of them whose bed thou lovedst whose hand thou sawest".

Isaiah 57:9 God did say "And thou wentest to the king with ointment and didst increase thy perfumes and didst send thine ambassadors far off even down to the nether-world".

Isaiah 57:10 God did say "Thou wast wearied with the length of thy way;". God did say "yet saidst thou not: There is no hope;". God did say "thou didst find a renewal of thy strength therefore thou wast not affected".

Isaiah 57:11 God did say "And of whom hast thou been afraid and in fear that thou wouldest fail?". God did say "And as for Me thou hast not remembered Me nor laid it to thy heart. Have not I held My peace even of long time? Therefore thou fearest Me not".

Isaiah 57:12 God did say "I will declare thy righteousness; thy works also--they shall not profit thee".

Isaiah 57:13 God did say "When thou criest let them that thou hast gathered deliver thee; but the wind shall carry them all away a breath shall bear them off;". God did say "but he that taketh refuge in Me shall possess the land and shall inherit My holy mountain".

Isaiah 57:14 God did say "And He will say: cast ye up cast ye up clear the way take up the stumblingblock out of the way of My people".

Isaiah 57:15 Isaiah did say "For thus saith the High and Lofty One that inhabiteth eternity whose name is Holy:". God had said "I dwell in the high and holy place with him also that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones".

Isaiah 57:16 God had said "For I will not contend for ever neither will I be always wroth; for the spirit that enwrappeth itself is from Me and the souls which I have made".

Isaiah 57:17 God had said "For the iniquity of his covetousness was I wroth and smote him I hid Me and was wroth; and he went on frowardly in the way of his heart".

Isaiah 57:18 God had said "I have seen his ways and will heal him; I will lead him also and requite with comforts him and his mourners".

Isaiah 57:19 Isaiah did say "Peace peace to him that is far off and to him that is near saith the LORD that createth the fruit of the lips". God had said "and I will heal him".

Isaiah 57:20 Isaiah did say "But the wicked are like the troubled sea; for it cannot rest and its waters cast up mire and dirt".

Isaiah 57:21 Isaiah did say "There is no peace saith my God concerning the wicked".



Isaiah 58:1 God did say "Cry aloud spare not lift up thy voice like a horn and declare unto My people their transgression and to the house of Jacob their sins".

Isaiah 58:2 God did say "Yet they seek Me daily and delight to know My ways;". God did say "as a nation that did righteousness and forsook not the ordinance of their God they ask of Me righteous ordinances they delight to draw near unto God".

Isaiah 58:3 The people had said "Wherefore have we fasted and Thou seest not? Wherefore have we afflicted our soul and Thou takest no knowledge?". God did say "Behold in the day of your fast ye pursue your business and exact all your labours".

Isaiah 58:4 God did say "Behold ye fast for strife and contention and to smite with the fist of wickedness; ye fast not this day so as to make your voice to be heard on high".

Isaiah 58:5 God did say "Is such the fast that I have chosen? the day for a man to afflict his soul?". God did say "Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him?". God did say "Wilt thou call this a fast and an acceptable day to the LORD?".

Isaiah 58:6 God did say "Is not this the fast that I have chosen? to loose the fetters of wickedness to undo the bands of the yoke and to let the oppressed go free and that ye break every yoke?".

Isaiah 58:7 God did say "Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?". God did say "when thou seest the naked that thou cover him and that thou hide not thyself from thine own flesh?".

Isaiah 58:8 God did say "Then shall thy light break forth as the morning and thy healing shall spring forth speedily;". God did say "and thy righteousness shall go before thee the glory of the LORD shall be thy rearward".

Isaiah 58:9 God did say "Then shalt thou call and the LORD will answer; thou shalt cry and He will say: Here I am". God did say "If thou take away from the midst of thee the yoke the putting forth of the finger and speaking wickedness;".

Isaiah 58:10 God did say "And if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in darkness and thy gloom be as the noon-day;".

Isaiah 58:11 God did say "And the LORD will guide thee continually and satisfy thy soul in drought and make strong thy bones;". God did say "and thou shalt be like a watered garden and like a spring of water whose waters fail not".

Isaiah 58:12 God did say "And they that shall be of thee shall build the old waste places thou shalt raise up the foundations of many generations;". God did say "and thou shalt be called The repairer of the breach the restorer of paths to dwell in".

Isaiah 58:13 God did say "If thou turn away thy foot because of the sabbath from pursuing thy business on My holy day;". God did say "and call the sabbath a delight and the holy of the LORD honourable;". God did say "and shalt honour it not doing thy wonted ways nor pursuing thy business nor speaking thereof;".

Isaiah 58:14 God did say "Then shalt thou delight thyself in the LORD and I will make thee to ride upon the high places of the earth". God did say "and I will feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it".



Isaiah 59:1 Isaiah did say "Behold the LORD'S hand is not shortened that it cannot save neither His ear heavy that it cannot hear;".

Isaiah 59:2 Isaiah did say "But your iniquities have separated between you and your God and your sins have hid His face from you that He will not hear".

Isaiah 59:3 Isaiah did say "For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies your tongue muttereth wickedness".

Isaiah 59:4 Isaiah did say "None sueth in righteousness and none pleadeth in truth; they trust in vanity and speak lies they conceive mischief and bring forth iniquity".

Isaiah 59:5 Isaiah did say "They hatch basilisks' eggs and weave the spider's web; he that eateth of their eggs dieth and that which is crushed breaketh out into a viper".

Isaiah 59:6 Isaiah did say "Their webs shall not become garments neither shall men cover themselves with their works;". Isaiah did say "their works are works of iniquity and the act of violence is in their hands".

Isaiah 59:7 Isaiah did say "Their feet run to evil and they make haste to shed innocent blood; their thoughts are thoughts of iniquity desolation and destruction are in their paths".

Isaiah 59:8 Isaiah did say "The way of peace they know not and there is no right in their goings; they have made them crooked paths whosoever goeth therein doth not know peace".

Isaiah 59:9 Isaiah did say "Therefore is justice far from us neither doth righteousness overtake us; we look for light but behold darkness for brightness but we walk in gloom".

Isaiah 59:10 Isaiah did say "We grope for the wall like the blind yea as they that have no eyes do we grope; we stumble at noonday as in the twilight; we are in dark places like the dead".

Isaiah 59:11 Isaiah did say "We all growl like bears and mourn sore like doves; we look for right but there is none; for salvation but it is far off from us".

Isaiah 59:12 Isaiah did say "For our transgressions are multiplied before Thee and our sins testify against us;". Isaiah did say "for our transgressions are present to us and as for our iniquities we know them:".

Isaiah 59:13 Isaiah did say "Transgressing and denying the LORD and turning away from following our God speaking oppression and perverseness conceiving and uttering from the heart words of falsehood".

Isaiah 59:14 Isaiah did say "And justice is turned away backward and righteousness standeth afar off; for truth hath stumbled in the broad place and uprightness cannot enter".

Isaiah 59:15 Isaiah did say "And truth is lacking and he that departeth from evil maketh himself a prey". Isaiah did say "And the LORD saw it and it displeased Him that there was no justice;".

Isaiah 59:16 Isaiah did say "And He saw that there was no man and was astonished that there was no intercessor;". Isaiah did say "therefore His own arm brought salvation unto Him; and His righteousness it sustained Him;".

Isaiah 59:17 Isaiah did say "And He put on righteousness as a coat of mail and a helmet of salvation upon His head and He put on garments of vengeance for clothing and was clad with zeal as a cloak".

Isaiah 59:18 Isaiah did say "According to their deeds accordingly He will repay fury to His adversaries recompense to His enemies; to the islands He will repay recompense".

Isaiah 59:19 Isaiah did say "So shall they fear the name of the LORD from the west and His glory from the rising of the sun;". Isaiah did say "for distress will come in like a flood which the breath of the LORD driveth".

Isaiah 59:20 Isaiah did say "And a redeemer will come to Zion and unto them that turn from transgression in Jacob saith the LORD".

Isaiah 59:21 God had said "And as for Me this is My covenant with them". God had said "My spirit that is upon thee". God had said "and My words which I have put in thy mouth shall not depart out of thy mouth nor out of the mouth of thy seed nor out of the mouth of thy seed's seed from henceforth and for ever".



Isaiah 60:1 Isaiah did say "Arise shine for thy light is come and the glory of the LORD is risen upon thee".

Isaiah 60:2 Isaiah did say "For behold darkness shall cover the earth and gross darkness the peoples;". Isaiah did say "but upon thee the LORD will arise and His glory shall be seen upon thee".

Isaiah 60:3 Isaiah did say "And nations shall walk at thy light and kings at the brightness of thy rising".

Isaiah 60:4 Isaiah did say "Lift Up thine eyes round about and see: they all are gathered together and come to thee; thy sons come from far and thy daughters are borne on the side".

Isaiah 60:5 Isaiah did say "Then thou shalt see and be radiant and thy heart shall throb and be enlarged;". Isaiah did say "because the abundance of the sea shall be turned unto thee the wealth of the nations shall come unto thee".

Isaiah 60:6 Isaiah did say "The caravan of camels shall cover thee and of the young camels of Midian and Ephah all coming from Sheba;". Isaiah did say "they shall bring gold and incense and shall proclaim the praises of the LORD".

Isaiah 60:7 God had said "All the flocks of Kedar shall be gathered together unto thee the rams of Nebaioth shall minister unto thee;". God had said "they shall come up with acceptance on Mine altar and I will glorify My glorious house".

Isaiah 60:8 God had said "Who are these that fly as a cloud and as the doves to their cotes?".

Isaiah 60:9 God had said "Surely the isles shall wait for Me and the ships of Tarshish first". God had said "to bring thy sons from far their silver and their gold with them for the name of the LORD thy God and for the Holy One of Israel because He hath glorified thee".

Isaiah 60:10 God had said "And aliens shall build up thy walls And their kings shall minister unto thee; for in My wrath I smote thee but in My favour have I had compassion on thee".

Isaiah 60:11 God had said "Thy gates also shall be open continually day and night they shall not be shut; that men may bring unto thee the wealth of the nations and their kings in procession".

Isaiah 60:12 God had said "For that nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted".

Isaiah 60:13 God had said "The glory of Lebanon shall come unto thee the cypress the plane-tree and the larch together;". God had said "to beautify the place of My sanctuary and I will make the place of My feet glorious".

Isaiah 60:14 God had said "And the sons of them that afflicted thee shall come bending unto thee and all they that despised thee shall bow down at the soles of thy feet;". God had said "and they shall call thee The city of the LORD the Zion of the Holy One of Israel".

Isaiah 60:15 God had said "Whereas thou hast been forsaken and hated so that no man passed through thee I will make thee an eternal excellency a joy of many generations".

Isaiah 60:16 God had said "Thou shalt also suck the milk of the nations and shalt suck the breast of kings;". God had said "and thou shalt know that I the LORD am thy Saviour and I the Mighty One of Jacob thy Redeemer".

Isaiah 60:17 God had said "For brass I will bring gold and for iron I will bring silver and for wood brass and for stones iron;". God had said "I will also make thy officers peace and righteousness thy magistrates".

Isaiah 60:18 God had said "Violence shall no more be heard in thy land desolation nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise".

Isaiah 60:19 God had said "The sun shall be no more thy light by day neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light and thy God thy glory".

Isaiah 60:20 God had said "Thy sun shall no more go down Neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light and the days of thy mourning shall be ended".

Isaiah 60:21 God had said "Thy people also shall be all righteous they shall inherit the land for ever; the branch of My planting the work of My hands wherein I glory".

Isaiah 60:22 God had said "The smallest shall become a thousand and the least a mighty nation; I the LORD will hasten it in its time".



Isaiah 61:1 The "servant of God" did say "The spirit of the Lord GOD is upon me; because the LORD hath anointed me to bring good tidings unto the humble;". The "servant of God" did say "He hath sent me to bind up the broken-hearted to proclaim liberty to the captives and the opening of the eyes to them that are bound;".

Isaiah 61:2 The "servant of God" did say "To proclaim the year of the LORD'S good pleasure and the day of vengeance of our God; to comfort all that mourn;".

Isaiah 61:3 The "servant of God" did say "To appoint unto them that mourn in Zion to give unto them a garland for ashes the oil of joy for mourning the mantle of praise for the spirit of

heaviness;". The "servant of God" did say "that they might be called terebinths of righteousness the planting of the LORD wherein He might glory".

Isaiah 61:4 The "servant of God" did say "And they shall build the old wastes they shall raise up the former desolations and they shall renew the waste cities the desolations of many generations".

Isaiah 61:5 The "servant of God" did say "And strangers shall stand and feed your flocks and aliens shall be your plowmen and your vinedressers".

Isaiah 61:6 The "servant of God" did say "But ye shall be named the priests of the LORD men shall call you the ministers of our God;". The "servant of God" did say "ye shall eat the wealth of the nations and in their splendour shall ye revel". The "servant of God" did speak about the restoration of Zion.

Isaiah 61:7 The "servant of God" did say "For your shame which was double and for that they rejoiced: Confusion is their portion;". The "servant of God" did say "therefore in their land they shall possess double everlasting joy shall be unto them".

Isaiah 61:8 God had said "For I the LORD love justice I hate robbery with iniquity; and I will give them their recompense in truth and I will make an everlasting covenant with them".

Isaiah 61:9 God had said "And their seed shall be known among the nations and their offspring among the peoples;". God had said "all that see them shall acknowledge them that they are the seed which the LORD hath blessed".

Isaiah 61:10 The "house of God" did say "I will greatly rejoice in the LORD my soul shall be joyful in my God;". The "house of God" did say "for He hath clothed me with the garments of salvation". The "house of God" did say "He hath covered me with the robe of victory as a bridegroom putteth on a priestly diadem and as a bride adorneth herself with her jewels".

Isaiah 61:11 The "servant of God" did say "For as the earth bringeth forth her growth and as the garden causeth the things that are sown in it to spring forth;". The "servant of God" did say "so the Lord GOD will cause victory and glory to spring forth before all the nations".



Isaiah 62:1 The "servant of God" did say "For Zion's sake will I not hold My peace and for Jerusalem's sake I will not rest until her triumph go forth as brightness and her salvation as a torch that burneth".

Isaiah 62:2 The "servant of God" did say "And the nations shall see thy triumph and all kings thy glory; and thou shalt be called by a new name which the mouth of the LORD shall mark out".

Isaiah 62:3 The "servant of God" did say "Thou shalt also be a crown of beauty in the hand of the LORD and a royal diadem in the open hand of thy God".

Isaiah 62:4 The "servant of God" did say "Thou shalt no more be termed Forsaken neither shall thy land any more be termed Desolate;". The "servant of God" did say "but thou shalt be called My delight is in her and thy land Espoused; for the LORD delighteth in thee and thy land shall be espoused".

Isaiah 62:5 The "servant of God" did say "For as a young man espouseth a virgin so shall thy sons espouse thee; and as the bridegroom rejoiceth over the bride so shall thy God rejoice over thee".

Isaiah 62:6 The "servant of God" did say "I have set watchmen upon thy walls O Jerusalem they shall never hold their peace day nor night: Ye that are the LORD'S remembrancers take ye no rest".

Isaiah 62:7 The "servant of God" did say "And give Him no rest till He establish and till He make Jerusalem a praise in the earth".

Isaiah 62:8 The "servant of God" did say "The LORD hath sworn by His right hand and by the arm of His strength:". The "servant of God" did say "Surely I will no more give thy corn to be food for thine enemies; and strangers shall not drink thy wine for which thou hast laboured;".

Isaiah 62:9 The "servant of God" did say "But they that have garnered it shall eat it and praise the LORD and they that have gathered it shall drink it in the courts of My sanctuary".

Isaiah 62:10 The "servant of God" did say "Go through go through the gates clear ye the way of the people; cast up cast up the highway gather out the stones; lift up an ensign over the peoples".

Isaiah 62:11 The "servant of God" did say "Behold the LORD hath proclaimed unto the end of the earth:". The "servant of God" did say "say ye to the daughter of Zion: Behold thy salvation cometh; behold His reward is with Him and His recompense before Him".

Isaiah 62:12 The "servant of God" did say "And they shall call them The holy people the redeemed of the LORD; and thou shalt be called Sought out a city not forsaken".



Isaiah 63:1 Isaiah did say "Who is this that cometh from Edom with crimsoned garments from Bozrah? This that is glorious in his apparel stately in the greatness of his strength?". God did say "I that speak in victory mighty to save".

Isaiah 63:2 Isaiah did say "Wherefore is Thine apparel red and Thy garments like his that treadeth in the winevat?".

Isaiah 63:3 God did say "I have trodden the winepress alone and of the peoples there was no man with Me;". God did say "yea I trod them in Mine anger and trampled them in My fury;". God did say "and their lifeblood is dashed against My garments and I have stained all My raiment".

Isaiah 63:4 God did say "For the day of vengeance that was in My heart and My year of redemption are come".

Isaiah 63:5 God did say "And I looked and there was none to help and I beheld in astonishment and there was none to uphold;". God did say "therefore Mine own arm brought salvation unto Me and My fury it upheld Me".

Isaiah 63:6 God did say "And I trod down the peoples in Mine anger and made them drunk with My fury and I poured out their lifeblood on the earth".

Isaiah 63:7 Isaiah did say "I will make mention of the mercies of the LORD and the praises of the LORD according to all that the LORD hath bestowed on us;". Isaiah did say "and the great goodness toward the house of Israel which He hath bestowed on them according to His compassions and according to the multitude of His mercies".

Isaiah 63:8 God had said "Surely they are My people children that will not deal falsely". Isaiah did say "so He was their Saviour".

Isaiah 63:9 Isaiah did say "In all their affliction He was afflicted and the angel of His presence saved them;". Isaiah did say "in His love and in His pity He redeemed them; and He bore them and carried them all the days of old".

Isaiah 63:10 Isaiah did say "But they rebelled and grieved His holy spirit; therefore He was turned to be their enemy Himself fought against them".

Isaiah 63:11 Isaiah did say "Then His people remembered the days of old the days of Moses: Where is He that brought them up out of the sea with the shepherds of His flock?". Isaiah did say "Where is He that put His holy spirit in the midst of them?".

Isaiah 63:12 Isaiah did say "That caused His glorious arm to go at the right hand of Moses? that divided the water before them to make Himself an everlasting name?".

Isaiah 63:13 Isaiah did say "That led them through the deep as a horse in the wilderness without stumbling?".

Isaiah 63:14 Isaiah did say "As the cattle that go down into the valley the spirit of the LORD caused them to rest; so didst Thou lead Thy people to make Thyself a glorious name".

Isaiah 63:15 Isaiah did say "Look down from heaven and see even from Thy holy and glorious habitation;". Isaiah did say "where is Thy zeal and Thy mighty acts the yearning of Thy heart and Thy compassions now restrained toward me?".

Isaiah 63:16 Isaiah did say "For Thou art our Father; for Abraham knoweth us not and Israel doth not acknowledge us;". Isaiah did say "Thou O LORD art our Father our Redeemer from everlasting is Thy name".

Isaiah 63:17 Isaiah did say "O LORD why dost Thou make us to err from Thy ways and hardenest our heart from Thy fear? Return for Thy servants' sake the tribes of Thine inheritance".

Isaiah 63:18 Isaiah did say "Thy holy people they have well nigh driven out our adversaries have trodden down Thy sanctuary".

Isaiah 63:19 Isaiah did say "We are become as they over whom Thou never borest rule as they that were not called by Thy name".



Isaiah 64:1 Isaiah did say "Oh that Thou wouldest rend the heavens that Thou wouldest come down that the mountains might quake at Thy presence".

Isaiah 64:2 Isaiah did say "As when fire kindleth the brush-wood and the fire causeth the waters to boil;". Isaiah did say "to make Thy name known to Thine adversaries that the nations might tremble at Thy presence".

Isaiah 64:3 Isaiah did say "When Thou didst tremendous things which we looked not for--Oh that Thou wouldest come down that the mountains might quake at Thy presence!--".

Isaiah 64:4 Isaiah did say "And whereof from of old men have not heard nor perceived by the ear neither hath the eye seen a God beside Thee who worketh for him that waiteth for Him".

Isaiah 64:5 Isaiah did say "Thou didst take away him that joyfully worked righteousness those that remembered Thee in Thy ways--". Isaiah did say "behold Thou wast wroth and we sinned--upon them have we stayed of old that we might be saved".

Isaiah 64:6 Isaiah did say "And we are all become as one that is unclean and all our righteousnesses are as a polluted garment;". Isaiah did say "and we all do fade as a leaf and our iniquities like the wind take us away".

Isaiah 64:7 Isaiah did say "And there is none that calleth upon Thy name that stirreth up himself to take hold of Thee;". Isaiah did say "for Thou hast hid Thy face from us and hast consumed us by means of our iniquities".

Isaiah 64:8 Isaiah did say "But now O LORD Thou art our Father; we are the clay and Thou our potter and we all are the work of Thy hand".

Isaiah 64:9 Isaiah did say "Be not wroth very sore O LORD neither remember iniquity for ever; behold look we beseech Thee we are all Thy people".

Isaiah 64:10 Isaiah did say "Thy holy cities are become a wilderness Zion is become a wilderness Jerusalem a desolation".

Isaiah 64:11 Isaiah did say "Our holy and our beautiful house where our fathers praised Thee is burned with fire; and all our pleasant things are laid waste".

Isaiah 64:12 Isaiah did say "Wilt Thou refrain Thyself for these things O LORD? Wilt Thou hold Thy peace and afflict us very sore?".



Isaiah 65:1 God did say "I gave access to them that asked not for Me I was at hand to them that sought Me not;". God did say "I said: Behold Me behold Me unto a nation that was not called by My name".

Isaiah 65:2 God did say "have spread out My hands all the day unto a rebellious people that walk in a way that is not good after their own thoughts;".

Isaiah 65:3 God did say "A people that provoke Me to My face continually that sacrifice in gardens and burn incense upon bricks;".

Isaiah 65:4 God did say "That sit among the graves and lodge in the vaults; that eat swine's flesh and broth of abominable things is in their vessels;".

Isaiah 65:5 God did say "That say: Stand by thyself come not near to me for I am holier than thou;". God did say "these are a smoke in My nose a fire that burneth all the day".

Isaiah 65:6 God did say "Behold it is written before Me; I will not keep silence except I have requited yea I will requite into their bosom".

Isaiah 65:7 God did say "Your own iniquities and the iniquities of your fathers together that have offered upon the mountains and blasphemed Me upon the hills;". God did say "therefore will I first measure their wage into their bosom".

Isaiah 65:8 Isaiah did continue to convey the words from God. God did say "as when wine is found in the cluster one saith: Destroy it not for a blessing is in it;". God did say "so will I do for My servants' sakes that I may not destroy all".

Isaiah 65:9 God did say "And I will bring forth a seed out of Jacob and out of Judah an inheritor of My mountains;". God did say "and Mine elect shall inherit it and My servants shall dwell there".

Isaiah 65:10 God did say "And Sharon shall be a fold of flocks and the valley of Achor a place for herds to lie down in for My people that have sought Me;".

Isaiah 65:11 God did say "But ye that forsake the LORD that forget My holy mountain that prepare a table for Fortune and that offer mingled wine in full measure unto Destiny".

Isaiah 65:12 God did say "I will destine you to the sword and ye shall all bow down to the slaughter;". God did say "because when I called ye did not answer when I spoke ye did not hear;". God did say "but ye did that which was evil in Mine eyes and chose that wherein I delighted not".

Isaiah 65:13 Isaiah did say "Therefore thus saith the Lord GOD:". God did say "Behold My servants shall eat but ye shall be hungry; behold My servants shall drink but ye shall be thirsty; behold My servants shall rejoice but ye shall be ashamed;".

Isaiah 65:14 God did say "Behold My servants shall sing for joy of heart but ye shall cry for sorrow of heart and shall wail for vexation of spirit".

Isaiah 65:15 God did say "And ye shall leave your name for a curse unto Mine elect: So may the Lord GOD slay thee;". God did say "but He shall call His servants by another name;".

Isaiah 65:16 God did say "So that he who blesseth himself in the earth shall bless himself by the God of truth;". God did say "and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten and because they are hid from Mine eyes".

Isaiah 65:17 God did say "For behold I create new heavens and a new earth; and the former things shall not be remembered nor come into mind".

Isaiah 65:18 God did say "But be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy".

Isaiah 65:19 God did say "And I will rejoice in Jerusalem and joy in My people; and the voice of weeping shall be no more heard in her nor the voice of crying".

Isaiah 65:20 God did say "There shall be no more thence an infant of days nor an old man that hath not filled his days;". God did say "for the youngest shall die a hundred years old and the sinner being a hundred years old shall be accursed".

Isaiah 65:21 God did say "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them".

Isaiah 65:22 God did say "They shall not build and another inhabit they shall not plant and another eat;". God did say "for as the days of a tree shall be the days of My people and Mine elect shall long enjoy the work of their hands".

Isaiah 65:23 God did say "They shall not labour in vain nor bring forth for terror; for they are the seed blessed of the LORD and their offspring with them".

Isaiah 65:24 God did say "And it shall come to pass that before they call I will answer and while they are yet speaking I will hear".

Isaiah 65:25 God did say "The wolf and the lamb shall feed together and the lion shall eat straw like the ox;". God did say "and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain".



Isaiah 66:1 Isaiah did continue to convey the words from God. Isaiah did say "Thus saith the LORD:". God did say "the heaven is My throne and the earth is My footstool; where is the house that ye may build unto Me?". God did say "And where is the place that may be My resting-place?".

Isaiah 66:2 God did say "For all these things hath My hand made and so all these things came to be". God did say "but on this man will I look even on him that is poor and of a contrite spirit and trembleth at My word".

Isaiah 66:3 God did say "He that killeth an ox is as if he slew a man;". God did say "he that sacrificeth a lamb as if he broke a dog's neck;". God did say "he that offereth a meal-offering as if he offered swine's blood;". God did say "he that maketh a memorial-offering of frankincense as if he blessed an idol;". God did say "according as they have chosen their own ways and their soul delighteth in their abominations;".

Isaiah 66:4 God did say "Even so I will choose their mockings and will bring their fears upon them;". God did say "because when I called none did answer;". God did say "hen I spoke they did not hear but they did that which was evil in Mine eyes and chose that in which I delighted not".

Isaiah 66:5 Isaiah did say "Hear the word of the LORD ye that tremble at His word:". God did say "your brethren that hate you that cast you out for My name's sake have said: Let the LORD be glorified that we may gaze upon your joy but they shall be ashamed".

Isaiah 66:6 God did say "Hark! an uproar from the city Hark! it cometh from the temple Hark! the LORD rendereth recompense to His enemies".

Isaiah 66:7 God did say "Before she travailed she brought forth; before her pain came she was delivered of a man-child".

Isaiah 66:8 God did say "Who hath heard such a thing? Who hath seen such things? Is a land born in one day?". God did say "Is a nation brought forth at once? For as soon as Zion travailed she brought forth her children".

Isaiah 66:9 God did say "Shall I bring to the birth and not cause to bring forth?". God did say "shall I that cause to bring forth shut the womb?".

Isaiah 66:10 God did say "Rejoice ye with Jerusalem and be glad with her all ye that love her; rejoice for joy with her all ye that mourn for her;".

Isaiah 66:11 God did say "That ye may suck and be satisfied with the breast of her consolations; that ye may drink deeply with delight of the abundance of her glory".

Isaiah 66:12 Isaiah did say "For thus saith the LORD:". God did say "Behold I will extend peace to her like a river and the wealth of the nations like an overflowing stream and ye shall suck thereof:". God did say "ye shall be borne upon the side and shall be dandled upon the knees".

Isaiah 66:13 God did say "As one whom his mother comforteth so will I comfort you; and ye shall be comforted in Jerusalem".

Isaiah 66:14 Isaiah did say "And when ye see this your heart shall rejoice and your bones shall flourish like young grass;". Isaiah did say "and the hand of the LORD shall be known toward His servants and He will have indignation against His enemies".

Isaiah 66:15 Isaiah did say "For behold the LORD will come in fire and His chariots shall be like the whirlwind;". Isaiah did say "to render His anger with fury and His rebuke with flames of fire".

Isaiah 66:16 Isaiah did say "For by fire will the LORD contend and by His sword with all flesh; and the slain of the LORD shall be many".

Isaiah 66:17 God did say "They that sanctify themselves and purify themselves to go unto the gardens behind one in the midst eating swine's flesh and the detestable thing and the mouse shall be consumed together".

Isaiah 66:18 God did say "For I know their works and their thoughts; the time cometh that I will gather all nations and tongues;". God did say "and they shall come and shall see My glory".

Isaiah 66:19 God did say "And I will work a sign among them and I will send such as escape of them unto the nations to Tarshish Pul and Lud that draw the bow to Tubal and Javan". God did say "to the isles afar off that have not heard My fame neither have seen My glory;". God did say "and they shall declare My glory among the nations".

Isaiah 66:20 God did say "And they shall bring all your brethren out of all the nations for an offering unto the LORD". God did say "upon horses and in chariots and in fitters and upon mules and upon swift beasts to My holy mountain Jerusalem". God did say "as the children of Israel bring their offering in a clean vessel into the house of the LORD".

Isaiah 66:21 God did say "And of them also will I take for the priests and for the Levites".

Isaiah 66:22 God did say "For as the new heavens and the new earth which I will make shall remain before Me". God did say "so shall your seed and your name remain".

Isaiah 66:23 God did say "And it shall come to pass that from one new moon to another and from one sabbath to another shall all flesh come to worship before Me".

Isaiah 66:24 God did say "And they shall go forth and look upon the carcasses of the men that have rebelled against Me;". God did say "for their worm shall not die neither shall their fire be quenched; and they shall be an abhorring unto all flesh".



Jeremiah



Jeremiah 1:1 Jeremiah was the son of Hilkiah of the priests in Anathoth in the land of Benjamin. A record was made of the words of Jeremiah.

Jeremiah 1:2 Jeremiah did receive the word of God in the thirteenth year of the reign of Josiah over Judah. Josiah was the son of Amon.

Jeremiah 1:3 Jeremiah did receive the word of God during the days of Jehoiakim until the eviction of Jerusalem at the end of the eleventh year of Zedekiah. Jehoiakim was a son of Josiah and a king of Judah. Zedekiah was a son of Josiah and a king of Judah also.

Jeremiah 1:4 God did speak to Jeremiah.

Jeremiah 1:5 God did say "Before I formed thee in the belly I knew thee and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" to Jeremiah. God had known Jeremiah before birth. Jeremiah was appointed as a prophet to the nations by God.

Jeremiah 1:6 Jeremiah did say "Ah Lord GOD! behold I cannot speak; for I am a child" to God. God did speak to Jeremiah as a child.

Jeremiah 1:7 God did say "say not: I am a child; for to whomsoever I shall send thee thou shalt go and whatsoever I shall command thee thou shalt speak" to Jeremiah.

Jeremiah 1:8 God did say "Be not afraid of them; for I am with thee to deliver thee" to Jeremiah. God would be with Jeremiah.

Jeremiah 1:9 God did extend the hand of God to touch the mouth of Jeremiah. God did say "Behold I have put My words in thy mouth;" to Jeremiah. Jeremiah did receive the words of God to speak to the nations.

Jeremiah 1:10 God did say "See I have this day set thee over the nations and over the kingdoms to root out and to pull down and to destroy and to overthrow; to build and to plant" to Jeremiah. God would send Jeremiah to expose to expel to destroy to overthrow to build and to plant within the nations.

Jeremiah 1:11 God did say "Jeremiah what seest thou?". Jeremiah did say "I see a rod of an almond-tree" to God.

Jeremiah 1:12 God did say "Thou hast well seen; for I watch over My word to perform it" to Jeremiah.

Jeremiah 1:13 Jeremiah did receive the word of God for a second time. God did say "What seest thou?" to Jeremiah. Jeremiah did say "I see a seething pot; and the face thereof is from the north" to God.

Jeremiah 1:14 God did say "Out of the north the evil shall break forth upon all the inhabitants of the land" to Jeremiah. God did foretell of an spreading of evil from the north upon all the people of the land.

Jeremiah 1:15 God did say "For lo I will call all the families of the kingdoms of the north and they shall come" to Jeremiah. God did say "and they shall set every one his throne at the entrance of the gates of Jerusalem and against all the walls thereof round about and against all the cities of Judah" to Jeremiah. The northerners would come to besiege the gates of Jerusalem.

Jeremiah 1:16 God did say "And I will utter My judgments against them touching all their wickedness;" to Jeremiah. God did say "in that they have forsaken me and have offered unto other gods and worshipped the work of their own hands" to Jeremiah. The northerners would be judged by God.

Jeremiah 1:17 God did say "Thou therefore gird up thy loins and arise and speak unto them all that I command thee; be not dismayed at them lest I dismay thee before them" to Jeremiah.

Jeremiah 1:18 God did say "For behold I have made thee this day a fortified city and an iron pillar and brazen walls" to Jeremiah. God did say "against the whole land against the kings of Judah against the princes thereof against the priests thereof and against the people of the land" to Jeremiah. God would establish a fortified city for protection.

Jeremiah 1:19 God did say "And they shall fight against thee; but they shall not prevail against thee; For I am with thee saith the LORD to deliver thee". God would shelter and would protect Jeremiah.



Jeremiah 2:1 God did speak to Jeremiah again.

Jeremiah 2:2 God did say "Go and cry in the ears of Jerusalem" to Jeremiah. God did say "saying: Thus saith the LORD: I remember for thee the affection of thy youth the love of thine espousals; how thou wentest after Me in the wilderness in a land that was not sown" to Jeremiah.

Jeremiah 2:3 God did say "Israel is the LORD'S hallowed portion His first-fruits of the increase; all that devour him shall be held guilty evil shall come upon them" to Jeremiah. God does remember and does protect Israel.

Jeremiah 2:4 Jeremiah did say "Hear ye the word of the LORD O house of Jacob and all the families of the house of Israel;".

Jeremiah 2:5 God had said "what unrighteousness have your fathers found in Me that they are gone far from Me and have walked after things of nought and are become nought?".

Jeremiah 2:6 God had said "Neither said they: Where is the LORD that brought us up out of the land of Egypt;". God had said "that led us through the wilderness through a land of deserts and of pits through a land of drought and of the shadow of death". God had said "through a land that no man passed through and where no man dwelt?".

Jeremiah 2:7 God had said "And I brought you into a land of fruitful fields to eat the fruit thereof and the good thereof;". God had said "but when ye entered ye defiled My land and made My heritage an abomination".

Jeremiah 2:8 God had said "The priests said not: Where is the LORD? And they that handle the law knew Me not and the rulers transgressed against Me;". God had said "the prophets also prophesied by Baal and walked after things that do not profit".

Jeremiah 2:9 God had said "Wherefore I will yet plead with you and with your children's children will I plead".

Jeremiah 2:10 God had said "For pass over to the isles of the Kittites and see and send unto Kedar and consider diligently and see if there hath been such a thing".

Jeremiah 2:11 God had said "Hath a nation changed its gods which yet are no gods? But My people hath changed its glory for that which doth not profit".

Jeremiah 2:12 God had said "Be astonished O ye heavens at this and be horribly afraid be ye exceeding amazed".

Jeremiah 2:13 God had said "For My people have committed two evils: they have forsaken Me the fountain of living waters and hewed them out cisterns broken cisterns that can hold no water".

Jeremiah 2:14 God had said "Is Israel a servant? Is he a home-born slave? Why is he become a prey?".

Jeremiah 2:15 God had said "The young lions have roared upon him and let their voice resound;". God had said "and they have made his land desolate his cities are laid waste without inhabitant".

Jeremiah 2:16 God had said "The children also of Noph and Tahpanhes feed upon the crown of thy head".

Jeremiah 2:17 God had said "Is it not this that doth cause it unto thee that thou hast forsaken the LORD thy God when He led thee by the way?".

Jeremiah 2:18 God had said "And now what hast thou to do in the way to Egypt to drink the waters of Shihor? Or what hast thou to do in the way to Assyria to drink the waters of the River?".

Jeremiah 2:19 God had said "Thine own wickedness shall correct thee and thy backslidings shall reprove thee:". God had said "know therefore and see that it is an evil and a bitter thing that thou hast forsaken the LORD thy God neither is My fear in thee".

Jeremiah 2:20 God had said "For of old time I have broken thy yoke and burst thy bands and thou saidst: I will not transgress;". God had said "upon every high hill and under every leafy tree thou didst recline playing the harlot".

Jeremiah 2:21 God had said "Yet I had planted thee a noble vine wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?".

Jeremiah 2:22 God had said "For though thou wash thee with nitre and take thee much soap yet thine iniquity is marked before Me".

Jeremiah 2:23 God had said "How canst thou say: I am not defiled I have not gone after the Baalim?". God had said "See thy way in the Valley know what thou hast done; thou art a swift young camel traversing her ways;".

Jeremiah 2:24 God had said "A wild ass used to the wilderness that snuffeth up the wind in her desire; her lust who can hinder it? All they that seek her will not weary themselves; in her month they shall find her".

Jeremiah 2:25 God had said "Withhold thy foot from being unshod and thy throat from thirst; but thou saidst: There is no hope; no for I have loved strangers and after them will I go".

Jeremiah 2:26 God had said "As the thief is ashamed when he is found so is the house of Israel ashamed; they their kings their princes and their priests and their prophets;".

Jeremiah 2:27 God had said "Who say to a stock: Thou art my father and to a stone: Thou hast brought us forth for they have turned their back unto Me and not their face;". God had said "but in the time of their trouble they will say: Arise and save us".

Jeremiah 2:28 God had said "But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble;". God had said "for according to the number of thy cities are thy gods O Judah".

Jeremiah 2:29 God had said "Wherefore will ye contend with Me? Ye all have transgressed against Me". God did recount the many transgressions of the "children of Israel".

Jeremiah 2:30 God had said "In vain have I smitten your children--they received no correction; your sword hath devoured your prophets like a destroying lion".

Jeremiah 2:31 God had said "O generation see ye the word of the LORD: have I been a wilderness unto Israel? or a land of thick darkness?". God had said "Wherefore say My people: We roam at large; we will come no more unto Thee?".

Jeremiah 2:32 God had said "Can a maid forget her ornaments or a bride her attire? Yet My people have forgotten Me days without number".

Jeremiah 2:33 God had said "How trimmest thou thy way to seek love! Therefore--even the wicked women hast thou taught thy ways;".

Jeremiah 2:34 God had said "Also in thy skirts is found the blood of the souls of the innocent poor; thou didst not find them breaking in; yet for all these things".

Jeremiah 2:35 God had said "Thou saidst: I am innocent; surely His anger is turned away from me --behold I will enter into judgment with thee because thou sayest: I have not sinned".

Jeremiah 2:36 God had said "How greatly dost thou cheapen thyself to change thy way? Thou shalt be ashamed of Egypt also as thou wast ashamed of Asshur".

Jeremiah 2:37 God had said "From him also shalt thou go forth with thy hands upon thy head; for the LORD hath rejected them in whom thou didst trust and thou shalt not prosper in them".



Jeremiah 3:1 God had said "If a man put away his wife and she go from him and become another man's may he return unto her again?". God had said "Will not that land be greatly polluted? But thou hast played the harlot with many lovers; and wouldest thou yet return to Me?". God did continue to recount the transgressions of the people.

Jeremiah 3:2 God had said "Lift up thine eyes unto the high hills and see: where hast thou not been lain with?". God had said "By the ways hast thou sat for them as an Arabian in the wilderness; and thou hast polluted the land with thy harlotries and with thy wickedness".

Jeremiah 3:3 God had said "Therefore the showers have been withheld and there hath been no latter rain; yet thou hadst a harlot's forehead thou refusedst to be ashamed".

Jeremiah 3:4 God had said "Didst thou not just now cry unto Me: My father Thou art the friend of my youth".

Jeremiah 3:5 God had said "Will He bear grudge for ever? Will He keep it to the end? Behold thou hast spoken but hast done evil things and hast had thy way".

Jeremiah 3:6 God did speak to Jeremiah in the days of Josiah. God had said "Hast thou seen that which backsliding Israel did? she went up upon every high mountain and under every leafy tree and there played the harlot".

Jeremiah 3:7 God had said "And I said: After she hath done all these things she will return unto me; but she returned not. And her treacherous sister Judah saw it".

Jeremiah 3:8 God had said "And I saw when forasmuch as backsliding Israel had committed adultery I had put her away and given her a bill of divorcement that yet treacherous Judah her sister feared not;". God had said "but she also went and played the harlot;".

Jeremiah 3:9 God had said "and it came to pass through the lightness of her harlotry that the land was polluted and she committed adultery with stones and with stocks;".

Jeremiah 3:10 God had said "and yet for all this her treacherous sister Judah hath not returned unto Me with her whole heart but feignedly".

Jeremiah 3:11 God did continue to speak to Jeremiah. God had said "backsliding Israel hath proved herself more righteous than treacherous Judah".

Jeremiah 3:12 God had said "Go and proclaim these words toward the north and say: return thou backsliding Israel saith the LORD; I will not frown upon you; for I am merciful". God had said "I will not bear grudge for ever".

Jeremiah 3:13 God had said "Only acknowledge thine iniquity that thou hast transgressed against the LORD thy God". God had said "and hast scattered thy ways to the strangers under every leafy tree and ye have not hearkened to My voice".

Jeremiah 3:14 God had said "Return O backsliding children; for I am a lord unto you and I will take you one of a city and two of a family and I will bring you to Zion;".

Jeremiah 3:15 God had said "and I will give you shepherds according to My heart who shall feed you with knowledge and understanding".

Jeremiah 3:16 God had said "And it shall come to pass when ye are multiplied and increased in the land in those days they shall say no more: The ark of the covenant of the LORD;". God had said "neither shall it come to mind; neither shall they make mention of it; neither shall they miss it; neither shall it be made any more".

Jeremiah 3:17 God had said "At that time they shall call Jerusalem The throne of the LORD; and all the nations shall be gathered unto it to the name of the LORD to Jerusalem;". God had said "neither shall they walk any more after the stubbornness of their evil heart". God did speak about the flourishing of Jerusalem upon the repentance of the people.

Jeremiah 3:18 God had said "In those days the house of Judah shall walk with the house of Israel". God had said "and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers".

Jeremiah 3:19 God had said "But I said: How would I put thee among the sons and give thee a pleasant land the goodliest heritage of the nations!". God had said "And I said: Thou shalt call Me My father; and shalt not turn away from following Me".

Jeremiah 3:20 God had said "Surely as a wife treacherously departeth from her husband so have ye dealt treacherously with Me O house of Israel".

Jeremiah 3:21 Jeremiah did say "Hark! upon the high hills is heard the suppliant weeping of the children of Israel; for that they have perverted their way they have forgotten the LORD their God".

Jeremiah 3:22 God would say "Return ye backsliding children I will heal your backslidings". The people would say "Here we are we are come unto Thee; for Thou art the LORD our God".

Jeremiah 3:23 The people would say "Truly vain have proved the hills the uproar on the mountains; truly in the LORD our God is the salvation of Israel".

Jeremiah 3:24 The people would say "But the shameful thing hath devoured the labour of our fathers from our youth; their flocks and their herds their sons and their daughters".

Jeremiah 3:25 The people would say "Let us lie down in our shame and let our confusion cover us; for we have sinned against the LORD our God we and our fathers from our youth even unto this day;". The people would say "and we have not hearkened to the voice of the LORD our God".



Jeremiah 4:1 God did say "If thou wilt return O Israel yea return unto Me; and if thou wilt put away thy detestable things out of My sight and wilt not waver;".

Jeremiah 4:2 God did say "And wilt swear: As the LORD liveth in truth in justice and in righteousness; then shall the nations bless themselves by Him and in Him shall they glory".

Jeremiah 4:3 Jeremiah did say "For thus saith the LORD to the men of Judah and to Jerusalem:". God had said "break up for you a fallow ground and sow not among thorns".

Jeremiah 4:4 God had said "Circumcise yourselves to the LORD and take away the foreskins of your heart ye men of Judah and inhabitants of Jerusalem;". God had said "lest My fury go forth like fire and burn that none can quench it because of the evil of your doings".

Jeremiah 4:5 God had said "Declare ye in Judah and publish in Jerusalem and say: Blow ye the horn in the land;". God had said "cry aloud and say: 'Assemble yourselves and let us go into the fortified cities'".

Jeremiah 4:6 God had said "Set up a standard toward Zion; put yourselves under covert stay not; for I will bring evil from the north and a great destruction".

Jeremiah 4:7 Jeremiah did say "A lion is gone up from his thicket and a destroyer of nations is set out gone forth from his place;". Jeremiah did say "to make thy land desolate that thy cities be laid waste without inhabitant".

Jeremiah 4:8 Jeremiah did say "For this gird you with sackcloth lament and wail; for the fierce anger of the LORD is not turned back from us".

Jeremiah 4:9 God had said "And it shall come to pass at that day that the heart of the king shall fail and the heart of the princes;". God had said "and the priests shall be astonished and the prophets shall wonder".

Jeremiah 4:10 Jeremiah did say "Ah Lord GOD! surely Thou hast greatly deceived this people and Jerusalem saying: Ye shall have peace; whereas the sword reacheth unto the soul".

Jeremiah 4:11 God did say "At that time shall it be said of this people and of Jerusalem; a hot wind of the high hills in the wilderness toward the daughter of My people not to fan nor to cleanse;".

Jeremiah 4:12 God did say "A wind too strong for this shall come for Me; now will I also utter judgments against them".

Jeremiah 4:13 Jeremiah did say "Behold he cometh up as clouds and his chariots are as the whirlwind; his horses are swifter than eagles". The people would say "Woe unto us! for we are undone".

Jeremiah 4:14 Jeremiah did say "O Jerusalem wash thy heart from wickedness that thou mayest be saved. How long shall thy baleful thoughts lodge within thee?".

Jeremiah 4:15 Jeremiah does indicate a warning from someone in Dan. Jeremiah did say "For hark! one declareth from Dan and announceth calamity from the hills of Ephraim:".

Jeremiah 4:16 Someone did say "Make ye mention to the nations: behold--publish concerning Jerusalem--watchers come from a far country and give out their voice against the cities of Judah".

Jeremiah 4:17 God did say "As keepers of a field are they against her round about; because she hath been rebellious against Me".

Jeremiah 4:18 God did say "Thy way and thy doings have procured these things unto thee; this is thy wickedness; yea it is bitter yea it reacheth unto thy heart".

Jeremiah 4:19 Jeremiah did say "My bowels my bowels! I writhe in pain! The chambers of my heart! My heart moaneth within me!". Jeremiah did say "I cannot hold my peace! because thou hast heard O my soul the sound of the horn the alarm of war".

Jeremiah 4:20 Jeremiah did say "Destruction followeth upon destruction for the whole land is spoiled; suddenly are my tents spoiled my curtains in a moment".

Jeremiah 4:21 Jeremiah did say "How long shall I see the standard shall I hear the sound of the horn?".

Jeremiah 4:22 God did say "For My people is foolish they know Me not; they are sottish children and they have no understanding; they are wise to do evil but to do good they have no knowledge".

Jeremiah 4:23 Jeremiah did say "I beheld the earth and lo it was waste and void; and the heavens and they had no light".

Jeremiah 4:24 Jeremiah did say "I beheld the mountains and lo they trembled and all the hills moved to and fro".

Jeremiah 4:25 Jeremiah did say "I beheld and lo there was no man and all the birds of the heavens were fled".

Jeremiah 4:26 Jeremiah did say "I beheld and lo the fruitful field was a wilderness and all the cities thereof were broken down at the presence of the LORD and before His fierce anger".

Jeremiah 4:27 Jeremiah did continue to convey the words of God. God did say "The whole land shall be desolate; yet will I not make a full end".

Jeremiah 4:28 God did say "For this shall the earth mourn and the heavens above be black; because I have spoken it I have purposed it and I have not repented neither will I turn back from it".

Jeremiah 4:29 God did say "For the noise of the horsemen and bowmen the whole city fleeth; they go into the thickets and climb up upon the rocks; every city is forsaken and not a man dwelleth therein".

Jeremiah 4:30 God did say "And thou that art spoiled what doest thou that thou clothest thyself with scarlet that thou deckest thee with ornaments of gold that thou enlargest thine eyes with paint?". God did say "In vain dost thou make thyself fair; thy lovers despise thee they seek thy life".

Jeremiah 4:31 God did say "For I have heard a voice as of a woman in travail the anguish as of her that bringeth forth her first child". God did say "the voice of the daughter of Zion that gaspeth for breath that spreadeth her hands: Woe is me now! for my soul fainteth before the murderers".



Jeremiah 5:1 God did say "Run ye to and fro through the streets of Jerusalem and see now and know and seek in the broad places thereof if ye can find a man". God did say "if there be any that doeth justly that seeketh truth; and I will pardon her".

Jeremiah 5:2 God did say "And though they say: As the LORD liveth surely they swear falsely".

Jeremiah 5:3 Jeremiah did say "O LORD are not Thine eyes upon truth? Thou hast stricken them but they were not affected;". Jeremiah did say "Thou hast consumed them but they have refused to receive correction;". Jeremiah did say "they have made their faces harder than a rock; they have refused to return".

Jeremiah 5:4 Jeremiah did say "Surely these are poor they are foolish for they know not the way of the LORD nor the ordinance of their God;".

Jeremiah 5:5 Jeremiah did say "I will get me unto the great men and will speak unto them; for they know the way of the LORD and the ordinance of their God". Jeremiah had found that the great men had broken the bonds to God also.

Jeremiah 5:6 The people were slain by a lion from the forest. The people were spoiled by a wolf from the deserts. A leopard did stalk the people in their cities. People are dismembered upon leaving their city. The people were guilty of many transgressions and of increased backsliding.

Jeremiah 5:7 God did say "Wherefore should I pardon thee? The children have forsaken Me and sworn by no-gods;". God did say "and when I had fed them to the full they committed adultery and assembled themselves in troops at the harlots' houses".

Jeremiah 5:8 God did say "They are become as well-fed horses lusty stallions; every one neigheth after his neighbour's wife".

Jeremiah 5:9 God did say "Shall I not punish for these things? and shall not My soul be avenged on such a nation as this?".

Jeremiah 5:10 God did say "Go ye up into her rows and destroy but make not a full end; take away her shoots; for they are not the LORD'S".

Jeremiah 5:11 God did say "For the house of Israel and the house of Judah have dealt very treacherously against Me".

Jeremiah 5:12 God did say "They have belied the LORD and said: It is not He neither shall evil come upon us; neither shall we see sword nor famine;".

Jeremiah 5:13 God did say "And the prophets shall become wind and the word is not in them; thus be it done unto them".

Jeremiah 5:14 Jeremiah did continue. Jeremiah did say "Wherefore thus saith the LORD the God of hosts:". God had said "Because ye speak this word behold I will make My words in thy mouth fire and this people wood and it shall devour them".

Jeremiah 5:15 God had said "Lo I will bring a nation upon you from far O house of Israel;". God had said "it is an enduring nation it is an ancient nation a nation whose language thou knowest not neither understandest what they say".

Jeremiah 5:16 God had said "Their quiver is an open sepulchre they are all mighty men".

Jeremiah 5:17 God had said "And they shall eat up thy harvest and thy bread they shall eat up thy sons and thy daughters they shall eat up thy flocks and thy herds they shall eat up thy vines and thy fig-trees;". God had said "they shall batter thy fortified cities wherein thou trusteth with the sword".

Jeremiah 5:18 God had said "But even in those days I will not make a full end with you".

Jeremiah 5:19 God had said "And it shall come to pass when ye shall say: Wherefore hath the LORD our God done all these things unto us?". God had said "then shalt Thou say unto them: Like as ye have forsaken Me and served strange gods in your land so shall ye serve strangers in a land that is not yours".

Jeremiah 5:20 God had said "Declare ye this in the house of Jacob and announce it in Judah saying:".

Jeremiah 5:21 Jeremiah should say "Hear now this O foolish people and without understanding that have eyes and see not that have ears and hear not:".

Jeremiah 5:22 God did say "Fear ye not Me? will ye not tremble at My presence?". God did say "who have placed the sand for the bound of the sea an everlasting ordinance which it cannot pass;". God did say "and though the waves thereof toss themselves yet can they not prevail; though they roar yet can they not pass over it".

Jeremiah 5:23 God did say "But this people hath a revolting and a rebellious heart; they are revolted and gone".

Jeremiah 5:24 God did say "Neither say they in their heart: Let us now fear the LORD our God that giveth the former rain and the latter in due season; that keepeth for us the appointed weeks of the harvest".

Jeremiah 5:25 God did say "Your iniquities have turned away these things and your sins have withholden good from you".

Jeremiah 5:26 God did say "For among My people are found wicked men; they pry as fowlers lie in wait; they set a trap they catch men".

Jeremiah 5:27 God did say "As a cage is full of birds so are their houses full of deceit; therefore they are become great and waxen rich;".

Jeremiah 5:28 God did say "They are waxen fat they are become sleek; yea they overpass in deeds of wickedness;". God did say "they plead not the cause the cause of the fatherless that they might make it to prosper; and the right of the needy do they not judge".

Jeremiah 5:29 God did say "Shall I not punish for these things? shall not My soul be avenged on such a nation as this?".

Jeremiah 5:30 God did say "An appalling and horrible thing is come to pass in the land:".

Jeremiah 5:31 God did say "The prophets prophesy in the service of falsehood and the priests bear rule at their beck; and My people love to have it so; what then will ye do in the end thereof?".



Jeremiah 6:1 God did say "Put yourselves under covert ye children of Benjamin away from the midst of Jerusalem and blow the horn in Tekoa and set up a signal on Beth-cherem;". God did say "for evil looketh forth from the north and a great destruction".

Jeremiah 6:2 God did say "The comely and delicate one the daughter of Zion will I cut off".

Jeremiah 6:3 God did say "Shepherds with their flocks come unto her; they pitch their tents against her round about; they feed bare every one what is nigh at hand".

Jeremiah 6:4 The northerners did say "Prepare ye war against her; arise and let us go up at noon!". The northerners did say "Woe unto us! for the day declineth for the shadows of the evening are stretched out!".

Jeremiah 6:5 The northerners did say "Arise and let us go up by night and let us destroy her palaces".

Jeremiah 6:6 God did say "hew ye down her trees and cast up a mound against Jerusalem; this is the city to be punished; everywhere there is oppression in the midst of her".

Jeremiah 6:7 God did say "As a cistern wellet with her waters so she wellet with her wickedness; violence and spoil is heard in her; before Me continually is sickness and wounds".

Jeremiah 6:8 God did say "Be thou corrected O Jerusalem lest My soul be alienated from thee lest I make thee desolate a land not inhabited".

Jeremiah 6:9 God did say "They shall thoroughly glean as a vine the remnant of Israel; turn again thy hand as a grape-gatherer upon the shoots".

Jeremiah 6:10 God did say "To whom shall I speak and give warning that they may hear? Behold their ear is dull and they cannot attend;". God did say "behold the word of the LORD is become unto them a reproach they have no delight in it".

Jeremiah 6:11 God did say "Therefore I am full of the fury of the LORD I am weary with holding in: pour it out upon the babes in the street and upon the assembly of young men together;". God did say "for even the husband with the wife shall be taken the aged with him that is full of days".

Jeremiah 6:12 God did say "And their houses shall be turned unto others their fields and their wives together; for I will stretch out My hand upon the inhabitants of the land".

Jeremiah 6:13 God did say "For from the least of them even unto the greatest of them every one is greedy for gain; and from the prophet even unto the priest every one dealeth falsely". God did speak about the transgression of the greed of gain within everyone.

Jeremiah 6:14 God did say "They have healed also the hurt of My people lightly saying: Peace peace when there is no peace".

Jeremiah 6:15 God did say "They shall be put to shame because they have committed abomination; yea they are not at all ashamed neither know they how to blush;". God did say "therefore they shall fall among them that fall at the time that I punish them they shall stumble".

Jeremiah 6:16 God did say "stand ye in the ways and see and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls". God did say "But they said: We will not walk therein".

Jeremiah 6:17 God did say "And I set watchmen over you: Attend to the sound of the horn but they said: We will not attend".

Jeremiah 6:18 God did say "Therefore hear ye nations and know O congregation what is against them".

Jeremiah 6:19 God did say "Hear O earth: behold I will bring evil upon this people even the fruit of their thoughts because they have not attended unto My words and as for My teaching they have rejected it".

Jeremiah 6:20 God did say "To what purpose is to Me the frankincense that cometh from Sheba and the sweet cane from a far country?". God did say "Your burnt-offerings are not acceptable nor your sacrifices pleasing unto Me".

Jeremiah 6:21 Jeremiah did continue to convey the words of God. Jeremiah did say "Therefore thus saith the LORD:". God had said "Behold I will lay stumblingblocks before this people and the fathers and the sons together shall stumble against them the neighbour and his friend and they shall perish".

Jeremiah 6:22 God had said "Behold a people cometh from the north country and a great nation shall be roused from the uttermost parts of the earth".

Jeremiah 6:23 God had said "They lay hold on bow and spear they are cruel and have no compassion;". God had said "their voice is like the roaring sea and they ride upon horses; set in array as a man for war against thee O daughter of Zion".

Jeremiah 6:24 The people did say "We have heard the fame thereof our hands wax feeble anguish hath taken hold of us and pain as of a woman in travail" about the coming of the northerners.

Jeremiah 6:25 Jeremiah did say "Go not forth into the field nor walk by the way; for there is the sword of the enemy and terror on every side".

Jeremiah 6:26 Jeremiah did say "O daughter of my people gird thee with sackcloth and wallow thyself in ashes;". Jeremiah did say "make thee mourning as for an only son most bitter lamentation; for the spoiler shall suddenly come upon us".

Jeremiah 6:27 God did say "I have made thee a tower and a fortress among My people; that thou mayest know and try their way" about Jeremiah.

Jeremiah 6:28 God did say "They are all grievous revolvers going about with slanders; they are brass and iron; they all of them deal corruptly".

Jeremiah 6:29 God did say "The bellows blow fiercely the lead is consumed of the fire; in vain doth the founder refine for the wicked are not separated".

Jeremiah 6:30 God did say "Refuse silver shall men call them because the LORD hath rejected them".



Jeremiah 7:1 Jeremiah did receive words from God.

Jeremiah 7:2 God did say "Stand in the gate of the LORD'S house and proclaim there this word and say: Hear the word of the LORD all ye of Judah that enter in at these gates to worship the LORD".

Jeremiah 7:3 Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". God had said "Amend your ways and your doings and I will cause you to dwell in this place".

Jeremiah 7:4 God had said "Trust ye not in lying words saying: The temple of the LORD the temple of the LORD the temple of the LORD are these".

Jeremiah 7:5 God had said "Nay but if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbour;".

Jeremiah 7:6 God had said "if ye oppress not the stranger the fatherless and the widow and shed not innocent blood in this place neither walk after other gods to your hurt;".

Jeremiah 7:7 God had said "then will I cause you to dwell in this place in the land that I gave to your fathers for ever and ever".

Jeremiah 7:8 God had said "Behold ye trust in lying words that cannot profit".

Jeremiah 7:9 God had said "Will ye steal murder and commit adultery and swear falsely and offer unto Baal and walk after other gods whom ye have not known".

Jeremiah 7:10 God had said "and come and stand before Me in this house whereupon My name is called and say: We are delivered that ye may do all these abominations?".

Jeremiah 7:11 God had said "Is this house whereupon My name is called become a den of robbers in your eyes? Behold I even I have seen it".

Jeremiah 7:12 God had said "For go ye now unto My place which was in Shiloh where I caused My name to dwell at the first and see what I did to it for the wickedness of My people Israel".

Jeremiah 7:13 God had said "And now because ye have done all these works and I spoke unto you speaking betimes and often but ye heard not and I called you but ye answered not;".

Jeremiah 7:14 God had said "therefore will I do unto the house whereupon My name is called wherein ye trust and unto the place which I gave to you and to your fathers as I have done to Shiloh".

Jeremiah 7:15 God had said "And I will cast you out of My sight as I have cast out all your brethren even the whole seed of Ephraim".

Jeremiah 7:16 God had said "Therefore pray not thou for this people neither lift up cry nor prayer for them neither make intercession to Me; for I will not hear thee".

Jeremiah 7:17 God had said "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?".

Jeremiah 7:18 God had said "The children gather wood and the fathers kindle the fire". God had said "and the women knead the dough to make cakes to the queen of heaven and to pour out drink-offerings unto other gods that they may provoke Me".

Jeremiah 7:19 God had said "Do they provoke Me? do they not provoke themselves to the confusion of their own faces?".

Jeremiah 7:20 Jeremiah did continue to convey the words of God. Jeremiah did say "Therefore thus saith the Lord GOD:". God had said "Behold Mine anger and My fury shall be poured out upon this place upon man and upon beast and upon the trees of the field and upon the fruit of the land;". God had said "and it shall burn and shall not be quenched".

Jeremiah 7:21 Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". God had said "Add your burnt-offerings unto your sacrifices and eat ye flesh".

Jeremiah 7:22 God had said "For I spoke not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices;".

Jeremiah 7:23 God had said "but this thing I commanded them saying: Hearken unto My voice and I will be your God and ye shall be My people; and walk ye in all the way that I command you that it may be well with you".

Jeremiah 7:24 God had said "But they hearkened not nor inclined their ear but walked in their own counsels even in the stubbornness of their evil heart and went backward and not forward".

Jeremiah 7:25 God had said "even since the day that your fathers came forth out of the land of Egypt unto this day;". God had said "and though I have sent unto you all My servants the prophets sending them daily betimes and often".

Jeremiah 7:26 God had said "yet they hearkened not unto Me nor inclined their ear but made their neck stiff; they did worse than their fathers".

Jeremiah 7:27 God had said "And thou shalt speak all these words unto them but they will not hearken to thee; thou shalt also call unto them but they will not answer thee".

Jeremiah 7:28 God had said "Therefore thou shalt say unto them: This is the nation that hath not hearkened to the voice of the LORD their God nor received correction;". God had said "faithfulness is perished and is cut off from their mouth".

Jeremiah 7:29 God had said "Cut off thy hair and cast it away and take up a lamentation on the high hills; for the LORD hath rejected and forsaken the generation of His wrath".

Jeremiah 7:30 God had said "For the children of Judah have done that which is evil in My sight; they have set their detestable things in the house whereon My name is called to defile it".

Jeremiah 7:31 God had said "And they have built the high places of Topheth which is in the valley of the son of Hinnom to burn their sons and their daughters in the fire; which I commanded not neither came it into My mind".

Jeremiah 7:32 God had said "Therefore behold the days come that it shall no more be called Topheth nor The valley of the son of Hinnom but The valley of slaughter;". God had said "for they shall bury in Topheth for lack of room".

Jeremiah 7:33 God had said "And the carcasses of this people shall be food for the fowls of the heaven and for the beasts of the earth; and none shall frighten them away".

Jeremiah 7:34 God had said "Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness the voice of the bridegroom and the voice of the bride;". God had said "for the land shall be desolate".



Jeremiah 8:1 God did say "At that time they shall bring out the bones of the kings of Judah and the bones of his princes and the bones of the priests". God did say "and the bones of the prophets and the bones of the inhabitants of Jerusalem out of their graves;".

Jeremiah 8:2 God did say "and they shall spread them before the sun and the moon and all the host of heaven whom they have loved". God did say "and whom they have served and after whom they have walked and whom they have sought and whom they have worshipped;". God did say "they shall not be gathered nor be buried they shall be for dung upon the face of the earth".

Jeremiah 8:3 God did say "And death shall be chosen rather than life by all the residue that remain of this evil family that remain in all the places whither I have driven them".

Jeremiah 8:4 God did say "Moreover thou shalt say unto them: Thus saith the LORD: do men fall and not rise up again? Doth one turn away and not return?" to Jeremiah.

Jeremiah 8:5 God did say "Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit they refuse to return".

Jeremiah 8:6 God did say "I attended and listened but they spoke not aright;". God did say "no man repenteth him of his wickedness saying: What have I done?". God did say "Every one turneth away in his course as a horse that rusheth headlong in the battle".

Jeremiah 8:7 God did say "Yea the stork in the heaven knoweth her appointed times;". God did say "and the turtle and the swallow and the crane observe the time of their coming; but My people know not the ordinance of the LORD".

Jeremiah 8:8 God did say "How do ye say: We are wise and the Law of the LORD is with us?". God did say "Lo certainly in vain hath wrought the vain pen of the scribes".

Jeremiah 8:9 God did say "The wise men are ashamed they are dismayed and taken; lo they have rejected the word of the LORD; and what wisdom is in them?".

Jeremiah 8:10 God did say "Therefore will I give their wives unto others and their fields to them that shall possess them;". God did say "for from the least even unto the greatest every one is greedy for gain from the prophet even unto the priest every one dealeth falsely".

Jeremiah 8:11 God did say "And they have healed the hurt of the daughter of My people lightly saying: Peace peace when there is no peace".

Jeremiah 8:12 God did say "They shall be put to shame because they have committed abomination; yea they are not at all ashamed neither know they how to blush;". God did say "therefore shall they fall among them that fall in the time of their visitation they shall stumble".

Jeremiah 8:13 God did say "I will utterly consume them". God did say "there are no grapes on the vine nor figs on the fig-tree and the leaf is faded; and I gave them that which they transgress".

Jeremiah 8:14 The people did say "Why do we sit still? Assemble yourselves and let us enter into the fortified cities and let us be cut off there;". The people did say "for the LORD our God hath cut us off and given us water of gall to drink because we have sinned against the LORD".

Jeremiah 8:15 The people did say "We looked for peace but no good came; and for a time of healing and behold terror!".

Jeremiah 8:16 Jeremiah did say "The snorting of his horses is heard from Dan; at the sound of the neighing of his strong ones the whole land trembleth;". Jeremiah did say "for they are come and have devoured the land and all that is in it the city and those that dwell therein".

Jeremiah 8:17 God did say "For behold I will send serpents basilisks among you which will not be charmed; and they shall bite you".

Jeremiah 8:18 Jeremiah did say "Though I would take comfort against sorrow my heart is faint within me".

Jeremiah 8:19 Jeremiah did say "Behold the voice of the cry of the daughter of my people from a land far off:". The people did say "Is not the LORD in Zion? Is not her King in her?". God did say "Why have they provoked Me with their graven images and with strange vanities?" in reply.

Jeremiah 8:20 The people did say "The harvest is past the summer is ended and we are not saved".

Jeremiah 8:21 Jeremiah did say "For the hurt of the daughter of my people am I seized with anguish; I am black appalment hath taken hold on me".

Jeremiah 8:22 Jeremiah did say "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?".



Jeremiah 9:1 Jeremiah did say "Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!".

Jeremiah 9:2 Jeremiah did say "Oh that I were in the wilderness in a lodging-place of wayfaring men that I might leave my people and go from them!". Jeremiah did say "For they are all adulterers an assembly of treacherous men".

Jeremiah 9:3 God did say "And they bend their tongue their bow of falsehood; and they are grown mighty in the land but not for truth; for they proceed from evil to evil and Me they know not".

Jeremiah 9:4 God did say "Take ye heed every one of his neighbour and trust ye not in any brother; for every brother acteth subtly and every neighbour goeth about with slanders".

Jeremiah 9:5 God did say "And they deceive every one his neighbour and truth they speak not; they have taught their tongue to speak lies they weary themselves to commit iniquity".

Jeremiah 9:6 God did say "Thy habitation is in the midst of deceit; through deceit they refuse to know Me".

Jeremiah 9:7 Jeremiah did say "Therefore thus saith the LORD of hosts:". God did say "behold I will smelt them and try them; for how else should I do because of the daughter of My people?".

Jeremiah 9:8 God did say "Their tongue is a sharpened arrow it speaketh deceit; one speaketh peaceably to his neighbour with his mouth but in his heart he layeth wait for him".

Jeremiah 9:9 God did say "Shall I not punish them for these things? shall not My soul be avenged on such a nation as this?".

Jeremiah 9:10 God did say "For the mountains will I take up a weeping and wailing and for the pastures of the wilderness a lamentation because they are burned up so that none passeth through". God did say "And they hear not the voice of the cattle; both the fowl of the heavens and the beast are fled and gone".

Jeremiah 9:11 God did say "And I will make Jerusalem heaps a lair of jackals; and I will make the cities of Judah a desolation without an inhabitant".

Jeremiah 9:12 God did say "Who is the wise man that he may understand this? And who is he to whom the mouth of the LORD hath spoken that he may declare it?". God did say "Wherefore is the land perished and laid waste like a wilderness so that none passeth through?".

Jeremiah 9:13 God did say "Because they have forsaken My law which I set before them and have not hearkened to My voice neither walked therein;".

Jeremiah 9:14 God did say "But have walked after the stubbornness of their own heart and after the Baalim which their fathers taught them".

Jeremiah 9:15 Jeremiah did continue to convey the words of God. Jeremiah did say "Therefore thus saith the LORD of hosts the God of Israel:". God did say "Behold I will feed them even this people with wormwood and give them water of gall to drink".

Jeremiah 9:16 God did say "I will scatter them also among the nations whom neither they nor their fathers have known; and I will send the sword after them till I have consumed them".

Jeremiah 9:17 Jeremiah did say "Thus saith the LORD of hosts:". God did say "Consider ye and call for the mourning women that they may come; and send for the wise women that they may come;".

Jeremiah 9:18 God did say "And let them make haste and take up a wailing for us that our eyes may run down with tears and our eyelids gush out with waters".

Jeremiah 9:19 God did say "For a voice of wailing is heard out of Zion: How are we undone! We are greatly confounded because we have forsaken the land because our dwellings have cast us out".

Jeremiah 9:20 Jeremiah did say "Yea hear the word of the LORD O ye women and let your ear receive the word of His mouth and teach your daughters wailing and every one her neighbour lamentation:".

Jeremiah 9:21 Jeremiah did say "For death is come up into our windows it is entered into our palaces to cut off the children from the street and the young men from the broad places".

Jeremiah 9:22 God did command Jeremiah to speak the word of God. Jeremiah should say "Thus saith the LORD--And the carcasses of men fall as dung upon the open field and as the handful after the harvestman which none gathereth" by the command of God.

Jeremiah 9:23 Jeremiah did continue. God had said "Let not the wise man glory in his wisdom neither let the mighty man glory in his might let not the rich man glory in his riches;".

Jeremiah 9:24 God had said "But let him that glorieth glory in this that he understandeth and knoweth Me that I am the LORD who exercise mercy justice and righteousness in the earth; for in these things I delight".

Jeremiah 9:25 God had said "Behold the days come that I will punish all them that are circumcised in their uncircumcision:".

Jeremiah 9:26 God had said "Egypt and Judah and Edom and the children of Ammon and Moab and all that have the corners of their hair polled that dwell in the wilderness;". God had said "for all the nations are uncircumcised but all the house of Israel are uncircumcised in the heart".



Jeremiah 10:1 Jeremiah did continue to convey the words of God. Jeremiah did say "Hear ye the word which the LORD speaketh unto you O house of Israel;".

Jeremiah 10:2 Jeremiah did say "thus saith the LORD:". God had said "Learn not the way of the nations and be not dismayed at the signs of heaven; for the nations are dismayed at them".

Jeremiah 10:3 God had said "For the customs of the peoples are vanity; for it is but a tree which one cutteth out of the forest the work of the hands of the workman with the axe".

Jeremiah 10:4 God had said "They deck it with silver and with gold they fasten it with nails and with hammers that it move not".

Jeremiah 10:5 God had said "They are like a pillar in a garden of cucumbers and speak not; they must needs be borne because they cannot go". God had said "Be not afraid of them for they cannot do evil neither is it in them to do good".

Jeremiah 10:6 Jeremiah did say "There is none like unto Thee O LORD; Thou art great and Thy name is great in might".

Jeremiah 10:7 Jeremiah did say "Who would not fear Thee O king of the nations? For it becometh Thee; forasmuch as among all the wise men of the nations and in all their royalty there is none like unto Thee".

Jeremiah 10:8 Jeremiah did say "But they are altogether brutish and foolish: the vanities by which they are instructed are but a stock;".

Jeremiah 10:9 Jeremiah did say "Silver beaten into plates which is brought from Tarshish and gold from Uphaz the work of the craftsman and of the hands of the goldsmith;". Jeremiah did say "blue and purple is their clothing; they are all the work of skilful men".

Jeremiah 10:10 Jeremiah did say "But the LORD God is the true God He is the living God and the everlasting King;". Jeremiah did say "at His wrath the earth trembleth and the nations are not able to abide His indignation".

Jeremiah 10:11 "Thus shall ye say unto them: The gods that have not made the heavens and the earth these shall perish from the earth and from under the heavens".

Jeremiah 10:12 Jeremiah did say "He that hath made the earth by His power that hath established the world by His wisdom and hath stretched out the heavens by His understanding;".

Jeremiah 10:13 Jeremiah did say "At the sound of His giving a multitude of waters in the heavens when He causeth the vapours to ascend from the ends of the earth;". Jeremiah did say "when He maketh lightnings with the rain and bringeth forth the wind out of His treasures;".

Jeremiah 10:14 Jeremiah did say "Every man is proved to be brutish without knowledge every goldsmith is put to shame by the graven image his molten image is falsehood and there is no breath in them".

Jeremiah 10:15 Jeremiah did say "They are vanity a work of delusion; in the time of their visitation they shall perish".

Jeremiah 10:16 Jeremiah did say "Not like these is the portion of Jacob; for He is the former of all things and Israel is the tribe of His inheritance; the LORD of hosts is His name".

Jeremiah 10:17 Jeremiah did say "Gather up thy wares from the ground O thou that abidest in the siege".

Jeremiah 10:18 Jeremiah did say "For thus saith the LORD:". God had said "Behold I will sling out the inhabitants of the land at this time and will distress them that they may feel it".

Jeremiah 10:19 Jeremiah did say "Woe is me for my hurt! My wound is grievous; but I said: This is but a sickness and I must bear it".

Jeremiah 10:20 Jeremiah did say "My tent is spoiled and all my cords are broken; my children are gone forth of me and they are not; there is none to stretch forth my tent any more and to set up my curtains".

Jeremiah 10:21 Jeremiah did say "For the shepherds are become brutish and have not inquired of the LORD; therefore they have not prospered and all their flocks are scattered".

Jeremiah 10:22 Jeremiah did say "Hark! a report behold it cometh and a great commotion out of the north country to make the cities of Judah desolate a dwelling-place of jackals".

Jeremiah 10:23 Jeremiah did say "O LORD I know that man's way is not his own; it is not in man to direct his steps as he walketh".

Jeremiah 10:24 Jeremiah did say "O LORD correct me but in measure; not in Thine anger lest Thou diminish me".

Jeremiah 10:25 Jeremiah did say "Pour out Thy wrath upon the nations that know Thee not and upon the families that call not on Thy name;". Jeremiah did say "for they have devoured Jacob yea they have devoured him and consumed him and have laid waste his habitation".



Jeremiah 11:1 Jeremiah did receive the word of God again.

Jeremiah 11:2 God did say "Hear ye the words of this covenant and speak unto the men of Judah and to the inhabitants of Jerusalem;".

Jeremiah 11:3 God did say "and say thou unto them: Thus saith the LORD the God of Israel: Cursed be the man that heareth not the words of this covenant".

Jeremiah 11:4 God did say "which I commanded your fathers in the day that I brought them forth out of the land of Egypt out of the iron furnace". God did say "saying: Harken to My voice and do them according to all which I command you; so shall ye be My people and I will be your God;".

Jeremiah 11:5 God did say "that I may establish the oath which I swore unto your fathers to give them a land flowing with milk and honey as at this day". Jeremiah did choose to answer God. Jeremiah did say "Amen O LORD".

Jeremiah 11:6 Jeremiah did say "And the LORD said unto me:". God had said "Proclaim all these words in the cities of Judah and in the streets of Jerusalem saying: Hear ye the words of this covenant and do them".

Jeremiah 11:7 God had said "For I earnestly forewarned your fathers in the day that I brought them up out of the land of Egypt even unto this day forewarning betimes and often saying: Harken to My voice".

Jeremiah 11:8 God had said "Yet they hearkened not nor inclined their ear but walked every one in the stubbornness of their evil heart;". God had said "therefore I brought upon them all the words of this covenant which I commanded them to do but they did them not".

Jeremiah 11:9 Jeremiah did say "And the LORD said unto me:". God had said "A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem".

Jeremiah 11:10 God had said "They are turned back to the iniquities of their forefathers who refused to hear My words; and they are gone after other gods to serve them;". God had said "the house of Israel and the house of Judah have broken My covenant which I made with their fathers".

Jeremiah 11:11 Jeremiah did continue. God had said "Behold I will bring evil upon them which they shall not be able to escape; and though they shall cry unto Me I will not hearken unto them".

Jeremiah 11:12 God had said "Then shall the cities of Judah and the inhabitants of Jerusalem go and cry unto the gods unto whom they offer; but they shall not save them at all in the time of their trouble".

Jeremiah 11:13 God had said "For according to the number of thy cities are thy gods O Judah;". God had said "and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing even altars to offer unto Baal".

Jeremiah 11:14 God had said "Therefore pray not thou for this people neither lift up cry nor prayer for them; for I will not hear them in the time that they cry unto Me for their trouble".

Jeremiah 11:15 God had said "What hath My beloved to do in My house seeing she hath wrought lewdness with many and the hallowed flesh is passed from thee? When thou doest evil then thou rejoicest".

Jeremiah 11:16 Jeremiah did say "The LORD called thy name a leafy olive-tree fair with goodly fruit; with the noise of a great tumult He hath kindled fire upon it and the branches of it are broken".

Jeremiah 11:17 God had said "For the LORD of hosts that planted thee hath pronounced evil against thee". God had said "because of the evil of the house of Israel and of the house of Judah which they have wrought for themselves in provoking Me by offering unto Baal".

Jeremiah 11:18 Jeremiah did say "And the LORD gave me knowledge of it and I knew it; then Thou showedst me their doings".

Jeremiah 11:19 Jeremiah did say "But I was like a docile lamb that is led to the slaughter; and I knew not that they had devised devices against me:". Jeremiah did say "Let us destroy the tree with the fruit thereof and let us cut him off from the land of the living that his name may be no more remembered".

Jeremiah 11:20 Jeremiah did say "But O LORD of hosts that judgest righteously that triest the reins and the heart let me see Thy vengeance on them; for unto Thee have I revealed my cause".

Jeremiah 11:21 Jeremiah did say "Therefore thus saith the LORD concerning the men of Anathoth that seek thy life saying: Thou shalt not prophesy in the name of the LORD that thou die not by our hand;".

Jeremiah 11:22 Jeremiah did say "therefore thus saith the LORD of hosts:". God had said "Behold I will punish them; the young men shall die by the sword their sons and their daughters shall die by famine;".

Jeremiah 11:23 God had said "And there shall be no remnant unto them; for I will bring evil upon the men of Anathoth even the year of their visitation".



Jeremiah 12:1 Jeremiah did say "Right wouldest Thou be O LORD were I to contend with Thee yet will I reason with Thee:". Jeremiah did say "Wherefore doth the way of the wicked prosper? Wherefore are all they secure that deal very treacherously?".

Jeremiah 12:2 Jeremiah did say "Thou hast planted them yea they have taken root; they grow yea they bring forth fruit; Thou art near in their mouth and far from their reins".

Jeremiah 12:3 Jeremiah did say "But Thou O LORD knowest me Thou seest me and triest my heart toward Thee; pull them out like sheep for the slaughter and prepare them for the day of slaughter".

Jeremiah 12:4 Jeremiah did say "How long shall the land mourn and the herbs of the whole field wither?". Jeremiah did say "For the wickedness of them that dwell therein the beasts are consumed and the birds; because they said: 'He seeth not our end'".

Jeremiah 12:5 God did say "If thou hast run with the footmen and they have wearied thee then how canst thou contend with horses?". God did say "And though in a land of peace thou art secure yet how wilt thou do in the thickets of the Jordan?".

Jeremiah 12:6 God did say "For even thy brethren and the house of thy father even they have dealt treacherously with thee even they have cried aloud after thee;". God did say "believe them not though they speak fair words unto thee".

Jeremiah 12:7 God did say "I have forsaken My house I have cast off My heritage; I have given the dearly beloved of My soul into the hand of her enemies".

Jeremiah 12:8 God did say "My heritage is become unto Me as a lion in the forest; she hath uttered her voice against Me; therefore have I hated her".

Jeremiah 12:9 God did say "Is My heritage unto Me as a speckled bird of prey? Are the birds of prey against her round about? Come ye assemble all the beasts of the field bring them to devour".

Jeremiah 12:10 God did say "Many shepherds have destroyed My vineyard they have trodden My portion under foot they have made My pleasant portion a desolate wilderness".

Jeremiah 12:11 God did say "They have made it a desolation it mourneth unto Me being desolate; the whole land is made desolate because no man layeth it to heart".

Jeremiah 12:12 God did say "Upon all the high hills in the wilderness spoilers are come; for the sword of the LORD devoureth from the one end of the land even to the other end of the land no flesh hath peace".

Jeremiah 12:13 God did say "They have sown wheat and have reaped thorns; they have put themselves to pain they profit not; be ye then ashamed of your increase because of the fierce anger of the LORD".

Jeremiah 12:14 Jeremiah did say "Thus saith the LORD:". God had said "As for all Mine evil neighbours that touch the inheritance which I have caused My people Israel to inherit". God had said "behold I will pluck them up from off their land and will pluck up the house of Judah from among them".

Jeremiah 12:15 God had said "And it shall come to pass after that I have plucked them up I will again have compassion on them;". God had said "and I will bring them back every man to his heritage and every man to his land".

Jeremiah 12:16 God had said "And it shall come to pass if they will diligently learn the ways of My people to swear by My name: As the LORD liveth even as they taught My people to swear by Baal;". God had said "then shall they be built up in the midst of My people".

Jeremiah 12:17 God had said "But if they will not hearken then will I pluck up that nation plucking up and destroying it".



Jeremiah 13:1 God did continue to speak to Jeremiah. God did say "Go and get thee a linen girdle and put it upon thy loins and put it not in water" to Jeremiah.

Jeremiah 13:2 Jeremiah did clothe himself in a girdle by the word of God.

Jeremiah 13:3 God did speak to Jeremiah again.

Jeremiah 13:4 God did say "Take the girdle that thou hast gotten which is upon thy loins and arise go to Perath and hide it there in a cleft of the rock" to Jeremiah.

Jeremiah 13:5 Jeremiah did go to Perath to hide the girdle in a cleft in the rock as commanded by God.

Jeremiah 13:6 Jeremiah did receive the word of God after the passage of many days. God did say "Arise go to Perath and take the girdle from thence which I commanded thee to hide there" to Jeremiah.

Jeremiah 13:7 Jeremiah did go to retrieve the girdle from the cleft of rock in Perath. The girdle was marred with no value.

Jeremiah 13:8 God did speak to Jeremiah.

Jeremiah 13:9 God had said "After this manner will I mar the pride of Judah and the great pride of Jerusalem".

Jeremiah 13:10 God had said "even this evil people that refuse to hear My words that walk in the stubbornness of their heart". God had said "and are gone after other gods to serve them and to worship them that it be as this girdle which is profitable for nothing".

Jeremiah 13:11 God had said "For as the girdle cleaveth to the loins of a man so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah". God had said "that they might be unto Me for a people and for a name and for a praise and for a glory; but they would not hearken".

Jeremiah 13:12 God had said "Moreover thou shalt speak unto them this word: Thus saith the LORD the God of Israel: Every bottle is filled with wine". God had said "and when they shall say unto thee: Do we not know that every bottle is filled with wine?".

Jeremiah 13:13 God had said "Then shalt thou say unto them: Thus saith the LORD:". God had said "Behold I will fill all the inhabitants of this land even the kings that sit upon David's throne and the priests and the prophets and all the inhabitants of Jerusalem with drunkenness".

Jeremiah 13:14 God had said "And I will dash them one against another even the fathers and the sons together saith the LORD; I will not pity nor spare nor have compassion that I should not destroy them".

Jeremiah 13:15 Jeremiah did say "Hear ye and give ear be not proud; for the LORD hath spoken".

Jeremiah 13:16 Jeremiah did say "Give glory to the LORD your God before it grow dark and before your feet stumble upon the mountains of twilight". Jeremiah did say "and while ye look for light He turn it into the shadow of death and make it gross darkness".

Jeremiah 13:17 Jeremiah did say "But if ye will not hear it my soul shall weep in secret for your pride;". Jeremiah did say "and mine eyes shall weep sore and run down with tears because the LORD'S flock is carried away captive".

Jeremiah 13:18 God had said "Say thou unto the king and to the queen-mother: Sit ye down low; for your headtires are come down even your beautiful crown".

Jeremiah 13:19 Jeremiah did say "The cities of the South are shut up and there is none to open them; Judah is carried away captive all of it; it is wholly carried away captive".

Jeremiah 13:20 Jeremiah did say "Lift up your eyes and behold them that come from the north; where is the flock that was given thee thy beautiful flock?".

Jeremiah 13:21 Jeremiah did say "What wilt thou say when He shall set the friends over thee as head whom thou thyself hast trained against thee? Shall not pangs take hold of thee as of a woman in travail?".

Jeremiah 13:22 Jeremiah did say "And if thou say in thy heart: Wherefore are these things befallen me? --for the greatness of thine iniquity are thy skirts uncovered and thy heels suffer violence".

Jeremiah 13:23 Jeremiah did say "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil".

Jeremiah 13:24 God had said "Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness".

Jeremiah 13:25 God had said "This is thy lot the portion measured unto thee from Me; because thou hast forgotten Me and trusted in falsehood".

Jeremiah 13:26 God had said "Therefore will I also uncover thy skirts upon thy face and thy shame shall appear".

Jeremiah 13:27 God had said "Thine adulteries and thy neighings the lewdness of thy harlotry on the hills in the field have I seen thy detestable acts". God had said "Woe unto thee O Jerusalem! thou wilt not be made clean! When shall it ever be?".



Jeremiah 14:1 Jeremiah did receive the word of God about the droughts.

Jeremiah 14:2 Jeremiah did say "Judah mourneth and the gates thereof languish they bow down in black unto the ground; and the cry of Jerusalem is gone up".

Jeremiah 14:3 Jeremiah did say "And their nobles send their lads for water: they come to the pits and find no water; their vessels return empty; they are ashamed and confounded and cover their heads".

Jeremiah 14:4 Jeremiah did say "Because of the ground which is cracked for there hath been no rain in the land the plowmen are ashamed they cover their heads".

Jeremiah 14:5 Jeremiah did say "Yea the hind also in the field calveth and forsaketh her young because there is no grass".

Jeremiah 14:6 Jeremiah did say "And the wild asses stand on the high hills they gasp for air like jackals; their eyes fail because there is no herbage".

Jeremiah 14:7 Jeremiah did say "Though our iniquities testify against us O LORD work Thou for Thy name's sake; for our backslidings are many we have sinned against Thee".

Jeremiah 14:8 Jeremiah did say "O Thou hope of Israel the Saviour thereof in time of trouble why shouldest Thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night?".

Jeremiah 14:9 Jeremiah did say "Why shouldest thou be as a man overcome as a mighty man that cannot save? Yet Thou O LORD art in the midst of us and Thy name is called upon us; leave us not".

Jeremiah 14:10 Jeremiah did say "Thus saith the LORD unto this people: Even so have they loved to wander they have not refrained their feet;". Jeremiah did say "therefore the LORD doth not accept them now will He remember their iniquity and punish their sins".

Jeremiah 14:11 Jeremiah did say "And the LORD said unto me:". God had said "Pray not for this people for their good".

Jeremiah 14:12 God had said "When they fast I will not hear their cry; and when they offer burnt-offering and meal-offering I will not accept them;". God had said "but I will consume them by the sword and by the famine and by the pestilence".

Jeremiah 14:13 Jeremiah did say "Ah Lord GOD! behold the prophets say unto them: Ye shall not see the sword neither shall ye have famine; but I will give you assured peace in this place".

Jeremiah 14:14 Jeremiah did say "Then the LORD said unto me:". God had said "The prophets prophesy lies in My name; I sent them not neither have I commanded them neither spoke I unto them;". God had said "they prophesy unto you a lying vision and divination and a thing of nought and the deceit of their own heart".

Jeremiah 14:15 Jeremiah did say "Therefore thus saith the LORD:". God had said "As for the prophets that prophesy in My name and I sent them not yet they say:". God had said "Sword and famine shall not be in this land by sword and famine shall those prophets be consumed;".

Jeremiah 14:16 God had said "and the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword;". God had said "and they shall have none to bury them their wives nor their sons nor their daughters; for I will pour their evil upon them". God did foretell of the fates of the followers of the false prophets.

Jeremiah 14:17 God had said "And thou shalt say this word unto them: Let mine eyes run down with tears night and day and let them not cease;". God had said "for the virgin daughter of my people is broken with a great breach with a very grievous blow".

Jeremiah 14:18 God had said "If I go forth into the field then behold the slain with the sword! And if I enter into the city then behold them that are sick with famine!". God had said "For both the prophet and the priest are gone about to a land and knew it not".

Jeremiah 14:19 Jeremiah did say "Hast Thou utterly rejected Judah? Hath Thy soul loathed Zion? Why hast Thou smitten us and there is no healing for us?". Jeremiah did say "We looked for peace but no good came; and for a time of healing and behold terror!".

Jeremiah 14:20 Jeremiah did say "We acknowledge O LORD our wickedness even the iniquity of our fathers; for we have sinned against Thee".

Jeremiah 14:21 Jeremiah did say "Do not condemn us for Thy name's sake do not dishonour the throne of Thy glory; remember break not Thy covenant with us".

Jeremiah 14:22 Jeremiah did say "Are there any among the vanities of the nations that can cause rain? or can the heavens give showers?". Jeremiah did say "Art not Thou He O LORD our God and do we not wait for Thee? For Thou hast made all these things".



Jeremiah 15:1 God did speak to Jeremiah again. God did say "Though Moses and Samuel stood before Me yet My mind could not be toward this people; cast them out of My sight and let them go forth".

Jeremiah 15:2 God did say "And it shall come to pass when they say unto thee: Whither shall we go forth?". God did say "then thou shall tell them: Thus saith the LORD: Such as are for death to death; and such as are for the sword to the sword;". God did say "and such as are for the famine to the famine; and such as are for captivity to captivity".

Jeremiah 15:3 God did say "And I will appoint over them four kinds: the sword to slay and the dogs to drag and the fowls of the heaven and the beasts of the earth to devour and to destroy".

Jeremiah 15:4 God did say "And I will cause them to be a horror among all the kingdoms of the earth because of Manasseh the son of Hezekiah king of Judah for that which he did in Jerusalem".

Jeremiah 15:5 God did say "For who shall have pity upon thee O Jerusalem? Or who shall bemoan thee? Or who shall turn aside to ask of thy welfare?".

Jeremiah 15:6 God did say "Thou hast cast Me off thou art gone backward; therefore do I stretch out My hand against thee and destroy thee; I am weary with repenting".

Jeremiah 15:7 God did say "And I fan them with a fan in the gates of the land; I bereave them of children I destroy My people since they return not from their ways".

Jeremiah 15:8 God did say "Their widows are increased to Me above the sand of the seas; I bring upon them against the mother a chosen one even a spoiler at noonday;". God did say "I cause anguish and terrors to fall upon her suddenly".

Jeremiah 15:9 God did say "She that hath borne seven languisheth; her spirit droopeth; her sun is gone down while it was yet day she is ashamed and confounded;". God did say "and the residue of them will I deliver to the sword before their enemies saith the LORD".

Jeremiah 15:10 Jeremiah did say "Woe is me my mother that thou hast borne me a man of strife and a man of contention to the whole earth!". Jeremiah did say "I have not lent neither have men lent to me; yet every one of them doth curse me".

Jeremiah 15:11 God did say "Verily I will release thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction".

Jeremiah 15:12 God did say "Can iron break iron from the north and brass?".

Jeremiah 15:13 God did say "Thy substance and thy treasures will I give for a spoil without price and that for all thy sins even in all thy borders".

Jeremiah 15:14 God did say "And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in My nostril which shall burn upon you".

Jeremiah 15:15 Jeremiah did say "Thou O LORD knowest; remember me and think of me and avenge me of my persecutors;". Jeremiah did say "take me not away because of Thy long-suffering; know that for Thy sake I have suffered taunts".

Jeremiah 15:16 Jeremiah did say "Thy words were found and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart; because Thy name was called on me O LORD God of hosts".

Jeremiah 15:17 Jeremiah did say "I sat not in the assembly of them that make merry nor rejoiced; I sat alone because of Thy hand; for Thou hast filled me with indignation".

Jeremiah 15:18 Jeremiah did say "Why is my pain perpetual and my wound incurable so that it refuseth to be healed? Wilt Thou indeed be unto me as a deceitful brook as waters that fail?".

Jeremiah 15:19 Jeremiah did say "Therefore thus saith the LORD:". God had said "if thou return and I bring thee back thou shalt stand before Me; and if thou bring forth the precious out

of the vile thou shalt be as My mouth;". God had said "let them return unto thee but thou shalt not return unto them".

Jeremiah 15:20 God had said "And I will make thee unto this people a fortified brazen wall; and they shall fight against thee but they shall not prevail against thee;". God had said "for I am with thee to save thee and to deliver thee saith the LORD".

Jeremiah 15:21 God had said "And I will deliver thee out of the hand of the wicked and I will redeem thee out of the hand of the terrible".



Jeremiah 16:1 God did speak to Jeremiah again.

Jeremiah 16:2 God did say "Thou shalt not take thee a wife neither shalt thou have sons or daughters in this place".

Jeremiah 16:3 Jeremiah did say "For thus saith the LORD concerning the sons and concerning the daughters that are born in this place". Jeremiah did say "and concerning their mothers that bore them and concerning their fathers that begot them in this land:".

Jeremiah 16:4 God had said "They shall die of grievous deaths; they shall not be lamented neither shall they be buried they shall be as dung upon the face of the ground;". God had said "and they shall be consumed by the sword and by famine; and their carcasses shall be meat for the fowls of heaven and for the beasts of the earth".

Jeremiah 16:5 Jeremiah did say "For thus saith the LORD:". God had said "Enter not into the house of mourning neither go to lament neither bemoan them;". God had said "for I have taken away My peace from this people saith the LORD even mercy and compassion".

Jeremiah 16:6 God had said "Both the great and the small shall die in this land; they shall not be buried; neither shall men lament for them nor cut themselves nor make themselves bald for them;".

Jeremiah 16:7 God had said "neither shall men break bread for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother".

Jeremiah 16:8 God had said "And thou shalt not go into the house of feasting to sit with them to eat and to drink".

Jeremiah 16:9 Jeremiah did say "For thus saith the LORD of hosts the God of Israel:". God had said "Behold I will cause to cease out of this place before your eyes and in your days". God had

said "the voice of mirth and the voice of gladness the voice of the bridegroom and the voice of the bride".

Jeremiah 16:10 God had said "And it shall come to pass when thou shalt tell this people all these words and they shall say unto thee:". God had said "Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?".

Jeremiah 16:11 God had said "then shalt thou say unto them: Because your fathers have forsaken Me saith the LORD and have walked after other gods and have served them". God had said "and have worshipped them and have forsaken Me and have not kept My law;".

Jeremiah 16:12 God had said "and ye have done worse than your fathers; for behold ye walk every one after the stubbornness of his evil heart so that ye hearken not unto Me;".

Jeremiah 16:13 God had said "therefore will I cast you out of this land into a land that ye have not known neither ye nor your fathers;". God had said "and there shall ye serve other gods day and night; forasmuch as I will show you no favour".

Jeremiah 16:14 God had said "Therefore behold the days come that it shall no more be said: As the LORD liveth that brought up the children of Israel out of the land of Egypt".

Jeremiah 16:15 God had said "but: As the LORD liveth that brought up the children of Israel from the land of the north and from all the countries whither He had driven them;". God had said "and I will bring them back into their land that I gave unto their fathers".

Jeremiah 16:16 God had said "Behold I will send for many fishers and they shall fish them;". God had said "and afterward I will send for many hunters and they shall hunt them from every mountain and from every hill and out of the clefts of the rocks".

Jeremiah 16:17 God had said "For Mine eyes are upon all their ways they are not hid from My face; neither is their iniquity concealed from Mine eyes".

Jeremiah 16:18 God had said "And first I will recompense their iniquity and their sin double; because they have profaned My land;". God had said "they have filled Mine inheritance with the carcasses of their detestable things and their abominations".

Jeremiah 16:19 Jeremiah did say "O LORD my strength and my stronghold and my refuge in the day of affliction unto Thee shall the nations come from the ends of the earth and shall say:". Jeremiah did say "Our fathers have inherited nought but lies vanity and things wherein there is no profit".

Jeremiah 16:20 Jeremiah did say "Shall a man make unto himself gods and they are no gods?".

Jeremiah 16:21 God did say "Therefore behold I will cause them to know this once will I cause them to know My hand and My might; and they shall know that My name is the LORD".



Jeremiah 17:1 God did say "The sin of Judah is written with a pen of iron and with the point of a diamond; it is graven upon the tablet of their heart and upon the horns of your altars".

Jeremiah 17:2 God did say "Like the symbols of their sons are their altars and their Asherim are by the leafy trees upon the high hills".

Jeremiah 17:3 God did say "O thou that sittest upon the mountain in the field I will give thy substance and all thy treasures for a spoil and thy high places because of sin throughout all thy borders".

Jeremiah 17:4 God did say "And thou even of thyself shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not;". God did say "for ye have kindled a fire in My nostril which shall burn for ever".

Jeremiah 17:5 Jeremiah did say "Thus saith the LORD:". God had said "Cursed is the man that trusteth in man and maketh flesh his arm and whose heart departeth from the LORD".

Jeremiah 17:6 God had said "For he shall be like a tamarisk in the desert and shall not see when good cometh; but shall inhabit the parched places in the wilderness a salt land and not inhabited".

Jeremiah 17:7 God had said "Blessed is the man that trusteth in the LORD and whose trust the LORD is".

Jeremiah 17:8 God had said "For he shall be as a tree planted by the waters and that spreadeth out its roots by the river and shall not see when heat cometh but its foliage shall be luxuriant;". God had said "and shall not be anxious in the year of drought neither shall cease from yielding fruit".

Jeremiah 17:9 Jeremiah did say "The heart is deceitful above all things and it is exceeding weak--who can know it?".

Jeremiah 17:10 God had said "I the LORD search the heart I try the reins even to give every man according to his ways according to the fruit of his doings".

Jeremiah 17:11 Jeremiah did say "As the partridge that broodeth over young which she hath not brought forth so is he that getteth riches and not by right;". Jeremiah did say "in the midst of his days he shall leave them and at his end he shall be a fool".

Jeremiah 17:12 Jeremiah did say "Thou throne of glory on high from the beginning thou place of our sanctuary".

Jeremiah 17:13 Jeremiah did say "Thou hope of Israel the LORD! All that forsake Thee shall be ashamed;". Jeremiah did say "they that depart from Thee shall be written in the earth because they have forsaken the LORD the fountain of living waters".

Jeremiah 17:14 Jeremiah did say "Heal me O LORD and I shall be healed; save me and I shall be saved; for Thou art my praise".

Jeremiah 17:15 Jeremiah did say "Behold they say unto me: Where is the word of the LORD? let it come now".

Jeremiah 17:16 Jeremiah did say "As for me I have not hastened from being a shepherd after Thee; neither have I desired the woeful day;". Jeremiah did say "Thou knowest it; that which came out of my lips was manifest before Thee".

Jeremiah 17:17 Jeremiah did say "Be not a ruin unto me; thou art my refuge in the day of evil".

Jeremiah 17:18 Jeremiah did say "Let them be ashamed that persecute me but let not me be ashamed; let them be dismayed but let not me be dismayed;". Jeremiah did say "bring upon them the day of evil and destroy them with double destruction".

Jeremiah 17:19 Jeremiah did say "Thus said the LORD unto me:". God had said "Go and stand in the gate of the children of the people whereby the kings of Judah come in and by which they go out and in all the gates of Jerusalem;".

Jeremiah 17:20 God had said "and say unto them: Hear ye the word of the LORD ye kings of Judah and all Judah and all the inhabitants of Jerusalem that enter in by these gates;".

Jeremiah 17:21 God had said "thus saith the LORD: Take heed for the sake of your souls and bear no burden on the sabbath day nor bring it in by the gates of Jerusalem;".

Jeremiah 17:22 God had said "neither carry forth a burden out of your houses on the sabbath day neither do ye any work; but hallow ye the sabbath day as I commanded your fathers;".

Jeremiah 17:23 God had said "but they hearkened not neither inclined their ear but made their neck stiff that they might not hear nor receive instruction".

Jeremiah 17:24 God had said "And it shall come to pass if ye diligently hearken unto Me to bring in no burden through the gates of this city on the sabbath day". God had said "but to hallow the sabbath day to do no work therein;".

Jeremiah 17:25 God had said "then shall there enter in by the gates of this city kings and princes sitting upon the throne of David". God had said "riding in chariots and on horses they and their princes the men of Judah and the inhabitants of Jerusalem;". God had said "and this city shall be inhabited for ever".

Jeremiah 17:26 God had said "And they shall come from the cities of Judah and from the places round about Jerusalem and from the land of Benjamin". God had said "and from the Lowland and from the mountains and from the South bringing burnt-offerings and sacrifices and meal-offerings and frankincense". God had said "and bringing sacrifices of thanksgiving unto the house of the LORD".

Jeremiah 17:27 God had said "But if ye will not hearken unto Me to hallow the sabbath day and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day;". God had said "then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem and it shall not be quenched".



Jeremiah 18:1 God did continue to speak to Jeremiah.

Jeremiah 18:2 God did say "Arise and go down to the potter's house and there I will cause thee to hear My words" to Jeremiah. God did command Jeremiah to go to the house of the potter to hear the word of God.

Jeremiah 18:3 Jeremiah did travel to the house to find the potter at work on the wheels.

Jeremiah 18:4 The potter was shaping a vessel that was marred in the hands of the potter. The potter did make another vessel in a shape that did seem best to the potter.

Jeremiah 18:5 God did proceed to speak to Jeremiah.

Jeremiah 18:6 God had said "O house of Israel cannot I do with you as this potter? Behold as the clay in the potter's hand so are ye in My hand O house of Israel".

Jeremiah 18:7 God had said "At one instant I may speak concerning a nation and concerning a kingdom to pluck up and to break down and to destroy it;".

Jeremiah 18:8 God had said "but if that nation turn from their evil because of which I have spoken against it I repent of the evil that I thought to do unto it".

Jeremiah 18:9 God had said "And at one instant I may speak concerning a nation and concerning a kingdom to build and to plant it;".

Jeremiah 18:10 God had said "but if it do evil in My sight that it hearken not to My voice then I repent of the good wherewith I said I would benefit it".

Jeremiah 18:11 God had said "Now therefore do thou speak to the men of Judah and to the inhabitants of Jerusalem saying:". God had said "Thus saith the LORD: Behold I frame evil

against you and devise a device against you; return ye now every one from his evil way and amend your ways and your doings".

Jeremiah 18:12 The people would say "There is no hope; but we will walk after our own devices and we will do every one after the stubbornness of his evil heart".

Jeremiah 18:13 God had said "Therefore thus saith the LORD: Ask ye now among the nations who hath heard such things; the virgin of Israel hath done a very horrible thing".

Jeremiah 18:14 God had said "Doth the snow of Lebanon fail from the rock of the field? or are the strange cold flowing waters plucked up?".

Jeremiah 18:15 God had said "For My people hath forgotten Me they offer unto vanity;". God had said "and they have been made to stumble in their ways in the ancient paths to walk in bypaths in a way not cast up;".

Jeremiah 18:16 God had said "To make their land an astonishment and a perpetual hissing; every one that passeth thereby shall be astonished and shake his head".

Jeremiah 18:17 God had said "I will scatter them as with an east wind before the enemy; I will look upon their back and not their face in the day of their calamity".

Jeremiah 18:18 The people would say "Come and let us devise devices against Jeremiah; for instruction shall not perish from the priest nor counsel from the wise nor the word from the prophet". The people would say "Come and let us smite him with the tongue and let us not give heed to any of his words".

Jeremiah 18:19 Jeremiah did say "Give heed to me O LORD and hearken to the voice of them that contend with me".

Jeremiah 18:20 Jeremiah did say "Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before Thee to speak good for them to turn away Thy wrath from them".

Jeremiah 18:21 Jeremiah did say "Therefore deliver up their children to the famine and hurl them to the power of the sword; and let their wives be bereaved of their children and widows;". Jeremiah did say "and let their men be slain of death and their young men smitten of the sword in battle".

Jeremiah 18:22 Jeremiah did say "Let a cry be heard from their houses when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me and hid snares for my feet".

Jeremiah 18:23 Jeremiah did say "Yet LORD Thou knowest all their counsel against me to slay me; forgive not their iniquity neither blot out their sin from Thy sight;". Jeremiah did say "but let them be made to stumble before Thee; deal Thou with them in the time of Thine anger".



Jeremiah 19:1 God did continue to convey the words of God. God had said "Go and get a potter's earthen bottle and take of the elders of the people and of the elders of the priests;"

Jeremiah 19:2 God had said "and go forth unto the valley of the son of Hinnom which is by the entry of the gate Harsith and proclaim there the words that I shall tell thee;"

Jeremiah 19:3 God had said "and say: Hear ye the word of the LORD O kings of Judah and inhabitants of Jerusalem;". God had said "thus saith the LORD of hosts the God of Israel: Behold I will bring evil upon this place which whosoever heareth his ears shall tingle;"

Jeremiah 19:4 God had said "because they have forsaken Me and have estranged this place and have offered in it unto other gods". God had said "whom neither they nor their fathers have known nor the kings of Judah; and have filled this place with the blood of innocents;"

Jeremiah 19:5 God had said "and have built the high places of Baal to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not nor spoke it neither came it into My mind".

Jeremiah 19:6 God had said "Therefore behold the days come saith the LORD that this place shall no more be called Topheth nor The valley of the son of Hinnom but The valley of slaughter;"

Jeremiah 19:7 God had said "and I will make void the counsel of Judah and Jerusalem in this place;". God had said "and I will cause them to fall by the sword before their enemies and by the hand of them that seek their life;". God had said "and their carcasses will I give to be food for the fowls of the heaven and for the beasts of the earth;"

Jeremiah 19:8 God had said "and I will make this city an astonishment and a hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof;"

Jeremiah 19:9 God had said "and I will cause them to eat the flesh of their sons and the flesh of their daughters". God had said "and they shall eat every one the flesh of his friend in the siege and in the straitness wherewith their enemies and they that seek their life shall straiten them".

Jeremiah 19:10 God had said "Then shalt thou break the bottle in the sight of the men that go with thee".

Jeremiah 19:11 God had said "and shalt say unto them: Thus saith the LORD of hosts:". God had said "Even so will I break this people and this city as one breaketh a potter's vessel that cannot be made whole again;". God had said "and they shall bury in Topheth for want of room to bury".

Jeremiah 19:12 God had said "Thus will I do unto this place saith the LORD and to the inhabitants thereof even making this city as Topheth;"

Jeremiah 19:13 God had said "and the houses of Jerusalem and the houses of the kings of Judah which are defiled shall be as the place of Topheth". God had said "even all the houses upon whose roofs they have offered unto all the host of heaven and have poured out drink-offerings unto other gods".

Jeremiah 19:14 Jeremiah did return from prophesying by command of God at Topheth. Jeremiah did go to stand in the court of the "house of God" to speak to all of the people.

Jeremiah 19:15 Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". Jeremiah did say "Behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it;". Jeremiah did say "because they have made their neck stiff that they might not hear My words".



Jeremiah 20:1 Pashhur was the son of Immer. Pashhur was the priest and the chief officer in the "house of God". Pashhur did hear the prophecies from Jeremiah.

Jeremiah 20:2 Pashhur did smite Jeremiah. Jeremiah was put in the stocks that were in the upper gate of Benjamin in the "house of God".

Jeremiah 20:3 Pashhur did release Jeremiah from the stocks on the following morning. Jeremiah did say "The LORD hath not called thy name Pashhur but Magormissabib" to Pashhur.

Jeremiah 20:4 Jeremiah did say "For thus saith the LORD:". God had said "Behold I will make thee a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies and thine eyes shall behold it;". God had said "and I will give all Judah into the hand of the king of Babylon and he shall carry them captive to Babylon and shall slay them with the sword". God had made a pronouncement against Pashhur.

Jeremiah 20:5 God had said "Moreover I will give all the store of this city and all the gains thereof and all the wealth thereof". God had said "yea all the treasures of the kings of Judah will I give into the hand of their enemies who shall spoil them and take them and carry them to Babylon".

Jeremiah 20:6 God had said "And thou Pashhur and all that dwell in thy house shall go into captivity;". God had said "and thou shalt come to Babylon and there thou shalt die and there shalt thou be buried thou and all thy friends to whom thou hast prophesied falsely".

Jeremiah 20:7 Jeremiah did say "O LORD Thou hast enticed me and I was enticed Thou hast overcome me and hast prevailed; I am become a laughing-stock all the day every one mocketh me".

Jeremiah 20:8 Jeremiah did say "For as often as I speak I cry out I cry: Violence and spoil; because the word of the LORD is made a reproach unto me and a derision all the day". Jeremiah did experience derision from the people for conveying the word of God.

Jeremiah 20:9 Jeremiah did say "And if I say: I will not make mention of Him nor speak any more in His name". Jeremiah did say "then there is in my heart as it were a burning fire shut up in my bones and I weary myself to hold it in but cannot". Jeremiah was compelled to convey the words of God.

Jeremiah 20:10 Jeremiah did say "For I have heard the whispering of many terror on every side: Denounce and we will denounce him;". Jeremiah did say "even of all my familiar friends them that watch for my halting: Peradventure he will be enticed and we shall prevail against him and we shall take our revenge on him".

Jeremiah 20:11 Jeremiah did say "But the LORD is with me as a mighty warrior; therefore my persecutors shall stumble and they shall not prevail;". Jeremiah did say "they shall be greatly ashamed because they have not prospered even with an everlasting confusion which shall never be forgotten". Jeremiah would continue to convey the words of God through the strength and through the protection of God.

Jeremiah 20:12 Jeremiah did say "But O LORD of hosts that triest the righteous that seest the reins and the heart let me see Thy vengeance on them; for unto Thee have I revealed my cause".

Jeremiah 20:13 Jeremiah did say "Sing unto the LORD praise ye the LORD; for He hath delivered the soul of the needy from the hand of evil-doers".

Jeremiah 20:14 Jeremiah did say "Cursed be the day wherein I was born; the day wherein my mother bore me let it not be blessed".

Jeremiah 20:15 Jeremiah did say "Cursed be the man who brought tidings to my father saying: A man-child is born unto thee; making him very glad".

Jeremiah 20:16 Jeremiah did say "And let that man be as the cities which the LORD overthrew and repented not; and let him hear a cry in the morning and an alarm at noontide;".

Jeremiah 20:17 Jeremiah did say "Because He slew me not from the womb; and so my mother would have been my grave and her womb always great".

Jeremiah 20:18 Jeremiah did say "Wherefore came I forth out of the womb to see labour and sorrow that my days should be consumed in shame?".



Jeremiah 21:1 God did speak to Jeremiah after Zedekiah had sent Jeremiah to Pashhur and to Zephaniah. Pashhur was the son of Malchiah. Zephaniah was the son of Maaseiah. Zephaniah was a priest.

Jeremiah 21:2 Jeremiah did speak with Pashhur and with Zephaniah. The men did say "Inquire I pray thee of the LORD for us;" to Jeremiah. The men did say "for Nebuchadrezzar king of Babylon maketh war against us; peradventure the LORD will deal with us according to all His wondrous works that he may go up from us" to Jeremiah. The men did ask Jeremiah to speak to God on behalf of the victims of Nebuchadrezzar.

Jeremiah 21:3 Jeremiah did say "Thus shall ye say to Zedekiah:" to the men.

Jeremiah 21:4 Jeremiah did say "Thus saith the LORD the God of Israel:" to the men. God had said "Behold I will turn back the weapons of war that are in your hands wherewith ye fight against the king of Babylon and against the Chaldeans". God had said "that besiege you without the walls and I will gather them into the midst of this city".

Jeremiah 21:5 God had said "And I myself will fight against you with an outstretched hand and with a strong arm even in anger and in fury and in great wrath". God would not be deterred from bringing judgment to the people.

Jeremiah 21:6 God had said "And I will smite the inhabitants of this city both man and beast; they shall die of a great pestilence".

Jeremiah 21:7 God had said "And afterward I will deliver Zedekiah king of Judah and his servants and the people". God had said "and such as are left in this city from the pestilence from the sword and from the famine". God had said "into the hand of Nebuchadrezzar king of Babylon and into the hand of their enemies and into the hand of those that seek their life;". God had said "and he shall smite them with the edge of the sword; he shall not spare them neither have pity nor have compassion".

Jeremiah 21:8 God had said "And unto this people thou shalt say: Thus saith the LORD: Behold I set before you the way of life and the way of death".

Jeremiah 21:9 God had said "He that abideth in this city shall die by the sword and by the famine and by the pestilence;". God had said "but he that goeth out and falleth away to the Chaldeans that besiege you he shall live and his life shall be unto him for a prey".

Jeremiah 21:10 God had said "For I have set My face against this city for evil and not for good saith the LORD; it shall be given into the hand of the king of Babylon and he shall burn it with fire".

Jeremiah 21:11 God had said "And unto the house of the king of Judah: Hear ye the word of the LORD;"

Jeremiah 21:12 God had said "O house of David thus saith the LORD:". God had said "Execute justice in the morning and deliver the spoiled out of the hand of the oppressor lest My fury go forth like fire and burn that none can quench it because of the evil of your doings".

Jeremiah 21:13 God had said "Behold I am against thee O inhabitant of the valley and rock of the plain saith the LORD; ye that say: Who shall come down against us? or who shall enter into our habitations?"

Jeremiah 21:14 God had said "And I will punish you according to the fruit of your doings saith the LORD; and I will kindle a fire in her forest and it shall devour all that is round about her".



Jeremiah 22:1 God did speak to Jeremiah. God had said "Go down to the house of the king of Judah and speak there this word" to Jeremiah. God did send Jeremiah to speak the word of God at the house of the king of Judah.

Jeremiah 22:2 God had said "and say: Hear the word of the LORD O king of Judah that sittest upon the throne of David thou and thy servants and thy people that enter in by these gates".

Jeremiah 22:3 God had said "Thus saith the LORD: Execute ye justice and righteousness and deliver the spoiled out of the hand of the oppressor;". God had said "and do no wrong do no violence to the stranger the fatherless nor the widow neither shed innocent blood in this place".

Jeremiah 22:4 God had said "For if ye do this thing indeed then shall there enter in by the gates of this house kings sitting upon the throne of David riding in chariots and on horses he and his servants and his people".

Jeremiah 22:5 God had said "But if ye will not hear these words I swear by Myself saith the LORD that this house shall become a desolation".

Jeremiah 22:6 Jeremiah did say "For thus saith the LORD concerning the house of the king of Judah:". God had said "Thou art Gilead unto Me the head of Lebanon; yet surely I will make thee a wilderness cities which are not inhabited".

Jeremiah 22:7 God had said "And I will prepare destroyers against thee every one with his weapons; and they shall cut down thy choice cedars and cast them into the fire".

Jeremiah 22:8 God had said "And many nations shall pass by this city and they shall say every man to his neighbour: Wherefore hath the LORD done thus unto this great city?"

Jeremiah 22:9 God had said "Then they shall answer: Because they forsook the covenant of the LORD their God and worshipped other gods and served them".

Jeremiah 22:10 God had said "Weep ye not for the dead neither bemoan him; but weep sore for him that goeth away for he shall return no more nor see his native country".

Jeremiah 22:11 Jeremiah did say "For thus saith the LORD touching Shallum the son of Josiah king of Judah who reigned instead of Josiah his father and who went forth out of this place:". God had said "He shall not return thither any more;".

Jeremiah 22:12 God had said "but in the place whither they have led him captive there shall he die and he shall see this land no more".

Jeremiah 22:13 God had said "Woe unto him that buildeth his house by unrighteousness and his chambers by injustice; that useth his neighbour's service without wages and giveth him not his hire;".

Jeremiah 22:14 God had said "That saith: I will build me a wide house and spacious chambers and cutteth him out windows and it is ceiled with cedar and painted with vermilion".

Jeremiah 22:15 God had said "Shalt thou reign because thou strivest to excel in cedar? Did not thy father eat and drink and do justice and righteousness? Then it was well with him".

Jeremiah 22:16 God had said "He judged the cause of the poor and needy; then it was well. Is not this to know Me?".

Jeremiah 22:17 God had said "But thine eyes and thy heart are not but for thy covetousness and for shedding innocent blood and for oppression and for violence to do it".

Jeremiah 22:18 Jeremiah did say "Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah:". God had said "They shall not lament for him: Ah my brother! or: Ah sister! They shall not lament for him: Ah lord! or: Ah his glory!".

Jeremiah 22:19 God had said "He shall be buried with the burial of an ass drawn and cast forth beyond the gates of Jerusalem".

Jeremiah 22:20 God had said "Go up to Lebanon and cry and lift up thy voice in Bashan; and cry from Abarim for all thy lovers are destroyed".

Jeremiah 22:21 God had said "I spoke unto thee in thy prosperity but thou saidst: I will not hear. This hath been thy manner from thy youth that thou hearkenedst not to My voice".

Jeremiah 22:22 God had said "The wind shall feed upon all thy shepherds and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness".

Jeremiah 22:23 God had said "O inhabitant of Lebanon that art nestled in the cedars how gracious shalt thou be when pangs come upon thee the pain as of a woman in travail!".

Jeremiah 22:24 God had said "As I live though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand yet would I pluck thee thence;".

Jeremiah 22:25 God had said "and I will give thee into the hand of them that seek thy life and into the hand of them of whom thou art afraid". God had said "even into the hand of Nebuchadrezzar king of Babylon and into the hand of the Chaldeans".

Jeremiah 22:26 God had said "And I will cast thee out and thy mother that bore thee into another country where ye were not born; and there shall ye die".

Jeremiah 22:27 God had said "But to the land whereunto they long to return thither shall they not return".

Jeremiah 22:28 Jeremiah did say "Is this man Coniah a despised broken image? Is he a vessel wherein is no pleasure?". Jeremiah did say "Wherefore are they cast out he and his seed and are cast into the land which they know not?".

Jeremiah 22:29 Jeremiah did say "O land land land hear the word of the LORD".

Jeremiah 22:30 Jeremiah did say "Thus saith the LORD:". God had said "Write ye this man childless a man that shall not prosper in his days; for no man of his seed shall prosper sitting upon the throne of David and ruling any more in Judah".



Jeremiah 23:1 God did say "Woe unto the shepherds that destroy and scatter the sheep of My pasture!".

Jeremiah 23:2 Jeremiah did say "Therefore thus saith the LORD the God of Israel against the shepherds that feed My people:". God had said "Ye have scattered My flock and driven them away and have not taken care of them; behold I will visit upon you the evil of your doings".

Jeremiah 23:3 God had said "And I will gather the remnant of My flock out of all the countries whither I have driven them and will bring them back to their folds; and they shall be fruitful and multiply".

Jeremiah 23:4 God had said "And I will set up shepherds over them who shall feed them; and they shall fear no more nor be dismayed neither shall any be lacking".

Jeremiah 23:5 God had said "Behold the days come that I will raise unto David a righteous shoot and he shall reign as king and prosper and shall execute justice and righteousness in the land".

Jeremiah 23:6 God had said "In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called The LORD is our righteousness".

Jeremiah 23:7 God had said "Therefore behold the days come that they shall no more say: As the LORD liveth that brought up the children of Israel out of the land of Egypt;".

Jeremiah 23:8 God had said "but: As the LORD liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them;". God had said "and they shall dwell in their own land".

Jeremiah 23:9 Jeremiah did say "Concerning the prophets. My heart within me is broken all my bones shake;". Jeremiah did say "I am like a drunken man and like a man whom wine hath overcome; because of the LORD and because of His holy words". Jeremiah did begin to speak about the false prophets.

Jeremiah 23:10 Jeremiah did say "For the land is full of adulterers; for because of swearing the land mourneth the pastures of the wilderness are dried up; and their course is evil and their force is not right".

Jeremiah 23:11 God had said "For both prophet and priest are ungodly; yea in My house have I found their wickedness". God did find wickedness in the prophets and in the priests.

Jeremiah 23:12 God had said "Wherefore their way shall be unto them as slippery places in the darkness they shall be thrust and fall therein;". God had said "for I will bring evil upon them even the year of their visitation". God would bring judgment upon the prophets and upon the priests.

Jeremiah 23:13 God had said "And I have seen unseemliness in the prophets of Samaria: they prophesied by Baal and caused My people Israel to err". God did convey that the prophets had prophesied by Baal in Samaria.

Jeremiah 23:14 God had said "But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies and they strengthen the hands of evil-doers that none doth return from his wickedness;". God had said "they are all of them become unto Me as Sodom and the inhabitants thereof as Gomorrah". God did convey that the prophets did commit adultery and did bear false witness and did strengthen evildoers in Jerusalem.

Jeremiah 23:15 Jeremiah did say "Therefore thus saith the LORD of hosts concerning the prophets:". God had said "Behold I will feed them with wormwood and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land".

Jeremiah 23:16 Jeremiah did say "Thus saith the LORD of hosts:". God had said "Hearken not unto the words of the prophets that prophesy unto you they lead you unto vanity;". God had said "they speak a vision of their own heart and not out of the mouth of the LORD".

Jeremiah 23:17 God had said "They say continually unto them that despise Me: The LORD hath said: Ye shall have peace;". God had said "and unto every one that walketh in the stubbornness of his own heart they say: No evil shall come upon you;". The prophets had falsified words from God.

Jeremiah 23:18 Jeremiah did say "For who hath stood in the council of the LORD that he should perceive and hear His word? Who hath attended to His word and heard it?".

Jeremiah 23:19 Jeremiah did say "Behold a storm of the LORD is gone forth in fury yea a whirling storm; it shall whirl upon the head of the wicked".

Jeremiah 23:20 Jeremiah did say "The anger of the LORD shall not return until He have executed and till He have performed the purposes of His heart; in the end of days ye shall consider it perfectly".

Jeremiah 23:21 God had said "I have not sent these prophets yet they ran; I have not spoken to them yet they prophesied".

Jeremiah 23:22 God had said "But if they have stood in My council then let them cause My people to hear My words and turn them from their evil way and from the evil of their doings".

Jeremiah 23:23 God had said "Am I a God near at hand and not a God afar off?".

Jeremiah 23:24 God had said "Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth?".

Jeremiah 23:25 God had said "I have heard what the prophets have said that prophesy lies in My name saying: I have dreamed I have dreamed".

Jeremiah 23:26 God had said "How long shall this be? Is it in the heart of the prophets that prophesy lies and the prophets of the deceit of their own heart?".

Jeremiah 23:27 God had said "That think to cause My people to forget My name by their dreams which they tell every man to his neighbour as their fathers forgot My name for Baal".

Jeremiah 23:28 God had said "The prophet that hath a dream let him tell a dream; and he that hath My word; let him speak My word faithfully". God had said "What hath the straw to do with the wheat?". God did want the prophets to deal truthfully without deceit.

Jeremiah 23:29 God had said "Is not My word like as fire? and like a hammer that breaketh the rock in pieces?".

Jeremiah 23:30 God had said "Therefore behold I am against the prophets that steal My words every one from his neighbour".

Jeremiah 23:31 God had said "Behold I am against the prophets that use there tongues and say: He saith". God was against the prophets who did bear false witness.

Jeremiah 23:32 God had said "Behold I am against them that prophesy lying dreams and do tell them and cause My people to err by their lies and by their wantonness;". God had said "yet I sent them not nor commanded them; neither can they profit this people at all".

Jeremiah 23:33 God had said "And when this people or the prophet or a priest shall ask thee saying: What is the burden of the LORD?". God had said "then shalt thou say unto them: What burden! I will cast you off saith the LORD".

Jeremiah 23:34 God had said "And as for the prophet and the priest and the people that shall say: The burden of the LORD I will even punish that man and his house".

Jeremiah 23:35 God had said "Thus shall ye say every one to his neighbour and every one to his brother: What hath the LORD answered? and: What hath the LORD spoken?".

Jeremiah 23:36 God had said "And the burden of the LORD shall ye mention no more; for every man's own word shall be his burden;". God had said "and would ye pervert the words of the living God of the LORD of hosts our God?".

Jeremiah 23:37 God had said "Thus shalt thou say to the prophet: What hath the LORD answered thee? and: What hath the LORD spoken?".

Jeremiah 23:38 God had said "But if ye say: The burden of the LORD; therefore thus saith the LORD:". God had said "Because ye say this word: The burden of the LORD and I have sent unto you saying: Ye shall not say: The burden of the LORD;".

Jeremiah 23:39 God had said "therefore behold I will utterly tear you out and I will cast you off and the city that I gave unto you and to your fathers away from My presence;".

Jeremiah 23:40 God had said "and I will bring an everlasting reproach upon you and a perpetual shame which shall not be forgotten".



Jeremiah 24:1 Jeremiah was shown 2 baskets of figs by God in place before the temple of God. Nebuchadrezzar had captured Jeconiah and the princes of Judah with the craftsmen and smiths from Jerusalem. Nebuchadrezzar did take the captives to Babylon.

Jeremiah 24:2 One basket had good figs that were ripe. Another basket had bad figs that were rotten.

Jeremiah 24:3 Jeremiah did say "Then said the LORD unto me: What seest thou Jeremiah?". Jeremiah did say "And I said: Figs; the good figs very good; and the bad very bad that cannot be eaten they are so bad".

Jeremiah 24:4 Jeremiah did say "And the word of the LORD came unto me saying:".

Jeremiah 24:5 God had said "Thus saith the LORD the God of Israel: Like these good figs so will I regard the captives of Judah". God had said "whom I have sent out of this place into the land of the Chaldeans for good". God did convey that the captives were represented by the good figs.

Jeremiah 24:6 God had said "And I will set Mine eyes upon them for good and I will bring them back to this land; and I will build them and not pull them down; and I will plant them and not pluck them up".

Jeremiah 24:7 God had said "And I will give them a heart to know Me that I am the LORD; and they shall be My people and I will be their God; for they shall return unto Me with their whole heart".

Jeremiah 24:8 God had said "And as the bad figs which cannot be eaten they are so bad; surely thus saith the LORD:". God had said "So will I make Zedekiah the king of Judah and his princes and the residue of Jerusalem that remain in this land and them that dwell in the land of Egypt;". God did convey that the survivors were represented by the bad figs.

Jeremiah 24:9 God had said "I will even make them a horror among all the kingdoms of the earth for evil; a reproach and a proverb a taunt and a curse in all places whither I shall drive them".

Jeremiah 24:10 God had said "And I will send the sword the famine and the pestilence among them till they be consumed from off the land that I gave unto them and to their fathers".



Jeremiah 25:1 Jeremiah did receive the word of God about all of the people of Judah in the fourth year of Jehoiakim as king of Judah in the first year of Nebuchadrezzar.

Jeremiah 25:2 Jeremiah did covey the word to all of the people of Judah and to all of the inhabitants of Jerusalem.

Jeremiah 25:3 Jeremiah did say "From the thirteenth year of Josiah the son of Amon king of Judah even unto this day these three and twenty years the word of the LORD hath come unto

me". Jeremiah did say "and I have spoken unto you speaking betimes and often; but ye have not hearkened". Jeremiah had spread the word for 23 years. The people had not listened.

Jeremiah 25:4 Jeremiah did say "And the LORD hath sent unto you all His servants the prophets sending them betimes and often--but ye have not hearkened nor inclined your ear to hear--".

Jeremiah 25:5 Jeremiah did say "saying: Return ye now every one from his evil way and from the evil of your doings and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever;".

Jeremiah 25:6 Jeremiah did say "and go not after other gods to serve them and to worship them and provoke Me not with the work of your hands and I will do you no hurt".

Jeremiah 25:7 Jeremiah did say "Yet ye have not hearkened unto Me saith the LORD; that ye might provoke Me with the work of your hands to your own hurt".

Jeremiah 25:8 Jeremiah did say "Therefore thus saith the LORD of hosts:". God had said "Because ye have not heard My words".

Jeremiah 25:9 God had said "behold I will send and take all the families of the north and I will send unto Nebuchadrezzar the king of Babylon My servant". God had said "and will bring them against this land and against the inhabitants thereof and against all these nations round about;". God had said "and I will utterly destroy them and make them an astonishment and a hissing and perpetual desolations".

Jeremiah 25:10 God had said "Moreover I will cause to cease from among them the voice of mirth and the voice of gladness". God had said "the voice of the bridegroom and the voice of the bride the sound of the millstones and the light of the lamp".

Jeremiah 25:11 God had said "And this whole land shall be a desolation and a waste; and these nations shall serve the king of Babylon seventy years".

Jeremiah 25:12 God had said "And it shall come to pass when seventy years are accomplished that I will punish the king of Babylon and that nation for their iniquity". God had said "and the land of the Chaldeans; and I will make it perpetual desolations".

Jeremiah 25:13 God had said "And I will bring upon that land all My words which I have pronounced against it even all that is written in this book which Jeremiah hath prophesied against all the nations".

Jeremiah 25:14 God had said "For many nations and great kings shall make bondmen of them also; and I will recompense them according to their deeds and according to the work of their own hands".

Jeremiah 25:15 Jeremiah did say "For thus saith the LORD the God of Israel unto me:". God had said "Take this cup of the wine of fury at My hand and cause all the nations to whom I send thee to drink it". God did send Jeremiah with the "cup of the wine of fury of the hand of God" for the nations to drink from.

Jeremiah 25:16 God had said "And they shall drink and reel to and fro and be like madmen because of the sword that I will send among them.--".

Jeremiah 25:17 Jeremiah did say "Then took I the cup of the LORD'S hand and made all the nations to drink unto whom the LORD had sent me:".

Jeremiah 25:18 Jeremiah did say "Jerusalem and the cities of Judah and the kings thereof and the princes thereof to make them an appalment an astonishment a hissing and a curse; as it is this day;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings and to the princes of Jerusalem and of Judah. The "cup of the wine of fury of the hand of God" was a indicator of the impending judgment of God.

Jeremiah 25:19 Jeremiah did say "Pharaoh king of Egypt and his servants and his princes and all his people;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the Pharaoh and to the princes of Jerusalem and of Judah.

Jeremiah 25:20 Jeremiah did say "and all the mingled people; and all the kings of the land of Uz and all the kings of the land of the Philistines and Ashkelon and Gaza and Ekron and the remnant of Ashdod;". Jeremiah did take the "cup of the wine of fury of the hand of God" to all of the mingled people. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the land of Uz. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the land of Philistines. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the land of Ashkelon. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the land of Gaza. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the land of Ekron. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the remnants of Ashdod.

Jeremiah 25:21 Jeremiah did say "Edom and Moab and the children of Ammon;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Edom. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Moab. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the children of Ammon.

Jeremiah 25:22 Jeremiah did say "and all the kings of Tyre and all the kings of Zidon and the kings of the isle which is beyond the sea;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Tyre. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Zidon. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the isle beyond the sea.

Jeremiah 25:23 Jeremiah did say "Dedan and Tema and Buz and all that have the corners of their hair polled;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Dedan. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings

of Tema. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Buz. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the people with polled hair.

Jeremiah 25:24 Jeremiah did say "and all the kings of Arabia and all the kings of the mingled people that dwell in the wilderness;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Arabia. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of the mingled people in the wilderness.

Jeremiah 25:25 Jeremiah did say "and all the kings of Zimri and all the kings of Elam and all the kings of the Medes;". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Zimri. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Elam. Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of Medes.

Jeremiah 25:26 Jeremiah did say "and all the kings of the north far and near one with another; and all the kingdoms of the world which are upon the face of the earth. And the king of Sheshach shall drink after them". Jeremiah did take the "cup of the wine of fury of the hand of God" to the kings of north. Jeremiah did take the "cup of the wine of fury of the hand of God" to all of the kingdoms of the world on the face of the earth. Jeremiah would take the "cup of the wine of fury of the hand of God" to the king of Sheshach also.

Jeremiah 25:27 God had said "And thou shalt say unto them: Thus saith the LORD of hosts the God of Israel:". God had said "Drink ye and be drunken and spew and fall and rise no more because of the sword which I will send among you".

Jeremiah 25:28 God had said "And it shall be if they refuse to take the cup at thy hand to drink then shalt thou say unto them: Thus saith the LORD of hosts: Ye shall surely drink". God would not allow anyone to refuse to drink from the "cup of the wine of fury of the hand of God".

Jeremiah 25:29 God had said "For lo I begin to bring evil on the city whereupon My name is called and should ye be utterly unpunished?". God had said "Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth saith the LORD of hosts".

Jeremiah 25:30 God had said "Therefore prophesy thou against them all these words and say unto them: The LORD doth roar from on high and utter His voice from His holy habitation;". God had said "He doth mightily roar because of His fold; He giveth a shout as they that tread the grapes against all the inhabitants of the earth".

Jeremiah 25:31 God had said "A noise is come even to the end of the earth; for the LORD hath a controversy with the nations He doth plead with all flesh;". God had said "as for the wicked He hath given them to the sword saith the LORD".

Jeremiah 25:32 God had said "Thus saith the LORD of hosts: Behold evil shall go forth from nation to nation and a great storm shall be raised up from the uttermost parts of the earth".

Jeremiah 25:33 God had said "And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth;". God had said "they shall not be lamented neither gathered nor buried; they shall be dung upon the face of the ground".

Jeremiah 25:34 God had said "Wail ye shepherds and cry; and wallow yourselves in the dust ye leaders of the flock;". God had said "for the days of your slaughter are fully come and I will break you in pieces and ye shall fall like a precious vessel".

Jeremiah 25:35 God had said "And the shepherds shall have no way to flee nor the leaders of the flock to escape".

Jeremiah 25:36 Jeremiah did say "Hark! the cry of the shepherds and the wailing of the leaders of the flock! For the LORD despoileth their pasture".

Jeremiah 25:37 Jeremiah did say "And the peaceable folds are brought to silence because of the fierce anger of the LORD".

Jeremiah 25:38 Jeremiah did say "He hath forsaken His covert as the lion; for their land is become a waste because of the fierceness of the oppressing sword and because of His fierce anger".



Jeremiah 26:1 God did speak to Jeremiah in the beginning of the reign of Jehoiakim as the king of Judah.

Jeremiah 26:2 God did say "Thus saith the LORD: Stand in the court of the LORD'S house and speak unto all the cities of Judah which come to worship in the LORD'S house" to Jeremiah. God did say "all the words that I command thee to speak unto them; diminish not a word" to Jeremiah. God did command Jeremiah to speak to the people from the court of the house of God. God did not want Jeremiah to diminish a single word.

Jeremiah 26:3 God did say "It may be they will hearken and turn every man from his evil way; that I may repent Me of the evil which I purpose to do unto them because of the evil of their doings" to Jeremiah.

Jeremiah 26:4 God did say "And thou shalt say unto them: Thus saith the LORD: If ye will not hearken to Me to walk in My law which I have set before you" to Jeremiah.

Jeremiah 26:5 God did say "to hearken to the words of My servants the prophets whom I send unto you even sending them betimes and often but ye have not hearkened;" to Jeremiah.

Jeremiah 26:6 God did say "then will I make this house like Shiloh and will make this city a curse to all the nations of the earth" to Jeremiah.

Jeremiah 26:7 The words were heard by the prophets and by the priests and by the people.

Jeremiah 26:8 Jeremiah was accosted by the people in attendance after speaking. The people did say "Thou shalt surely die".

Jeremiah 26:9 The people did say "Why hast thou prophesied in the name of the LORD saying: This house shall be like Shiloh and this city shall be desolate without an inhabitant?". The people were gathered against Jeremiah in the house of God.

Jeremiah 26:10 The commotion was heard by the princes of Judah. The princes did leave the house of the king to go to the house of God. The princes did sit in the entry of the new gate of the house of God.

Jeremiah 26:11 A pronouncement was made by the priests and by the prophets. The prophets did say "This man is worthy of death; for he hath prophesied against this city as ye have heard with your ears" to everyone.

Jeremiah 26:12 Jeremiah did say "The LORD sent me to prophesy against this house and against this city all the words that ye have heard" in response. Jeremiah did convey that God had sent Jeremiah to spread the message.

Jeremiah 26:13 Jeremiah did say "Therefore now amend your ways and your doings and hearken to the voice of the LORD your God; and the LORD will repent Him of the evil that He hath pronounced against you" in response.

Jeremiah 26:14 Jeremiah did say "But as for me behold I am in your hand; do with me as is good and right in your eyes". Jeremiah did surrender to the people.

Jeremiah 26:15 Jeremiah did say "Only know ye for certain that if ye put me to death ye will bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof;". Jeremiah did say "for of a truth the LORD hath sent me unto you to speak all these words in your ears".

Jeremiah 26:16 A defense was made by the princes. The princes did say "This man is not worthy of death; for he hath spoken to us in the name of the LORD our God" to everyone.

Jeremiah 26:17 The argument was overheard by the elders of the land. The elders did go to speak to the assembly of people.

Jeremiah 26:18 The elders did say "Micah the Morashtite prophesied in the days of Hezekiah king of Judah;". The elders did say "and he spoke to all the people of Judah saying: Thus saith the LORD of hosts:". The elders did say "Zion shall be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of a forest". The elders did remind the people that Micah had brought a warning from God in the past also.

Jeremiah 26:19 The elders did say "Did Hezekiah king of Judah and all Judah put him at all to death?". The elders did say "did he not fear the LORD and entreat the favour of the LORD and the LORD repented Him of the evil which He had pronounced against them?". The elders did say "Thus might we procure great evil against our own souls".

Jeremiah 26:20 The elders did say "And there was also a man that prophesied in the name of the LORD Uriah the son of Shemaiah of Kiriath-jearim;". The elders did say "and he prophesied against this city and against this land according to all the words of Jeremiah;". The elders did remind the people of another Messenger with the name of Uriah.

Jeremiah 26:21 The elders did say "and when Jehoiakim the king with all his mighty men and all the princes heard his words the king sought to put him to death;". The elders did say "but when Uriah heard it he was afraid and fled and went into Egypt;".

Jeremiah 26:22 The elders did say "and Jehoiakim the king sent men into Egypt Elnathan the son of Achbor and certain men with him into Egypt;".

Jeremiah 26:23 The elders did say "and they fetched forth Uriah out of Egypt and brought him unto Jehoiakim the king;". The elders did say "who slew him with the sword and cast his dead body into the graves of the children of the people".

Jeremiah 26:24 The elders did say "Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah that they should not give him into the hand of the people to put him to death".



Jeremiah 27:1 Jeremiah did receive the word of God in the beginning of the reign of Jehoiakim as the king of Judah.

Jeremiah 27:2 Jeremiah did say "Thus saith the LORD to me:". God had said "Make thee bands and bars and put them upon thy neck;". God did command Jeremiah to make bands and bars to wear around the neck of Jeremiah. Jeremiah did wear the bands.

Jeremiah 27:3 God had said "and send them to the king of Edom and to the king of Moab and to the king of the children of Ammon and to the king of Tyre and to the king of Zidon". God had said "by the hand of the messengers that come to Jerusalem unto Zedekiah king of Judah;".

Jeremiah 27:4 God had said "and give them a charge unto their masters saying: Thus saith the LORD of hosts the God of Israel: Thus shall ye say unto your masters:".

Jeremiah 27:5 God had said "I have made the earth the man and the beast that are upon the face of the earth by My great power and by My outstretched arm;". God had said "and I give it unto whom it seemeth right unto Me".

Jeremiah 27:6 God had said "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon My servant; and the beasts of the field also have I given him to serve him".

Jeremiah 27:7 God had said "And all the nations shall serve him and his son and his son's son until the time of his own land come; and then many nations and great kings shall make him their bondman".

Jeremiah 27:8 God had said "And it shall come to pass that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon". God had said "and that will not put their neck under the yoke of the king of Babylon that nation will I visit saith the LORD". God had said "with the sword and with the famine and with the pestilence until I have consumed them by his hand".

Jeremiah 27:9 God had said "But as for you hearken ye not to your prophets nor to your diviners nor to your dreams nor to your soothsayers nor to your sorcerers that speak unto you". God had said "saying: Ye shall not serve the king of Babylon;".

Jeremiah 27:10 God had said "for they prophesy a lie unto you to remove you far from your land; and that I should drive you out and ye should perish".

Jeremiah 27:11 God had said "But the nation that shall bring their neck under the yoke of the king of Babylon and serve him that nation will I let remain in their own land saith the LORD;". God had said "and they shall till it and dwell therein". God did tell Jeremiah to inform the kings of the land to accept the yoke of the king of Babylon.

Jeremiah 27:12 Jeremiah did say "And I spoke to Zedekiah king of Judah according to all these words saying: Bring your necks under the yoke of the king of Babylon and serve him and his people and live".

Jeremiah 27:13 Jeremiah did say "Why will ye die thou and thy people by the sword by the famine and by the pestilence as the LORD hath spoken concerning the nation that will not serve the king of Babylon?". Jeremiah did attempt to convince Zedekiah to obey the command of God.

Jeremiah 27:14 Jeremiah did say "And hearken not unto the words of the prophets that speak unto you saying: Ye shall not serve the king of Babylon for they prophesy a lie unto you". Jeremiah did tell Zedekiah to ignore the false words of the prophets.

Jeremiah 27:15 Jeremiah did say "For I have not sent them saith the LORD and they prophesy falsely in My name; that I might drive you out and that ye might perish ye and the prophets that prophesy unto you".

Jeremiah 27:16 Jeremiah did say "Also I spoke to the priests and to all this people saying: Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you". Jeremiah did say "saying: Behold the vessels of the LORD'S house shall now shortly be brought back from

Babylon; for they prophesy a lie unto you". Jeremiah did convey the same message to the priests and to all of the people.

Jeremiah 27:17 Jeremiah did say "Hearken not unto them; serve the king of Babylon and live; wherefore should this city become desolate?".

Jeremiah 27:18 Jeremiah did say "But if they be prophets and if the word of the LORD be with them let them now make intercession to the LORD of hosts". Jeremiah did say "that the vessels which are left in the house of the LORD and in the house of the king of Judah and at Jerusalem go not to Babylon".

Jeremiah 27:19 Jeremiah did say "For thus saith the LORD of hosts concerning the pillars and concerning the sea and concerning the bases and concerning the residue of the vessels that remain in this city".

Jeremiah 27:20 Jeremiah did say "which Nebuchadnezzar king of Babylon took not when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon". Jeremiah did say "and all the nobles of Judah and Jerusalem;". Nebuchadnezzar did not take the pillars and the sea and the bases and the remaining vessels with the captives to Babylon.

Jeremiah 27:21 Jeremiah did say "yea thus saith the LORD of hosts the God of Israel concerning the vessels that remain in the house of the LORD and in the house of the king of Judah and at Jerusalem:".

Jeremiah 27:22 Jeremiah did say "They shall be carried to Babylon and there shall they be until the day that I remember them saith the LORD and bring them up and restore them to this place". God had intended for the vessels to be carried to Babylol.



Jeremiah 28:1 Hananiah was the son of Azzur. Hananiah was a prophet from Gibeon. Hananiah did converse with Jeremiah in the presence of the priests and of all the people. The conversation did occur in the beginning of the reign of Zedekiah as the king of Judah in the fourth year in the fifth month.

Jeremiah 28:2 Hananiah did say "Thus speaketh the LORD of hosts the God of Israel saying:". God had said "I have broken the yoke of the king of Babylon".

Jeremiah 28:3 God had said "Within two full years will I bring back into this place all the vessels of the LORD'S house that Nebuchadnezzar king of Babylon took away from this place and carried them to Babylon;".

Jeremiah 28:4 God had said "and I will bring back to this place Jeconiah the son of Jehoiakim king of Judah with all the captives of Judah that went to Babylon". God had said "for I will break

the yoke of the king of Babylon". God did tell Hananiah that God would return the captives and the vessels from Babylon within 2 years. God would break the yoke of the king of Babylon.

Jeremiah 28:5 Jeremiah did respond to Hananiah in the presence of the priests and of all the people in the house of God.

Jeremiah 28:6 Jeremiah did say "Amen! the LORD do so! the LORD perform thy words which thou hast prophesied to bring back the vessels of the LORD'S house". Jeremiah did say "and all them that are carried away captive from Babylon unto this place!".

Jeremiah 28:7 Jeremiah did say "Nevertheless hear thou now this word that I speak in thine ears and in the ears of all the people:".

Jeremiah 28:8 Jeremiah did say "The prophets that have been before me and before thee of old prophesied against many countries and against great kingdoms of war and of evil and of pestilence".

Jeremiah 28:9 Jeremiah did say "The prophet that prophesieth of peace when the word of the prophet shall come to pass then shall the prophet be known that the LORD hath truly sent him".

Jeremiah 28:10 Hananiah did remove the bar from the neck of Jeremiah. Hananiah did proceed to break the bar.

Jeremiah 28:11 Hananiah did speak in the presence of all the people. Hananiah did say "Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within two full years". Hananiah did use the breaking of the bar to symbolize the breaking of the yoke of Nebuchadnezzar. Jeremiah did leave.

Jeremiah 28:12 Jeremiah did receive the word of God after the breaking of the bar by Hananiah.

Jeremiah 28:13 God had said "Go and tell Hananiah saying: Thus saith the LORD: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron".

Jeremiah 28:14 God had said "For thus saith the LORD of hosts the God of Israel: I have put a yoke of iron upon the neck of all these nations that they may serve Nebuchadnezzar king of Babylon;". God had said "and they shall serve him; and I have given him the beasts of the field also".

Jeremiah 28:15 Jeremiah did go to convey the words of God to Hananiah. Jeremiah did say "Hear now Hananiah; the LORD hath not sent thee; but thou makest this people to trust in a lie" to Hananiah. Hananiah had broken the bar against the word of God.

Jeremiah 28:16 Jeremiah did say "Therefore thus saith the LORD: Behold I will send thee away from off the face of the earth; this year thou shalt die because thou hast spoken perversion against the LORD". God would send Hananiah to death as punishment.

Jeremiah 28:17 Hananiah did die in the seventh month of the same year.



Jeremiah 29:1 Jeremiah did send a letter from Jerusalem to the residue of the elders of the captivity and to the priests and to the prophets and to all the people in captivity in Babylon.

Jeremiah 29:2 The letter was sent after the departure of Jeconiah and the queen-mother and the officers and the princes of Judah and Jerusalem and the craftsmen and the smiths from Jerusalem.

Jeremiah 29:3 The letter was sent on command of Zedekiah by the hand of Elasah and of Gemariah to Nebuchadnezzar in Babylon. Elasah was the son of Shaphan. Gemariah was the son of Hilkiah.

Jeremiah 29:4 The letter did say "Thus saith the LORD of hosts the God of Israel unto all the captivity whom I have caused to be carried away captive from Jerusalem unto Babylon:".

Jeremiah 29:5 The letter did say "Build ye houses and dwell in them and plant gardens and eat the fruit of them;".

Jeremiah 29:6 The letter did say "take ye wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands that they may bear sons and daughters;". The letter did say "and multiply ye there and be not diminished".

Jeremiah 29:7 The letter did say "And seek the peace of the city whither I have caused you to be carried away captive and pray unto the LORD for it; for in the peace thereof shall ye have peace". God did tell the captives seek the peace of the city and to multiply in captivity.

Jeremiah 29:8 The letter did say "For thus saith the LORD of hosts the God of Israel: Let not your prophets that are in the midst of you and your diviners beguile you". The letter did say "neither hearken ye to your dreams which ye cause to be dreamed".

Jeremiah 29:9 The letter did say "For they prophesy falsely unto you in My name; I have not sent them saith the LORD". God did tell the captives to be wary of false prophets.

Jeremiah 29:10 The letter did say "For thus saith the LORD: After seventy years are accomplished for Babylon I will remember you and perform My good word toward you in causing you to return to this place". God did reveal that the captives would return from captivity after 70 years.

Jeremiah 29:11 The letter did say "For I know the thoughts that I think toward you saith the LORD thoughts of peace and not of evil to give you a future and a hope".

Jeremiah 29:12 The letter did say "And ye shall call upon Me and go and pray unto Me and I will hearken unto you".

Jeremiah 29:13 The letter did say "And ye shall seek Me and find Me when ye shall search for Me with all your heart".

Jeremiah 29:14 The letter did say "And I will be found of you saith the LORD and I will turn your captivity and gather you from all the nations and from all the places whither I have driven you saith the LORD;". The letter did say "and I will bring you back unto the place whence I caused you to be carried away captive".

Jeremiah 29:15 The letter did say "For ye have said: The LORD hath raised us up prophets in Babylon".

Jeremiah 29:16 The letter did say "For thus saith the LORD concerning the king that sitteth upon the throne of David and concerning all the people that dwell in this city". The letter did say "your brethren that are not gone forth with you into captivity;".

Jeremiah 29:17 The letter did say "thus saith the LORD of hosts: Behold I will send upon them the sword the famine and the pestilence and will make them like vile figs that cannot be eaten they are so bad". God did reveal that the remnants would suffer death and famine and pestilence.

Jeremiah 29:18 The letter did say "And I will pursue after them with the sword with the famine and with the pestilence". The letter did say "and will make them a horror unto all the kingdoms of the earth a curse and an astonishment". The letter did say "and a hissing and a reproach among all the nations whither I have driven them;".

Jeremiah 29:19 The letter did say "because they have not hearkened to My words saith the LORD wherewith I sent unto them My servants the prophets sending them betimes and often;". The letter did say "but ye would not hear saith the LORD".

Jeremiah 29:20 The letter did say "Hear ye therefore the word of the LORD all ye of the captivity whom I have sent away from Jerusalem to Babylon;".

Jeremiah 29:21 The letter did say "Thus saith the LORD of hosts the God of Israel concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah". The letter did say "who prophesy a lie unto you in My name: Behold I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;". Ahab was prophesying falsely. Zedekiah was prophesying falsely also. God did reveal that the people would see the deaths of Ahab and of Zedekiah at the hand of Nebuchadrezzar.

Jeremiah 29:22 The letter did say "and of them shall be taken up a curse by all the captivity of Judah that are in Babylon". The letter did say "saying: The LORD make thee like Zedekiah and like Ahab whom the king of Babylon roasted in the fire".

Jeremiah 29:23 The letter did say "because they have wrought vile deeds in Israel and have committed adultery with their neighbours' wives". The letter did say "and have spoken words in My name falsely which I commanded them not;". The letter did say "but I am He that knoweth and am witness saith the LORD".

Jeremiah 29:24 The letter did say "And concerning Shemaiah the Nehelamite thou shalt speak saying:".

Jeremiah 29:25 The letter did say "Thus speaketh the LORD of hosts the God of Israel". The letter did say "saying: Because thou hast sent letters in thine own name unto all the people that are at Jerusalem and to Zephaniah the son of Maaseiah the priest and to all the priests saying:". Shemaiah had sent letters from Babylon to Jerusalem in error.

Jeremiah 29:26 The letter did say "The LORD hath made thee priest in the stead of Jehoiada the priest that there should be officers in the house of the LORD for every man that is mad". The letter did say "and maketh himself a prophet that thou shouldest put him in the stocks and in the collar". Shemaiah did speak falsely in the name of God.

Jeremiah 29:27 The letter did say "Now therefore why hast thou not rebuked Jeremiah of Anathoth who maketh himself a prophet to you".

Jeremiah 29:28 The letter did say "forasmuch as he hath sent unto us in Babylon saying: The captivity is long; build ye houses and dwell in them; and plant gardens and eat the fruit of them?".

Jeremiah 29:29 Zephaniah was a priest. Zephaniah had read the letter from Shemaiah to Jeremiah.

Jeremiah 29:30 Jeremiah did receive the word of God.

Jeremiah 29:31 God had said "Send to all them of the captivity saying: Thus saith the LORD concerning Shemaiah the Nehelamite:". God had said "Because that Shemaiah hath prophesied unto you and I sent him not and he hath caused you to trust in a lie;".

Jeremiah 29:32 God had said "therefore thus saith the LORD: Behold I will punish Shemaiah the Nehelamite and his seed;". God had said "he shall not have a man to dwell among this people neither shall he behold the good that I will do unto My people saith the LORD;". God had said "because he hath spoken perversion against the LORD". God would punish Shemaiah and the descendents of Shemaiah for speaking perversion against God.



Jeremiah 30:1 God did speak to Jeremiah.

Jeremiah 30:2 Jeremiah did say "Thus speaketh the LORD the God of Israel saying:". God had said "Write thee all the words that I have spoken unto thee in a book". God did command Jeremiah to record the words from God in a book.

Jeremiah 30:3 God had said "For lo the days come saith the LORD that I will turn the captivity of My people Israel and Judah;". God had said "and I will cause them to return to the land that I gave to their fathers and they shall possess it".

Jeremiah 30:4 Jeremiah did say "And these are the words that the LORD spoke concerning Israel and concerning Judah".

Jeremiah 30:5 Jeremiah did say "For thus saith the LORD:". God had said "We have heard a voice of trembling of fear and not of peace".

Jeremiah 30:6 God had said "Ask ye now and see whether a man doth travail with child;". God had said "wherefore do I see every man with his hands on his loins as a woman in travail and all faces are turned into paleness?".

Jeremiah 30:7 God had said "Alas! for that day is great so that none is like it; and it is a time of trouble unto Jacob but out of it shall he be saved".

Jeremiah 30:8 God had said "And it shall come to pass in that day saith the LORD of hosts that I will break his yoke from off thy neck and will burst thy bands;". God had said "and strangers shall no more make him their bondman;".

Jeremiah 30:9 God had said "But they shall serve the LORD their God and David their king whom I will raise up unto them".

Jeremiah 30:10 God had said "Therefore fear thou not O Jacob My servant; neither be dismayed O Israel; for lo I will save thee from afar and thy seed from the land of their captivity;". God had said "and Jacob shall again be quiet and at ease and none shall make him afraid".

Jeremiah 30:11 God had said "For I am with thee to save thee; for I will make a full end of all the nations whither I have scattered thee but I will not make a full end of thee;". God had said "for I will correct thee in measure and will not utterly destroy thee".

Jeremiah 30:12 Jeremiah did say "For thus saith the LORD:". God had said "Thy hurt is incurable and thy wound is grievous".

Jeremiah 30:13 God had said "None deemeth of thy wound that it may be bound up; thou hast no healing medicines".

Jeremiah 30:14 God had said "All thy lovers have forgotten thee they seek thee not; for I have wounded thee with the wound of an enemy with the chastisement of a cruel one;". God had said "for the greatness of thine iniquity because thy sins were increased".

Jeremiah 30:15 God had said "Why criest thou for thy hurt that thy pain is incurable? For the greatness of thine iniquity because thy sins were increased I have done these things unto thee".

Jeremiah 30:16 God had said "Therefore all they that devour thee shall be devoured and all thine adversaries every one of them shall go into captivity;". God had said "and they that spoil thee shall be a spoil and all that prey upon thee will I give for a prey".

Jeremiah 30:17 God had said "For I will restore health unto thee and I will heal thee of thy wounds; because they have called thee an outcast: She is Zion there is none that careth for her".

Jeremiah 30:18 Jeremiah did say "Thus saith the LORD:". God had said "Behold I will turn the captivity of Jacob's tents and have compassion on his dwelling-places;". God had said "and the city shall be builded upon her own mound and the palace shall be inhabited upon its wonted place".

Jeremiah 30:19 God had said "And out of them shall proceed thanksgiving and the voice of them that make merry;". God had said "and I will multiply them and they shall not be diminished I will also increase them and they shall not dwindle away".

Jeremiah 30:20 God had said "Their children also shall be as aforetime and their congregation shall be established before Me and I will punish all that oppress them".

Jeremiah 30:21 God had said "And their prince shall be of themselves and their ruler shall proceed from the midst of them;". God had said "and I will cause him to draw near and he shall approach unto Me; for who is he that hath pledged his heart to approach unto Me?".

Jeremiah 30:22 God had said "And ye shall be My people and I will be your God".

Jeremiah 30:23 God had said "Behold a storm of the LORD is gone forth in fury a sweeping storm; it shall whirl upon the head of the wicked".

Jeremiah 30:24 God had said "The fierce anger of the LORD shall not return until He have executed and till He have performed the purposes of His heart; in the end of days ye shall consider it".



Jeremiah 31:1 God had said "At that time will I be the God of all the families of Israel and they shall be My people".

Jeremiah 31:2 Jeremiah did say "Thus saith the LORD:". God had said "the people that were left of the sword have found grace in the wilderness even Israel when I go to cause him to rest".

Jeremiah 31:3 Jeremiah did say "From afar the LORD appeared unto me". God had said "Yea I have loved thee with an everlasting love; therefore with affection have I drawn thee".

Jeremiah 31:4 God had said "Again will I build thee and thou shalt be built O virgin of Israel; again shalt thou be adorned with thy tabrets and shalt go forth in the dances of them that make merry".

Jeremiah 31:5 God had said "Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant and shall have the use thereof".

Jeremiah 31:6 God had said "For there shall be a day that the watchmen shall call upon the mount Ephraim: arise ye and let us go up to Zion unto the LORD our God".

Jeremiah 31:7 Jeremiah did say "For thus saith the LORD:". God had said "sing with gladness for Jacob and shout at the head of the nations; announce ye praise ye and say: O LORD save Thy people The remnant of Israel".

Jeremiah 31:8 God had said "Behold I will bring them from the north country and gather them from the uttermost parts of the earth". God had said "and with them the blind and the lame the woman with child and her that travaileth with child together; a great company shall they return hither".

Jeremiah 31:9 God had said "They shall come with weeping and with supplications will I lead them;". God had said "I will cause them to walk by rivers of waters in a straight way wherein they shall not stumble;". God had said "for I am become a father to Israel and Ephraim is My first-born".

Jeremiah 31:10 Jeremiah did say "Hear the word of the LORD O ye nations and declare it in the isles afar off". Jeremiah did say "and say: He that scattered Israel doth gather him and keep him as a shepherd doth his flock".

Jeremiah 31:11 Jeremiah did say "For the LORD hath ransomed Jacob and He redeemeth him from the hand of him that is stronger than he".

Jeremiah 31:12 Jeremiah did say "And they shall come and sing in the height of Zion and shall flow unto the goodness of the LORD". Jeremiah did say "to the corn and to the wine and to the oil and to the young of the flock and of the herd;". Jeremiah did say "and their soul shall be as a watered garden and they shall not pine any more at all".

Jeremiah 31:13 God had said "Then shall the virgin rejoice in the dance and the young men and the old together;". God had said "for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow".

Jeremiah 31:14 God had said "And I will satiate the soul of the priests with fatness and My people shall be satisfied with My goodness".

Jeremiah 31:15 Jeremiah did say "Thus saith the LORD:". God had said "A voice is heard in Ramah lamentation and bitter weeping Rachel weeping for her children; she refuseth to be comforted for her children because they are not".

Jeremiah 31:16 Jeremiah did say "Thus saith the LORD:". God had said "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded; and they shall come back from the land of the enemy".

Jeremiah 31:17 God had said "And there is hope for thy future; and thy children shall return to their own border".

Jeremiah 31:18 God had said "I have surely heard Ephraim bemoaning himself: Thou hast chastised me and I was chastised as a calf untrained;". God had said "turn thou me and I shall be turned for Thou art the LORD my God".

Jeremiah 31:19 God had said "Surely after that I was turned I repented and after that I was instructed I smote upon my thigh; I was ashamed yea even confounded because I did bear the reproach of my youth".

Jeremiah 31:20 God had said "Is Ephraim a darling son unto Me? Is he a child that is dandled?". God had said "For as often as I speak of him I do earnestly remember him still; therefore My heart yearneth for him I will surely have compassion upon him".

Jeremiah 31:21 God had said "Set thee up waymarks make thee guide-posts; set thy heart toward the high-way even the way by which thou wentest;". God had said "return O virgin of Israel return to these thy cities".

Jeremiah 31:22 God had said "How long wilt thou turn away coyly O thou backsliding daughter? For the LORD hath created a new thing in the earth: a woman shall court a man".

Jeremiah 31:23 Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". God had said "yet again shall they use this speech in the land of Judah and in the cities thereof when I shall turn their captivity: The LORD bless thee O habitation of righteousness O mountain of holiness".

Jeremiah 31:24 God had said "And Judah and all the cities thereof shall dwell therein together: the husbandmen and they that go forth with flocks".

Jeremiah 31:25 God had said "For I have satiated the weary soul and every pining soul have I replenished".

Jeremiah 31:26 God had said "Upon this I awaked and beheld; and my sleep was sweet unto me".

Jeremiah 31:27 God had said "Behold the days come that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast".

Jeremiah 31:28 God had said "And it shall come to pass that like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict;". God had said "so will I watch over them to build and to plant".

Jeremiah 31:29 God had said "In those days they shall say no more: The fathers have eaten sour grapes and the children's teeth are set on edge".

Jeremiah 31:30 God had said "But every one shall die for his own iniquity; every man that eateth the sour grapes his teeth shall be set on edge".

Jeremiah 31:31 God had said "Behold the days come that I will make a new covenant with the house of Israel and with the house of Judah;". God would establish a new covenant with the house of Israel upon returning from captivity.

Jeremiah 31:32 God had said "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;". God had said "forasmuch as they broke My covenant although I was a lord over them". Israel had broken the covenant from the past in the time of the events of Egypt.

Jeremiah 31:33 God had said "But this is the covenant that I will make with the house of Israel after those days I will put My law in their inward parts and in their heart will I write it;". God had said "and I will be their God and they shall be My people;". The people will be imbued to the core with the new covenant of God.

Jeremiah 31:34 God had said "and they shall teach no more every man his neighbour and every man his brother saying: Know the LORD;". God had said "for they shall all know Me from the least of them unto the greatest of them; for I will forgive their iniquity and their sin will I remember no more". Everybody would know God inherently.

Jeremiah 31:35 Jeremiah did say "Thus saith the LORD Who giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night". Jeremiah did say "who stirreth up the sea that the waves thereof roar the LORD of hosts is His name:".

Jeremiah 31:36 God had said "If these ordinances depart from before Me then the seed of Israel also shall cease from being a nation before Me for ever".

Jeremiah 31:37 Jeremiah did say "Thus saith the LORD:". God had said "If heaven above can be measured and the foundations of the earth searched out beneath then will I also cast off all the seed of Israel for all that they have done".

Jeremiah 31:38 God had said "Behold the days come that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner".

Jeremiah 31:39 God had said "And the measuring line shall yet go out straight forward unto the hill Gareb and shall turn about unto Goah".

Jeremiah 31:40 God had said "And the whole valley of the dead bodies and of the ashes and all the fields unto the brook Kidron". God had said "unto the corner of the horse gate toward the east shall be holy unto the LORD; it shall not be plucked up nor thrown down any more for ever".



Jeremiah 32:1 Jeremiah did receive the word of God in the tenth year of Zedekiah in the eighteenth year of Nebuchadrezzar.

Jeremiah 32:2 Jerusalem was besieged by the army of Babylon. Jeremiah was held in the court of the guard in the house of the king of Judah.

Jeremiah 32:3 Zedekiah had arrested Jeremiah. Zedekiah had said "Wherefore dost thou prophesy and say: Thus saith the LORD: Behold I will give this city into the hand of the king of Babylon and he shall take it;" to Jeremiah.

Jeremiah 32:4 Zedekiah had said "and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans" to Jeremiah. Zedekiah had said "but shall surely be delivered into the hand of the king of Babylon and shall speak with him mouth to mouth and his eyes shall behold his eyes;" to Jeremiah.

Jeremiah 32:5 Zedekiah had said "and he shall lead Zedekiah to Babylon and there shall he be until I remember him saith the LORD; though ye fight with the Chaldeans ye shall not prosper?" to Jeremiah. Zedekiah had taken offense to the prophecy from Jeremiah.

Jeremiah 32:6 Jeremiah did say "The word of the LORD came unto me saying:".

Jeremiah 32:7 God had said "Behold Hanamel the son of Shallum thine uncle shall come unto thee saying: Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it" to Jeremiah. Shallum was the uncle of Jeremiah. Hanamel was the son of Shallum.

Jeremiah 32:8 Hanamel did approach Jeremiah in the court of the guard in accordance to the word of God. Hanamel did say "Buy my field I pray thee that is in Anathoth which is in the land of Benjamin; for the right of inheritance is thine and the redemption is thine; buy it for thyself" to Jeremiah. Jeremiah did say "Then I knew that this was the word of the LORD".

Jeremiah 32:9 Jeremiah did say "And I bought the field that was in Anathoth of Hanamel mine uncle's son and weighed him the money even seventeen shekels of silver". Jeremiah did purchase the field in Anathoth from Hanamel for 17 shekels of silver.

Jeremiah 32:10 Jeremiah did say "And I subscribed the deed and sealed it and called witnesses and weighed him the money in the balances". The purchase was made official with a deed and with witnesses.

Jeremiah 32:11 Jeremiah did say "So I took the deed of the purchase both that which was sealed containing the terms and conditions and that which was open;"

Jeremiah 32:12 Jeremiah did say "and I delivered the deed of the purchase unto Baruch the son of Neriah the son of Mahseiah in the presence of Hanamel mine uncle 's son". Jeremiah did say "and in the presence of the witnesses that subscribed the deed of the purchase before all the Jews that sat in the court of the guard". The deed was delivered to Burach in the presence of witnesses in the court of the guard. Burach was the son of Neriah. Neriah was the son of Mahseiah.

Jeremiah 32:13 Jeremiah did say "And I charged Baruch before them saying:"

Jeremiah 32:14 Jeremiah did say "Thus saith the LORD of hosts the God of Israel". God had said "Take these deeds this deed of the purchase both that which is sealed and this deed which is open and put them in an earthen vessel; that they may continue many days".

Jeremiah 32:15 Jeremiah did say "For thus saith the LORD of hosts the God of Israel:". God had said "Houses and fields and vineyards shall yet again be bought in this land". God did use the deed to represent the return of commerce to the land.

Jeremiah 32:16 Jeremiah did say "Now after I had delivered the deed of the purchase unto Baruch the son of Neriah I prayed unto the LORD saying:"

Jeremiah 32:17 Jeremiah did say "Ah Lord GOD! behold Thou hast made the heaven and the earth by Thy great power and by Thy outstretched arm; there is nothing too hard for Thee;" in prayer to God.

Jeremiah 32:18 Jeremiah did say "who showest mercy unto thousands and recompensest the iniquity of the fathers into the bosom of their children after them;" in prayer to God. Jeremiah did say "the great the mighty God the LORD of hosts is His name;" in prayer to God.

Jeremiah 32:19 Jeremiah did say "great in counsel and mighty in work; whose eyes are open upon all the ways of the sons of men to give every one according to his ways and according to the fruit of his doings;" in prayer to God.

Jeremiah 32:20 Jeremiah did say "who didst set signs and wonders in the land of Egypt even unto this day and in Israel and among other men; and madest Thee a name as at this day;" in prayer to God.

Jeremiah 32:21 Jeremiah did say "and didst bring forth Thy people Israel out of the land of Egypt with signs and with wonders and with a strong hand and with an outstretched arm and with great terror;" in prayer to God.

Jeremiah 32:22 Jeremiah did say "and gavest them this land which Thou didst swear to their fathers to give them a land flowing with milk and honey;" in prayer to God.

Jeremiah 32:23 Jeremiah did say "and they came in and possessed it; but they hearkened not to Thy voice neither walked in Thy law;" in prayer to God. Jeremiah did say "they have done nothing of all that Thou commandedst them to do; therefore Thou hast caused all this evil to befall them;" in prayer to God.

Jeremiah 32:24 Jeremiah did say "behold the mounds they are come unto the city to take it;" in prayer to God. Jeremiah did say "and the city is given into the hand of the Chaldeans that fight against it because of the sword and of the famine and of the pestilence;" in prayer to God. Jeremiah did say "and what Thou hast spoken is come to pass; and behold Thou seest it" in prayer to God.

Jeremiah 32:25 Jeremiah did say "Yet Thou hast said unto me O Lord GOD: Buy thee the field for money and call witnesses; whereas the city is given into the hand of the Chaldeans" in prayer to God.

Jeremiah 32:26 God did speak to Jeremiah again.

Jeremiah 32:27 God did say "Behold I am the LORD the God of all flesh; is there any thing too hard for Me?".

Jeremiah 32:28 God did say "Therefore thus saith the LORD: Behold I will give this city into the hand of the Chaldeans and into the hand of Nebuchadrezzar king of Babylon and he shall take it;".

Jeremiah 32:29 God did say "and the Chaldeans that fight against this city shall come and set this city on fire". God did say "and burn it with the houses upon whose roofs they have offered unto Baal and poured out drink-offerings unto other gods to provoke Me".

Jeremiah 32:30 God did say "For the children of Israel and the children of Judah have only done that which was evil in My sight from their youth;". God did say "for the children of Israel have only provoked Me with the work of their hands".

Jeremiah 32:31 God did say "For this city hath been to Me a provocation of Mine anger and of My fury from the day that they built it even unto this day that I should remove it from before My face;".

Jeremiah 32:32 God did say "because of all the evil of the children of Israel and of the children of Judah which they have done to provoke Me". God did say "they their kings their princes their priests and their prophets and the men of Judah and the inhabitants of Jerusalem".

Jeremiah 32:33 God did say "And they have turned unto Me the back and not the face; and though I taught them teaching them betimes and often yet they have not hearkened to receive instruction".

Jeremiah 32:34 God did say "But they set their abominations in the house whereupon My name is called to defile it".

Jeremiah 32:35 God did say "And they built the high places of Baal which are in the valley of the son of Hinnom to set apart their sons and their daughters unto Molech;". God did say "which I commanded them not neither came it into My mind that they should do this abomination; to cause Judah to sin".

Jeremiah 32:36 God did say "And now therefore thus saith the LORD the God of Israel concerning this city whereof ye say:". God did say "It is given into the hand of the king of Babylon by the sword and by the famine and by the pestilence:".

Jeremiah 32:37 God did say "Behold I will gather them out of all the countries whither I have driven them in Mine anger and in My fury and in great wrath;". God did say "and I will bring them back unto this place and I will cause them to dwell safely;".

Jeremiah 32:38 God did say "and they shall be My people and I will be their God;".

Jeremiah 32:39 God did say "and I will give them one heart and one way that they may fear Me for ever; for the good of them and of their children after them;".

Jeremiah 32:40 God did say "and I will make an everlasting covenant with them that I will not turn away from them to do them good;". God did say "and I will put My fear in their hearts that they shall not depart from Me".

Jeremiah 32:41 God did say "Yea I will rejoice over them to do them good and I will plant them in this land in truth with My whole heart and with My whole soul".

Jeremiah 32:42 Jeremiah did say "For thus saith the LORD:". God did say "Like as I have brought all this great evil upon this people so will I bring upon them all the good that I have promised them".

Jeremiah 32:43 God did say "And fields shall be bought in this land whereof ye say: It is desolate without man or beast; it is given into the hand of the Chaldeans".

Jeremiah 32:44 God did say "Men shall buy fields for money and subscribe the deeds and seal them and call witnesses". God did say "in the land of Benjamin and in the places about Jerusalem and in the cities of Judah and in the cities of the hill-country". God did say "and in the cities of the Lowland and in the cities of the South; for I will cause their captivity to return saith the LORD".



Jeremiah 33:1 God did speak to Jeremiah in the court of the guard again.

Jeremiah 33:2 Jeremiah did say "Thus saith the LORD the Maker thereof the LORD that formed it to establish it the LORD is His name:".

Jeremiah 33:3 God had said "Call unto Me and I will answer thee and will tell thee great things and hidden which thou knowest not".

Jeremiah 33:4 God had said "For thus saith the LORD the God of Israel concerning the houses of this city and concerning the houses of the kings of Judah which are broken down for mounds and for ramparts;".

Jeremiah 33:5 God had said "whereon they come to fight with the Chaldeans even to fill them with the dead bodies of men". God had said "whom I have slain in Mine anger and in My fury and for all whose wickedness I have hid My face from this city:".

Jeremiah 33:6 God had said "Behold I will bring it healing and cure and I will cure them; and I will reveal unto them the abundance of peace and truth".

Jeremiah 33:7 God had said "And I will cause the captivity of Judah and the captivity of Israel to return and will build them as at the first".

Jeremiah 33:8 God had said "And I will cleanse them from all their iniquity whereby they have sinned against Me;". God had said "and I will pardon all their iniquities whereby they have sinned against Me and whereby they have transgressed against Me".

Jeremiah 33:9 God had said "And this city shall be to Me for a name of joy for a praise and for a glory before all the nations of the earth". God had said "which shall hear all the good that I do unto them and shall fear and tremble for all the good and for all the peace that I procure unto it".

Jeremiah 33:10 Jeremiah did say "Thus saith the LORD:". God had said "Yet again there shall be heard in this place whereof ye say:". God had said "It is waste without man and without beast even in the cities of Judah and in the streets of Jerusalem that are desolate without man and without inhabitant and without beast".

Jeremiah 33:11 God had said "the voice of joy and the voice of gladness the voice of the bridegroom and the voice of the bride". God had said "the voice of them that say: Give thanks to the LORD of hosts for the LORD is good for His mercy endureth for ever". God had said "even of them that bring offerings of thanksgiving into the house of the LORD. For I will cause the captivity of the land to return as at the first".

Jeremiah 33:12 Jeremiah did say "Thus saith the LORD of hosts:". God had said "Yet again shall there be in this place which is waste without man and without beast and in all the cities thereof a habitation of shepherds causing their flocks to lie down".

Jeremiah 33:13 God had said "In the cities of the hill-country in the cities of the Lowland and in the cities of the South". God had said "and in the land of Benjamin and in the places about Jerusalem and in the cities of Judah". God had said "shall the flocks again pass under the hands of him that counteth them".

Jeremiah 33:14 God had said "Behold the days come that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah".

Jeremiah 33:15 God had said "In those days and at that time will I cause a shoot of righteousness to grow up unto David; and he shall execute justice and righteousness in the land".

Jeremiah 33:16 God had said "In those days shall Judah be saved and Jerusalem shall dwell safely; and this is the name whereby she shall be called the LORD is our righteousness".

Jeremiah 33:17 Jeremiah did say "For thus saith the LORD:". God had said "There shall not be cut off unto David a man to sit upon the throne of the house of Israel;".

Jeremiah 33:18 God had said "neither shall there be cut off unto the priests the Levites a man before Me to offer burnt-offerings and to burn meal-offerings and to do sacrifice continually".

Jeremiah 33:19 God did continue to speak to Jeremiah.

Jeremiah 33:20 Jeremiah did say "Thus saith the LORD:". God had said "If ye can break My covenant with the day and My covenant with the night so that there should not be day and night in their season;".

Jeremiah 33:21 God had said "Then may also My covenant be broken with David My servant that he should not have a son to reign upon his throne; and with the Levites the priests My ministers".

Jeremiah 33:22 God had said "As the host of heaven cannot be numbered neither the sand of the sea measured; so will I multiply the seed of David My servant and the Levites that minister unto Me".

Jeremiah 33:23 God did continue to speak to Jeremiah.

Jeremiah 33:24 God had said "Considerest thou not what this people have spoken". God had said "saying: The two families which the LORD did choose He hath cast them off? and they condemn My people that they should be no more a nation before them".

Jeremiah 33:25 Jeremiah did say "Thus saith the LORD:". God had said "If My covenant be not with day and night if I have not appointed the ordinances of heaven and earth;".

Jeremiah 33:26 God had said "then will I also cast away the seed of Jacob and of David My servant so that I will not take of his seed to be rulers over the seed of Abraham Isaac and Jacob;". God had said "for I will cause their captivity to return and will have compassion on them".



Jeremiah 34:1 Jerusalem was assaulted by the armies and by the lands in the dominion of Nebuchadrezzar. The armies did assault the neighboring cities also. Jeremiah did receive the word of God during the assault.

Jeremiah 34:2 God had said "Thus saith the LORD the God of Israel: Go and speak to Zedekiah king of Judah and tell him:". God had said "Thus saith the LORD: Behold I will give this city into the hand of the king of Babylon and he shall burn it with fire;". God would allow Jerusalem to be burned by fire.

Jeremiah 34:3 God had said "and thou shalt not escape out of his hand but shalt surely be taken and delivered into his hand;". God had said "and thine eyes shall behold the eyes of the king of Babylon and he shall speak with thee mouth to mouth and thou shalt go to Babylon". Zedekiah would be captured to be taken to Babylon.

Jeremiah 34:4 God had said "Yet hear the word of the LORD O Zedekiah king of Judah: Thus saith the LORD concerning thee: Thou shalt not die by the sword;". Zedekiah would not die.

Jeremiah 34:5 God had said "thou shalt die in peace; and with the burnings of thy fathers the former kings that were before thee so shall they make a burning for thee;". God had said "and they shall lament thee: Ah lord! for I have spoken the word". Zedekiah would die in peace with a pyre and with lamentations.

Jeremiah 34:6 Jeremiah did convey the words of God to Zedekiah in Jerusalem.

Jeremiah 34:7 Zedekiah did hear from Jeremiah as Babylon was assaulting Jerusalem and Lachish and Azekah. Lachish was a remaining fortified city in Judah. Azekah was a remaining fortified city in Judah.

Jeremiah 34:8 Zedekiah did proceed to make a covenant with all of the people in Jerusalem in a proclamation of liberty to the people.

Jeremiah 34:9 Freedom was given to every Hebrew manservant and Hebrew maidservant. A Jew could not enslave another Jew.

Jeremiah 34:10 The proclamation was obeyed by the princes and by all of the people to release all Hebrew servants and to refrain from enslaving other Jews.

Jeremiah 34:11 The people did not keep to the covenant however. The people did proceed to bring the free servants and handmaids into bondage again.

Jeremiah 34:12 God did speak to Jeremiah again.

Jeremiah 34:13 God had said "Thus saith the LORD the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt out of the house of bondage saying;".

Jeremiah 34:14 God had said "At the end of seven years ye shall let go every man his brother that is a Hebrew that hath been sold unto thee and hath served thee six years thou shalt let him go free from thee;". God had said "but your fathers hearkened not unto Me neither inclined their ear". God had previously sent guidance for bondage among the children of Israel.

Jeremiah 34:15 God had said "And ye were now turned and had done that which is right in Mine eyes in proclaiming liberty every man to his neighbour;". God had said "and ye had made a covenant before Me in the house whereon My name is called;". God did remark upon the disobedience of the people.

Jeremiah 34:16 God had said "but ye turned and profaned My name and caused every man his servant and every man his handmaid whom ye had let go free at their pleasure to return;". God had said "and ye brought them into subjection to be unto you for servants and for handmaids".

Jeremiah 34:17 God had said "Therefore thus saith the LORD: Ye have not hearkened unto Me to proclaim liberty every man to his brother and every man to his neighbour;". God had said "behold I proclaim for you a liberty unto the sword unto the pestilence and unto the famine; and I will make you a horror unto all the kingdoms of the earth". God did proclaim a liberty of the people to suffer the sword and pestilence and famine for subjugating the freed Jews again.

Jeremiah 34:18 God had said "And I will give the men that have transgressed My covenant that have not performed the words of the covenant which they made before Me". God had said "when they cut the calf in twain and passed between the parts thereof;".

Jeremiah 34:19 God had said "the princes of Judah and the princes of Jerusalem the officers and the priests and all the people of the land that passed between the parts of the calf;".

Jeremiah 34:20 God had said "I will even give them into the hand of their enemies and into the hand of them that seek their life;". God had said "and their dead bodies shall be for food unto the fowls of the heaven and to the beasts of the earth". God would give death to the transgressors.

Jeremiah 34:21 God had said "And Zedekiah king of Judah and his princes will I give into the hand of their enemies and into the hand of them that seek their life". God had said "and into the hand of the king of Babylon's army that are gone up from you".

Jeremiah 34:22 God had said "Behold I will command and cause them to return to this city; and they shall fight against it and take it and burn it with fire;". God had said "and I will make the cities of Judah a desolation without inhabitant".



Jeremiah 35:1 God did speak to Jeremiah in the days of Jehoiakim as the king of Judah.

Jeremiah 35:2 God had said "Go unto the house of the Rechabites and speak unto them and bring them into the house of the LORD into one of the chambers and give them wine to drink".

Jeremiah 35:3 Jaazaniah was the son of Jeremiah. Jeremiah did gather Jaazaniah and the son of Habazziniah and the brethren and sons and the whole house of the Rechabites.

Jeremiah 35:4 Jeremiah did bring the people into the house of God into the chamber of the sons of Hanan by the chamber of the princes above the chamber of Maaseiah. Hanan was the son of Igdaliah and a man of God. Maaseiah was the son of Shallum and the keeper of the door.

Jeremiah 35:5 Jeremiah did set full goblets of wine with cups before the sons of the house of the Rechabites. Jeremiah did say "Drink ye wine" to the men.

Jeremiah 35:6 The men did say "We will drink no wine; for Jonadab the son of Rechab our father commanded us saying: Ye shall drink no wine neither ye nor your sons for ever;" to Jeremiah.

Jeremiah 35:7 The men did say "neither shall ye build house nor sow seed nor plant vineyard nor have any;" to Jeremiah. The men did say "but all your days ye shall dwell in tents that ye may live many days in the land wherein ye sojourn" to Jeremiah.

Jeremiah 35:8 The men did say "And we have hearkened to the voice of Jonadab the son of Rechab our father in all that he charged us" to Jeremiah. The men did say "to drink no wine all our days we our wives our sons nor our daughters;" to Jeremiah.

Jeremiah 35:9 The men did say "nor to build houses for us to dwell in neither to have vineyard or field or seed;" to Jeremiah.

Jeremiah 35:10 The men did say "but we have dwelt in tents and have hearkened and done according to all that Jonadab our father commanded us" to Jeremiah.

Jeremiah 35:11 The men did say "But it came to pass when Nebuchadrezzar king of Babylon came up against the land" to Jeremiah. The men did say "that we said: Come and let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Arameans; so we dwell at Jerusalem" to Jeremiah. The men would not drink the wine. The men were instructed by Jonadab to avoid wine and to dwell in tents without any ownership of land.

Jeremiah 35:12 God did speak to Jeremiah.

Jeremiah 35:13 God had said "Thus saith the LORD of hosts the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem: Will ye not receive instruction to hearken to My words? saith the LORD".

Jeremiah 35:14 God had said "The words of Jonadab the son of Rechab that he commanded his sons not to drink wine are performed and unto this day they drink none". God had said "for they

hearken to their father's commandment; but I have spoken unto you speaking betimes and often and ye have not hearkened unto Me".

Jeremiah 35:15 God had said "I have sent also unto you all My servants the prophets sending them betimes and often". God had said "saying: Return ye now every man from his evil way and amend your doings and go not after other gods to serve them". God had said "and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear nor hearkened unto Me".

Jeremiah 35:16 God had said "Because the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them but this people hath not hearkened unto Me;".

Jeremiah 35:17 God had said "therefore thus saith the LORD the God of hosts the God of Israel: Behold I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them;". God had said "because I have spoken unto them but they have not heard and I have called unto them but they have not answered".

Jeremiah 35:18 Jeremiah did speak to the house of the Rechabites. Jeremiah did say "Thus saith the LORD of hosts the God of Israel: Because ye have hearkened to the commandment of Jonadab your father and kept all his precepts and done according unto all that he commanded you;".

Jeremiah 35:19 Jeremiah did say "therefore thus saith the LORD of hosts the God of Israel: There shall not be cut off unto Jonadab the son of Rechab a man to stand before Me for ever".



Jeremiah 36:1 Jeremiah did receive the word of God in the fourth year of Jehoiakim as the king of Judah.

Jeremiah 36:2 God had said "Take thee a roll of a book and write therein all the words that I have spoken unto thee against Israel and against Judah and against all the nations". God had said "from the day I spoke unto thee from the days of Josiah even unto this day".

Jeremiah 36:3 God had said "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way and I may forgive their iniquity and their sin". God did tell Jeremiah to record all of the words from God in a book. God would offer the people a chance to read about the proposed judgment from God.

Jeremiah 36:4 Jeremiah did call for Baruch. Baruch was the son of Neriah. Baruch did record all of the words of God from the mouth of Jeremiah upon a roll of a book.

Jeremiah 36:5 Jeremiah did say "I am detained I cannot go into the house of the LORD;" to Baruch.

Jeremiah 36:6 Jeremiah did say "therefore go thou and read in the roll which thou hast written from my mouth the words of the LORD in the ears of the people in the LORD'S house upon a fast-day;" by command to Baruch. Jeremiah did say "and also thou shalt read them in the ears of all Judah that come out of their cities" by command to Baruch. Jeremiah did instruct Baruch to read the roll to the ears of the people in the house of God on a day of fasting.

Jeremiah 36:7 Jeremiah did say "It may be they will present their supplication before the LORD and will return every one from his evil way;" to Baruch. Jeremiah did say "for great is the anger and the fury that the LORD hath pronounced against this people" to Baruch. Jeremiah did hope that the people would present supplication before God upon hearing the words in the roll of the book.

Jeremiah 36:8 Baruch did read the words in the house of God as instructed by Jeremiah.

Jeremiah 36:9 A fast was proclaimed before God in the fifth year of Jehoiakim in the ninth month for all of the people in Jerusalem and for all of the people in Jerusalem from the cities of Judah.

Jeremiah 36:10 Baruch did read the book of the words of Jeremiah in the house of God in the chamber of Gemariah in the upper court at the entry of the new gate of the house of God to all of the people during the fast. Gemariah was the son of Shaphan and the scribe.

Jeremiah 36:11 Micaiah had heard all of the words of God in the book. Micaiah was the son of Gemariah. Gemariah was the son of Shaphan.

Jeremiah 36:12 Micaiah did go into the house of the king into the chamber of the scribe. Micaiah did find all of the princes in the chamber. Micaiah did find Elishama and Delaiah and Elnathan and Gemariah and Zedekiah and all of the princes. Elishama was the scribe. Delaiah was the son of Shemaiah. Elnathan was the son of Achbor. Gemariah was the son of Shaphan. Zedekiah was the son of Hananiah.

Jeremiah 36:13 Micaiah did declare the words from Baruch to the men in the chamber.

Jeremiah 36:14 The princes did say "Take in thy hand the roll wherein thou hast read in the ears of the people and come" to Baruch. The princes did send Jehudi to retrieve Baruch with the roll in hand. Jehudi was the son of Nethaniah. Nethaniah was the son of Shelemiah. Shelemiah was the son of Cushi. Baruch did bring the roll to the princes.

Jeremiah 36:15 The princes did say "Sit down now and read it in our ears" to Baruch. Baruch did read the roll to the princes.

Jeremiah 36:16 The princes were struck in fear after hearing all of the words of the roll. The princes did say "We will surely tell the king of all these words" to Baruch.

Jeremiah 36:17 The princes did say "Tell us now: How didst thou write all these words at his mouth?" to Baruch. The princes did ask about the source of the words.

Jeremiah 36:18 Baruch did say "He pronounced all these words unto me with his mouth and I wrote them with ink in the book" to the princes. Baruch did confirm Jeremiah as the source.

Jeremiah 36:19 The princes did say "Go hide thee thou and Jeremiah and let no man know where ye are". The princes did order Baruch and Jeremiah into hiding and into secrecy.

Jeremiah 36:20 The princes had left the roll in the chamber of Elishama. The princes did go to convey the words of the roll to the king in the court.

Jeremiah 36:21 Jehudi was sent by the king to fetch the roll. Jehudi did retrieve the roll from the chamber of Elishama. Jehudi did read the roll to the king and to the princes beside the king.

Jeremiah 36:22 The king was sitting in the winter-house in the ninth month. A brazier was burning before the king.

Jeremiah 36:23 Jehudi had read three or four columns from the roll before interruption by the king. The king did cut the roll with the penknife and did cast the roll into the fire in the brazier. The roll was consumed in the fire completely.

Jeremiah 36:24 The men were not afraid. The men did not rend their garments. The words did not bring fear into the king or into the servants of the king.

Jeremiah 36:25 The king was entreated by Elnathan and by Delaiah and by Gemariah to refrain from burning the roll. The king did refuse to listen to the pleas.

Jeremiah 36:26 The king did issue a command to Jerahmeel and to Seraiah and to Shelemiah to take Baruch and Jeremiah. Jerahmeel was the son of the king. Seraiah was the son of Azriel. Shelemiah was the son of Abdeel. God had hidden Baruch and Jeremiah however.

Jeremiah 36:27 God did speak to Jeremiah after the burning of the roll.

Jeremiah 36:28 God had said "Take thee again another roll and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burned". God did command Jeremiah to create another roll with all of the words of the former roll.

Jeremiah 36:29 God had said "And concerning Jehoiakim king of Judah thou shalt say: Thus saith the LORD: Thou hast burned this roll". God had said "saying: Why hast thou written therein saying: The king of Babylon shall certainly come and destroy this land and shall cause to cease from thence man and beast?".

Jeremiah 36:30 God had said "Therefore thus saith the LORD concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David;". God had said "and his dead body shall be cast out in the day to the heat and in the night to the frost".

Jeremiah 36:31 God had said "And I will visit upon him and his seed and his servants their iniquity;". God had said "and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah all the evil that I have pronounced against them but they hearkened not".

Jeremiah 36:32 Jeremiah did give another roll to Baruch. Baruch did record all of the words from the original roll. Baruch did record additional words in the new roll.



Jeremiah 37:1 Zedekiah was the son of Josiah. Zedekiah was reigning as the king instead of Coniah. Coniah was the son of Jehoiakim. Zedekiah was made the king in the land of Judah by Nebuchadrezzar.

Jeremiah 37:2 God was not followed by Zedekiah and by the servants of Zedekiah and by the people of the land. The people did not hearken to the words of God from Jeremiah.

Jeremiah 37:3 Zedekiah did send Jehucal and Zephaniah to speak to Jeremiah. Jehucal was the son of Shelemiah. Zephaniah was the son of Maaseiah and the priest. The men did say "Pray now unto the LORD our God for us" to Jeremiah.

Jeremiah 37:4 Jeremiah could move about the people freely. Jeremiah was not a prisoner anymore.

Jeremiah 37:5 Pharaoh had sent an army from Egypt. Chaldeans were besieging Jerusalem. The Chaldeans did break the siege upon hearing about the approach of the army from Egypt.

Jeremiah 37:6 God did speak to Jeremiah.

Jeremiah 37:7 God had said "Thus saith the LORD the God of Israel: Thus shall ye say to the king of Judah that sent you unto Me to inquire of Me: Behold Pharaoh's army which is come forth to help you shall return to Egypt into their own land".

Jeremiah 37:8 God had said "And the Chaldeans shall return and fight against this city; and they shall take it and burn it with fire".

Jeremiah 37:9 God had said "Thus saith the LORD: Deceive not yourselves saying: The Chaldeans shall surely depart from us; for they shall not depart".

Jeremiah 37:10 God had said "For though ye had smitten the whole army of the Chaldeans that fight against you and there remained but wounded men among them yet would they rise up every man in his tent and burn this city with fire".

Jeremiah 37:11 The Chaldeans did proceed to break from the siege of Jerusalem on fear of the army of the Pharaoh.

Jeremiah 37:12 Jeremiah did leave Jerusalem to go into the land of Benjamin to receive the portion of Jeremiah in the midst of the people.

Jeremiah 37:13 Jeremiah did reach the gate of Benjamin. Jeremiah was met by Irijah at the gate. Irijah was a captain of the ward. Irijah was the son of Shelemiah. Shelemiah was the son of Hananiah. Irijah did take hold of Jeremiah at the gate. Irijah did say "Thou fallest away to the Chaldeans" to Jeremiah. Irijah did believe that Jeremiah was a Chaldean.

Jeremiah 37:14 Jeremiah did say "It is false; I fall not away to the Chaldeans" to Irijah. Irijah did not believe Jeremiah. Jeremiah was brought before the princes.

Jeremiah 37:15 The princes were wroth with Jeremiah. Jeremiah was smitten and was imprisoned in the house of Jonathan. Jonathan was the scribe. The house was serving as the prison.

Jeremiah 37:16 Jeremiah was sent to the dungeon house and into the cells to remain in custody for many days.

Jeremiah 37:17 Zedekiah did send messengers to retrieve Jeremiah from captivity. The king did seek word from Jeremiah in secret about a response from God. Zedekiah did say "Is there any word from the LORD?" to Jeremiah. Jeremiah did say "There is. Thou shalt be delivered into the hand of the king of Babylon" to Zedekiah.

Jeremiah 37:18 Jeremiah did continue to speak to Zedekiah. Jeremiah did say "Wherein have I sinned against thee or against thy servants or against this people that ye have put me in prison?" to Zedekiah.

Jeremiah 37:19 Jeremiah did say "Where now are your prophets that prophesied unto you saying: The king of Babylon shall not come against you nor against this land?" to Zedekiah.

Jeremiah 37:20 Jeremiah did say "And now hear I pray thee O my lord the king: let my supplication I pray thee be presented before thee;" to Zedekiah. Jeremiah did say "that thou cause me not to return to the house of Jonathan the scribe lest I die there" to Zedekiah. Jeremiah did not want to be returned to the house of Jonathan.

Jeremiah 37:21 Zedekiah did issue a command to commit Jeremiah into the court of the guard. Jeremiah was given a loaf of bread from the street of the bakers daily until all of the bread in the city was spent. Jeremiah did remain in the court of the guard.



Jeremiah 38:1 Shephatiah was the son of Mattan. Gedaliah was the son of Pashhur. Jucal was the son of Shelemiah. Pashhur was the son of Malchiah. Jeremiah did speak to Shephatiah and to Gedaliah and to Jucal and to Pashhur and to all the people.

Jeremiah 38:2 Jeremiah did say "Thus saith the LORD:". God had said "He that remaineth in this city shall die by the sword by the famine and by the pestilence;". God had said "but he that goeth forth to the Chaldeans shall live and his life shall be unto him for a prey and he shall live".

Jeremiah 38:3 Jeremiah did say "Thus saith the LORD:". God had said "This city shall surely be given into the hand of the army of the king of Babylon and he shall take it".

Jeremiah 38:4 The princes did speak to the king after hearing the words. The princes did say "Let this man we pray thee be put to death;". The princes did say "forasmuch as he weakeneth the hands of the men of war that remain in this city and the hands of all the people in speaking such words unto them;". The princes did say "for this man seeketh not the welfare of this people but the hurt". The princes did seek the death of Jeremiah.

Jeremiah 38:5 Zedekiah did say "Behold he is in your hand; for the king is not he that can do any thing against you" to the princes. Zedekiah did release Jeremiah to the princes.

Jeremiah 38:6 The princes did cast Jeremiah into the pit of Malchiah in the court of the guard. Jeremiah was lowered with cords. The pit did not contain water but mire. Jeremiah did sink into the mire.

Jeremiah 38:7 Ebed-melech was an Ethiopian and an officer. Ebed-melech was in the house of the king. Ebed-melech had heard of the plight of Jeremiah. Zedekiah was sitting in the gate of Benjamin.

Jeremiah 38:8 Ebed-melech did go to speak with Zedekiah.

Jeremiah 38:9 Ebed-melech did say "My lord the king these men have done evil in all that they have done to Jeremiah the prophet whom they have cast into the pit;" to Zedekiah. Ebed-melech did say "and he is like to die in the place where he is because of the famine; for there is no more bread in the city" to Zedekiah. Ebed-melech did mention that Jeremiah could die from famine in the pit.

Jeremiah 38:10 Zedekiah did say "Take from hence thirty men with thee and take up Jeremiah the prophet out of the pit before he die" to Ebed-melech. Zedekiah did command Ebed-melech to assemble 30 men to retrieve Jeremiah from the pit.

Jeremiah 38:11 Ebed-melech did take the men into the house of the king under the treasury to obtain worn clouts and worn rags. The cords were descended into the pit to Jeremiah.

Jeremiah 38:12 Ebed-melech did say "Put now these worn clouts and rags under thine armholes under the cords" to Jeremiah. Jeremiah did gather the cords under the arms of Jeremiah.

Jeremiah 38:13 The men did raise Jeremiah with the cords from the pit. Jeremiah did remain in the court of the guard.

Jeremiah 38:14 Zedekiah did send messengers to retrieve Jeremiah to meet in the third entry in the house of God. Zedekiah did say "I will ask thee a thing; hide nothing from me" to Jeremiah.

Jeremiah 38:15 Jeremiah did say "If I declare it unto thee wilt thou not surely put me to death? and if I give thee counsel thou wilt not hearken unto me" to Zedekiah.

Jeremiah 38:16 Zedekiah did swear to Jeremiah in secret. Zedekiah did say "As the LORD liveth that made us this soul I will not put thee to death neither will I give thee into the hand of these men that seek thy life" to Jeremiah.

Jeremiah 38:17 Jeremiah did say "Thus saith the LORD the God of hosts the God of Israel: If thou wilt go forth unto the king of Babylon's princes then thy soul shall live" to Zedekiah. Jeremiah did say "and this city shall not be burned with fire; and thou shalt live thou and thy house;" to Zedekiah.

Jeremiah 38:18 Jeremiah did say "but if thou wilt not go forth to the king of Babylon's princes then shall this city be given into the hand of the Chaldeans" to Zedekiah. Jeremiah did say "and they shall burn it with fire and thou shalt not escape out of their hand" to Zedekiah.

Jeremiah 38:19 Zedekiah did say "I am afraid of the Jews that are fallen away to the Chaldeans lest they deliver me into their hand and they mock me" to Jeremiah.

Jeremiah 38:20 Jeremiah did say "They shall not deliver thee. Harken I beseech thee to the voice of the LORD in that which I speak unto thee; so it shall be well with thee and thy soul shall live" to Zedekiah.

Jeremiah 38:21 Jeremiah did say "But if thou refuse to go forth this is the word that the LORD hath shown me:" to Zedekiah.

Jeremiah 38:22 Jeremiah did say "Behold all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes" to Zedekiah. Jeremiah did say "and those women shall say: Thy familiar friends have set thee on and have prevailed over thee; thy feet are sunk in the mire and they are turned away back" to Zedekiah.

Jeremiah 38:23 Jeremiah did say "And they shall bring out all thy wives and thy children to the Chaldeans;" to Zedekiah. Jeremiah did say "and thou shalt not escape out of their hand but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire" to Zedekiah.

Jeremiah 38:24 Zedekiah did say "Let no man know of these words and thou shalt not die" to Jeremiah.

Jeremiah 38:25 Zedekiah did say "But if the princes hear that I have talked with thee and they come unto thee" to Jeremiah. Zedekiah did say "and say unto thee: Declare unto us now what thou hast said unto the king; hide it not from us and we will not put thee to death; also what the king said unto thee;" to Jeremiah.

Jeremiah 38:26 Zedekiah did say "then thou shalt say unto them: I presented my supplication before the king that he would not cause me to return to Jonathan's house to die there" to Jeremiah.

Jeremiah 38:27 Jeremiah was confronted by the princes. The princes did ask about the conversation between Jeremiah and Zedekiah. Jeremiah did follow the command of the king. The princes were satisfied and did leave.

Jeremiah 38:28 Jeremiah did abide in the court of the guard until the day that Jerusalem was taken. Jerusalem was taken eventually.



Jeremiah 39:1 Nebuchadrezzar did besiege Jerusalem in the ninth year of the reign of Zedekiah in the tenth month.

Jeremiah 39:2 Nebuchadrezzar did breach the walls of Jerusalem in the eleventh year of the reign of Zedekiah in the fourth month on the ninth day.

Jeremiah 39:3 Nebuchadrezzar was accompanied on the siege by all of the princes of Babylon. The princes did come to sit in the middle gate. Nergal-sarezer was a prince of Babylon. Samgar-nebo was a prince of Babylon. "Sarsechim Rab-saris" was a prince of Babylon. "Nergal-sarezer Rab-mag" was a prince of Babylon. The princes did sit with all of the residue of the princes of the king of Babylon.

Jeremiah 39:4 The princes were seen by Zedekiah and by all of the men of war. Zedekiah did flee the city with the men of war by night by the way of garden of the king by the gate between the 2 walls. Zedekiah did lead the men toward the Arabah.

Jeremiah 39:5 Zedekiah was pursued by the army of the Chaldeans. The Chaldeans did catch Zedekiah in the plains of Jericho. Zedekiah was brought as a captive to Nebuchadrezzar in Riblah in the land of Hamath. Nebuchadrezzar did render judgment upon Zedekiah.

Jeremiah 39:6 Nebuchadrezzar would slay the sons of Zedekiah in Riblah before the eyes of Zedekiah. Nebuchadrezzar would slay all of the nobles of Judah.

Jeremiah 39:7 Nebuchadrezzar did remove the eyes of Zedekiah. Zedekiah was bound in fetters and was carried to Babylon.

Jeremiah 39:8 The Chaldeans did burn the house of the king and the house of the people. The Chaldeans did demolish the walls of Jerusalem.

Jeremiah 39:9 Nebuzaradan was the captain of the guard of the Chaldeans. Nebuzaradan did capture and did transport the deserters and the remnant of the people in the city to Babylon.

Jeremiah 39:10 Nebuzaradan did leave the poor of the people to remain in the land of Judah. Nebuzaradan did assign vineyards and fields to the poor.

Jeremiah 39:11 Nebuchadrezzar did give orders to Nebuzaradan about Jeremiah.

Jeremiah 39:12 Nebuchadrezzar did say "Take him and look well to him and do him no harm; but do unto him even as he shall say unto thee" to Nebuzaradan about Jeremiah.

Jeremiah 39:13 Nebuzaradan did send the order to "Nebushazban Rab-saris" and to "Nergal-sarezer Rab-mag" and to all of the chief officers of the king of Babylon.

Jeremiah 39:14 Jeremiah was removed from the court of the guard to be remanded into the custody of Gedaliah. Gedaliah was the son of Ahikam. Ahikam was the son of Shaphan. Gedaliah did carry Jeremiah home. Jeremiah did begin to dwell among the people.

Jeremiah 39:15 God had spoken to Jeremiah within the court of the guard however.

Jeremiah 39:16 God had said "Go and speak to Ebed-melech the Ethiopian saying: Thus saith the LORD of hosts the God of Israel: Behold I will bring My words upon this city for evil and not for good;". God had said "and they shall be accomplished before thee in that day". God would bring evil upon the city.

Jeremiah 39:17 God had said "But I will deliver thee in that day saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid".

Jeremiah 39:18 God had said "For I will surely deliver thee and thou shalt not fall by the sword but thy life shall be for a prey unto thee; because thou hast put thy trust in Me saith the LORD".



Jeremiah 40:1 Jeremiah did receive the word of God after the release from Ramah by Nebuzaradan. Jeremiah was found by Nebuzaradan in chains among all of the captives of Jerusalem and of Judah on the way to Babylon.

Jeremiah 40:2 Nebuzaradan did say "The LORD thy God pronounced this evil upon this place;" to Jeremiah.

Jeremiah 40:3 Nebuzaradan did say "and the LORD hath brought it and done according as He spoke;" to Jeremiah. Nebuzaradan did say "because ye have sinned against the LORD and have not hearkened to His voice therefore this thing is come upon you" to Jeremiah.

Jeremiah 40:4 Nebuzaradan did say "And now behold I loose thee this day from the chains which are upon thy hand" to Jeremiah. Nebuzaradan did say "If it seem good unto thee to come with me into Babylon come and I will look well unto thee;" to Jeremiah. Nebuzaradan did say

"but if it seem ill unto thee to come with me into Babylon forbear; behold all the land is before thee; whither it seemeth good and right unto thee to go thither go" to Jeremiah. Nebuzaradan did extend an offer to Jeremiah to accompany Nebuzaradan to Babylon.

Jeremiah 40:5 Jeremiah would not go to Babylon. Nebuzaradan did say "Go back then to Gedaliah the son of Ahikam the son of Shaphan whom the king of Babylon hath made governor over the cities of Judah and dwell with him among the people;" to Jeremiah. Nebuzaradan did say "or go wheresoever it seemeth right unto thee to go" to Jeremiah. Jeremiah was given an allowance and a present by Nebuzaradan and was allowed to go.

Jeremiah 40:6 Jeremiah did proceed to Gedaliah in Mizpah to dwell among the people that were left in the land. Gedaliah was the son of Ahikam.

Jeremiah 40:7 The remnants did contain captains of the forces with soldiers in the fields still. The captains did hear that Gedaliah was made the governor in the land by the king of Babylon. Gedaliah did oversee men and women and children and people of the poorest of the land. The people were not carried away as captives to Babylon.

Jeremiah 40:8 The captains did lead their men to Gedaliah in Mizpah. The captains did include Ishmael and Johanan and Jonathan and Seraiah and the sons of Ephai and Jezaniah. Ishmael was the son of Nethaniah. Johanan was a son of Kareah. Jonathan was a son of Kareah. Seraiah was the son of Tanhumeth. Ephai was a Netophathite. Jezaniah was the son of the Maacathite.

Jeremiah 40:9 Gedaliah did swear to the captains. Gedaliah did say "Fear not to serve the Chaldeans; dwell in the land and serve the king of Babylon and it shall be well with you" to the captains.

Jeremiah 40:10 Gedaliah did say "As for me behold I will dwell at Mizpah to stand before the Chaldeans that may come unto us;" to the captains. Gedaliah did say "but ye gather ye wine and summer fruits and oil and put them in your vessels and dwell in your cities that ye have taken" to the captains. Gedaliah did urge the captains to serve the king of Babylon in the land.

Jeremiah 40:11 The remnants were observed by the all of the Jews in Moab and by the children of Ammon and by Edom and by everybody in all of the countries. The people did observe that Gedaliah was the governor of the remnants in the land. Gedaliah was the son of Ahikam.

Jeremiah 40:12 The Jews did emerge from hiding to go to the land of Judah to Gedaliah in Mizpah to gather wine and summer fruits in great abundance.

Jeremiah 40:13 Johanan did lead the captains of the forces in the fields to Gedaliah in Mizpah.

Jeremiah 40:14 Johanan did go to speak to Gedaliah. Johanan did say "Dost thou know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take thy life?" to Gedaliah. Gedaliah did not believe that Ishmael was dispatched by Baalis to kill Gedaliah. Baalis was the king of the children of Ammon. Ishmael was the son of Nethaniah.

Jeremiah 40:15 Johanan did speak to Gedaliah in secret. Johanan did say "Let me go I pray thee and I will slay Ishmael the son of Nethaniah and no man shall know it;" to Gedaliah. Johanan did say "wherefore should he take thy life that all the Jews that are gathered unto thee should be scattered and the remnant of Judah perish?" to Gedaliah. Johanan did offer to kill Ishmael.

Jeremiah 40:16 Gedaliah did say "Thou shalt not do this thing; for thou speakest falsely of Ishmael" to Johanan. Gedaliah did decline the offer.



Jeremiah 41:1 Nethaniah was the son of Elishama. Ishmael was a member of the royal family and a chief officer of the king. Ishmael did lead 10 men to approach Gedaliah in Mizpah in the seventh month. The men did share a meal together in Mizpah.

Jeremiah 41:2 Ishmael did lead the 10 men to kill Gedaliah with a sword. Gedaliah had been the governor of the land as appointed by the king of Babylon.

Jeremiah 41:3 Ishmael did slay all the Jews in attendance with Gedaliah in Mizpah. Ishmael did slay all of the Chaldeans soldiers in Mizpah also.

Jeremiah 41:4 The slaughter had gone unnoticed for 2 days.

Jeremiah 41:5 Fourscore men did arrive from Shechem and from Shiloh and from Samaria. The men had shaven beards and torn clothing and self-mutilations. The men were carrying meal offerings and frankincense to bring to the house of God.

Jeremiah 41:6 Ishmael did emerge from Mizpah to meet the men. Ishmael was weeping. Ishmael did say "Come to Gedaliah the son of Ahikam" to the men.

Jeremiah 41:7 Ishmael did slay the men upon reaching the midst of the city. The men were cast into the midst of the pit.

Jeremiah 41:8 Ishmael did hear pleas from 10 of the mutilated men. The men did say "Slay us not; for we have stores hidden in the field of wheat and of barley and of oil and of honey". The men did offer valuables in exchange for being spared. Ishmael did abstain from slaying the 10 men.

Jeremiah 41:9 The pit was built by king Asa in fear of the king of Israel. Ishmael had cast the slain bodies into the pit.

Jeremiah 41:10 Ishmael did capture the daughters of the king and the remaining people in Mizpah. Ishmael did return with the captives to the lands of children of Ammon.

Jeremiah 41:11 Johanan did hear about the evils of Ishmael.

Jeremiah 41:12 Johanan did gather all of the soldiers of the field to fight Ishmael by the great waters in Gibeon.

Jeremiah 41:13 The captives were glad at the sight of the arrival of the forces of Johanan.

Jeremiah 41:14 The captives were cast about and did go with Johanan.

Jeremiah 41:15 Ishmael did escape with 8 men from the forces of Johanan. Ishmael did lead the 8 men back to the children of Ammon.

Jeremiah 41:16 Johanan did gather all of the captives together.

Jeremiah 41:17 Johanan did lead all of the people to dwell in "Geruth Chimham" by Bethlehem to go to enter into Egypt.

Jeremiah 41:18 Johanan did lead the people to Egypt for fear of the Chaldeans because of the slaughter of Gedaliah by Ishmael.



Jeremiah 42:1 Johanan did lead the all of the people to Jeremiah.

Jeremiah 42:2 Johanan did say "Let we pray thee our supplication be accepted before thee and pray for us unto the LORD thy God even for all this remnant;" to Jeremiah. Johanan did say "for we are left but a few of many as thine eyes do behold us;" to Jeremiah.

Jeremiah 42:3 Johanan did say "that the LORD thy God may tell us the way wherein we should walk and the thing that we should do" to Jeremiah. Johanan did seek guidance from Jeremiah.

Jeremiah 42:4 Jeremiah did say "I have heard you; behold I will pray unto the LORD your God according to your words;" to the people. Jeremiah did say "and it shall come to pass that whatsoever thing the LORD shall answer you I will declare it unto you; I will keep nothing back from you" to the people.

Jeremiah 42:5 The people did say "The LORD be a true and faithful witness against us if we do not even according to all the word wherewith the LORD thy God shall send thee to us" to Jeremiah.

Jeremiah 42:6 The people did say "Whether it be good or whether it be evil we will hearken to the voice of the LORD our God to whom we send thee;" to Jeremiah. The people did say "that it

may be well with us when we hearken to the voice of the LORD our God" to Jeremiah. The people did declare the intention to follow any directive from God.

Jeremiah 42:7 Jeremiah did receive the word of God after 10 days.

Jeremiah 42:8 Jeremiah did call for Johanan and for the warriors and for all of the people.

Jeremiah 42:9 Jeremiah did say "Thus saith the LORD the God of Israel unto whom ye sent me to present your supplication before Him:".

Jeremiah 42:10 God had said "If ye will still abide in this land then will I build you and not pull you down and I will plant you and not pluck you up; for I repent Me of the evil that I have done unto you".

Jeremiah 42:11 God had said "Be not afraid of the king of Babylon of whom ye are afraid; be not afraid of him; for I am with you to save you and to deliver you from his hand".

Jeremiah 42:12 God had said "And I will grant you compassion that he may have compassion upon you and cause you to return to your own land". God did offer peace to the people in exchange for repentance and for obedience. The people would have to remain in the land. The people should not go into Egypt.

Jeremiah 42:13 God had said "But if ye say: We will not abide in this land; so that ye hearken not to the voice of the LORD your God;".

Jeremiah 42:14 God had said "saying: No; but we will go into the land of Egypt where we shall see no war nor hear the sound of the horn nor have hunger of bread; and there will we abide;".

Jeremiah 42:15 God had said "now therefore hear ye the word of the LORD O remnant of Judah: Thus saith the LORD of hosts the God of Israel:". God had said "If ye wholly set your faces to enter into Egypt and go to sojourn there;".

Jeremiah 42:16 God had said "then it shall come to pass that the sword which ye fear shall overtake you there in the land of Egypt and the famine whereof ye are afraid shall follow hard after you there in Egypt;". God had said "and there ye shall die".

Jeremiah 42:17 God had said "So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword by the famine and by the pestilence;". God had said "and none of them shall remain or escape from the evil that I will bring upon them". If the people did choose to go into Egypt then the people would die in Egypt by the sword and by pestilence and by famine.

Jeremiah 42:18 God had said "For thus saith the LORD of hosts the God of Israel:". God had said "As Mine anger and My fury hath been poured forth upon the inhabitants of Jerusalem so shall My fury be poured forth upon you when ye shall enter into Egypt;". God had said "and ye

shall be an execration and an astonishment and a curse and a reproach; and ye shall see this place no more".

Jeremiah 42:19 Jeremiah did say "The LORD hath spoken concerning you O remnant of Judah: Go ye not into Egypt; know certainly that I have forewarned you this day" to the people. Jeremiah did proceed to warn the people.

Jeremiah 42:20 Jeremiah did say "For ye have dealt deceitfully against your own souls;" to the people. Jeremiah did say "for ye sent me unto the LORD your God saying: Pray for us unto the LORD our God; and according unto all that the LORD our God shall say so declare unto us and we will do it;" to the people.

Jeremiah 42:21 Jeremiah did say "and I have this day declared it to you; but ye have not hearkened to the voice of the LORD your God in any thing for which He hath sent me unto you" to the people. Jeremiah did remind the people that the people had ignored the voice of God in the past.

Jeremiah 42:22 Jeremiah did say "Now therefore know certainly that ye shall die by the sword by the famine and by the pestilence in the place whither ye desire to go to sojourn there" to the people.



Jeremiah 43:1 Jeremiah had made an end of speaking the words of God to all of the people.

Jeremiah 43:2 Jeremiah was addressed by Azariah and by Johanan and by all of the proud men. The men did say "Thou speakest falsely; the LORD our God hath not sent thee to say: Ye shall not go into Egypt to sojourn there;" to Jeremiah. The men did not believe Jeremiah.

Jeremiah 43:3 The men did say "but Baruch the son of Neriah setteth thee on against us to deliver us into the hand of the Chaldeans that they may put us to death and carry us away captives to Babylon" to Jeremiah.

Jeremiah 43:4 The people did not hearken to the voice of God to dwell in the land of Judah.

Jeremiah 43:5 Johanan did assemble all of the captains of the forces and all of the remnant of Judah.

Jeremiah 43:6 Johanan did assemble the men and the women and the children and the daughters of the king and all of the people who were left with Gedaliah. Johanan did gather Jeremiah and Baruch also.

Jeremiah 43:7 The people did go to Tahpanhes in the land of Egypt. The people had ignored the voice of God.

Jeremiah 43:8 God did speak to Jeremiah in Tahpanhes.

Jeremiah 43:9 God had said "Take great stones in thy hand and hide them in the mortar in the framework which is at the entry of Pharaoh's house in Tahpanhes in the sight of the men of Judah;".

Jeremiah 43:10 God had said "and say unto them: Thus saith the LORD of hosts the God of Israel:". God had said "Behold I will send and take Nebuchadrezzar the king of Babylon My servant and will set his throne upon these stones that I have hid;". God had said "and he shall spread his royal pavilion over them".

Jeremiah 43:11 God had said "And he shall come and shall smite the land of Egypt; such as are for death to death and such as are for captivity to captivity and such as are for the sword to the sword".

Jeremiah 43:12 God had said "And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away captives;". God had said "and he shall fold up the land of Egypt as a shepherd foldeth up his garment; and he shall go forth from thence in peace".

Jeremiah 43:13 God had said "He shall also break the pillars of Beth-shemesh that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire". God did tell Jeremiah to hide stones in the mortar of the framework of the house of Pharaoh. God did use the rocks to symbolize the impending arrival of Nebuchadrezzar. Nebuchadrezzar would conquer Egypt.



Jeremiah 44:1 God did speak to Jeremiah about all of the Jews who were living in the land of Egypt and at Migdol and at Tahpanhes and at Noph and in the country of Pathros.

Jeremiah 44:2 Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". God had said "Ye have seen all the evil that I have brought upon Jerusalem and upon all the cities of Judah;". God had said "and behold this day they are a desolation and no man dwelleth therein;".

Jeremiah 44:3 God had said "because of their wickedness which they have committed to provoke Me in that they went to offer". God had said "and to serve other gods whom they knew not neither they nor ye nor your fathers".

Jeremiah 44:4 God had said "Howbeit I sent unto you all My servants the prophets sending them betimes and often saying: Oh do not this abominable thing that I hate".

Jeremiah 44:5 God had said "But they hearkened not nor inclined their ear to turn from their wickedness to forbear offering unto other gods".

Jeremiah 44:6 God had said "Wherefore My fury and Mine anger was poured forth and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate as at this day".

Jeremiah 44:7 Jeremiah did say "Therefore now thus saith the LORD the God of hosts the God of Israel:". God had said "Wherefore commit ye this great evil against your own souls to cut off from you man and woman infant and suckling out of the midst of Judah to leave you none remaining;".

Jeremiah 44:8 God had said "in that ye provoke Me with the works of your hands offering unto other gods in the land of Egypt whither ye are gone to sojourn;". God had said "that ye may be cut off and that ye may be a curse and a reproach among all the nations of the earth?".

Jeremiah 44:9 God had said "Have ye forgotten the wicked deeds of your fathers and the wicked deeds of the kings of Judah". God had said "and the wicked deeds of their wives and your own wicked deeds". God had said "and the wicked deeds of your wives which they committed in the land of Judah and in the streets of Jerusalem?".

Jeremiah 44:10 God had said "They are not humbled even unto this day neither have they feared nor walked in My law nor in My statutes that I set before you and before your fathers".

Jeremiah 44:11 Jeremiah did say "Therefore thus saith the LORD of hosts the God of Israel:". God had said "Behold I will set My face against you for evil even to cut off all Judah".

Jeremiah 44:12 God had said "And I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there and they shall all be consumed;". God had said "in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine;". God had said "they shall die from the least even unto the greatest by the sword and by the famine;". God had said "and they shall be an execration and an astonishment and a curse and a reproach".

Jeremiah 44:13 God had said "For I will punish them that dwell in the land of Egypt as I have punished Jerusalem by the sword by the famine and by the pestilence;".

Jeremiah 44:14 God had said "so that none of the remnant of Judah that are gone into the land of Egypt to sojourn there shall escape or remain". God had said "that they should return into the land of Judah to which they have a desire to return to dwell there; for none shall return save such as shall escape". God would bring doom to the Jews in Egypt.

Jeremiah 44:15 A great assembly did gather to reply to Jeremiah. The assembly did include all of the men who did know of the offerings to "false gods" by the wives of the men. The assembly did include all of the women in attendance. The assembly did include all of the people in the land of Egypt and in Pathros.

Jeremiah 44:16 The assembly did say "As for the word that thou hast spoken unto us in the name of the LORD we will not hearken unto thee" to Jeremiah. The people did choose to ignore Jeremiah again.

Jeremiah 44:17 The assembly did say "But we will certainly perform every word that is gone forth out of our mouth to offer unto the queen of heaven and to pour out drink-offerings unto her" to Jeremiah. The assembly did say "as we have done we and our fathers our kings and our princes in the cities of Judah and in the streets of Jerusalem;" to Jeremiah. The assembly did say "for then had we plenty of food and were well and saw no evil" to Jeremiah. The people would continue to worship the "queen of heaven". The "queen of heaven" was a "false god" who was worshiped by the Jews in Judah and in Jerusalem.

Jeremiah 44:18 The assembly did say "But since we let off to offer to the queen of heaven and to pour out drink-offerings unto her we have wanted all things and have been consumed by the sword and by the famine". The Jews did believe that misfortune did befall the Jews for neglecting to worship the "queen of heaven".

Jeremiah 44:19 The assembly did say "And is it we that offer to the queen of heaven and pour out drink-offerings unto her?". The assembly did say "did we make her cakes in her image and pour out drink-offerings unto her without our husbands?".

Jeremiah 44:20 Jeremiah did respond to the people in the assembly.

Jeremiah 44:21 Jeremiah did say "The offering that ye offered in the cities of Judah and in the streets of Jerusalem ye and your fathers your kings and your princes and the people of the land" to the people in the assembly. Jeremiah did say "did not the LORD remember them and came it not into His mind?" to the people in the assembly.

Jeremiah 44:22 Jeremiah did say "So that the LORD could no longer bear because of the evil of your doings and because of the abominations which ye have committed;" to the people in the assembly. Jeremiah did say "therefore is your land become a desolation and an astonishment and a curse without an inhabitant as at this day" to the people in the assembly. Jeremiah did remind the people that God did bring desolation to Judah and to Jerusalem for the abominable acts of the people.

Jeremiah 44:23 Jeremiah did say "Because ye have offered and because ye have sinned against the LORD and have not hearkened to the voice of the LORD" to the people in the assembly. Jeremiah did say "nor walked in His law nor in His statutes nor in His testimonies; therefore this evil is happened unto you as at this day" to the people in the assembly.

Jeremiah 44:24 Jeremiah did continue to speak to all of the people and to all of the women in attendance. Jeremiah did say "Hear the word of the LORD all Judah that are in the land of Egypt:" to the people in the assembly.

Jeremiah 44:25 Jeremiah did say "Thus saith the LORD of hosts the God of Israel saying: Ye and your wives have both spoken with your mouths and with your hands have fulfilled it". Jeremiah did say "saying: We will surely perform our vows that we have vowed to offer to the queen of heaven and to pour out drink-offerings unto her;". Jeremiah did say "ye shall surely establish your vows and surely perform your vows". The people had decided to defiantly keep their vows to the "queen of heaven".

Jeremiah 44:26 Jeremiah did say "Therefore hear ye the word of the LORD all Judah that dwell in the land of Egypt:". God had said "Behold I have sworn by My great name saith the LORD that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt". God had said "saying: As the Lord GOD liveth".

Jeremiah 44:27 God had said "Behold I watch over them for evil and not for good;". God had said "and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine until there be an end of them".

Jeremiah 44:28 God had said "And they that escape the sword shall return out of the land of Egypt into the land of Judah few in number;". God had said "and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose word shall stand Mine or theirs".

Jeremiah 44:29 God had said "And this shall be the sign unto you that I will punish you in this place that ye may know that My words shall surely stand against you for evil;".

Jeremiah 44:30 Jeremiah did say "thus saith the LORD:". God had said "Behold I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of them that seek his life;". God had said "as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy and that sought his life".



Jeremiah 45:1 Baruch did record the words of Jeremiah in a book in the fourth year of Jehoiakim as king of Judah.

Jeremiah 45:2 Jeremiah had said "Thus saith the LORD the God of Israel concerning thee O Baruch: Thou didst say:".

Jeremiah 45:3 Jeremiah had said "Woe is me now! for the LORD hath added sorrow to my pain; I am weary with my groaning and I find no rest".

Jeremiah 45:4 Jeremiah had said "Thus shalt thou say unto him: Thus saith the LORD: Behold that which I have built will I break down and that which I have planted I will pluck up; and this in the whole land".

Jeremiah 45:5 Jeremiah had said "And seekest thou great things for thyself? seek them not; for behold I will bring evil upon all flesh saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest". God did tell Jeremiah that Baruch would be spared from the judgment of God upon the land.



Jeremiah 46:1 God did speak to Jeremiah about the nations.

Jeremiah 46:2 God did speak about the army of Pharaoh-neco of Egypt. The army was by the river Euphrates in Carchemish. Nebuchadrezzar did smite the army in the fourth year of the reign of Jehoiakim.

Jeremiah 46:3 God did say "Make ready buckler and shield and draw near to battle".

Jeremiah 46:4 God did say "Harness the horses and mount ye horsemen and stand forth with your helmets; furbish the spears put on the coats of mail".

Jeremiah 46:5 God did say "Wherefore do I see them dismayed and turned backward? and their mighty ones are beaten down and they are fled apace and look not back; terror is on every side".

Jeremiah 46:6 God did say "The swift cannot flee away nor the mighty man escape; in the north by the river Euphrates have they stumbled and fallen".

Jeremiah 46:7 God did say "Who is this like the Nile that riseth up like the rivers whose waters toss themselves?".

Jeremiah 46:8 God did say "Egypt is like the Nile that riseth up and like the rivers whose waters toss themselves; and he saith: I will rise up I will cover the earth I will destroy the city and the inhabitants thereof".

Jeremiah 46:9 God did say "Prance ye horses and rush madly ye chariots; and let the mighty men go forth: Cush and Put that handle the shield and the Ludim that handle and bend the bow".

Jeremiah 46:10 Jeremiah did say "For the Lord GOD of hosts shall have on that day a day of vengeance that He may avenge Him of His adversaries;". Jeremiah did say "and the sword shall devour and be satiate and shall be made drunk with their blood;". Jeremiah did say "for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates".

Jeremiah 46:11 Jeremiah did say "Go up into Gilead and take balm O virgin daughter of Egypt; in vain dost thou use many medicines; there is no cure for thee".

Jeremiah 46:12 Jeremiah did say "The nations have heard of thy shame and the earth is full of thy cry; for the mighty man hath stumbled against the mighty they are fallen both of them together".

Jeremiah 46:13 God did continue to speak to Jeremiah about the smiting of the land of Egypt by Nebuchadrezzar.

Jeremiah 46:14 God did say "Declare ye in Egypt and announce in Migdol and announce in Noph and in Tahpanhes; say ye: Stand forth and prepare thee for the sword hath devoured round about thee".

Jeremiah 46:15 Jeremiah did say "Why is thy strong one overthrown? He stood not because the LORD did thrust him down".

Jeremiah 46:16 Jeremiah did say "He made many to stumble; yea they fell one upon another and said: Arise and let us return to our own people and to the land of our birth from the oppressing sword".

Jeremiah 46:17 Jeremiah did say "They cried there: Pharaoh king of Egypt is but a noise; he hath let the appointed time pass by".

Jeremiah 46:18 Jeremiah did say "As I live saith the King whose name is the LORD of hosts surely like Tabor among the mountains and like Carmel by the sea so shall he come".

Jeremiah 46:19 God had said "O thou daughter that dwellest in Egypt furnish thyself to go into captivity; for Noph shall become a desolation and shall be laid waste without inhabitant".

Jeremiah 46:20 God had said "Egypt is a very fair heifer; but the gadfly out of the north is come it is come".

Jeremiah 46:21 God had said "Also her mercenaries in the midst of her are like calves of the stall for they also are turned back they are fled away together they did not stand;". God had said "for the day of their calamity is come upon them the time of their visitation".

Jeremiah 46:22 God had said "The sound thereof shall go like the serpent's; for they march with an army and come against her with axes as hewers of wood".

Jeremiah 46:23 God had said "They cut down her forest though it cannot be searched; because they are more than the locusts and are innumerable".

Jeremiah 46:24 God had said "The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north".

Jeremiah 46:25 Jeremiah did say "The LORD of hosts the God of Israel saith:". God had said "Behold I will punish Amon of No and Pharaoh and Egypt with her gods and her kings; even Pharaoh and them that trust in him;".

Jeremiah 46:26 God had said "and I will deliver them into the hand of those that seek their lives and into the hand of Nebuchadrezzar king of Babylon and into the hand of his servants;". God had said "and afterwards it shall be inhabited as in the days of old".

Jeremiah 46:27 God had said "But fear not thou O Jacob My servant neither be dismayed O Israel;". God had said "for lo I will save thee from afar and thy seed from the land of their

captivity;". God had said "and Jacob shall again be quiet and at ease and none shall make him afraid".

Jeremiah 46:28 God had said "Fear not thou O Jacob My servant for I am with thee;". God had said "for I will make a full end of all the nations whither I have driven thee but I will not make a full end of thee;". God had said "and I will correct thee in measure but will not utterly destroy thee".



Jeremiah 47:1 God did speak to Jeremiah about the Philistines of Gaza before the smiting of Gaza by Pharaoh.

Jeremiah 47:2 Jeremiah did say "Thus saith the LORD:". God had said "behold waters rise up out of the north and shall become an overflowing stream and they shall overflow the land and all that is therein the city and them that dwell therein;". God had said "and the men shall cry and all the inhabitants of the land shall wail".

Jeremiah 47:3 God had said "At the noise of the stamping of the hoofs of his strong ones at the rushing of his chariots at the rumbling of his wheels". God had said "the fathers look not back to their children for feebleness of hands;".

Jeremiah 47:4 God had said "Because of the day that cometh to spoil all the Philistines to cut off from Tyre and Zidon every helper that remaineth;". God had said "for the LORD will spoil the Philistines the remnant of the isle of Caphtor".

Jeremiah 47:5 God had said "Baldness is come upon Gaza Ashkelon is brought to nought the remnant of their valley; how long wilt thou cut thyself?".

Jeremiah 47:6 God had said "O thou sword of the LORD how long will it be ere thou be quiet? Put up thyself into thy scabbard rest and be still".

Jeremiah 47:7 God had said "How canst thou be quiet? for the LORD hath given it a charge; against Ashkelon and against the sea-shore there hath He appointed it".



Jeremiah 48:1 God did speak to Jeremiah about Moab. Jeremiah did say "Thus saith the LORD of hosts the God of Israel:". God had said "Woe unto Nebo! for it is spoiled; Kiriathaim is put to shame it is taken; Misgab is put to shame and dismayed".

Jeremiah 48:2 God had said "The praise of Moab is no more; in Heshbon they have devised evil against her: Come and let us cut her off from being a nation". God had said "Thou also O Madmen shalt be brought to silence; the sword shall pursue thee".

Jeremiah 48:3 God had said "Hark! a cry from Horonaim spoiling and great destruction!".

Jeremiah 48:4 God had said "Moab is destroyed; her little ones have caused a cry to be heard".

Jeremiah 48:5 God had said "For by the ascent of Luhith with continual weeping shall they go up; for in the going down of Horonaim they have heard the distressing cry of destruction".

Jeremiah 48:6 God had said "Flee save your lives and be like a tamarisk in the wilderness".

Jeremiah 48:7 God had said "For because thou hast trusted in thy works and in thy treasures thou also shalt be taken; and Chemosh shall go forth into captivity his priests and his princes together".

Jeremiah 48:8 God had said "And the spoiler shall come upon every city and no city shall escape; the valley also shall perish and the plain shall be destroyed; as the LORD hath spoken".

Jeremiah 48:9 God had said "Give wings unto Moab for she must fly and get away; and her cities shall become a desolation without any to dwell therein".

Jeremiah 48:10 God had said "Cursed be he that doeth the work of the LORD with a slack hand and cursed be he that keepeth back his sword from blood".

Jeremiah 48:11 God had said "Moab hath been at ease from his youth and he hath settled on his lees and hath not been emptied from vessel to vessel neither hath he gone into captivity;". God had said "therefore his taste remaineth in him and his scent is not changed".

Jeremiah 48:12 God had said "Therefore behold the days come that I will send unto him them that tilt up and they shall tilt him up;". God had said "and they shall empty his vessels and break their bottles in pieces".

Jeremiah 48:13 God had said "And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of Beth-el their confidence".

Jeremiah 48:14 God had said "How say ye: We are mighty men and valiant men for the war?".

Jeremiah 48:15 Jeremiah did say "Moab is spoiled and they are gone up into her cities and his chosen young men are gone down to the slaughter saith the King whose name is the LORD of hosts".

Jeremiah 48:16 God had said "The calamity of Moab is near to come and his affliction hasteth fast".

Jeremiah 48:17 God had said "Bemoan him all ye that are round about him and all ye that know his name; say: How is the strong staff broken the beautiful rod!".

Jeremiah 48:18 God had said "O thou daughter that dwellest in Dibon come down from thy glory and sit in thirst; for the spoiler of Moab is come up against thee he hath destroyed thy strongholds".

Jeremiah 48:19 God had said "O inhabitant of Aroer stand by the way and watch; ask him that fleeth and her that escapeth; say: What hath been done?".

Jeremiah 48:20 God had said "Moab is put to shame for it is dismayed; wail and cry; tell ye it in Arnon that Moab is spoiled".

Jeremiah 48:21 God had said "And judgment is come upon the country of the Plain; upon Holon and upon Jahzah and upon Mephaath;".

Jeremiah 48:22 God had said "and upon Dibon and upon Nebo and upon Beth-diblathaim;".

Jeremiah 48:23 God had said "and upon Kiriathaim and upon Beth-gamul and upon Beth-meon;".

Jeremiah 48:24 God had said "and upon Keriioth and upon Bozrah and upon all the cities of the land of Moab far or near".

Jeremiah 48:25 God had said "The horn of Moab is cut off and his arm is broken".

Jeremiah 48:26 God had said "Make ye him drunken for he magnified himself against the LORD; and Moab shall wallow in his vomit and he also shall be in derision".

Jeremiah 48:27 God had said "For was not Israel a derision unto thee? Was he found among thieves? For as often as thou speakest of him thou waggest the head".

Jeremiah 48:28 God had said "O ye that dwell in Moab leave the cities and dwell in the rock; and be like the dove that maketh her nest in the sides of the pit's mouth".

Jeremiah 48:29 God had said "We have heard of the pride of Moab; he is very proud; his loftiness and his pride and his haughtiness and the assumption of his heart".

Jeremiah 48:30 God had said "I know his arrogancy that it is ill-founded; his boastings have wrought nothing well-founded".

Jeremiah 48:31 God had said "Therefore will I wail for Moab; yea I will cry out for all Moab; for the men of Kir-heres shall my heart moan".

Jeremiah 48:32 God had said "With more than the weeping of Jazer will I weep for thee O vine of Sibmah;". God had said "thy branches passed over the sea they reached even to the sea of Jazer; upon thy summer fruits and upon thy vintage the spoiler is fallen".

Jeremiah 48:33 God had said "And gladness and joy is taken away from the fruitful field and from the land of Moab;". God had said "and I have caused wine to cease from the winepresses; none shall tread with shouting; the shouting shall be no shouting".

Jeremiah 48:34 God had said "From the cry of Heshbon even unto Elealeh even unto Jahaz have they uttered their voice from Zoar even unto Horonaim a heifer of three years old;". God had said "for the Waters of Nimrim also shall be desolate".

Jeremiah 48:35 God had said "Moreover I will cause to cease in Moab him that offereth in the high place and him that offereth to his gods".

Jeremiah 48:36 God had said "Therefore my heart moaneth for Moab like pipes and my heart moaneth like pipes for the men of Kir-heres; therefore the abundance that he hath gotten is perished".

Jeremiah 48:37 God had said "For every head is bald and every beard clipped; upon all the hands are cuttings and upon the loins sackcloth".

Jeremiah 48:38 God had said "On all the housetops of Moab and in the broad places thereof there is lamentation every where; for I have broken Moab like a vessel wherein is no pleasure".

Jeremiah 48:39 God had said "How is it broken down! wail ye! How hath Moab turned the back with shame! so shall Moab become a derision and a dismay to all that are round about him".

Jeremiah 48:40 Jeremiah did say "For thus saith the LORD:". God had said "Behold he shall swoop as a vulture and shall spread out his wings against Moab".

Jeremiah 48:41 God had said "The cities are taken and the strongholds are seized and the heart of the mighty men of Moab at that day shall be as the heart of a woman in her pangs".

Jeremiah 48:42 God had said "And Moab shall be destroyed from being a people because he hath magnified himself against the LORD".

Jeremiah 48:43 God had said "Terror and the pit and the trap are upon thee O inhabitant of Moab".

Jeremiah 48:44 God had said "He that fleeth from the terror shall fall into the pit; and he that getteth up out of the pit shall be taken in the trap;". God had said "for I will bring upon her even upon Moab the year of their visitation".

Jeremiah 48:45 God had said "In the shadow of Heshbon the fugitives stand without strength;". God had said "for a fire is gone forth out of Heshbon and a flame from the midst of Sihon and it devoureth the corner of Moab and the crown of the head of the tumultuous ones".

Jeremiah 48:46 God had said "Woe unto thee O Moab! The people of Chemosh is undone; for thy sons are taken away captive and thy daughters into captivity".

Jeremiah 48:47 God had said "Yet will I turn the captivity of Moab in the end of days.". Jeremiah did say "Thus far is the judgment of Moab".



Jeremiah 49:1 God did speak to Jeremiah about the children of Ammon. Jeremiah did say "Thus saith the LORD:". God had said "Hath Israel no sons? Hath he no heir? Why then doth Malcam take possession of Gad and his people dwell in the cities thereof?".

Jeremiah 49:2 God had said "Therefore behold the days come that I will cause an alarm of war to be heard against Rabbah of the children of Ammon;". God had said "and it shall become a desolate mound and her daughters shall be burned with fire; then shall Israel dispossess them that did dispossess him".

Jeremiah 49:3 God had said "Wail O Heshbon for Ai is undone; cry ye daughters of Rabbah gird you with sackcloth; lament and run to and fro among the folds;". God had said "for Malcam shall go into captivity his priests and his princes together".

Jeremiah 49:4 God had said "Wherefore gloriest thou in the valleys thy flowing valley O backsliding daughter? that didst trust in thy treasures: Who shall come unto me?".

Jeremiah 49:5 God had said "Behold I will bring a terror upon thee from all that are round about thee; and ye shall be driven out every man right forth and there shall be none to gather up him that wandereth".

Jeremiah 49:6 God had said "But afterward I will bring back the captivity of the children of Ammon".

Jeremiah 49:7 God did speak to Jeremiah about Edom. Jeremiah did say "Thus saith the LORD of hosts:". God had said "Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?".

Jeremiah 49:8 God had said "Flee ye turn back dwell deep O inhabitants of Dedan; for I do bring the calamity of Esau upon him the time that I shall punish him".

Jeremiah 49:9 God had said "If grape-gatherers came to thee would they not leave some gleaning grapes? if thieves by night would they not destroy till they had enough?".

Jeremiah 49:10 God had said "But I have made Esau bare I have uncovered his secret places and he shall not be able to hide himself;". God had said "his seed is spoiled and his brethren and his neighbours and he is not".

Jeremiah 49:11 God had said "Leave thy fatherless children I will rear them and let thy widows trust in Me".

Jeremiah 49:12 Jeremiah did say "For thus saith the LORD:". God had said "Behold they to whom it pertained not to drink of the cup shall assuredly drink; and art thou he that shall altogether go unpunished?". God had said "thou shalt not go unpunished but thou shalt surely drink".

Jeremiah 49:13 God had said "For I have sworn by Myself that Bozrah shall become an astonishment a reproach a waste and a curse; and all the cities thereof shall be perpetual wastes".

Jeremiah 49:14 Jeremiah did say "I have heard a message from the LORD and an ambassador is sent among the nations: Gather yourselves together and come against her and rise up to the battle".

Jeremiah 49:15 God had said "For behold I make thee small among the nations and despised among men".

Jeremiah 49:16 God had said "Thy terribleness hath deceived thee even the pride of thy heart O thou that dwellest in the clefts of the rock that holdest the height of the hill;". God had said "though thou shouldest make thy nest as high as the eagle I will bring thee down from thence".

Jeremiah 49:17 God had said "And Edom shall become an astonishment; every one that passeth by it shall be astonished and shall hiss at all the plagues thereof".

Jeremiah 49:18 God had said "As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof no man shall abide there neither shall any son of man dwell therein".

Jeremiah 49:19 God had said "Behold he shall come up like a lion from the thickets of the Jordan against the strong habitation;". God had said "for I will suddenly make him run away from it and whoso is chosen him will I appoint over it;". God had said "for who is like Me? and who will appoint Me a time? and who is that shepherd that will stand before Me?".

Jeremiah 49:20 Jeremiah did say "Therefore hear ye the counsel of the LORD that He hath taken against Edom; and His purposes that He hath purposed against the inhabitants of Teman:". Jeremiah did say "surely the least of the flock shall drag them away surely their habitation shall be appalled at them".

Jeremiah 49:21 Jeremiah did say "The earth quaketh at the noise of their fall; there is a cry the noise whereof is heard in the Red Sea".

Jeremiah 49:22 Jeremiah did say "Behold he shall come up and swoop down as the vulture and spread out his wings against Bozrah;". Jeremiah did say "and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs".

Jeremiah 49:23 God did speak to Jeremiah about Damascus. God had said "Hamath is ashamed and Arpad; for they have heard evil tidings they are melted away; there is trouble in the sea; it cannot be quiet".

Jeremiah 49:24 God had said "Damascus is waxed feeble she turneth herself to flee and trembling hath seized on her; anguish and pangs have taken hold of her as of a woman in travail".

Jeremiah 49:25 God had said "How is the city of praise left unrepaired the city of my joy?".

Jeremiah 49:26 God had said "Therefore her young men shall fall in her broad places and all the men of war shall be brought to silence in that day".

Jeremiah 49:27 God had said "And I will kindle a fire in the wall of Damascus and it shall devour the palaces of Ben-hadad".

Jeremiah 49:28 God did speak to Jeremiah about Kedar and about the kingdoms of Hazor. Nebuchadrezzar had smitten Kedar and the kingdoms of Hazor. Jeremiah did say "Thus saith the LORD:". God had said "Arise ye go up against Kedar and spoil the children of the east".

Jeremiah 49:29 God had said "Their tents and their flocks shall they take they shall carry away for themselves their curtains and all their vessels and their camels;". God had said "and they shall proclaim against them a terror on every side".

Jeremiah 49:30 God had said "Flee ye flit far off dwell deep O ye inhabitants of Hazor;". God had said "for Nebuchadrezzar king of Babylon hath taken counsel against you and hath conceived a purpose against you".

Jeremiah 49:31 God had said "Arise get you up against a nation that is at ease that dwelleth without care; that have neither gates nor bars that dwell alone".

Jeremiah 49:32 God had said "And their camels shall be a booty and the multitude of their cattle a spoil; and I will scatter unto all winds them that have the corners polled;". God had said "and I will bring their calamity from every side of them".

Jeremiah 49:33 God had said "And Hazor shall be a dwelling-place of jackals a desolation for ever; no man shall abide there neither shall any son of man dwell therein".

Jeremiah 49:34 God did speak to Jeremiah about Elam in the beginning of the reign of Zedekiah as the king of Judah.

Jeremiah 49:35 Jeremiah did say "Thus saith the LORD of hosts:". God had said "behold I will break the bow of Elam the chief of their might".

Jeremiah 49:36 God had said "And I will bring against Elam the four winds from the four quarters of heaven and will scatter them toward all those winds;". God had said "and there shall be no nation whither the dispersed of Elam shall not come".

Jeremiah 49:37 God had said "And I will cause Elam to be dismayed before their enemies and before them that seek their life; and I will bring evil upon them even My fierce anger;". God had said "and I will send the sword after them till I have consumed them;".

Jeremiah 49:38 God had said "And I will set My throne in Elam and will destroy from thence king and princes".

Jeremiah 49:39 God had said "But it shall come to pass in the end of days that I will bring back the captivity of Elam".



Jeremiah 50:1 God did speak to Jeremiah about Babylon and about the land of the Chaldeans.

Jeremiah 50:2 God had said "Declare ye among the nations and announce and set up a standard; announce and conceal not;". God had said "say: Babylon is taken Bel is put to shame Merodach is dismayed; her images are put to shame her idols are dismayed".

Jeremiah 50:3 God had said "For out of the north there cometh up a nation against her which shall make her land desolate and none shall dwell therein; they are fled they are gone both man and beast".

Jeremiah 50:4 God had said "In those days and in that time the children of Israel shall come they and the children of Judah together;". God had said "they shall go on their way weeping and shall seek the LORD their God".

Jeremiah 50:5 God had said "They shall inquire concerning Zion with their faces hitherward: Come ye and join yourselves to the LORD in an everlasting covenant that shall not be forgotten".

Jeremiah 50:6 God had said "My people hath been lost sheep; their shepherds have caused them to go astray they have turned them away on the mountains;". God had said "they have gone from mountain to hill they have forgotten their resting-place".

Jeremiah 50:7 God had said "All that found them have devoured them; and their adversaries said: We are not guilty;". God had said "because they have sinned against the LORD the habitation of justice even the LORD the hope of their fathers".

Jeremiah 50:8 God had said "Flee out of the midst of Babylon and go forth out of the land of the Chaldeans and be as the he-goats before the flocks".

Jeremiah 50:9 God had said "For lo I will stir up and cause to come up against Babylon an assembly of great nations from the north country;". God had said "and they shall set themselves in array against her from thence she shall be taken; their arrows shall be as of a mighty man that maketh childless; none shall return in vain".

Jeremiah 50:10 God had said "And Chaldea shall be a spoil; all that spoil her shall be satisfied".

Jeremiah 50:11 God had said "Because ye are glad because ye rejoice O ye that plunder My heritage because ye gambol as a heifer at grass and neigh as strong horses;".

Jeremiah 50:12 God had said "Your mother shall be sore ashamed she that bore you shall be confounded; behold the hindermost of the nations shall be a wilderness a dry land and a desert".

Jeremiah 50:13 Jeremiah did say "Because of the wrath of the LORD it shall not be inhabited but it shall be wholly desolate; every one that goeth by Babylon shall be appalled and hiss at all her plagues".

Jeremiah 50:14 Jeremiah did say "Set yourselves in array against Babylon round about all ye that bend the bow shoot at her spare no arrows; for she hath sinned against the LORD".

Jeremiah 50:15 Jeremiah did say "Shout against her round about she hath submitted herself; her buttresses are fallen her walls are thrown down;". Jeremiah did say "for it is the vengeance of the LORD take vengeance upon her; as she hath done do unto her".

Jeremiah 50:16 Jeremiah did say "Cut off the sower from Babylon and him that handleth the sickle in the time of harvest;". Jeremiah did say "for fear of the oppressing sword they shall turn every one to his people and they shall flee every one to his own land".

Jeremiah 50:17 Jeremiah did say "Israel is a scattered sheep the lions have driven him away; first the king of Assyria hath devoured him and last this Nebuchadrezzar king of Babylon hath broken his bones".

Jeremiah 50:18 Jeremiah did say "Therefore thus saith the LORD of hosts the God of Israel:". God had said "behold I will punish the king of Babylon and his land as I have punished the king of Assyria".

Jeremiah 50:19 God had said "And I will bring Israel back to his pasture and he shall feed on Carmel and Bashan and his soul shall be satisfied upon the hills of Ephraim and in Gilead".

Jeremiah 50:20 God had said "In those days and in that time the iniquity of Israel shall be sought for and there shall be none and the sins of Judah and they shall not be found;". God had said "for I will pardon them whom I leave as a remnant".

Jeremiah 50:21 God had said "Go up against the land of Merathaim even against it and against the inhabitants of Pekod; waste and utterly destroy after them and do according to all that I have commanded thee".

Jeremiah 50:22 Jeremiah did say "Hark! battle is in the land and great destruction".

Jeremiah 50:23 Jeremiah did say "How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations!".

Jeremiah 50:24 God had said "I have laid a snare for thee and thou art also taken O Babylon and thou wast not aware; thou art found and also caught because thou hast striven against the LORD".

Jeremiah 50:25 Jeremiah did say "The LORD hath opened His armoury and hath brought forth the weapons of His indignation; for it is a work that the Lord GOD of hosts hath to do in the land of the Chaldeans".

Jeremiah 50:26 Jeremiah did say "Come against her from every quarter open her granaries cast her up as heaps and destroy her utterly; let nothing of her be left".

Jeremiah 50:27 Jeremiah did say "Slay all her bullocks let them go down to the slaughter; woe unto them! for their day is come the time of their visitation".

Jeremiah 50:28 Jeremiah did say "Hark! they flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God the vengeance of His temple".

Jeremiah 50:29 Jeremiah did say "Call together the archers against Babylon all them that bend the bow; encamp against her round about let none thereof escape;". Jeremiah did say "recompense her according to her work according to all that she hath done do unto her: for she hath been arrogant against the LORD against the Holy One of Israel".

Jeremiah 50:30 God had said "Therefore shall her young men fall in her broad places and all her men of war shall be brought to silence in that day".

Jeremiah 50:31 God had said "Behold I am against thee O thou most arrogant; for thy day is come the time that I will punish thee".

Jeremiah 50:32 God had said "And the most arrogant shall stumble and fall and none shall raise him up; and I will kindle a fire in his cities and it shall devour all that are round about him".

Jeremiah 50:33 Jeremiah did say "Thus saith the LORD of hosts:". God had said "The children of Israel and the children of Judah are oppressed together; and all that took them captives hold them fast; they refuse to let them go".

Jeremiah 50:34 Jeremiah did say "Their Redeemer is strong the LORD of hosts is His name; He will thoroughly plead their cause that He may give rest to the earth and disquiet the inhabitants of Babylon".

Jeremiah 50:35 God had said "A sword is upon the Chaldeans and upon the inhabitants of Babylon and upon her princes and upon her wise men".

Jeremiah 50:36 God had said "A sword is upon the boasters and they shall become fools; a sword is upon her mighty men and they shall be dismayed".

Jeremiah 50:37 God had said "A sword is upon their horses and upon their chariots and upon all the mingled people that are in the midst of her and they shall become as women;". God had said "a sword is upon her treasures and they shall be robbed".

Jeremiah 50:38 God had said "A drought is upon her waters and they shall be dried up; for it is a land of graven images and they are mad upon things of horror".

Jeremiah 50:39 God had said "Therefore the wild-cats with the jackals shall dwell there and the ostriches shall dwell therein;". God had said "and it shall be no more inhabited for ever neither shall it be dwelt in from generation to generation".

Jeremiah 50:40 God had said "As when God overthrew Sodom and Gomorrah and the neighbour cities thereof; so shall no man abide there neither shall any son of man dwell therein".

Jeremiah 50:41 God had said "Behold a people cometh from the north and a great nation and many kings shall be roused from the uttermost parts of the earth".

Jeremiah 50:42 God had said "They lay hold on bow and spear they are cruel and have no compassion; their voice is like the roaring sea and they ride upon horses;". God had said "set in array as a man for war against thee O daughter of Babylon".

Jeremiah 50:43 God had said "The king of Babylon hath heard the fame of them and his hands wax feeble; anguish hath taken hold of him and pain as of a woman in travail".

Jeremiah 50:44 God had said "Behold he shall come up like a lion from the thickets of the Jordan against the strong habitation;". God had said "for I will suddenly make them run away from it and whoso is chosen him will I appoint over it;". God had said "for who is like Me? and who will appoint Me a time? and who is that shepherd that will stand before Me?".

Jeremiah 50:45 Jeremiah did say "Therefore hear ye the counsel of the LORD that He hath taken against Babylon and His purposes that He hath purposed against the land of the Chaldeans:". Jeremiah did say "surely the least of the flock shall drag them away surely their habitation shall be appalled at them".

Jeremiah 50:46 Jeremiah did say "At the noise of the taking of Babylon the earth quaketh and the cry is heard among the nations".



Jeremiah 51:1 God did continue to speak to Jeremiah about the judgment upon Babylon. Jeremiah did say "Thus saith the LORD:". God had said "Behold I will raise up against Babylon and against them that dwell in Leb-kamai a destroying wind".

Jeremiah 51:2 God had said "And I will send unto Babylon strangers that shall fan her and they shall empty her land; for in the day of trouble they shall be against her round about".

Jeremiah 51:3 God had said "Let the archer bend his bow against her and let him lift himself up against her in his coat of mail; and spare ye not her young men destroy ye utterly all her host".

Jeremiah 51:4 God had said "And they shall fall down slain in the land of the Chaldeans and thrust through in her streets".

Jeremiah 51:5 Jeremiah did say "For Israel is not widowed nor Judah of his God of the LORD of hosts; for their land is full of guilt against the Holy One of Israel".

Jeremiah 51:6 Jeremiah did say "Flee out of the midst of Babylon and save every man his life be not cut off in her iniquity; for it is the time of the LORD'S vengeance; He will render unto her a recompense".

Jeremiah 51:7 Jeremiah did say "Babylon hath been a golden cup in LORD'S hand that made all the earth drunken; the nations have drunk of her wine therefore the nations are mad".

Jeremiah 51:8 Jeremiah did say "Babylon is suddenly fallen and destroyed wail for her; take balm for her pain if so be she may be healed".

Jeremiah 51:9 Jeremiah did say "We would have healed Babylon but she is not healed; forsake her and let us go every one into his own country;". Jeremiah did say "for her judgment reacheth unto heaven and is lifted up even to the skies".

Jeremiah 51:10 Jeremiah did say "The LORD hath brought forth our victory; come and let us declare in Zion the work of the LORD our God".

Jeremiah 51:11 Jeremiah did say "Make bright the arrows fill the quivers the LORD hath roused the spirit of the kings of the Medes;". Jeremiah did say "because His device is against Babylon to destroy it; for it is the vengeance of the LORD the vengeance of His temple".

Jeremiah 51:12 Jeremiah did say "Set up a standard against the walls of Babylon make the watch strong set the watchmen prepare the ambushes;". Jeremiah did say "for the LORD hath both devised and done that which He spoke concerning the inhabitants of Babylon".

Jeremiah 51:13 Jeremiah did say "O thou that dwellest upon many waters abundant in treasures thine end is come the measure of thy covetousness".

Jeremiah 51:14 Jeremiah did say "The LORD of hosts hath sworn by Himself: Surely I will fill thee with men as with the canker-worm and they shall lift up a shout against thee".

Jeremiah 51:15 Jeremiah did say "He that hath made the earth by His power that hath established the world by His wisdom and hath stretched out the heavens by His discernment;".

Jeremiah 51:16 Jeremiah did say "At the sound of His giving a multitude of waters in the heavens He causeth the vapours to ascend from the ends of the earth;". Jeremiah did say "He maketh lightnings at the time of the rain and bringeth forth the wind out of His treasures;".

Jeremiah 51:17 Jeremiah did say "Every man is proved to be brutish for the knowledge--every goldsmith is put to shame by the graven image--that his molten image is falsehood and there is no breath in them".

Jeremiah 51:18 Jeremiah did say "They are vanity a work of delusion; in the time of their visitation they shall perish".

Jeremiah 51:19 Jeremiah did say "The portion of Jacob is not like these; for He is the former of all things and Israel is the tribe of His inheritance; the LORD of hosts is His name".

Jeremiah 51:20 God had said "Thou art My maul and weapons of war and with thee will I shatter the nations and with thee will I destroy kingdoms;".

Jeremiah 51:21 God had said "And with thee will I shatter the horse and his rider and with thee will I shatter the chariot and him that rideth therein;".

Jeremiah 51:22 God had said "And with thee will I shatter man and woman and with thee will I shatter the old man and the youth and with thee will I shatter the young man and the maid;".

Jeremiah 51:23 God had said "And with thee will I shatter the shepherd and his flock and with thee will I shatter the husbandman and his yoke of oxen and with thee will I shatter governors and deputies".

Jeremiah 51:24 God had said "And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight;".

Jeremiah 51:25 God had said "Behold I am against thee O destroying mountain which destroyest all the earth;". God had said "and I will stretch out My hand upon thee and roll thee down from the rocks and will make thee a burnt mountain".

Jeremiah 51:26 God had said "And they shall not take of thee a stone for a corner nor a stone for foundations; but thou shalt be desolate for ever".

Jeremiah 51:27 Jeremiah did say "Set ye up a standard in the land blow the horn among the nations prepare the nations against her call together against her the kingdoms of Ararat Minni and Ashkenaz;". Jeremiah did say "appoint a marshal against her; cause the horses to come up as the rough canker-worm".

Jeremiah 51:28 Jeremiah did say "Prepare against her the nations the kings of the Medes the governors thereof and all the deputies thereof and all the land of his dominion".

Jeremiah 51:29 Jeremiah did say "And the land quaketh and is in pain; for the purposes of the LORD are performed against Babylon to make the land of Babylon a desolation without inhabitant".

Jeremiah 51:30 Jeremiah did say "The mighty men of Babylon have forborne to fight they remain in their strongholds; their might hath failed they are become as women;". Jeremiah did say "her dwelling-places are set on fire; her bars are broken".

Jeremiah 51:31 Jeremiah did say "One post runneth to meet another and one messenger to meet an other to tell the king of Babylon that his city is taken on every quarter;".

Jeremiah 51:32 Jeremiah did say "And the fords are seized and the castles they have burned with fire and the men of war are affrighted".

Jeremiah 51:33 Jeremiah did say "For thus saith the LORD of hosts the God of Israel:". God had said "The daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while and the time of harvest shall come for her".

Jeremiah 51:34 Jerusalem shall say "Nebuchadrezzar the king of Babylon hath devoured me he hath crushed me he hath set me down as an empty vessel". Jerusalem shall say "he hath swallowed me up like a dragon he hath filled his maw with my delicacies; he hath washed me clean".

Jeremiah 51:35 Zion shall say "The violence done to me and to my flesh be upon Babylon". Jerusalem shall say "My blood be upon the inhabitants of Chaldea".

Jeremiah 51:36 Jeremiah did say "Therefore thus saith the LORD:". God had said "Behold I will plead thy cause and take vengeance for thee; and I will dry up her sea and make her fountain dry".

Jeremiah 51:37 God had said "And Babylon shall become heaps a dwelling-place for jackals an astonishment and a hissing without inhabitant".

Jeremiah 51:38 God had said "They shall roar together like young lions; they shall growl as lions' whelps".

Jeremiah 51:39 God had said "With their poison I will prepare their feast and I will make them drunken that they may be convulsed and sleep a perpetual sleep and not wake".

Jeremiah 51:40 God had said "I will bring them down like lambs to the slaughter like rams with he-goats".

Jeremiah 51:41 Jeremiah did say "How is Sheshach taken! and the praise of the whole earth seized! How is Babylon become an astonishment among the nations!".

Jeremiah 51:42 Jeremiah did say "The sea is come up upon Babylon; she is covered with the multitude of the waves thereof".

Jeremiah 51:43 Jeremiah did say "Her cities are become a desolation a dry land and a desert a land wherein no man dwelleth neither doth any son of man pass thereby".

Jeremiah 51:44 God had said "And I will punish Bel in Babylon and I will bring forth out of his mouth that which he hath swallowed up and the nations shall not flow any more unto him;". God had said "yea the wall of Babylon shall fall".

Jeremiah 51:45 Jeremiah did say "My people go ye out of the midst of her and save yourselves every man from the fierce anger of the LORD".

Jeremiah 51:46 Jeremiah did say "And let not your heart faint neither fear ye for the rumour that shall be heard in the land;". Jeremiah did say "for a rumour shall come one year and after that in another year a rumour and violence in the land ruler against ruler".

Jeremiah 51:47 God had said "Therefore behold the days come that I will do judgment upon the graven images of Babylon and her whole land shall be ashamed; and all her slain shall fall in the midst of her".

Jeremiah 51:48 God had said "Then the heaven and the earth and all that is therein shall sing for joy over Babylon; for the spoilers shall come unto her from the north".

Jeremiah 51:49 Jeremiah did say "As Babylon hath caused the slain of Israel to fall so at Babylon shall fall the slain of all the land".

Jeremiah 51:50 Jeremiah did say "Ye that have escaped the sword go ye stand not still; remember the LORD from afar and let Jerusalem come into your mind".

Jeremiah 51:51 The Jews would say "We are ashamed because we have heard reproach confusion hath covered our faces; for strangers are come into the sanctuaries of the LORD'S house".

Jeremiah 51:52 God had said "Wherefore behold the days come that I will do judgment upon her graven images; and through all her land the wounded shall groan".

Jeremiah 51:53 God had said "Though Babylon should mount up to heaven and though she should fortify the height of her strength yet from Me shall spoilers come unto her".

Jeremiah 51:54 Jeremiah did say "Hark! a cry from Babylon and great destruction from the land of the Chaldeans!".

Jeremiah 51:55 Jeremiah did say "For the LORD spoileth Babylon and destroyeth out of her the great voice; and their waves roar like many waters the noise of their voice is uttered;".

Jeremiah 51:56 Jeremiah did say "For the spoiler is come upon her even upon Babylon and her mighty men are taken their bows are shattered; for the LORD is a God of recompenses He will surely requite".

Jeremiah 51:57 Jeremiah did say "And I will make drunk her princes and her wise men her governors and her deputies and her mighty men; and they shall sleep a perpetual sleep and not wake". Jeremiah did say "saith the King whose name is the LORD of hosts".

Jeremiah 51:58 Jeremiah did say "Thus saith the LORD of hosts:". God had said "the broad walls of Babylon shall be utterly overthrown and her high gates shall be burned with fire;". God had said "and the peoples shall labour for vanity and the nations for the fire; and they shall be weary".

Jeremiah 51:59 Jeremiah did issue commands to Seraiah during the journey with Zedekiah to Babylon in the fourth year of the reign of Zedekiah. Seraiah was the son of Neriah. Neriah was the son of Mahseiah. Seraiah was the quartermaster at the time.

Jeremiah 51:60 Jeremiah did write about all of the evil that should come upon Babylon in a single book. Jeremiah did write all of the words about Babylon.

Jeremiah 51:61 Jeremiah did speak with Seraiah. Jeremiah did say "When thou comest to Babylon then see that thou read all these words" to Seraiah.

Jeremiah 51:62 Jeremiah did say "and say: O LORD Thou hast spoken concerning this place to cut it off that none shall dwell therein neither man nor beast but that it shall be desolate for ever" to Seraiah. Seraiah should read the book upon reaching Babylon. Seraiah should pronounce the judgment of Babylon after reading the book.

Jeremiah 51:63 Jeremiah did say "And it shall be when thou hast made an end of reading this book that thou shalt bind a stone to it and cast it into the midst of the Euphrates;" to Seraiah. Seraiah would bind a stone to the book. The book would be thrown into the middle of the Euphrates river as a sign of the fall of Babylon.

Jeremiah 51:64 Jeremiah did say "and thou shalt say: Thus shall Babylon sink and shall not rise again because of the evil that I will bring upon her; and they shall be weary" to Seraiah. Jeremiah did finish speaking to Seraiah.



Jeremiah 52:1 Zedekiah did begin to reign as king at 21 years of age. Zedekiah did rule for 11 years in Jerusalem. Hamutal was the mother of Zedekiah. Hamutal was the daughter of Jeremiah of Libnah.

Jeremiah 52:2 Zedekiah did perform evil in the sight of God in accordance with the actions of Jehoiakim.

Jeremiah 52:3 God did expel the wrongdoers in anger from Jerusalem and from Judah. Zedekiah did rebel against the king of Babylon.

Jeremiah 52:4 Nebuchadrezzar did arrive with an army in the ninth year in the tenth month in the tenth day of the month of the reign of Zedekiah. Nebuchadrezzar did encamp within forts around Jerusalem.

Jeremiah 52:5 Jerusalem was besieged until the eleventh year of the reign of Zedekiah.

Jeremiah 52:6 Famine did grip the land. Bread was expended in the city for the people of the land in the fourth month in the ninth day of the month.

Jeremiah 52:7 A breach was made in the city. The defenders did flee the city overnight by the way of the gate between the 2 walls by the garden of the king. The Chaldeans were surrounding the city. The defenders did retreat by the way of the Arabah.

Jeremiah 52:8 The Chaldeans did pursue and did catch Zedekiah in the plains of Jericho. The Chaldeans did scatter the army from Zedekiah.

Jeremiah 52:9 Zedekiah was transported in captivity to the king of Babylon to Riblah in the land of Hamath. The king did render judgment upon Zedekiah.

Jeremiah 52:10 Nebuchadrezzar did slay the sons of Zedekiah before the eyes of Zedekiah. Nebuchadrezzar did proceed to slay all of the princes of Judah in Riblah.

Jeremiah 52:11 Nebuchadrezzar did gouge the eyes of Zedekiah. Zedekiah was bound in fetters for transport to Babylon. Zedekiah was imprisoned until death.

Jeremiah 52:12 Nebuzaradan did enter Jerusalem in the fifth month in the tenth day of the month in the nineteenth year of the reign of Nebuchadrezzar. Nebuzaradan was the captain of the guard for Nebuchadrezzar.

Jeremiah 52:13 Nebuzaradan did proceed to burn the "house of God" and the house of the king and all of the houses of Jerusalem. Nebuzaradan did burn every house of great men.

Jeremiah 52:14 Nebuzaradan was accompanied by an army of Chaldeans. The army did demolish the walls of Jerusalem completely.

Jeremiah 52:15 Nebuzaradan did proceed to capture for transport the poorest sort of the people and the residue of the people in the city and the defectors to Babylon and the residue of the multitude.

Jeremiah 52:16 Nebuzaradan did leave the poorest of the land to be vinedressers and husbandmen.

Jeremiah 52:17 The Chaldeans did break the pillars of brass and the bases and the brazen sea in the house of God. The Chaldeans did carry all of the brass to Babylon.

Jeremiah 52:18 The Chaldeans did confiscate the pots and the shovels and the snuffers and the basins and the pans and all of the vessels of brass of ministry.

Jeremiah 52:19 The Chaldeans did confiscate all of the gold and silver cups and fire-pans and basins and pots and candlesticks and pans and bowls.

Jeremiah 52:20 The Chaldeans did confiscate the brass in the 2 pillars and the sea and the 12 brazen bulls under the bases. Solomon had made the brazen things for the house of God. The brass was beyond measure.

Jeremiah 52:21 Each pillar was 18 cubits in height and 12 cubits in circumference. The pillars were hollow with a thickness of 4 fingers.

Jeremiah 52:22 The pillars did have capitals of brass on top. Each capital was 5 cubits in height with a network and with pomegranates around the capital in brass.

Jeremiah 52:23 Each capital had 96 pomegranates on the sides of the capital. The capitals did have 100 pomegranates above the surrounding network.

Jeremiah 52:24 Nebuzaradan did capture Seraiah and Zephaniah and the 3 keepers of the door. Seraiah was the chief priest. Zephaniah was the second priest.

Jeremiah 52:25 Nebuzaradan did capture an officer over the defenders of the city from within Jerusalem. Nebuzaradan did capture 7 advisors to the king within Jerusalem also. Nebuzaradan did capture the scribe in charge of conscription in the land. Nebuzaradan did capture an additional 60 men from the middle of the city.

Jeremiah 52:26 Nebuzaradan did transport all of the captives to the king of Babylon in Riblah.

Jeremiah 52:27 Nebuchadrezzar did kill all of the captives at Riblah in the land of Hamath. Judah was carried away as captives out of the land.

Jeremiah 52:28 Nebuchadrezzar did capture 3023 Jews in the seventh year.

Jeremiah 52:29 Nebuchadrezzar did capture 832 people from Jerusalem in the eighteenth year of Nebuchadrezzar.

Jeremiah 52:30 Nebuzaradan did capture 745 Jews in the twenty third year of Nebuchadrezzar. Nebuchadrezzar had captured 4600 Jews in total.

Jeremiah 52:31 Evil-merodach did become the king of Babylon eventually. Jehoiachin was the king of Judah in prison. Evil-merodach did release Jehoiachin from prison in the thirty seventh year of captivity on the twenty fifth day of the twelfth month.

Jeremiah 52:32 Evil-merodach did speak kindly to Jehoiachin. Evil-merodach did elevate the throne of Jehoiachin above the other kings in Babylon.

Jeremiah 52:33 Jehoiachin was removed from the prison garments. Jehoiachin did eat bread at the table of the king of Babylon for the remainder of the life of Jehoiachin.

Jeremiah 52:34 Jehoiachin was given an allowance by the king of Babylon for the remainder of the life of Jehoiachin.



Lamentations



Lamentations 1:1 Jeremiah did write 5 poems about the judgment of God upon Jerusalem and upon Judah. Jeremiah did say "HOW DOTH the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations and princess among the provinces how is she become tributary!".

Lamentations 1:2 Jeremiah did say "She weepeth sore in the night and her tears are on her cheeks;". Jeremiah did say "she hath none to comfort her among all her lovers;". Jeremiah did say "all her friends have dealt treacherously with her they are become her enemies".

Lamentations 1:3 Jeremiah did say "Judah is gone into exile because of affliction and because of great servitude;". Jeremiah did say "she dwelleth among the nations she findeth no rest;". Jeremiah did say "all her pursuers overtook her within the straits".

Lamentations 1:4 Jeremiah did say "The ways of Zion do mourn because none come to the solemn assembly;". Jeremiah did say "all her gates are desolate her priests sigh;". Jeremiah did say "her virgins are afflicted and she herself is in bitterness".

Lamentations 1:5 Jeremiah did say "Her adversaries are become the head her enemies are at ease;". Jeremiah did say "for the LORD hath afflicted her for the multitude of her transgressions;". Jeremiah did say "her young children are gone into captivity before the adversary".

Lamentations 1:6 Jeremiah did say "And gone is from the daughter of Zion all her splendour;". Jeremiah did say "her princes are become like harts that find no pasture and they are gone without strength before the pursuer".

Lamentations 1:7 Jeremiah did say "Jerusalem remembereth in the days of her affliction and of her anguish all her treasures that she had from the days of old;". Jeremiah did say "now that her people fall by the hand of the adversary and none doth help her the adversaries have seen her they have mocked at her desolations".

Lamentations 1:8 Jeremiah did say "Jerusalem hath grievously sinned therefore she is become as one unclean; all that honoured her despise her because they have seen her nakedness;". Jeremiah did say "she herself also sigheth and turneth backward".

Lamentations 1:9 Jeremiah did say "Her filthiness was in her skirts she was not mindful of her end; therefore is she come down wonderfully she hath no comforter". Jerusalem had said "Behold O LORD my affliction for the enemy hath magnified himself".

Lamentations 1:10 Jeremiah did say "The adversary hath spread out his hand upon all her treasures;". Jeremiah did say "for she hath seen that the heathen are entered into her sanctuary concerning whom Thou didst command that they should not enter into Thy congregation".

Lamentations 1:11 Jeremiah did say "All her people sigh they seek bread; they have given their pleasant things for food to refresh the soul". Jerusalem had said "See O LORD and behold how abject I am become".

Lamentations 1:12 Jerusalem had said "Let it not come unto you all ye that pass by!". Jerusalem had said "Behold and see if there be any pain like unto my pain which is done unto me wherewith the LORD hath afflicted me in the day of His fierce anger".

Lamentations 1:13 Jerusalem had said "From on high hath He sent fire into my bones and it prevaieth against them; He hath spread a net for my feet He hath turned me back;". Jerusalem had said "He hath made me desolate and faint all the day".

Lamentations 1:14 Jerusalem had said "The yoke of my transgressions is impressed by His hand; they are knit together they are come up upon my neck;". Jerusalem had said "He hath made my strength to fail; the Lord hath delivered me into their hands against whom I am not able to stand".

Lamentations 1:15 Jerusalem had said "The Lord hath set at nought all my mighty men in the midst of me;". Jerusalem had said "He hath called a solemn assembly against me to crush my young men;". Jerusalem had said "the Lord hath trodden as in a winepress the virgin the daughter of Judah".

Lamentations 1:16 Jerusalem had said "For these things I weep; mine eye mine eye runneth down with water;". Jerusalem had said "because the comforter is far from me even he that should refresh my soul;". Jerusalem had said "my children are desolate because the enemy hath prevailed".

Lamentations 1:17 Jeremiah did say "Zion spreadeth forth her hands; there is none to comfort her;". Jeremiah did say "the LORD hath commanded concerning Jacob that they that are round about him should be his adversaries;". Jeremiah did say "Jerusalem is among them as one unclean".

Lamentations 1:18 Jerusalem had said "The LORD is righteous; for I have rebelled against His word;". Jerusalem had said "hear I pray you all ye peoples and behold my pain: my virgins and my young men are gone into captivity".

Lamentations 1:19 Jerusalem had said "I called for my lovers but they deceived me;". Jerusalem had said "my priests and mine elders perished in the city while they sought them food to refresh their souls".

Lamentations 1:20 Jerusalem had said "Behold O LORD for I am in distress mine inwards burn;". Jerusalem had said "my heart is turned within me for I have grievously rebelled. Abroad the sword bereaveth at home there is the like of death".

Lamentations 1:21 Jerusalem had said "They have heard that I sigh there is none to comfort me;". Jerusalem had said "all mine enemies have heard of my trouble and are glad for Thou hast done it;". Jerusalem had said "Thou wilt bring the day that Thou hast proclaimed and they shall be like unto me".

Lamentations 1:22 Jerusalem had said "Let all their wickedness come before Thee;". Jerusalem had said "and do unto them as Thou hast done unto me for all my transgressions;". Jerusalem had said "for my sighs are many and my heart is faint".



Lamentations 2:1 Jeremiah did continue to convey the plight of Jerusalem. Jeremiah did say "How hath the Lord covered with a cloud the daughter of Zion in His anger!". Jeremiah did say "He hath cast down from heaven unto the earth the beauty of Israel and hath not remembered His footstool in the day of His anger".

Lamentations 2:2 Jeremiah did say "The Lord hath swallowed up unsparingly all the habitations of Jacob;". Jeremiah did say "He hath thrown down in His wrath the strongholds of the daughter of Judah;". Jeremiah did say "He hath brought them down to the ground;". Jeremiah did say "He hath profaned the kingdom and the princes thereof".

Lamentations 2:3 Jeremiah did say "He hath cut off in fierce anger all the horn of Israel;". Jeremiah did say "He hath drawn back His right hand from before the enemy;". Jeremiah did say "and He hath burned in Jacob like a flaming fire which devoureth round about".

Lamentations 2:4 Jeremiah did say "He hath bent His bow like an enemy standing with His right hand as an adversary and hath slain all that were pleasant to the eye;". Jeremiah did say "in the tent of the daughter of Zion He hath poured out His fury like fire".

Lamentations 2:5 Jeremiah did say "The Lord is become as an enemy He hath swallowed up Israel;". Jeremiah did say "He hath swallowed up all her palaces He hath destroyed his strongholds;". Jeremiah did say "and He hath multiplied in the daughter of Judah mourning and moaning".

Lamentations 2:6 Jeremiah did say "And He hath stripped His tabernacle as if it were a garden He hath destroyed His place of assembly;". Jeremiah did say "the LORD hath caused to be

forgotten in Zion appointed season and sabbath and hath rejected in the indignation of His anger the king and the priest".

Lamentations 2:7 Jeremiah did say "The Lord hath cast off His altar He hath abhorred His sanctuary He hath given up into the hand of the enemy the walls of her palaces;". Jeremiah did say "they have made a noise in the house of the LORD as in the day of a solemn assembly".

Lamentations 2:8 Jeremiah did say "The LORD hath purposed to destroy the wall of the daughter of Zion;". Jeremiah did say "He hath stretched out the line He hath not withdrawn His hand from destroying;". Jeremiah did say "but He hath made the rampart and wall to mourn they languish together".

Lamentations 2:9 Jeremiah did say "Her gates are sunk into the ground;". Jeremiah did say "He hath destroyed and broken her bars;". Jeremiah did say "her king and her princes are among the nations instruction is no more;". Jeremiah did say "yea her prophets find no vision from the LORD".

Lamentations 2:10 Jeremiah did say "They sit upon the ground and keep silence the elders of the daughter of Zion;". Jeremiah did say "they have cast up dust upon their heads they have girded themselves with sackcloth;". Jeremiah did say "the virgins of Jerusalem hang down their heads to the ground".

Lamentations 2:11 Jeremiah did say "Mine eyes do fail with tears mine inwards burn my liver is poured upon the earth for the breach of the daughter of my people;". Jeremiah did say "because the young children and the sucklings swoon in the broad places of the city".

Lamentations 2:12 Jeremiah did say "They say to their mothers: Where is corn and wine? when they swoon as the wounded in the broad places of the city when their soul is poured out into their mothers' bosom".

Lamentations 2:13 Jeremiah did say "What shall I take to witness for thee?". Jeremiah did say "What shall I liken to thee O daughter of Jerusalem?". Jeremiah did say "What shall I equal to thee that I may comfort thee O virgin daughter of Zion?". Jeremiah did say "For thy breach is great like the sea; who can heal thee?".

Lamentations 2:14 Jeremiah did say "Thy prophets have seen visions for thee of vanity and delusion;". Jeremiah did say "and they have not uncovered thine iniquity to bring back thy captivity;". Jeremiah did say "but have prophesied for thee burdens of vanity and seduction".

Lamentations 2:15 Jeremiah did say "All that pass by clap their hands at thee;". Jeremiah did say "they hiss and wag their head at the daughter of Jerusalem: Is this the city that men called the perfection of beauty the joy of the whole earth?".

Lamentations 2:16 Jeremiah did say "All thine enemies have opened their mouth wide against thee;". Jeremiah did say "they hiss and gnash the teeth;". Jeremiah did say "they say: We have swallowed her up; certainly this is the day that we looked for; we have found we have seen it".

Lamentations 2:17 Jeremiah did say "The LORD hath done that which He devised;". Jeremiah did say "He hath performed His word that He commanded in the days of old; He hath thrown down unsparingly;". Jeremiah did say "and He hath caused the enemy to rejoice over thee He hath exalted the horn of thine adversaries".

Lamentations 2:18 Jeremiah did say "Their heart cried unto the Lord: O wall of the daughter of Zion let tears run down like a river day and night;". Jeremiah did say "give thyself no respite; let not the apple of thine eye cease".

Lamentations 2:19 Jeremiah did say "Arise cry out in the night at the beginning of the watches;". Jeremiah did say "pour out thy heart like water before the face of the Lord;". Jeremiah did say "lift up thy hands toward Him for the life of thy young children that faint for hunger at the head of every street".

Lamentations 2:20 Jerusalem had said "See O LORD and consider to whom Thou hast done thus!". Jerusalem had said "Shall the women eat their fruit the children that are dandled in the hands?". Jerusalem had said "Shall the priest and the prophet be slain in the sanctuary of the Lord?".

Lamentations 2:21 Jerusalem had said "The youth and the old man lie on the ground in the streets;". Jerusalem had said "my virgins and my young men are fallen by the sword;". Jerusalem had said "Thou hast slain them in the day of Thine anger;". Jerusalem had said "Thou hast slaughtered unsparingly".

Lamentations 2:22 Jerusalem had said "Thou hast called as in the day of a solemn assembly my terrors on every side and there was none in the day of the LORD'S anger that escaped or remained;". Jerusalem had said "those that I have dandled and brought up hath mine enemy consumed".



Lamentations 3:1 Jeremiah did continue to convey the plight of Jerusalem and of Judah after judgment by God. Jeremiah did say "I am the man that hath seen affliction by the rod of His wrath".

Lamentations 3:2 Jeremiah did say "He hath led me and caused me to walk in darkness and not in light".

Lamentations 3:3 Jeremiah did say "Surely against me He turneth His hand again and again all the day".

Lamentations 3:4 Jeremiah did say "My flesh and my skin hath He worn out; He hath broken my bones".

Lamentations 3:5 Jeremiah did say "He hath builded against me and compassed me with gall and travail".

Lamentations 3:6 Jeremiah did say "He hath made me to dwell in dark places as those that have been long dead".

Lamentations 3:7 Jeremiah did say "He hath hedged me about that I cannot go forth; He hath made my chain heavy".

Lamentations 3:8 Jeremiah did say "Yea when I cry and call for help He shutteth out my prayer".

Lamentations 3:9 Jeremiah did say "He hath enclosed my ways with hewn stone He hath made my paths crooked".

Lamentations 3:10 Jeremiah did say "He is unto me as a bear lying in wait as a lion in secret places".

Lamentations 3:11 Jeremiah did say "He hath turned aside my ways and pulled me in pieces; He hath made me desolate".

Lamentations 3:12 Jeremiah did say "He hath bent His bow and set me as a mark for the arrow".

Lamentations 3:13 Jeremiah did say "He hath caused the arrows of His quiver to enter into my reins".

Lamentations 3:14 Jeremiah did say "I am become a derision to all my people and their song all the day".

Lamentations 3:15 Jeremiah did say "He hath filled me with bitterness He hath sated me with wormwood".

Lamentations 3:16 Jeremiah did say "He hath also broken my teeth with gravel stones He hath made me to wallow in ashes".

Lamentations 3:17 Jeremiah did say "And my soul is removed far off from peace I forgot prosperity".

Lamentations 3:18 Jeremiah did say "And I said: My strength is perished and mine expectation from the LORD".

Lamentations 3:19 Jeremiah did say "Remember mine affliction and mine anguish the wormwood and the gall".

Lamentations 3:20 Jeremiah did say "My soul hath them still in remembrance and is bowed down within me".

Lamentations 3:21 Jeremiah did say "This I recall to my mind therefore have I hope".

Lamentations 3:22 Jeremiah did convey hope in the wake of judgment. Jeremiah did say "Surely the LORD'S mercies are not consumed surely His compassions fail not".

Lamentations 3:23 Jeremiah did say "They are new every morning; great is Thy faithfulness".

Lamentations 3:24 Jeremiah did say "The LORD is my portion saith my soul; Therefore will I hope in Him".

Lamentations 3:25 Jeremiah did say "The LORD is good unto them that wait for Him to the soul that seeketh Him".

Lamentations 3:26 Jeremiah did say "It is good that a man should quietly wait for the salvation of the LORD".

Lamentations 3:27 Jeremiah did say "It is good for a man that he bear the yoke in his youth".

Lamentations 3:28 Jeremiah did say "Let him sit alone and keep silence because He hath laid it upon him".

Lamentations 3:29 Jeremiah did say "Let him put his mouth in the dust if so be there may be hope".

Lamentations 3:30 Jeremiah did say "Let him give his cheek to him that smiteth him let him be filled full with reproach".

Lamentations 3:31 Jeremiah did say "For the Lord will not cast off for ever".

Lamentations 3:32 Jeremiah did say "For though He cause grief yet will He have compassion according to the multitude of His mercies".

Lamentations 3:33 Jeremiah did say "For He doth not afflict willingly nor grieve the children of men".

Lamentations 3:34 Jeremiah did say "To crush under foot all the prisoners of the earth".

Lamentations 3:35 Jeremiah did say "To turn aside the right of a man before the face of the Most High".

Lamentations 3:36 Jeremiah did say "To subvert a man in his cause the Lord approveth not".

Lamentations 3:37 Jeremiah did say "Who is he that saith and it cometh to pass when the Lord commandeth it not?".

Lamentations 3:38 Jeremiah did say "Out of the mouth of the Most High proceedeth not evil and good?".

Lamentations 3:39 Jeremiah did say "Wherefore doth a living man complain a strong man because of his sins?".

Lamentations 3:40 Jeremiah did begin to speak about repentance. Jeremiah did say "Let us search and try our ways and return to the LORD".

Lamentations 3:41 Jeremiah did say "Let us lift up our heart with our hands unto God in the heavens".

Lamentations 3:42 Jeremiah did say "We have transgressed and have rebelled; Thou hast not pardoned".

Lamentations 3:43 Jeremiah did say "Thou hast covered with anger and pursued us; Thou hast slain unsparingly".

Lamentations 3:44 Jeremiah did say "Thou hast covered Thyself with a cloud so that no prayer can pass through".

Lamentations 3:45 Jeremiah did say "Thou hast made us as the offscouring and refuse in the midst of the peoples".

Lamentations 3:46 Jeremiah did say "All our enemies have opened their mouth wide against us".

Lamentations 3:47 Jeremiah did say "Terror and the pit are come upon us desolation and destruction".

Lamentations 3:48 Jeremiah did say "Mine eye runneth down with rivers of water for the breach of the daughter of my people".

Lamentations 3:49 Jeremiah did say "Mine eye is poured out and ceaseth not without any intermission".

Lamentations 3:50 Jeremiah did say "Till the LORD look forth and behold from heaven".

Lamentations 3:51 Jeremiah did say "Mine eye affected my soul because of all the daughters of my city".

Lamentations 3:52 Jeremiah did say "They have chased me sore like a bird that are mine enemies without cause".

Lamentations 3:53 Jeremiah did say "They have cut off my life in the dungeon and have cast stones upon me".

Lamentations 3:54 Jeremiah did say "Waters flowed over my head; I said: I am cut off".

Lamentations 3:55 Jeremiah did say "I called upon Thy name O LORD Out of the lowest dungeon".

Lamentations 3:56 Jeremiah did say "Thou heardest my voice; hide not Thine ear at my sighing at my cry".

Lamentations 3:57 Jeremiah did say "Thou drewest near in the day that I called upon Thee; Thou saidst: Fear not".

Lamentations 3:58 Jeremiah did say "O Lord Thou hast pleaded the causes of my soul; Thou hast redeemed my life".

Lamentations 3:59 Jeremiah did say "O LORD Thou hast seen my wrong; judge Thou my cause".

Lamentations 3:60 Jeremiah did say "Thou hast seen all their vengeance and all their devices against me".

Lamentations 3:61 Jeremiah did say "Thou hast heard their taunt O LORD and all their devices against me".

Lamentations 3:62 Jeremiah did say "The lips of those that rose up against me and their muttering against me all the day".

Lamentations 3:63 Jeremiah did say "Behold Thou their sitting down and their rising up; I am their song".

Lamentations 3:64 Jeremiah did say "Thou wilt render unto them a recompense O LORD according to the work of their hands".

Lamentations 3:65 Jeremiah did say "Thou wilt give them hardness of heart Thy curse unto them".

Lamentations 3:66 Jeremiah did say "Thou wilt pursue them in anger and destroy them from under the heavens of the LORD".



Lamentations 4:1 Jeremiah did continue to convey the plight of Zion. Jeremiah did say "How is the gold become dim! How is the most fine gold changed!". Jeremiah did say "The hallowed stones are poured out at the head of every street".

Lamentations 4:2 Jeremiah did say "The precious sons of Zion comparable to fine gold how are they esteemed as earthen pitchers the work of the hands of the potter!".

Lamentations 4:3 Jeremiah did say "Even the jackals draw out the breast they give suck to their young ones;". Jeremiah did say "the daughter of my people is become cruel like the ostriches in the wilderness".

Lamentations 4:4 Jeremiah did say "The tongue of the sucking child cleaveth to the roof of his mouth for thirst;". Jeremiah did say "the young children ask bread and none breaketh it unto them".

Lamentations 4:5 Jeremiah did say "They that did feed on dainties are desolate in the streets;". Jeremiah did say "they that were brought up in scarlet embrace dunghills".

Lamentations 4:6 Jeremiah did say "For the iniquity of the daughter of my people is greater than the sin of Sodom that was overthrown as in a moment and no hands fell upon her".

Lamentations 4:7 Jeremiah did say "Her princes were purer than snow they were whiter than milk they were more ruddy in body than rubies their polishing was as of sapphire;".

Lamentations 4:8 Jeremiah did say "Their visage is blacker than a coal;". Jeremiah did say "they are not known in the streets;". Jeremiah did say "their skin is shrivelled upon their bones;". Jeremiah did say "it is withered it is become like a stick".

Lamentations 4:9 Jeremiah did say "They that are slain with the sword are better than they that are slain with hunger;". Jeremiah did say "for these pine away stricken through for want of the fruits of the field".

Lamentations 4:10 Jeremiah did say "The hands of women full of compassion have sodden their own children;". Jeremiah did say "they were their food in the destruction of the daughter of my people".

Lamentations 4:11 Jeremiah did say "The LORD hath accomplished His fury He hath poured out His fierce anger;". Jeremiah did say "and He hath kindled a fire in Zion which hath devoured the foundations thereof".

Lamentations 4:12 Jeremiah did say "The kings of the earth believed not neither all the inhabitants of the world that the adversary and the enemy would enter into the gates of Jerusalem".

Lamentations 4:13 Jeremiah did say "It is because of the sins of her prophets and the iniquities of her priests that have shed the blood of the just in the midst of her".

Lamentations 4:14 Jeremiah did say "They wander as blind men in the streets they are polluted with blood so that men cannot touch their garments".

Lamentations 4:15 Jeremiah did say "Depart ye! unclean! men cried unto them Depart depart touch not;". Jeremiah did say "yea they fled away and wandered;". Jeremiah did say "men said among the nations: They shall no more sojourn here".

Lamentations 4:16 Jeremiah did say "The anger of the LORD hath divided them;". Jeremiah did say "He will no more regard them;". Jeremiah did say "they respected not the persons of the priests they were not gracious unto the elders".

Lamentations 4:17 Jeremiah did say "As for us our eyes do yet fail for our vain help;". Jeremiah did say "in our watching we have watched for a nation that could not save".

Lamentations 4:18 Jeremiah did say "They hunt our steps that we cannot go in our broad places;". Jeremiah did say "our end is near our days are fulfilled; for our end is come".

Lamentations 4:19 Jeremiah did say "Our pursuers were swifter than the eagles of the heaven;". Jeremiah did say "they chased us upon the mountains they lay in wait for us in the wilderness".

Lamentations 4:20 Jeremiah did say "The breath of our nostrils the anointed of the LORD was taken in their pits;". Jeremiah did say "of whom we said: Under his shadow we shall live among the nations".

Lamentations 4:21 Jeremiah did say "Rejoice and be glad O daughter of Edom that dwellest in the land of Uz: the cup shall pass over unto thee also;". Jeremiah did say "thou shalt be drunken and shalt make thyself naked".

Lamentations 4:22 Jeremiah did say "The punishment of thine iniquity is accomplished O daughter of Zion He will no more carry thee away into captivity;". Jeremiah did say "He will punish thine iniquity O daughter of Edom He will uncover thy sins".



Lamentations 5:1 Jeremiah did continue to convey the state of the people after the judgment of God. Jeremiah did say "Remember O LORD what is come upon us; behold and see our reproach".

Lamentations 5:2 Jeremiah did say "Our inheritance is turned unto strangers our houses unto aliens".

Lamentations 5:3 Jeremiah did say "We are become orphans and fatherless our mothers are as widows".

Lamentations 5:4 Jeremiah did say "We have drunk our water for money;". Jeremiah did say "our wood cometh to us for price".

Lamentations 5:5 Jeremiah did say "To our very necks we are pursued;". Jeremiah did say "we labour and have no rest".

Lamentations 5:6 Jeremiah did say "We have given the hand to Egypt and to Assyria to have bread enough;".

Lamentations 5:7 Jeremiah did say "Our fathers have sinned and are not;". Jeremiah did say "and we have borne their iniquities".

Lamentations 5:8 Jeremiah did say "Servants rule over us;". Jeremiah did say "there is none to deliver us out of their hand".

Lamentations 5:9 Jeremiah did say "We get our bread with the peril of our lives because of the sword of the wilderness".

Lamentations 5:10 Jeremiah did say "Our skin is hot like an oven because of the burning heat of famine".

Lamentations 5:11 Jeremiah did say "They have ravished the women in Zion the maidens in the cities of Judah".

Lamentations 5:12 Jeremiah did say "Princes are hanged up by their hand;". Jeremiah did say "the faces of elders are not honoured".

Lamentations 5:13 Jeremiah did say "The young men have borne the mill and the children have stumbled under the wood".

Lamentations 5:14 Jeremiah did say "The elders have ceased from the gate the young men from their music".

Lamentations 5:15 Jeremiah did say "The joy of our heart is ceased;". Jeremiah did say "our dance is turned into mourning".

Lamentations 5:16 Jeremiah did say "The crown is fallen from our head;". Jeremiah did say "woe unto us! for we have sinned".

Lamentations 5:17 Jeremiah did say "For this our heart is faint for these things our eyes are dim;".

Lamentations 5:18 Jeremiah did say "For the mountain of Zion which is desolate the foxes walk upon it".

Lamentations 5:19 Jeremiah did say "Thou O LORD art enthroned for ever Thy throne is from generation to generation".

Lamentations 5:20 Jeremiah did say "Wherefore dost Thou forget us for ever and forsake us so long time?".

Lamentations 5:21 Jeremiah did say "Turn Thou us unto Thee O LORD and we shall be turned; renew our days as of old".

Lamentations 5:22 Jeremiah did say "Thou canst not have utterly rejected us and be exceeding wroth against us!".



Ezekiel



Ezekiel 1:1 Ezekiel was among the captives by the river of Chebar in the thirtieth year in the fourth month in the fifth day of the month. Ezekiel did see visions of God through an opening in the heavens.

Ezekiel 1:2 God did speak to Ezekiel in the fifth day of the month in the fifth year of captivity for Jehoiachin.

Ezekiel 1:3 God did speak expressly to Ezekiel. Ezekiel was a priest. Ezekiel was the son of Buzi in the land of the Chaldeans by the river of Chebar. Ezekiel did receive the hand of God.

Ezekiel 1:4 Ezekiel did behold a stormy wind from the north with a great cloud of bright fire. Ezekiel did see the color of electrum in the middle of the fire.

Ezekiel 1:5 Ezekiel did behold the emergence of 4 living creatures from the middle of the fire. The creatures did have the likeness of a man.

Ezekiel 1:6 Each creature did have 4 faces and 4 wings.

Ezekiel 1:7 The creatures did have straight feet with the soles of the foot of a calf. The feet did sparkle with the color of burnished brass.

Ezekiel 1:8 The creatures did have the hands of a man under wings on each of the 4 sides of the creatures. The creatures did have faces and wings.

Ezekiel 1:9 Each creature did touch another creature at the tips of the wings. The creatures did not turn. The creatures did proceed straight forward.

Ezekiel 1:10 Each creature did have 4 faces. Each creature did have the face of a man. Each creature did have the face of a lion on the right side. Each creature did have the face of an ox on the left side. Each creature did have the face of an eagle.

Ezekiel 1:11 Each creature was covered by 2 wings on the body. Each creature did touch another creature with 2 stretched wings upward.

Ezekiel 1:12 Each creature did proceed straight forward in response to the direction of the spirit. The creatures did not turn.

Ezekiel 1:13 The creatures did have the appearance of burning coal in the likeness of the flames of torches. Flames did seem to flash upward and downward on the living creatures. The flames did have a brightness. Lightning was emitted from the flames.

Ezekiel 1:14 The creatures did run and did return in the likeness of a flash of lightning.

Ezekiel 1:15 Ezekiel did behold the living creatures. Ezekiel did see one wheel on the ground beside each of the 4 living creatures.

Ezekiel 1:16 The wheels did have the appearance and workmanship in the color of beryl. The wheels were identical. The wheels were formed as a wheel within a wheel.

Ezekiel 1:17 The wheels did move in any of the 4 directions. The wheels did not turn during movement.

Ezekiel 1:18 The wheels did have rings. The rings were high and were dreadful. The rings were full of eyes around the rings.

Ezekiel 1:19 The wheels did move hard beside the movement of the living creatures. If the living creatures did ascend then the wheels did ascend.

Ezekiel 1:20 The creatures did follow the direction of the spirit. Each wheel did contain the spirit of the living creature.

Ezekiel 1:21 If the creature did go then the wheel did go. If the creature did stay then the wheel did stay. If the creature did ascend then the wheel did ascend. Each wheel did contain the spirit of the living creature.

Ezekiel 1:22 Ezekiel did behold the likeness of a firmament that did stretch over the heads of the living creatures. The firmament did have the color of terrible ice.

Ezekiel 1:23 Each creature was covered by 2 wings on the body. Each creature did touch the tips of their outstretched wings.

Ezekiel 1:24 Ezekiel did hear the noise of great waters from the wings as the living creatures did proceed. The noise was like the voice of God. The noise was like the tumult of an army. The creatures did lower their wings upon standing still.

Ezekiel 1:25 The creatures did stand still upon hearing a voice above the firmament over the heads of the living creatures.

Ezekiel 1:26 Ezekiel did behold the likeness of a throne above the firmament over the heads of the living creatures. The throne did have the appearance of sapphire stone. Ezekiel did behold the appearance of the likeness of a man upon the throne.

Ezekiel 1:27 Ezekiel did behold the likeness of dancing flame in the color of electrum upward from the loins of the likeness of the man on the throne. Ezekiel did behold the likeness of fire downward from the loins of the likeness of the man on the throne.

Ezekiel 1:28 Ezekiel did behold the likeness of the brilliance of rainbows around the likeness of the man on the throne. Ezekiel did experience an appearance of the likeness of the glory of God. Ezekiel did fall forward to the ground in supplication upon hearing a voice that did begin to speak.



Ezekiel 2:1 God did say "Son of man stand upon thy feet and I will speak with thee" to Ezekiel.

Ezekiel 2:2 Ezekiel was entered by the "spirit of God" upon hearing the words of God. Ezekiel was raised to stand. Ezekiel would listen to the words from God.

Ezekiel 2:3 God did say "Son of man I send thee to the children of Israel to rebellious nations that have rebelled against Me;" to Ezekiel. God did say "they and their fathers have transgressed against Me even unto this very day;" to Ezekiel.

Ezekiel 2:4 God did say "and the children are brazen-faced and stiff-hearted I do send thee unto them; and thou shalt say unto them: Thus saith the Lord GOD" to Ezekiel.

Ezekiel 2:5 God did say "And they whether they will hear or whether they will forbear--for they are a rebellious house--yet shall know that there hath been a prophet among them" to Ezekiel. God did establish Ezekiel as a prophet to the children of Israel.

Ezekiel 2:6 God did say "And thou son of man be not afraid of them neither be afraid of their words though defiers and despisers be with thee and thou dost dwell among scorpions;" to Ezekiel. God did say "be not afraid of their words nor be dismayed at their looks for they are a rebellious house" to Ezekiel. God did convey that Ezekiel should not fear the people.

Ezekiel 2:7 God did say "And thou shalt speak My words unto them whether they will hear or whether they will forbear; for they are most rebellious" to Ezekiel. God did convey that Ezekiel should repeat the words of God to the people.

Ezekiel 2:8 God did say "And thou son of man hear what I say unto thee: be not thou rebellious like that rebellious house; open thy mouth and eat that which I give thee".

Ezekiel 2:9 Ezekiel did look to see a Hand in front of Ezekiel. The Hand did hold a roll of a book.

Ezekiel 2:10 The Hand did spread the roll before Ezekiel to show the writing throughout the book. The book did contain writings of lamentations and of moaning and of woe.



Ezekiel 3:1 God did say "Son of man eat that which thou findest; eat this roll and go speak unto the house of Israel" to Ezekiel. God did refer to Ezekiel as a "Son of man". God did tell Ezekiel to eat the roll to speak to the house of Israel.

Ezekiel 3:2 Ezekiel did begin to eat the roll as commanded by God.

Ezekiel 3:3 God did say "Son of man cause thy belly to eat and fill thy bowels with this roll that I give thee" to Ezekiel. Ezekiel did eat the roll. The roll was sweet as honey.

Ezekiel 3:4 God did say "Son of man go get thee unto the house of Israel and speak with My words unto them" to Ezekiel. God did tell Ezekiel to go to speak the words to the house of Israel.

Ezekiel 3:5 God did say "For thou art not sent to a people of an unintelligible speech and of a slow tongue but to the house of Israel;" to Ezekiel.

Ezekiel 3:6 God did say "not to many peoples of an unintelligible speech and of a slow tongue whose words thou canst not understand. Surely if I sent thee to them they would hearken unto thee" to Ezekiel.

Ezekiel 3:7 God did say "But the house of Israel will not consent to hearken unto thee; for they consent not to hearken unto Me; for all the house of Israel are of a hard forehead and of a stiff heart" to Ezekiel. God did tell Ezekiel of the stubbornness of the house of Israel.

Ezekiel 3:8 God did say "Behold I have made thy face hard against their faces and thy forehead hard against their foreheads" to Ezekiel. Ezekiel was made steadfast against the people by God.

Ezekiel 3:9 God did say "As an adamant harder than flint have I made thy forehead; fear them not neither be dismayed at their looks for they are a rebellious house" to Ezekiel.

Ezekiel 3:10 God did continue to speak to Ezekiel. God did say "Son of man all My words that I shall speak unto thee receive in thy heart and hear with thine ears" to Ezekiel.

Ezekiel 3:11 God did say "And go get thee to them of the captivity unto the children of thy people and speak unto them and tell them:" to Ezekiel. God did say "Thus saith the Lord GOD; whether they will hear or whether they will forbear" to Ezekiel. God did send Ezekiel to the captives.

Ezekiel 3:12 Ezekiel was lifted by a spirit as voices were heard in a great rush from behind. The voices did say "Blessed be the glory of the LORD from His place".

Ezekiel 3:13 Ezekiel did hear the noise of the wings of the living creatures as the wings were touching. Ezekiel did hear the noise of the wheels beside the living creatures. Ezekiel did hear the noise of a great rushing also.

Ezekiel 3:14 A spirit did lift Ezekiel away in bitterness in the heat of the spirit of Ezekiel. Ezekiel was pressed by the hand of God.

Ezekiel 3:15 Ezekiel did arrive at the captives in Tel-abib by the river Chebar. Ezekiel did sit among the people for 7 days. Ezekiel was appalled.

Ezekiel 3:16 Ezekiel did receive the word of God after 7 days.

Ezekiel 3:17 God had said "Son of man I have appointed thee a watchman unto the house of Israel; and when thou shalt hear a word at My mouth thou shalt give them warning from Me" to Ezekiel. Ezekiel was appointed a watchman over the house of Israel by God.

Ezekiel 3:18 God had said "When I say unto the wicked: Thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life;" to Ezekiel. God had said "the same wicked man shall die in his iniquity but his blood will I require at thy hand" to Ezekiel. If Ezekiel did not pass a warning to the wicked from God then Ezekiel would be responsible for the penalty upon the wicked from God.

Ezekiel 3:19 God had said "Yet if thou warn the wicked and he turn not from his wickedness nor from his wicked way he shall die in his iniquity; but thou hast delivered thy soul". Ezekiel should warn the wicked.

Ezekiel 3:20 God had said "Again when a righteous man doth turn from his righteousness and commit iniquity I will lay a stumblingblock before him he shall die;". God had said "because thou hast not given him warning he shall die in his sin and his righteous deeds which he hath done shall not be remembered;". God had said "but his blood will I require at thy hand". If Ezekiel did not pass a warning to the righteous against committing sin then Ezekiel would be responsible for the penalty upon the righteous from God.

Ezekiel 3:21 God had said "Nevertheless if thou warn the righteous man that the righteous sin not and he doth not sin he shall surely live because he took warning; and thou hast delivered thy soul". Ezekiel should warn the righteous against committing sin.

Ezekiel 3:22 Ezekiel was pressed by the hand of God at that spot. God did say "Arise go forth into the plain and I will there speak with thee" to Ezekiel.

Ezekiel 3:23 Ezekiel did rise to go into the plain. Ezekiel did behold the glory of God as was seen by the river of Chebar. Ezekiel did fall prostrate.

Ezekiel 3:24 Ezekiel was entered by a spirit. The spirit did raise Ezekiel to standing. God did say "Go shut thyself within thy house" to Ezekiel. Ezekiel was told by God to return home.

Ezekiel 3:25 God did say "But thou son of man behold bands shall be put upon thee and thou shalt be bound with them and thou shalt not go out among them;". God did tell Ezekiel that Ezekiel would be bound to prevent movement among the people.

Ezekiel 3:26 God did say "and I will make thy tongue cleave to the roof of thy mouth that thou shalt be dumb and shalt not be to them a reprover; for they are a rebellious house". God would prevent Ezekiel from speaking.

Ezekiel 3:27 God did say "But when I speak with thee I will open thy mouth and thou shalt say unto them:". God did say "Thus saith the Lord GOD; he that heareth let him ear and he that forbeareth let him forbear; for they are a rebellious house". God would send specific words to Ezekiel to speak on the command of God.



Ezekiel 4:1 God did say "Thou also son of man take thee a tile and lay it before thee and trace upon it a city even Jerusalem;" to Ezekiel.

Ezekiel 4:2 God did say "and lay siege against it and build forts against it and cast up a mound against it; set camps also against it and set battering rams against it round about" to Ezekiel. God did instruct Ezekiel to model the siege of Jerusalem.

Ezekiel 4:3 God did say "And take thou unto thee an iron griddle and set it for a wall of iron between thee and the city;" to Ezekiel. God did say "and set thy face toward it and it shall be besieged and thou shalt lay siege against it. This shall be a sign to the house of Israel" to Ezekiel.

Ezekiel 4:4 God did say "Moreover lie thou upon thy left side and lay the iniquity of the house of Israel upon it;" to Ezekiel. God did say "according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity" to Ezekiel.

Ezekiel 4:5 God did say "For I have appointed the years of their iniquity to be unto thee a number of days even three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel" to Ezekiel. Ezekiel was told to lie on his left side for 390 days to bear the iniquity of the house of Israel.

Ezekiel 4:6 God did say "And again when thou hast accomplished these thou shalt lie on thy right side and shalt bear the iniquity of the house of Judah;" to Ezekiel. God did say "forty days each day for a year have I appointed it unto thee" to Ezekiel. Ezekiel was told to lie on his right side for 40 days to bear the iniquity of the house of Judah.

Ezekiel 4:7 God did say "And thou shalt set thy face toward the siege of Jerusalem with thine arm uncovered; and thou shalt prophesy against it" to Ezekiel. Ezekiel was told to face the siege of Jerusalem with an uncovered arm. Ezekiel was told to prophesy against Jerusalem.

Ezekiel 4:8 God did say "And behold I lay bands upon thee and thou shalt not turn thee from one side to another till thou hast accomplished the days of thy siege" to Ezekiel. God did restrict Ezekiel in place until the completion of the days of the siege.

Ezekiel 4:9 God did say "Take thou also unto thee wheat and barley and beans and lentils and millet and spelt and put them in one vessel and make thee bread thereof;" God did say "according to the number of the days that thou shalt lie upon thy side even three hundred and ninety days shalt thou eat thereof". Ezekiel was told to make bread to consume for the 390 days of the siege.

Ezekiel 4:10 God did say "And thy food which thou shalt eat shall be by weight twenty shekels a day; from time to time shalt thou eat it". Ezekiel should eat 20 shekels of bread each day. Ezekiel should eat from time to time.

Ezekiel 4:11 God did say "Thou shalt drink also water by measure the sixth part of a hin; from time to time shalt thou drink". Ezekiel was told to drink 0.166 hin of water from time to time.

Ezekiel 4:12 God did say "And thou shalt eat it as barley cakes and thou shalt bake it in their sight with dung that cometh out of man". Ezekiel would eat the bread as barley cakes. The cakes would be baked in the sight of people using human excrement as fuel.

Ezekiel 4:13 God did say "Even thus shall the children of Israel eat their bread unclean among the nations whither I will drive them". The "children of Israel" would eat unclean bread.

Ezekiel 4:14 Ezekiel did say "Ah Lord GOD! behold my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself or is torn of beasts;" to God. Ezekiel did say "neither came there abhorred flesh into my mouth" to God. Ezekiel did tell God that Ezekiel had not consumed unclean food during life.

Ezekiel 4:15 God did say "See I have given thee cow's dung for man's dung and thou shalt prepare thy bread thereon" to Ezekiel. God did give cow dung to Ezekiel to use as fuel instead.

Ezekiel 4:16 God did say "Son of man behold I will break the staff of bread in Jerusalem and they shall eat bread by weight and with anxiety;" to Ezekiel. God did say "and they shall drink water by measure and in appalment;" to Ezekiel.

Ezekiel 4:17 God did say "that they may want bread and water and be appalled one with another and pine away in their iniquity" to Ezekiel.



Ezekiel 5:1 God did say "And thou son of man take thee a sharp sword as a barber's razor shalt thou take it unto thee and cause it to pass upon thy head and upon thy beard;" to Ezekiel. God did

say "then take thee balances to weigh and divide the hair" to Ezekiel. God did tell Ezekiel to shave the beard and the head of Ezekiel. God did tell Ezekiel to weigh and to divide the hair.

Ezekiel 5:2 God did say "A third part shalt thou burn in the fire in the midst of the city when the days of the siege are fulfilled;" to Ezekiel. God did say "and thou shalt take a third part and smite it with the sword round about her;" to Ezekiel. God did say "and a third part thou shalt scatter to the wind and I will draw out a sword after them" to Ezekiel.

Ezekiel 5:3 God did say "Thou shalt also take thereof a few by number and bind them in thy skirts" to Ezekiel.

Ezekiel 5:4 God did say "And of them again shalt thou take and cast them into the midst of the fire and burn them in the fire;" to Ezekiel. God did say "therefrom shall a fire come forth into all the house of Israel" to Ezekiel.

Ezekiel 5:5 Ezekiel did say "Thus saith the Lord GOD:". God had said "This is Jerusalem! I have set her in the midst of the nations and countries are round about her".

Ezekiel 5:6 God had said "And she hath rebelled against Mine ordinances in doing wickedness more than the nations and against My statutes more than the countries that are round about her;". God had said "for they have rejected Mine ordinances and as for My statutes they have not walked in them".

Ezekiel 5:7 Ezekiel did say "Therefore thus saith the Lord GOD:". God had said "Because ye have outdone the nations that are round about you in that ye have not walked in My statutes". God had said "neither have kept Mine ordinances neither have done after the ordinances of the nations that are round about you;".

Ezekiel 5:8 Ezekiel did say "therefore thus saith the Lord GOD:". God had said "Behold I even I am against thee and I will execute judgments in the midst of thee in the sight of the nations".

Ezekiel 5:9 God had said "And I will do in thee that which I have not done and whereunto I will not do any more the like because of all thine abominations".

Ezekiel 5:10 God had said "Therefore the fathers shall eat the sons in the midst of thee and the sons shall eat their fathers;". God had said "and I will execute judgments in thee and the whole remnant of thee will I scatter unto all the winds".

Ezekiel 5:11 God had said "Wherefore as I live surely because thou hast defiled My sanctuary with all thy detestable things and with all thine abominations therefore will I also diminish thee;". God had said "neither shall Mine eye spare and I also will have no pity".

Ezekiel 5:12 God had said "A third part of thee shall die with the pestilence and with famine shall they be consumed in the midst of thee;". God had said "and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds and will draw out a sword after them".

Ezekiel 5:13 God had said "Thus shall Mine anger spend itself and I will satisfy My fury upon them and I will be eased;". God had said "and they shall know that I the LORD have spoken in My zeal when I have spent My fury upon them".

Ezekiel 5:14 God had said "Moreover I will make thee an amazement and a reproach among the nations that are round about thee in the sight of all that pass by".

Ezekiel 5:15 God had said "So it shall be a reproach and a taunt an instruction and an astonishment unto the nations that are round about thee". God had said "when I shall execute judgments in thee in anger and in fury and in furious rebukes; I the LORD have spoken it;".

Ezekiel 5:16 God had said "when I shall send upon them the evil arrows of famine that are for destruction which I will send to destroy you;". God had said "and I will increase the famine upon you and will break your staff of bread;".

Ezekiel 5:17 God had said "and I will send upon you famine and evil beasts and they shall bereave thee; and pestilence and blood shall pass through thee;". God had said "and I will bring the sword upon thee. I the LORD have spoken it".



Ezekiel 6:1 Ezekiel did say "And the word of the LORD came unto me saying;". God did speak to Ezekiel again.

Ezekiel 6:2 God had said "Son of man set thy face toward the mountains of Israel and prophesy against them".

Ezekiel 6:3 God had said "and say: Ye mountains of Israel hear the word of the Lord GOD:". God had said "Thus saith the Lord GOD concerning the mountains and concerning the hills concerning the ravines and concerning the valleys:". God had said "Behold I even I will bring a sword upon you and I will destroy your high places".

Ezekiel 6:4 God had said "And your altars shall become desolate and your sun-images shall be broken; and I will cast down your slain men before your idols".

Ezekiel 6:5 God had said "And I will lay the carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars".

Ezekiel 6:6 God had said "In all your dwelling-places the cities shall be laid waste and the high places shall be desolate;". God had said "that your altars may be laid waste and made desolate and your idols may be broken and cease and your sun-images may be hewn down and your works may be blotted out".

Ezekiel 6:7 God had said "And the slain shall fall in the midst of you and ye shall know that I am the LORD".

Ezekiel 6:8 God had said "Yet will I leave a remnant in that ye shall have some that escape the sword among the nations when ye shall be scattered through the countries".

Ezekiel 6:9 God had said "And they that escape of you shall remember Me among the nations whither they shall be carried captives". God had said "how that I have been anguished with their straying heart which hath departed from Me and with their eyes which are gone astray after their idols;". God had said "and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations".

Ezekiel 6:10 God had said "And they shall know that I am the LORD; I have not said in vain that I would do this evil unto them". God did speak about the judgment that would be set upon the people for the abominations in the land.

Ezekiel 6:11 Ezekiel did say "Thus saith the Lord GOD:". God had said "Smite with thy hand and stamp with thy foot and say: Alas! because of all the evil abominations of the house of Israel;". God had said "for they shall fall by the sword by the famine and by the pestilence".

Ezekiel 6:12 God had said "He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine;". God had said "thus will I spend My fury upon them".

Ezekiel 6:13 God had said "And ye shall know that I am the LORD". God had said "when their slain men shall be among their idols round about their altars upon every high hill in all the tops of the mountains". God had said "and under every leafy tree and under every thick terebinth the place where they did offer sweet savour to all their idols".

Ezekiel 6:14 God had said "And I will stretch out My hand upon them and make the land desolate and waste more than the wilderness of Diblah throughout all their habitations;". God had said "and they shall know that I am the LORD".



Ezekiel 7:1 Ezekiel did say "Moreover the word of the LORD came unto me saying:". God did continue to speak to Ezekiel.

Ezekiel 7:2 God had said "And thou son of man thus saith the Lord GOD concerning the land of Israel: An end! the end is come upon the four corners of the land".

Ezekiel 7:3 God had said "Now is the end upon thee and I will send Mine anger upon thee and will judge thee according to thy ways; and I will bring upon thee all thine abominations".

Ezekiel 7:4 God had said "And Mine eye shall not spare thee neither will I have pity; but I will bring thy ways upon thee and thine abominations shall be in the midst of thee;". God had said "and ye shall know that I am the LORD".

Ezekiel 7:5 Ezekiel did say "Thus saith the Lord GOD:". God had said "An evil a singular evil behold it cometh".

Ezekiel 7:6 God had said "An end is come the end is come it awaketh against thee; behold it cometh".

Ezekiel 7:7 God had said "The turn is come unto thee O inhabitant of the land; the time is come the day of tumult is near and not of joyful shouting upon the mountains".

Ezekiel 7:8 God had said "Now will I shortly pour out My fury upon thee and spend Mine anger upon thee and will judge thee according to thy ways; and I will bring upon thee all thine abominations".

Ezekiel 7:9 God had said "And Mine eye shall not spare neither will I have pity; I will bring upon thee according to thy ways and thine abominations shall be in the midst of thee;". God had said "and ye shall know that I the LORD do smite".

Ezekiel 7:10 God had said "Behold the day; behold it cometh; the turn is come forth; the rod hath blossomed arrogancy hath budded".

Ezekiel 7:11 God had said "Violence is risen up into a rod of wickedness; nought cometh from them nor from their tumult nor from their turmoil neither is there eminency among them".

Ezekiel 7:12 God had said "The time is come the day draweth near; let not the buyer rejoice nor the seller mourn; for wrath is upon all the multitude thereof".

Ezekiel 7:13 God had said "For the seller shall not return to that which is sold although they be yet alive;". God had said "for the vision is touching the whole multitude thereof which shall not return; neither shall any stand possessed of the iniquity of his life".

Ezekiel 7:14 God had said "They have blown the horn and have made all ready but none goeth to the battle; for My wrath is upon all the multitude thereof".

Ezekiel 7:15 God had said "The sword is without and the pestilence and the famine within; he that is in the field shall die with the sword and he that is in the city famine and pestilence shall devour him".

Ezekiel 7:16 God had said "But they that shall at all escape of them shall be on the mountains like doves of the valleys all of them moaning every one in his iniquity".

Ezekiel 7:17 God had said "All hands shall be slack and all knees shall drip with water".

Ezekiel 7:18 God had said "They shall also gird themselves with sackcloth and horror shall cover them; and shame shall be upon all faces and baldness upon all their heads".

Ezekiel 7:19 God had said "They shall cast their silver in the streets and their gold shall be as an unclean thing;". God had said "their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD;". God had said "they shall not satisfy their souls neither fill their bowels; because it hath been the stumblingblock of their iniquity".

Ezekiel 7:20 God had said "And as for the beauty of their ornament which was set for a pride they made the images of their abominations and their detestable things thereof;". God had said "therefore have I made it unto them as an unclean thing".

Ezekiel 7:21 God had said "And I will give it into the hands of the strangers for a prey and to the wicked of the earth for a spoil; and they shall profane it".

Ezekiel 7:22 God had said "I will also turn My face from them and they shall profane My secret place; and robbers shall enter into it and profane it".

Ezekiel 7:23 God had said "Make the chain; for the land is full of bloody crimes and the city is full of violence".

Ezekiel 7:24 God had said "Wherefore I will bring the worst of the nations and they shall possess their houses;". God had said "I will also make the pride of the strong to cease; and their holy places shall be profaned".

Ezekiel 7:25 God had said "Horror cometh; and they shall seek peace and there shall be none".

Ezekiel 7:26 God had said "Calamity shall come upon calamity and rumour shall be upon rumour;". God had said "and they shall seek a vision of the prophet and instruction shall perish from the priest and counsel from the elders".

Ezekiel 7:27 God had said "The king shall mourn and the prince shall be clothed with appalment and the hands of the people of the land shall be enfeebled;". God had said "I will do unto them after their way and according to their deserts will I judge them; and they shall know that I am the LORD".



Ezekiel 8:1 Ezekiel did sit in the house of Ezekiel with the elders of Judah in the sixth year in the fifth day of the sixth month. Ezekiel did receive the hand of God in front of the elders of Judah.

Ezekiel 8:2 Ezekiel did behold a likeness as the appearance of fire from the loins downward. The likeness did have the appearance of electrum from the loins upward.

Ezekiel 8:3 Ezekiel was seized by a hand from the likeness. Ezekiel was taken by a lock of the head of Ezekiel. Ezekiel was lifted by a spirit between the earth and the heaven to be brought in the visions of God to Jerusalem. Ezekiel was brought to the door of the gate of the inner court toward the north to the seat of the image of jealousy. The image did provoke jealousy.

Ezekiel 8:4 Ezekiel did behold the glory of the God of Israel in accordance with the vision of Ezekiel in the plain.

Ezekiel 8:5 God did say "Son of man lift up thine eyes now the way toward the north" to Ezekiel. Ezekiel did look toward the north to behold northward of the gate of the altar. Ezekiel did see the image of jealousy in the entry.

Ezekiel 8:6 Ezekiel did say "And He said unto me:". God had said "Son of man seest thou what they do? even the great abominations that the house of Israel do commit here that I should go far off from My sanctuary?". God had said "but thou shalt again see yet greater abominations". God did show the abomination of the image of jealousy to Ezekiel.

Ezekiel 8:7 Ezekiel was led by God to the door of the court. Ezekiel did see a hole in the wall.

Ezekiel 8:8 Ezekiel did say "Then said He unto me:". God had said "Son of man dig now in the wall". Ezekiel did behold a door after digging in the wall.

Ezekiel 8:9 Ezekiel did say "And He said unto me:". God had said "Go in and see the wicked abominations that they do here".

Ezekiel 8:10 Ezekiel did enter through the door to behold every detestable form of creeping things and beasts and all the idols of the house of Israel as portrayed around the walls.

Ezekiel 8:11 Ezekiel did see 70 men of the elders of the house of Israel before the idols. The men were standing. Jaazaniah was in the midst of the men. Jaazaniah was the son of Shaphan. Each man did hold a censer in hand. Ezekiel could see a thick cloud of incense.

Ezekiel 8:12 God did say "Son of man hast thou seen what the elders of the house of Israel do in the dark every man in his chambers of imagery? for they say: The LORD seeth us not the LORD hath forsaken the land" to Ezekiel. Ezekiel was shown the offenses of the elders.

Ezekiel 8:13 God did say "Thou shalt again see yet greater abominations which they do" to Ezekiel. God would show greater abominations of the elders to Ezekiel.

Ezekiel 8:14 God did lead Ezekiel to the door of the gate of the house of God toward the north. Ezekiel did behold the women who was weeping for Tammuz.

Ezekiel 8:15 Ezekiel did say "Then said He unto me:". God had said "Hast thou seen this O son of man? thou shalt again see yet greater abominations than these" to Ezekiel.

Ezekiel 8:16 God did lead Ezekiel into the inner court of the house of God. Ezekiel did look at the door of the temple of God between the porch and the altar. Ezekiel did behold 25 men with backs toward the temple of God and with faces toward the east. The men were worshiping the sun toward the east.

Ezekiel 8:17 Ezekiel did say "Then He said unto me:". God had said "Hast thou seen this O son of man?" to Ezekiel. God had said "Is it a light thing to the house of Judah that they commit the abominations which they commit here in that they fill the land with violence". God had said "and provoke Me still more and lo they put the branch to their nose?".

Ezekiel 8:18 God had said "Therefore will I also deal in fury; Mine eye shall not spare neither will I have pity; and though they cry in Mine ears with a loud voice yet will I not hear them".



Ezekiel 9:1 God did call to the ears of Ezekiel with a loud voice. God did say "Cause ye them that have charge over the city to draw near every man with his destroying weapon in his hand" to Ezekiel. God did tell Ezekiel to assemble the masters of the city with weapons in hand.

Ezekiel 9:2 Six masters did approach from the way of the upper gate toward the north with weapons of destruction in hand. The masters did surround another leader who was clothed in clothed in linen with the inkhorn of a writer on the side. The masters did go to stand beside the brazen altar.

Ezekiel 9:3 The "glory of God" had moved from the cherub to the threshold of the house. God did call to the leader in linen with the inkhorn on the side.

Ezekiel 9:4 God did say "Go through the midst of the city through the midst of Jerusalem" to the leader with the inkhorn. God did say "and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof" to the leader with the inkhorn. God did tell the leader to go into the city to mark the foreheads of the men who did worship abominations.

Ezekiel 9:5 Ezekiel did hear God speak to the remaining masters. God did say "Go ye through the city after him and smite; let not your eye spare neither have ye pity;" to the remaining masters.

Ezekiel 9:6 God did say "slay utterly the old man the young man and the maiden and little children and women;". God did say "but come not near any man upon whom is the mark; and begin at My sanctuary". God did tell the masters to kill everyone in the city but to avoid the men with the mark. The masters did proceed to slay the elders who were before the house.

Ezekiel 9:7 God did continue to speak to the masters. God did say "Defile the house and fill the courts with the slain; go ye forth". The masters did proceed into the city to slay the people without the mark.

Ezekiel 9:8 Ezekiel did watch alone as the masters did proceed with the slaying. Ezekiel did fall prostrate to cry before God. Ezekiel did say "Ah Lord GOD! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?" to God.

Ezekiel 9:9 God did say "The iniquity of the house of Israel and Judah is exceeding great and the land is full of blood and the city full of wresting of judgment;" to Ezekiel. God did say "for they say: The LORD hath forsaken the land and the LORD seeth not" to Ezekiel.

Ezekiel 9:10 God did say "And as for Me also Mine eye shall not spare neither will I have pity but I will bring their way upon their head" to Ezekiel.

Ezekiel 9:11 The leader did return with a report. The leader did say "I have done according to all that Thou hast commanded me". The leader did finish with the markings.



Ezekiel 10:1 Ezekiel did look upon the firmament that was over the head of the cherubim. Ezekiel did behold the appearance of the likeness of a throne in sapphire stone.

Ezekiel 10:2 God did speak to the man in linen. God did say "Go in between the wheelwork even under the cherub and fill both thy hands with coals of fire from between the cherubim and dash them against the city" to the man. God did tell the man to gather coals of fire from between the cherubim to scatter among the city. Ezekiel did watch the progression of the man in linen.

Ezekiel 10:3 The cherubim were standing on the right side of the house upon the entry of the man in linen. The cloud did fill the inner court.

Ezekiel 10:4 The "glory of God" did rise from the cherub to the threshold of the house. The house was filled with the cloud. The court was full of the brightness of the "glory of God".

Ezekiel 10:5 The sound could be heard from the wings of the cherubim in the outer court. The sound did rush like the voice of God upon speaking.

Ezekiel 10:6 God did command the man in linen. God did say "Take fire from between the wheelwork from between the cherubim". The man did go to stand beside a wheel.

Ezekiel 10:7 A cherub did reach a hand into the fire between the cherubim to hand coal into the hands of the man in linen. The man did depart with the coals.

Ezekiel 10:8 A form did appear as the hand of a man under the wings of the cherubim.

Ezekiel 10:9 Ezekiel did look to behold 4 wheels beside the cherubim with a single wheel beside each cherub. The wheels did have the appearance of the color of a beryl stone.

Ezekiel 10:10 The wheels were identical. The wheels did have the likeness of a wheel within a wheel.

Ezekiel 10:11 The wheels did move in 4 directions. The wheels did not turn during motion. The wheels would face the direction of the headings of the cherubim only.

Ezekiel 10:12 Eyes did cover the body and the backs and the hands and the wheels and the wheels of the cherubim.

Ezekiel 10:13 Ezekiel did observe that the wheels were referenced as "The wheelwork". "The wheelwork" was the wheels of the "living creatures".

Ezekiel 10:14 Each "living creature" did have 4 faces. Each "living creature" did have a face of a cherub first. Each "living creature" did have a face of a man second. Each "living creature" did have a face of a lion third. Each "living creature" did have a face of an eagle fourth.

Ezekiel 10:15 The cherubim did rise. The cherubim were identical to the "living creature" as seen by Ezekiel by the river of Chebar.

Ezekiel 10:16 The wheels would move in the direction of the cherubim in motion. If the cherubim did rise on wings above the earth then the wheels would follow the cherubim without turning.

Ezekiel 10:17 The wheels did follow the motion of the cherubim. Each wheel did contain the spirit of the "living creature" beside the wheel.

Ezekiel 10:18 The "glory of God" did leave the threshold of the house to stand over the cherubim.

Ezekiel 10:19 Ezekiel did lift their wings to fly above the earth with the wheels. The cherubim did come to stand at the door of the east gate of the house of God. The "glory of God" did hover above the cherubim.

Ezekiel 10:20 Ezekiel did recognize the cherubim as the living creatures under God by the river of Chebar. Ezekiel did recognize the living creatures as cherubim.

Ezekiel 10:21 Each cherubim did have 4 faces and 4 wings and the likeness of the hands of a man under the wings.

Ezekiel 10:22 Ezekiel did behold that the cherubim did have the same faces and the same appearance as the living creatures by the river of Chebar. The cherubim did move straight forward.



Ezekiel 11:1 Ezekiel was lifted by a spirit and was placed at the east gate of the house of God eastward. Ezekiel did behold 25 men at the door of the gate. Ezekiel did see Jaazaniah and Pelatiah among the men. Jaazaniah was the son of Azzur. Pelatiah was the son of Benaiah. Jaazaniah was a prince of the people. Pelatiah was a prince of the people also.

Ezekiel 11:2 God did speak to Ezekiel. God did say "Son of man these are the men that devise iniquity and that give wicked counsel in this city;" to Ezekiel.

Ezekiel 11:3 God did say "that say: The time is not near to build houses! this city is the caldron and we are the flesh" to Ezekiel.

Ezekiel 11:4 God did say "Therefore prophesy against them prophesy O son of man" to Ezekiel.

Ezekiel 11:5 The "spirit of God" did fall on Ezekiel. God did say "Speak: Thus saith the LORD: Thus have ye said O house of Israel; for I know the things that come into your mind" to Ezekiel. God did instruct Ezekiel to reveal a prophesy.

Ezekiel 11:6 God did say "Ye have multiplied your slain in this city and ye have filled the streets thereof with the slain" to Ezekiel.

Ezekiel 11:7 God did say "Therefore thus saith the Lord GOD: Your slain whom ye have laid in the midst of it they are the flesh and this city is the caldron; but ye shall be brought forth out of the midst of it" to Ezekiel.

Ezekiel 11:8 God did say "Ye have feared the sword; and the sword will I bring upon you saith the Lord GOD" to Ezekiel.

Ezekiel 11:9 God did say "And I will bring you forth out of the midst thereof and deliver you into the hands of strangers and will execute judgments among you" to Ezekiel.

Ezekiel 11:10 God did say "Ye shall fall by the sword: I will judge you upon the border of Israel; and ye shall know that I am the LORD" to Ezekiel.

Ezekiel 11:11 God did say "Though this city shall not be your caldron ye shall be the flesh in the midst thereof; I will judge you upon the border of Israel;" to Ezekiel.

Ezekiel 11:12 God did say "and ye shall know that I am the LORD;". God did say "for ye have not walked in My statutes neither have ye executed Mine ordinances but have done after the ordinances of the nations that are round about you" to Ezekiel. God did finish conveying the words of the prophesy to Ezekiel.

Ezekiel 11:13 Ezekiel did reveal the prophesy. Pelatiah did die upon hearing the prophesy. Ezekiel did fall prostrate to cry in a loud voice. Ezekiel did say "Ah Lord GOD! wilt Thou make a full end of the remnant of Israel?".

Ezekiel 11:14 Ezekiel did receive the word of God.

Ezekiel 11:15 God had said "Son of man as for thy brethren even thy brethren the men of thy kindred and all the house of Israel". God had said "all of them concerning whom the inhabitants of Jerusalem have said: Get you far from the LORD! unto us is this land given for a possession;".

Ezekiel 11:16 God had said "therefore say: Thus saith the Lord GOD:". God had said "Although I have removed them far off among the nations and although I have scattered them among the countries". God had said "yet have I been to them as a little sanctuary in the countries where they are come;".

Ezekiel 11:17 God had said "therefore say: Thus saith the Lord GOD:". God had said "I will even gather you from the peoples and assemble you out of the countries where ye have been scattered and I will give you the land of Israel".

Ezekiel 11:18 God had said "And they shall come thither and they shall take away all the detestable things thereof and all the abominations thereof from thence".

Ezekiel 11:19 God had said "And I will give them one heart and I will put a new spirit within you; and I will remove the stony heart out of their flesh and will give them a heart of flesh;".

Ezekiel 11:20 God had said "that they may walk in My statutes and keep Mine ordinances and do them; and they shall be My people and I will be their God".

Ezekiel 11:21 God had said "But as for them whose heart walketh after the heart of their detestable things and their abominations I will bring their way upon their own heads saith the Lord GOD".

Ezekiel 11:22 The cherubim did lift their wings with the wheels alongside. The cherubim were covered by the glory of the God of Israel.

Ezekiel 11:23 The "glory of God" did rise from the midst of the city to stand upon the mountain on the east side of the city.

Ezekiel 11:24 Ezekiel was lifted by a spirit. Ezekiel was brought in the vision by the spirit of God into Chaldea to the captives. The vision did leave Ezekiel.

Ezekiel 11:25 Ezekiel did speak to the captives about all of the things that God had shown Ezekiel.



Ezekiel 12:1 Ezekiel did receive the word of God again.

Ezekiel 12:2 God had said "Son of man thou dwellest in the midst of the rebellious house that have eyes to see and see not that have ears to hear and hear not; for they are a rebellious house".

Ezekiel 12:3 God had said "Therefore thou son of man prepare thee stuff for exile and remove as though for exile by day in their sight;". God had said "and thou shalt remove from thy place to another place in their sight; it may be they will perceive for they are a rebellious house". God did want Ezekiel to prepare for exile in the sight of the people.

Ezekiel 12:4 God had said "And thou shalt bring forth thy stuff by day in their sight as stuff for exile; and thou shalt go forth thyself at even in their sight as when men go forth into exile". God did tell Ezekiel to proceed into exile during the day in the sight of the people.

Ezekiel 12:5 God had said "Dig thou through the wall in their sight and carry out thereby".

Ezekiel 12:6 God had said "In their sight shalt thou bear it upon thy shoulder and carry it forth in the darkness;". God had said "thou shalt cover thy face that thou see not the ground; for I have set thee for a sign unto the house of Israel". God did instruct Ezekiel to proceed into exile in a blindfold as a sign to the house of Israel.

Ezekiel 12:7 Ezekiel did proceed as commanded by God. Ezekiel did remove the stuff of Ezekiel by day. Ezekiel did dig through the wall by hand. Ezekiel did carry the stuff in darkness by shoulder in the sight of the people.

Ezekiel 12:8 God did speak to Ezekiel in the morning.

Ezekiel 12:9 God had said "Son of man hath not the house of Israel the rebellious house said unto thee: What doest thou?".

Ezekiel 12:10 God had said "Say thou unto them: Thus saith the Lord GOD: Concerning the prince even this burden in Jerusalem and all the house of Israel among whom they are".

Ezekiel 12:11 God had said "say: I am your sign: like as I have done so shall it be done unto them--they shall go into exile into captivity".

Ezekiel 12:12 God had said "And the prince that is among them shall bear upon his shoulder and go forth in the darkness;". God had said "they shall dig through the wall to carry out thereby; he shall cover his face that he see not the ground with his eyes".

Ezekiel 12:13 God had said "My net also will I spread upon him and he shall be taken in My snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it though he shall die there".

Ezekiel 12:14 God had said "And I will disperse toward every wind all that are round about him to help him and all his troops; and I will draw out the sword after them".

Ezekiel 12:15 God had said "And they shall know that I am the LORD when I shall scatter them among the nations and disperse them in the countries".

Ezekiel 12:16 God had said "But I will leave a few men of them from the sword from the famine and from the pestilence;". God had said "that they may declare all their abominations among the nations whither they come; and they shall know that I am the LORD".

Ezekiel 12:17 God did continue to speak to Ezekiel.

Ezekiel 12:18 God had said "Son of man eat thy bread with quaking and drink thy water with trembling and with anxiety;".

Ezekiel 12:19 God had said "and say unto the people of the land: Thus saith the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel". God had said "They shall eat their bread with anxiety and drink their water with appalment that her land may be desolate from all that is therein". God had said "because of the violence of all them that dwell therein".

Ezekiel 12:20 God had said "And the cities that are inhabited shall be laid waste and the land shall be desolate; and ye shall know that I am the LORD".

Ezekiel 12:21 Ezekiel did receive the word of God again.

Ezekiel 12:22 God had said "Son of man what is that proverb that ye have in the land of Israel saying: The days are prolonged and every vision faileth?".

Ezekiel 12:23 God had said "Tell them therefore: Thus saith the Lord GOD: I will make this proverb to cease and they shall no more use it as a proverb in Israel;". God had said "but say unto them: The days are at hand and the word of every vision".

Ezekiel 12:24 God had said "For there shall be no more any vain vision nor smooth divination within the house of Israel".

Ezekiel 12:25 God had said "For I am the LORD; I will speak what word soever it be that I shall speak and it shall be performed; it shall be no more delayed;". God had said "for in your days O rebellious house will I speak the word and will perform it saith the Lord GOD".

Ezekiel 12:26 Ezekiel did continue to receive the word of God.

Ezekiel 12:27 God had said "Son of man behold they of the house of Israel say: The vision that he seeth is for many days to come and he prophesieth of times that are far off".

Ezekiel 12:28 God had said "Therefore say unto them: Thus saith the Lord GOD: There shall none of My words be delayed any more but the word which I shall speak shall be performed saith the Lord GOD".



Ezekiel 13:1 Ezekiel did receive the word of God.

Ezekiel 13:2 God had said "Son of man prophesy against the prophets of Israel that prophesy and say thou unto them that prophesy out of their own heart: Hear ye the word of the LORD:". God would send Ezekiel to prophesy against the prophets of Israel.

Ezekiel 13:3 God had said "Thus saith the Lord GOD: Woe unto the vile prophets that follow their own spirit and things which they have not seen!".

Ezekiel 13:4 God had said "O Israel thy prophets have been like foxes in ruins".

Ezekiel 13:5 God had said "Ye have not gone up into the breaches neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD".

Ezekiel 13:6 God had said "They have seen vanity and lying divination that say: The LORD saith; and the LORD hath not sent them yet they hope that the word would be confirmed!".

Ezekiel 13:7 God had said "Have ye not seen a vain vision and have ye not spoken a lying divination whereas ye say: The LORD saith; albeit I have not spoken?".

Ezekiel 13:8 God had said "Therefore thus saith the Lord GOD: Because ye have spoken vanity and seen lies therefore behold I am against you saith the Lord GOD".

Ezekiel 13:9 God had said "And My hand shall be against the prophets that see vanity and that divine lies;". God had said "they shall not be in the council of My people neither shall they be written in the register of the house of Israel neither shall they enter into the land of Israel;". God had said "and ye shall know that I am the Lord GOD". God would execute judgment upon the prophets of vanity and upon the prophets of lies.

Ezekiel 13:10 God had said "Because even because they have led My people astray saying: Peace and there is no peace; and when it buildeth up a slight wall behold they daub it with whited plaster;".

Ezekiel 13:11 God had said "say unto them that daub it with whited plaster that it shall fall;". God had said "there shall be an overflowing shower and ye O great hailstones shall fall and a stormy wind shall break forth".

Ezekiel 13:12 God had said "and lo when the wall is fallen shall it not be said unto you: Where is the daubing wherewith ye have daubed it?".

Ezekiel 13:13 God had said "Therefore thus saith the Lord GOD: I will even cause a stormy wind to break forth in My fury;". God had said "and there shall be an overflowing shower in Mine anger and great hailstones in fury to consume it".

Ezekiel 13:14 God had said "So will I break down the wall that ye have daubed with whited plaster and bring it down to the ground so that the foundation thereof shall be uncovered;". God had said "and it shall fall and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD".

Ezekiel 13:15 God had said "Thus will I spend My fury upon the wall and upon them that have daubed it with whited plaster; and I will say unto you: The wall is no more neither they that daubed it;".

Ezekiel 13:16 God had said "to wit the prophets of Israel that prophesy concerning Jerusalem and that see visions of peace for her and there is no peace saith the Lord GOD".

Ezekiel 13:17 God had said "And thou son of man set thy face against the daughters of thy people that prophesy out of their own heart; and prophesy thou against them".

Ezekiel 13:18 God had said "and say: Thus saith the Lord GOD: Woe to the women that sew cushions upon all elbows and make pads for the head of persons of every stature to hunt souls!". God had said "Will ye hunt the souls of My people and save souls alive for yourselves?".

Ezekiel 13:19 God had said "And ye have profaned Me among My people for handfuls of barley and for crumbs of bread". God had said "to slay the souls that should not die and to save the souls alive that should not live by your lying to My people that hearken unto lies".

Ezekiel 13:20 God had said "Wherefore thus saith the Lord GOD: Behold I am against your cushions wherewith ye hunt the souls as birds and I will tear them from your arms;". God had said "and I will let the souls go even the souls that ye hunt as birds".

Ezekiel 13:21 God had said "Your pads also will I tear and deliver My people out of your hand and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD".

Ezekiel 13:22 God had said "Because with lies ye have cowed the heart of the righteous when I have not grieved him;". God had said "and strengthened the hands of the wicked that he should not return from his wicked way that he be saved alive;".

Ezekiel 13:23 God had said "therefore ye shall no more see vanity nor divine divinations; and I will deliver My people out of your hand; and ye shall know that I am the LORD".



Ezekiel 14:1 Ezekiel was approached by certain elders of Israel. The elders did sit before Ezekiel.

Ezekiel 14:2 God did speak to Ezekiel.

Ezekiel 14:3 God had said "Son of man these men have set up their idols in their mind and put the stumblingblock of their iniquity before their face; should I be inquired of at all by them?".

Ezekiel 14:4 God had said "Therefore speak unto them and say unto them: Thus saith the Lord GOD:". God had said "Every man of the house of Israel that setteth up his idols in his mind and putteth the stumblingblock of his iniquity before his face and cometh to the prophet". God had said "--I the LORD will answer him that cometh according to the multitude of his idols;".

Ezekiel 14:5 God had said "that I may take the house of Israel in their own heart because they are all turned away from Me through their idols".

Ezekiel 14:6 God had said "Therefore say unto the house of Israel: Thus saith the Lord GOD: Return ye and turn yourselves from your idols; and turn away your faces from all your abominations". God did want the house of Israel to refrain from the worship of idols.

Ezekiel 14:7 God had said "For every one of the house of Israel or of the strangers that sojourn in Israel that separateth himself from Me". God had said "and taketh his idols into his heart and putteth the stumblingblock of his iniquity before his face and cometh to the prophet that he inquire for him of Me". God had said "--I the LORD will answer him by Myself".

Ezekiel 14:8 God had said "and I will set My face against that man and will make him a sign and a proverb and I will cut him off from the midst of My people; and ye shall know that I am the LORD".

Ezekiel 14:9 God had said "And when the prophet is enticed and speaketh a word I the LORD have enticed that prophet". God had said "and I will stretch out My hand upon him and will destroy him from the midst of My people Israel".

Ezekiel 14:10 God had said "And they shall bear their iniquity; the iniquity of the prophet shall be even as the iniquity of him that inquireth;".

Ezekiel 14:11 God had said "that the house of Israel may go no more astray from Me neither defile themselves any more with all their transgressions;". God had said "but that they may be My people and I may be their God saith the Lord GOD".

Ezekiel 14:12 God did speak to Ezekiel again.

Ezekiel 14:13 God had said "Son of man when a land sinneth against Me by trespassing grievously". God had said "and I stretch out My hand upon it and break the staff of the bread thereof and send famine upon it and cut off from it man and beast;".

Ezekiel 14:14 God had said "though these three men Noah Daniel and Job were in it they should deliver but their own souls by their righteousness saith the Lord GOD".

Ezekiel 14:15 God had said "If I cause evil beasts to pass through the land and they bereave it and it be desolate so that no man may pass through because of the beasts;".

Ezekiel 14:16 God had said "though these three men were in it as I live saith the Lord GOD they shall deliver neither sons nor daughters;". God had said "they only shall be delivered but the land shall be desolate".

Ezekiel 14:17 God had said "Or if I bring a sword upon that land and say: Let the sword go through the land so that I cut off from it man and beast;".

Ezekiel 14:18 God had said "though these three men were in it as I live saith the Lord GOD they shall deliver neither sons nor daughters but they only shall be delivered themselves". God did decree that every person is responsible for their deliverance.

Ezekiel 14:19 God had said "Or if I send a pestilence into that land and pour out My fury upon it in blood to cut off from it man and beast;".

Ezekiel 14:20 God had said "though Noah Daniel and Job were in it as I live saith the Lord GOD they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness". Each person must deliver their own souls by their righteousness.

Ezekiel 14:21 God had said "For thus saith the Lord GOD:". God had said "How much more when I send My four sore judgments against Jerusalem the sword and the famine and the evil beasts and the pestilence to cut off from it man and beast".

Ezekiel 14:22 God had said "And behold though there be left a remnant therein that shall be brought forth both sons and daughters;". God had said "behold when they come forth unto you and ye see their way and their doings". God had said "then ye shall be comforted concerning the evil that I have brought upon Jerusalem even concerning all that I have brought upon it;".

Ezekiel 14:23 God had said "and they shall comfort you when ye see their way and their doings and ye shall know that I have not done without cause all that I have done in it saith the Lord GOD".



Ezekiel 15:1 Ezekiel did receive the word of God.

Ezekiel 15:2 God had said "Son of man what is the vine-tree more than any tree the vine branch which grew up among the trees of the forest?".

Ezekiel 15:3 God had said "Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon?".

Ezekiel 15:4 God had said "Behold it is cast into the fire for fuel; the fire hath devoured both the ends of it and the midst of it is singed; is it profitable for any work?".

Ezekiel 15:5 God had said "Behold when it was whole it was meet for no work; how much less when the fire hath devoured it and it is singed shall it yet be meet for any work?".

Ezekiel 15:6 God had said "Therefore thus saith the Lord GOD: As the vine-tree among the trees of the forest which I have given to the fire for fuel so do I give the inhabitants of Jerusalem".

Ezekiel 15:7 God had said "And I will set My face against them; out of the fire are they come forth and the fire shall devour them; and ye shall know that I am the LORD when I set My face against them".

Ezekiel 15:8 God had said "And I will make the land desolate because they have acted treacherously saith the Lord GOD".



Ezekiel 16:1 Ezekiel did receive the word of God again.

Ezekiel 16:2 God had said "Son of man cause Jerusalem to know her abominations".

Ezekiel 16:3 God had said "and say: Thus saith the Lord GOD unto Jerusalem: Thine origin and thy nativity is of the land of the Canaanite; the Amorite was thy father and thy mother was a Hittite". God did give words for Ezekiel to convey to Jerusalem.

Ezekiel 16:4 God had said "And as for thy nativity in the day thou wast born thy navel was not cut neither wast thou washed in water for cleansing; thou was not salted at all nor swaddled at all".

Ezekiel 16:5 God had said "No eye pitied thee to do any of these unto thee to have compassion upon thee;". God had said "but thou wast cast out in the open field in the loathsomeness of thy person in the day that thou wast born".

Ezekiel 16:6 God had said "And when I passed by thee and saw thee wallowing in thy blood I said unto thee: In thy blood live; yea I said unto thee: In thy blood live;".

Ezekiel 16:7 God had said "I cause thee to increase even as the growth of the field". God had said "And thou didst increase and grow up and thou camest to excellent beauty: thy breasts were fashioned and thy hair was grown; yet thou wast naked and bare".

Ezekiel 16:8 God had said "Now when I passed by thee and looked upon thee and behold thy time was the time of love I spread my skirt over thee and covered thy nakedness;". God had said "yea I swore unto thee and entered into a covenant with thee saith the Lord GOD and thou becamest Mine".

Ezekiel 16:9 God had said "Then washed I thee with water; yea I cleansed away thy blood from thee and I anointed thee with oil".

Ezekiel 16:10 God had said "I clothed thee also with richly woven work and shod thee with sealskin and I wound fine linen about thy head and covered thee with silk".

Ezekiel 16:11 God had said "I decked thee also with ornaments and I put bracelets upon thy hands and a chain on thy neck".

Ezekiel 16:12 God had said "And I put a ring upon thy nose and earrings in thine ears and a beautiful crown upon thy head".

Ezekiel 16:13 God had said "Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk and richly woven work;". God had said "thou didst eat fine flour and honey and oil; and thou didst wax exceeding beautiful and thou wast meet for royal estate".

Ezekiel 16:14 God had said "And thy renown went forth among the nations for thy beauty; for it was perfect through My splendour which I had put upon thee saith the Lord GOD".

Ezekiel 16:15 God had said "But thou didst trust in thy beauty and play the harlot because of thy renown and didst pour out thy harlotries on every one that passed by; his it was".

Ezekiel 16:16 God had said "And thou didst take of thy garments and didst make for thee high places decked with divers colours and didst play the harlot upon them;". God had said "the like things shall not come neither shall it be so".

Ezekiel 16:17 God had said "Thou didst also take thy fair jewels of My gold and of My silver which I had given thee and madest for thee images of men and didst play the harlot with them;".

Ezekiel 16:18 God had said "and thou didst take thy richly woven garments and cover them and didst set Mine oil and Mine incense before them".

Ezekiel 16:19 God had said "My bread also which I gave thee fine flour and oil and honey wherewith I fed thee thou didst even set it before them for a sweet savour and thus it was; saith the Lord GOD".

Ezekiel 16:20 God had said "Moreover thou hast taken thy sons and thy daughters whom thou hast borne unto Me and these hast thou sacrificed unto them to be devoured. Were thy harlotries a small matter".

Ezekiel 16:21 God had said "that thou hast slain My children and delivered them up in setting them apart unto them?".

Ezekiel 16:22 God had said "And in all thine abominations and thy harlotries thou hast not remembered the days of thy youth when thou wast naked and bare and wast wallowing in thy blood".

Ezekiel 16:23 God had said "And it came to pass after all thy wickedness--woe woe unto thee! saith the Lord GOD--".

Ezekiel 16:24 God had said "that thou hast built unto thee an eminent place and hast made thee a lofty place in every street".

Ezekiel 16:25 God had said "Thou hast built thy lofty place at every head of the way and hast made thy beauty an abomination". God had said "and hast opened thy feet to every one that passed by and multiplied thy harlotries".

Ezekiel 16:26 God had said "Thou hast also played the harlot with the Egyptians thy neighbours great of flesh; and hast multiplied thy harlotry to provoke Me".

Ezekiel 16:27 God had said "Behold therefore I have stretched out My hand over thee and have diminished thine allowance". God had said "and delivered thee unto the will of them that hate thee the daughters of the Philistines that are ashamed of thy lewd way".

Ezekiel 16:28 God had said "Thou hast played the harlot also with the Assyrians without having enough; yea thou hast played the harlot with them and yet thou wast not satisfied".

Ezekiel 16:29 God had said "Thou hast moreover multiplied thy harlotry with the land of traffic even with Chaldea; and yet thou didst not have enough herewith".

Ezekiel 16:30 God had said "How weak is thy heart saith the Lord GOD seeing thou doest all these things the work of a wanton harlot;".

Ezekiel 16:31 God had said "in that thou buildest thine eminent place in the head of every way and makest thy lofty place in every street; and hast not been as a harlot that enhanceth her hire".

Ezekiel 16:32 God had said "Thou wife that committest adultery that takest strangers instead of thy husband--".

Ezekiel 16:33 God had said "to all harlots gifts are given; but thou hast given thy gifts to all thy lovers and hast bribed them to come unto thee from every side in thy harlotries".

Ezekiel 16:34 God had said "And the contrary is in thee from other women in that thou didst solicit to harlotry and wast not solicited;". God had said "and in that thou givest hire and no hire is given unto thee thus thou art contrary".

Ezekiel 16:35 God had said "Wherefore O harlot hear the word of the LORD!".

Ezekiel 16:36 God had said "Thus saith the Lord GOD: Because thy filthiness was poured out and thy nakedness uncovered through thy harlotries with thy lovers;". God had said "and because of all the idols of thy abominations and for the blood of thy children that thou didst give unto them;".

Ezekiel 16:37 God had said "therefore behold I will gather all thy lovers unto whom thou hast been pleasant and all them that thou hast loved with all them that thou hast hated;". God had said "I will even gather them against thee from every side and will uncover thy nakedness unto them that they may see all thy nakedness".

Ezekiel 16:38 God had said "And I will judge thee as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of fury and jealousy".

Ezekiel 16:39 God had said "I will also give thee into their hand and they shall throw down thine eminent place and break down thy lofty places;". God had said "and they shall strip thee of thy clothes and take thy fair jewels; and they shall leave thee naked and bare".

Ezekiel 16:40 God had said "They shall also bring up an assembly against thee and they shall stone thee with stones and thrust thee through with their swords".

Ezekiel 16:41 God had said "And they shall burn thy houses with fire and execute judgments upon thee in the sight of many women;". God had said "and I will cause thee to cease from playing the harlot and thou shalt also give no hire any more".

Ezekiel 16:42 God had said "So will I satisfy My fury upon thee and My jealousy shall depart from thee and I will be quiet and will be no more angry".

Ezekiel 16:43 God had said "Because thou hast not remembered the days of thy youth but hast fretted Me in all these things;". God had said "lo therefore I also will bring thy way upon thy head saith the Lord GOD; or hast thou not committed this lewdness above all thine abominations?".

Ezekiel 16:44 God had said "Behold every one that useth proverbs shall use this proverb against thee saying: As the mother so her daughter".

Ezekiel 16:45 God had said "Thou art thy mother's daughter that loatheth her husband and her children; and thou art the sister of thy sisters who loathed their husbands and their children;". God had said "your mother was a Hittite and your father an Amorite".

Ezekiel 16:46 God had said "And thine elder sister is Samaria that dwelleth at thy left hand she and her daughters;". God had said "and thy younger sister that dwelleth at thy right hand is Sodom and her daughters".

Ezekiel 16:47 God had said "Yet hast thou not walked in their ways nor done after their abominations; but in a very little while thou didst deal more corruptly than they in all thy ways".

Ezekiel 16:48 God had said "As I live saith the Lord GOD Sodom thy sister hath not done she nor her daughters as thou hast done thou and thy daughters".

Ezekiel 16:49 God had said "Behold this was the iniquity of thy sister Sodom: pride fulness of bread and careless ease was in her and in her daughters;". God had said "neither did she strengthen the hand of the poor and needy".

Ezekiel 16:50 God had said "And they were haughty and committed abomination before Me; therefore I removed them when I saw it".

Ezekiel 16:51 God had said "Neither hath Samaria committed even half of thy sins;". God had said "but thou hast multiplied thine abominations more than they and hast justified thy sisters by all thine abominations which thou hast done".

Ezekiel 16:52 God had said "Thou also bear thine own shame in that thou hast given judgment for thy sisters;". God had said "through thy sins that thou hast committed more abominable than they they are more righteous than thou;". God had said "yea be thou also confounded and bear thy shame in that thou hast justified thy sisters".

Ezekiel 16:53 God had said "And I will turn their captivity the captivity of Sodom and her daughters and the captivity of Samaria and her daughters and the captivity of thy captives in the midst of them;".

Ezekiel 16:54 God had said "that thou mayest bear thine own shame and mayest be ashamed because of all that thou hast done in that thou art a comfort unto them".

Ezekiel 16:55 God had said "And thy sisters Sodom and her daughters shall return to their former estate and Samaria and her daughters shall return to their former estate". God had said "and thou and thy daughters shall return to your former estate".

Ezekiel 16:56 God had said "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride;".

Ezekiel 16:57 God had said "before thy wickedness was uncovered as at the time of the taunt of the daughters of Aram and of all that are round about her". God had said "the daughters of the Philistines that have thee in disdain round about".

Ezekiel 16:58 God had said "Thou hast borne thy lewdness and thine abominations saith the LORD".

Ezekiel 16:59 God had said "For thus saith the Lord GOD: I will even deal with thee as thou hast done who hast despised the oath in breaking the covenant".

Ezekiel 16:60 God had said "Nevertheless I will remember My covenant with thee in the days of thy youth and I will establish unto thee an everlasting covenant".

Ezekiel 16:61 God had said "Then shalt thou remember thy ways and be ashamed when thou shalt receive thy sisters thine elder sisters and thy younger;". God had said "and I will give them unto thee for daughters but not because of thy covenant".

Ezekiel 16:62 God had said "And I will establish My covenant with thee and thou shalt know that I am the LORD;".

Ezekiel 16:63 God had said "that thou mayest remember and be confounded and never open thy mouth any more because of thy shame;". God had said "when I have forgiven thee all that thou hast done saith the Lord GOD". God did finish conveying the words for Ezekiel to speak to Jerusalem.



Ezekiel 17:1 Ezekiel did receive the word of God.

Ezekiel 17:2 God had said "'Son of man put forth a riddle and speak a parable unto the house of Israel". God did want Ezekiel to pose a parable to the house of Israel.

Ezekiel 17:3 God had said "and say: Thus saith the Lord GOD: A great eagle with great wings and long pinions full of feathers which had divers colours came unto Lebanon and took the top of the cedar;".

Ezekiel 17:4 God had said "He cropped off the topmost of the young twigs thereof and carried it into a land of traffic; he set it in a city of merchants".

Ezekiel 17:5 God had said "He took also of the seed of the land and planted it in a fruitful soil; he placed it beside many waters he set it as a slip".

Ezekiel 17:6 God had said "And it grew and became a spreading vine of low stature whose tendrils might turn toward him and the roots thereof be under him;". God had said "so it became a vine and brought forth branches and shot forth sprigs".

Ezekiel 17:7 God had said "There was also another great eagle with great wings and many feathers;". God had said "and behold this vine did bend its roots toward him and shot forth its branches toward him from the beds of its plantation that he might water it".

Ezekiel 17:8 God had said "It was planted in a good soil by many waters that it might bring forth branches and that it might bear fruit that it might be a stately vine".

Ezekiel 17:9 God had said "Say thou: Thus saith the Lord GOD: Shall it prosper? shall he not pull up the roots thereof and cut off the fruit thereof that it wither yea wither in all its sprouting leaves?". God had said "neither shall great power or much people be at hand when it is plucked up by the roots thereof".

Ezekiel 17:10 God had said "Yea behold being planted shall it prosper? Shall it not utterly wither when the east wind toucheth it? In the beds where it grew it shall wither". God did finish the parable.

Ezekiel 17:11 Ezekiel did receive the word of God again.

Ezekiel 17:12 God had said "Say now to the rebellious house: Know ye not what these things mean?". God had said "tell them: Behold the king of Babylon came to Jerusalem and took the king thereof and the princes thereof and brought them to him to Babylon;". God did want Ezekiel to offer an explanation of the parable.

Ezekiel 17:13 God had said "and he took of the seed royal and made a covenant with him and brought him under an oath and the mighty of the land he took away;".

Ezekiel 17:14 God had said "that his might be a lowly kingdom that it might not lift itself up but that by keeping his covenant it might stand".

Ezekiel 17:15 God had said "But he rebelled against him in sending his ambassadors into Egypt that they might give him horses and much people. Shall he prosper?". God had said "shall he escape that doeth such things? shall he break the covenant and yet escape?".

Ezekiel 17:16 God had said "As I live saith the Lord GOD surely in the place where the king dwelleth that made him king whose oath he despised and whose covenant he broke". God had said "even with him in the midst of Babylon he shall die".

Ezekiel 17:17 God had said "Neither shall Pharaoh with his mighty army and great company succour him in the war when they cast up mounds and build forts to cut off many souls;".

Ezekiel 17:18 God had said "seeing he hath despised the oath by breaking the covenant when lo he had given his hand and hath done all these things he shall not escape".

Ezekiel 17:19 God had said "Therefore thus saith the Lord GOD: As I live surely Mine oath that he hath despised and My covenant that he hath broken I will even bring it upon his own head".

Ezekiel 17:20 God had said "And I will spread My net upon him and he shall be taken in My snare and I will bring him to Babylon and will plead with him there for his treachery that he hath committed against Me".

Ezekiel 17:21 God had said "And all his mighty men in all his bands shall fall by the sword and they that remain shall be scattered toward every wind; and ye shall know that I the LORD have spoken it".

Ezekiel 17:22 God had said "Thus saith the Lord GOD: Moreover I will take even I of the lofty top of the cedar and will set it;". God had said "I will crop off from the topmost of its young twigs a tender one and I will plant it upon a high mountain and eminent;".

Ezekiel 17:23 God had said "in the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit and be a stately cedar;". God had said "and under it shall dwell all fowl of every wing in the shadow of the branches thereof shall they dwell".

Ezekiel 17:24 God had said "And all the trees of the field shall know that I the LORD have brought down the high tree have exalted the low tree have dried up the green tree and have made the dry tree to flourish;". God had said "I the LORD have spoken and have done it".



Ezekiel 18:1 Ezekiel did receive the word of God.

Ezekiel 18:2 God had said "What mean ye that ye use this proverb in the land of Israel saying: The fathers have eaten sour grapes and the children's teeth are set on edge?".

Ezekiel 18:3 God had said "As I live saith the Lord GOD ye shall not have occasion any more to use this proverb in Israel".

Ezekiel 18:4 God had said "Behold all souls are Mine; as the soul of the father so also the soul of the son is Mine; the soul that sinneth it shall die". God is the owner of all souls.

Ezekiel 18:5 God had said "But if a man be just and do that which is lawful and right". If a person is righteous then the person must be just and must be lawful.

Ezekiel 18:6 God had said "and hath not eaten upon the mountains neither hath lifted up his eyes to the idols of the house of Israel". God had said "neither hath defiled his neighbour's wife neither hath come near to a woman in her impurity;". If a person is righteous then the person must not worship idols. If a person is righteous then the person must not commit adultery. If a person is righteous then the person must not copulate during menstruation.

Ezekiel 18:7 God had said "and hath not wronged any but hath restored his pledge for a debt hath taken nought by robbery". God had said "hath given his bread to the hungry and hath covered the naked with a garment;". If a person is righteous then the person must not wrong others. If a person is righteous then the person must not steal. If a person is righteous then the person must repay their debts. If a person is righteous then the person must care for the needy.

Ezekiel 18:8 God had said "he that hath not given forth upon interest neither hath taken any increase that hath withdrawn his hand from iniquity hath executed true justice between man and man". If a person is righteous then the person must not charge interest for charity. If a person is righteous then the person must not profit from the charging of interest. If a person is righteous then the person must avoid iniquity. If a person is righteous then the person must apply true justice between others.

Ezekiel 18:9 God had said "hath walked in My statutes and hath kept Mine ordinances to deal truly; he is just he shall surely live saith the Lord GOD". If a person does walk in the statutes of God and does keep the ordinances of God then the person is righteous and will live.

Ezekiel 18:10 God had said "If he beget a son that is a robber a shedder of blood and that doeth to a brother any of these things".

Ezekiel 18:11 God had said "whereas he himself had not done any of these things for he hath even eaten upon the mountains and defiled his neighbour's wife".

Ezekiel 18:12 God had said "hath wronged the poor and needy hath taken by robbery hath not restored the pledge and hath lifted up his eyes to the idols hath committed abomination".

Ezekiel 18:13 God had said "hath given forth upon interest and hath taken increase; shall he then live? he shall not live--he hath done all these abominations;". God had said "he shall surely be put to death his blood shall be upon him".

Ezekiel 18:14 God had said "Now lo if he beget a son that seeth all his father's sins which he hath done and considereth and doeth not such like".

Ezekiel 18:15 God had said "that hath not eaten upon the mountains neither hath lifted up his eyes to the idols of the house of Israel hath not defiled his neighbour's wife".

Ezekiel 18:16 God had said "neither hath wronged any hath not taken aught to pledge neither hath taken by robbery but hath given his bread to the hungry and hath covered the naked with a garment".

Ezekiel 18:17 God had said "that hath withdrawn his hand from the poor that hath not received interest nor increase hath executed Mine ordinances hath walked in My statutes;". God had said "he shall not die for the iniquity of his father he shall surely live".

Ezekiel 18:18 God had said "As for his father because he cruelly oppressed committed robbery on his brother and did that which is not good among his people behold he dieth for his iniquity". Each person is responsible for their own actions.

Ezekiel 18:19 God had said "Yet say ye: Why doth not the son bear the iniquity of the father with him? When the son hath done that which is lawful and right and hath kept all My statutes". God had said "and hath done them he shall surely live".

Ezekiel 18:20 God had said "The soul that sinneth it shall die; the son shall not bear the iniquity of the father with him neither shall the father bear the iniquity of the son with him;". God had said "the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him". Everyone is responsible for their actions.

Ezekiel 18:21 God had said "But if the wicked turn from all his sins that he hath committed and keep all My statutes and do that which is lawful and right he shall surely live he shall not die". If a person does turn away from sin to keep the statutes and the ordinances of God then the person will live also.

Ezekiel 18:22 God had said "None of his transgressions that he hath committed shall be remembered against him; for his righteousness that he hath done he shall live". If a person does turn from evil to good then the person will not be remembered for doing evil and will live.

Ezekiel 18:23 God had said "Have I any pleasure at all that the wicked should die? saith the Lord GOD; and not rather that he should return from his ways and live?". God would rather see the salvation of a person in repentance.

Ezekiel 18:24 God had said "But when the righteous turneth away from his righteousness and committeth iniquity and doeth according to all the abominations that the wicked man doeth shall he live?". God had said "None of his righteous deeds that he hath done shall be remembered; for his trespass that he trespassed and for his sin that he hath sinned for them shall he die". If a person does turn from good to evil then the person will not be remembered for doing good and will die for their sins.

Ezekiel 18:25 God had said "Yet ye say: The way of the Lord is not equal. Hear now O house of Israel: Is it My way that is not equal? is it not your ways that are unequal?".

Ezekiel 18:26 God had said "When the righteous man turneth away from his righteousness and committeth iniquity he shall die therefor; for his iniquity that he hath done shall he die".

Ezekiel 18:27 God had said "Again when the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right he shall save his soul alive".

Ezekiel 18:28 God had said "Because he considereth and turneth away from all his transgressions that he hath committed he shall surely live he shall not die".

Ezekiel 18:29 God had said "Yet saith the house of Israel: The way of the Lord is not equal. O house of Israel is it My ways that are not equal? is it not your ways that are unequal?".

Ezekiel 18:30 God had said "Therefore I will judge you O house of Israel every one according to his ways saith the Lord GOD". God had said "Return ye and turn yourselves from all your transgressions; so shall they not be a stumblingblock of iniquity unto you".

Ezekiel 18:31 God had said "Cast away from you all your transgressions wherein ye have transgressed; and make you a new heart and a new spirit; for why will ye die O house of Israel?".

Ezekiel 18:32 God had said "For I have no pleasure in the death of him that dieth saith the Lord GOD; wherefore turn yourselves and live". God does not find pleasure in the death of a person for sinning. God does want a person to live by doing good.



Ezekiel 19:1 God did say "Moreover take thou up a lamentation for the princes of Israel" to Ezekiel in a parable.

Ezekiel 19:2 God did say "and say: How was thy mother a lioness; among lions she couched in the midst of the young lions she reared her whelps!" to Ezekiel in a parable.

Ezekiel 19:3 God did say "And she brought up one of her whelps he became a young lion; and he learned to catch the prey he devoured men" to Ezekiel in a parable.

Ezekiel 19:4 God did say "Then the nations assembled against him he was taken in their pit; and they brought him with hooks unto the land of Egypt" to Ezekiel in a parable.

Ezekiel 19:5 God did say "Now when she saw that she was disappointed and her hope was lost then she took another of her whelps and made him a young lion" to Ezekiel in a parable.

Ezekiel 19:6 God did say "And he went up and down among the lions he became a young lion; and he learned to catch the prey he devoured men" to Ezekiel in a parable.

Ezekiel 19:7 God did say "And he knew their castles and laid waste their cities; and the land was desolate and the fulness thereof because of the noise of his roaring" to Ezekiel in a parable.

Ezekiel 19:8 God did say "Then the nations cried out against him on every side from the provinces; and they spread their net over him he was taken in their pit" to Ezekiel in a parable.

Ezekiel 19:9 God did say "And they put him in a cage with hooks and brought him to the king of Babylon;" to Ezekiel in a parable. God did say "that they might bring him into strongholds so that his voice should no more be heard upon the mountains of Israel" to Ezekiel in a parable.

Ezekiel 19:10 God did say "Thy mother was like a vine in thy likeness planted by the waters; she was fruitful and full of branches by reason of many waters" to Ezekiel in a parable.

Ezekiel 19:11 God did say "And she had strong rods to be sceptres for them that bore rule;" to Ezekiel in a parable. God did say "and her stature was exalted among the thick branches and she was seen in her height with the multitude of her tendrils" to Ezekiel in a parable.

Ezekiel 19:12 God did say "But she was plucked up in fury she was cast down to the ground and the east wind dried up her fruit;" to Ezekiel in a parable. God did say "her strong rods were broken off and withered the fire consumed her" to Ezekiel in a parable.

Ezekiel 19:13 God did say "And now she is planted in the wilderness in a dry and thirsty ground" to Ezekiel in a parable.

Ezekiel 19:14 God did say "And fire is gone out of the rod of her branches it hath devoured her fruit so that there is in her no strong rod to be a sceptre to rule" to Ezekiel in a parable. The parable was a lamentation for lamentation.



Ezekiel 20:1 Ezekiel was met by certain elders of Israel in the seventh year on the tenth day of the fifth month. The elders had come to sit before Ezekiel.

Ezekiel 20:2 Ezekiel did receive the word of God.

Ezekiel 20:3 God had said "Son of man speak unto the elders of Israel and say unto them: Thus saith the Lord GOD: Are ye come to inquire of Me?". God had said "As I live saith the Lord GOD I will not be inquired of by you".

Ezekiel 20:4 God had said "Wilt thou judge them son of man wilt thou judge them? cause them to know the abominations of their fathers;".

Ezekiel 20:5 God had said "and say unto them: Thus saith the Lord GOD:". God had said "In the day when I chose Israel and lifted up My hand unto the seed of the house of Jacob and made Myself known unto them in the land of Egypt". God had said "when I lifted up My hand unto them saying: I am the LORD your God;".

Ezekiel 20:6 God had said "in that day I lifted up My hand unto them to bring them forth out of the land of Egypt into a land that I had sought out for them flowing with milk and honey which is the beauty of all lands;".

Ezekiel 20:7 God had said "and I said unto them: Cast ye away every man the detestable things of his eyes and defile not yourselves with the idols of Egypt; I am the LORD your God".

Ezekiel 20:8 God had said "But they rebelled against Me and would not hearken unto Me;". God had said "they did not every man cast away the detestable things of their eyes neither did they forsake the idols of Egypt;". God had said "then I said I would pour out My fury upon them to spend My anger upon them in the midst of the land of Egypt".

Ezekiel 20:9 God had said "But I wrought for My name's sake that it should not be profaned in the sight of the nations among whom they were in whose sight I made Myself known unto them". God had said "so as to bring them forth out of the land of Egypt".

Ezekiel 20:10 God had said "So I caused them to go forth out of the land of Egypt and brought them into the wilderness".

Ezekiel 20:11 God had said "And I gave them My statutes and taught them Mine ordinances which if a man do he shall live by them".

Ezekiel 20:12 God had said "Moreover also I gave them My sabbaths to be a sign between Me and them that they might know that I am the LORD that sanctify them".

Ezekiel 20:13 God had said "But the house of Israel rebelled against Me in the wilderness;". God had said "they walked not in My statutes and they rejected Mine ordinances which if a man do he shall live by them and My sabbaths they greatly profaned;". God had said "then I said I would pour out My fury upon them in the wilderness to consume them".

Ezekiel 20:14 God had said "But I wrought for My name's sake that it should not be profaned in the sight of the nations in whose sight I brought them out".

Ezekiel 20:15 God had said "Yet also I lifted up My hand unto them in the wilderness that I would not bring them into the land which I had given them flowing with milk and honey which is the beauty of all lands;".

Ezekiel 20:16 God had said "because they rejected Mine ordinances and walked not in My statutes and profaned My sabbaths--for their heart went after their idols".

Ezekiel 20:17 God had said "Nevertheless Mine eye spared them from destroying them neither did I make a full end of them in the wilderness".

Ezekiel 20:18 God had said "And I said unto their children in the wilderness: Walk ye not in the statutes of your fathers neither observe their ordinances nor defile yourselves with their idols;".

Ezekiel 20:19 God had said "I am the LORD your God; walk in My statutes and keep Mine ordinances and do them;".

Ezekiel 20:20 God had said "and hallow My sabbaths and they shall be a sign between Me and you that ye may know that I am the LORD your God".

Ezekiel 20:21 God had said "But the children rebelled against Me; they walked not in My statutes neither kept Mine ordinances to do them which if a man do he shall live by them;". God had said "they profaned My sabbaths; then I said I would pour out My fury upon them to spend My anger upon them in the wilderness".

Ezekiel 20:22 God had said "Nevertheless I withdrew My hand and wrought for My name's sake that it should not be profaned in the sight of the nations in whose sight I brought them forth".

Ezekiel 20:23 God had said "I lifted up My hand unto them also in the wilderness that I would scatter them among the nations and disperse them through the countries;".

Ezekiel 20:24 God had said "because they had not executed Mine ordinances but had rejected My statutes and had profaned My sabbaths and their eyes were after their fathers' idols".

Ezekiel 20:25 God had said "Wherefore I gave them also statutes that were not good and ordinances whereby they should not live;".

Ezekiel 20:26 God had said "and I polluted them in their own gifts in that they set apart all that openeth the womb that I might destroy them to the end that they might know that I am the LORD".

Ezekiel 20:27 God had said "Therefore son of man speak unto the house of Israel and say unto them:". God had said "Thus saith the Lord GOD: In this moreover have your fathers blasphemed Me in that they dealt treacherously with Me".

Ezekiel 20:28 God had said "For when I had brought them into the land which I lifted up My hand to give unto them". God had said "then they saw every high hill and every thick tree and they offered there their sacrifices". God had said "and there they presented the provocation of their offering there also they made their sweet savour and there they poured out their drink-offerings".

Ezekiel 20:29 God had said "Then I said unto them: What meaneth the high place whereunto ye go? So the name thereof is called Bamah unto this day".

Ezekiel 20:30 God had said "Wherefore say unto the house of Israel: Thus saith the Lord GOD: When ye pollute yourselves after the manner of your fathers and go after their abominations".

Ezekiel 20:31 God had said "and when in offering your gifts in making your sons to pass through the fire ye pollute yourselves with all your idols unto this day;". God had said "shall I then be inquired of by you O house of Israel? As I live saith the Lord GOD I will not be inquired of by you;".

Ezekiel 20:32 God had said "and that which cometh into your mind shall not be at all; in that ye say: We will be as the nations as the families of the countries to serve wood and stone".

Ezekiel 20:33 God had said "As I live saith the Lord GOD surely with a mighty hand and with an outstretched arm and with fury poured out will I be king over you;".

Ezekiel 20:34 God had said "and I will bring you out from the peoples and will gather you out of the countries wherein ye are scattered with a mighty hand and with an outstretched arm and with fury poured out;".

Ezekiel 20:35 God had said "and I will bring you into the wilderness of the peoples and there will I plead with you face to face".

Ezekiel 20:36 God had said "Like as I pleaded with your fathers in the wilderness of the land of Egypt so will I plead with you saith the Lord GOD".

Ezekiel 20:37 God had said "And I will cause you to pass under the rod and I will bring you into the bond of the covenant;".

Ezekiel 20:38 God had said "and I will purge out from among you the rebels and them that transgress against Me;". God had said "I will bring them forth out of the land where they sojourn but they shall not enter into the land of Israel; and ye shall know that I am the LORD".

Ezekiel 20:39 God had said "As for you O house of Israel thus saith the Lord GOD:". God had said "Go ye serve every one his idols even because ye will not hearken unto Me; but My holy name shall ye no more profane with your gifts and with your idols".

Ezekiel 20:40 God had said "For in My holy mountain in the mountain of the height of Israel saith the Lord GOD there shall all the house of Israel all of them serve Me in the land;". God had said "there will I accept them and there will I require your heave-offerings and the first of your gifts with all your holy things".

Ezekiel 20:41 God had said "With your sweet savour will I accept you when I bring you out from the peoples and gather you out of the countries wherein ye have been scattered;". God had said "and I will be sanctified in you in the sight of the nations".

Ezekiel 20:42 God had said "And ye shall know that I am the LORD when I shall bring you into the land of Israel into the country which I lifted up My hand to give unto your fathers".

Ezekiel 20:43 God had said "And there shall ye remember your ways and all your doings wherein ye have polluted yourselves;". God had said "and ye shall loathe yourselves in your own sight for all your evils that ye have committed".

Ezekiel 20:44 God had said "And ye shall know that I am the LORD when I have wrought with you for My name's sake not according to your evil ways nor according to your corrupt doings O ye house of Israel saith the Lord GOD".

Ezekiel 20:45 Ezekiel did continue to receive the word of God.

Ezekiel 20:46 God had said "Son of man set thy face toward the South and preach toward the South and prophesy against the forest of the field in the South;". God did tell Ezekiel to preach toward the South in a prophesy against the forest of the field in the South.

Ezekiel 20:47 God had said "and say to the forest of the South: Hear the word of the LORD: Thus saith the Lord GOD:". God had said "Behold I will kindle a fire in thee and it shall devour every green tree in thee and every dry tree it shall not be quenched even a flaming flame;". God had said "and all faces from the south to the north shall be seared thereby".

Ezekiel 20:48 God had said "And all flesh shall see that I the LORD have kindled it; it shall not be quenched".

Ezekiel 20:49 Ezekiel did say "Ah Lord GOD! they say of me: Is he not a maker of parables?".



Ezekiel 21:1 Ezekiel did receive the word of God.

Ezekiel 21:2 God had said "Son of man set thy face toward Jerusalem and preach toward the sanctuaries and prophesy against the land of Israel;". God did tell Ezekiel to preach toward Jerusalem to the sanctuaries in a prophesy against the land of Israel.

Ezekiel 21:3 God had said "and say to the land of Israel: Thus saith the LORD:". God had said "Behold I am against thee and will draw forth My sword out of its sheath and will cut off from thee the righteous and the wicked".

Ezekiel 21:4 God had said "Seeing then that I will cut off from thee the righteous and the wicked therefore shall My sword go forth out of its sheath against all flesh from the south to the north;".

Ezekiel 21:5 God had said "and all flesh shall know that I the LORD have drawn forth My sword out of its sheath; it shall not return any more".

Ezekiel 21:6 God had said "Sigh therefore thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes".

Ezekiel 21:7 God had said "And it shall be when they say unto thee: Wherefore sighest thou? that thou shalt say: Because of the tidings for it cometh;". God had said "and every heart shall melt and all hands shall be slack and every spirit shall be faint and all knees shall drip with water;". God had said "behold it cometh and it shall be done saith the Lord GOD".

Ezekiel 21:8 Ezekiel did continue to receive the word of God.

Ezekiel 21:9 God had said "Son of man prophesy and say: Thus saith the LORD: Say: A sword a sword it is sharpened and also furbished:". God did give a prophesy to Ezekiel to convey.

Ezekiel 21:10 God had said "It is sharpened that it may make a sore slaughter it is furbished that it may glitter--or shall we make mirth? --against the rod of My son contemning every tree".

Ezekiel 21:11 God had said "And it is given to be furbished that it may be handled; the sword it is sharpened yea it is furbished to give it into the hand of the slayer".

Ezekiel 21:12 God had said "Cry and wail son of man; for it is upon My people it is upon all the princes of Israel; they are thrust down to the sword with My people; smite therefore upon thy thigh".

Ezekiel 21:13 God had said "For there is a trial; and what if it condemn even the rod? It shall be no more saith the Lord GOD".

Ezekiel 21:14 God had said "Thou therefore son of man prophesy and smite thy hands together; and let the sword be doubled the third time the sword of those to be slain;". God had said "it is the sword of the great one that is to be slain which compasseth them about".

Ezekiel 21:15 God had said "I have set the point of the sword against all their gates that their heart may melt and their stumblings be multiplied; ah! it is made glittering it is sharpened for slaughter".

Ezekiel 21:16 God had said "Go thee one way to the right or direct thyself to the left; whither is thy face set?".

Ezekiel 21:17 God had said "I will also smite My hands together and I will satisfy My fury; I the LORD have spoken it".

Ezekiel 21:18 Ezekiel did receive the word of God again.

Ezekiel 21:19 God had said "Now thou son of man make thee two ways that the sword of the king of Babylon may come;". God had said "they twain shall come forth out of one land; and mark a signpost mark it clear at the head of the way to the city".

Ezekiel 21:20 God had said "Thou shalt make a way that the sword may come to Rabbah of the children of Ammon and to Judah in Jerusalem the fortified".

Ezekiel 21:21 God had said "For the king of Babylon standeth at the parting of the way at the head of the two ways to use divination;". God had said "he shaketh the arrows to and fro he inquireth of the teraphim he looketh in the liver".

Ezekiel 21:22 God had said "In his right hand is the lot Jerusalem to set battering rams to open the mouth for the slaughter". God had said "to lift up the voice with shouting to set battering rams against the gates to cast up mounds to build forts".

Ezekiel 21:23 God had said "And it shall be unto them as a false divination in their sight who have weeks upon weeks! but it bringeth iniquity to remembrance that they may be taken".

Ezekiel 21:24 God had said "Therefore thus saith the Lord GOD: Because ye have made your iniquity to be remembered in that your transgressions are uncovered". God had said "so that your sins do appear in all your doings; because that ye are come to remembrance ye shall be taken with the hand".

Ezekiel 21:25 God had said "And thou O wicked one that art to be slain the prince of Israel whose day is come in the time of the iniquity of the end;".

Ezekiel 21:26 God had said "thus saith the Lord GOD: The mitre shall be removed and the crown taken off;". God had said "this shall be no more the same: that which is low shall be exalted and that which is high abased".

Ezekiel 21:27 God had said "A ruin a ruin a ruin will I make it; this also shall be no more until he come whose right it is and I will give it him".

Ezekiel 21:28 God had said "And thou son of man prophesy and say: Thus saith the Lord GOD concerning the children of Ammon and concerning their taunt;". God had said "and say thou: O sword O sword keen-edged furbished for the slaughter to the uttermost because of the glitterings;".

Ezekiel 21:29 God had said "While they see falsehood unto thee while they divine lies unto thee to lay thee upon the necks of the wicked that are to be slain whose day is come in the time of the iniquity of the end!".

Ezekiel 21:30 God had said "Cause it to return into its sheath! --In the place where thou wast created in the land of thine origin will I judge thee".

Ezekiel 21:31 God had said "And I will pour out My indignation upon thee I will blow upon thee with the fire of My wrath; and I will deliver thee into the hand of brutish men skilful to destroy".

Ezekiel 21:32 God had said "Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land thou shalt be no more remembered; for I the LORD have spoken it".



Ezekiel 22:1 God did continue to speak to Ezekiel.

Ezekiel 22:2 God had said "Now thou son of man wilt thou judge wilt thou judge the bloody city? then cause her to know all her abominations".

Ezekiel 22:3 God had said "And thou shalt say: Thus saith the Lord GOD: O city that sheddest blood in the midst of thee that thy time may come and that makest idols unto thyself to defile thee;".

Ezekiel 22:4 God had said "thou art become guilty in thy blood that thou hast shed and art defiled in thine idols which thou hast made;". God had said "and thou hast caused thy days to draw near and art come even unto thy years; therefore have I made thee a reproach unto the nations and a mocking to all the countries!".

Ezekiel 22:5 God had said "Those that are near and those that are far from thee shall mock thee thou defiled of name and full of tumult".

Ezekiel 22:6 God had said "Behold the princes of Israel every one according to his might have been in thee to shed blood".

Ezekiel 22:7 God had said "In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow".

Ezekiel 22:8 God had said "Thou hast despised My holy things and hast profaned My sabbaths".

Ezekiel 22:9 God had said "In thee have been talebearers to shed blood; and in thee they have eaten upon the mountains; in the midst of thee they have committed lewdness".

Ezekiel 22:10 God had said "In thee have they uncovered their fathers' nakedness; in thee have they humbled her that was unclean in her impurity".

Ezekiel 22:11 God had said "And each hath committed abomination with his neighbour's wife; and each hath lewdly defiled his daughter-in-law; and each in thee hath humbled his sister his father's daughter".

Ezekiel 22:12 God had said "In thee have they taken gifts to shed blood; thou hast taken interest and increase". God had said "and thou hast greedily gained of thy neighbours by oppression and hast forgotten Me saith the Lord GOD".

Ezekiel 22:13 God had said "Behold therefore I have smitten My hand at thy dishonest gain which thou hast made and at thy blood which hath been in the midst of thee".

Ezekiel 22:14 God had said "Can thy heart endure or can thy hands be strong in the days that I shall deal with thee? I the LORD have spoken it and will do it".

Ezekiel 22:15 God had said "And I will scatter thee among the nations and disperse thee through the countries; and I will consume thy filthiness out of thee".

Ezekiel 22:16 God had said "And thou shalt be profaned in thyself in the sight of the nations; and thou shalt know that I am the LORD".

Ezekiel 22:17 God did continue to speak to Ezekiel.

Ezekiel 22:18 God had said "Son of man the house of Israel is become dross unto Me; all of them are brass and tin and iron and lead in the midst of the furnace; they are the dross of silver".

Ezekiel 22:19 God had said "Therefore thus saith the Lord GOD: Because ye are all become dross therefore behold I will gather you into the midst of Jerusalem".

Ezekiel 22:20 God had said "As they gather silver and brass and iron and lead and tin into the midst of the furnace to blow the fire upon it to melt it;". God had said "so will I gather you in Mine anger and in My fury and I will cast you in and melt you".

Ezekiel 22:21 God had said "Yea I will gather you and blow upon you with the fire of My wrath and ye shall be melted in the midst thereof".

Ezekiel 22:22 God had said "As silver is melted in the midst of the furnace so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out My fury upon you".

Ezekiel 22:23 Ezekiel did receive the word of God.

Ezekiel 22:24 God had said "Son of man say unto her: Thou art a land that is not cleansed nor rained upon in the day of indignation".

Ezekiel 22:25 God had said "There is a conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey;". God had said "they have devoured souls they take treasure and precious things they have made her widows many in the midst thereof".

Ezekiel 22:26 God had said "Her priests have done violence to My law and have profaned My holy things;". God had said "they have put no difference between the holy and the common neither have they taught difference between the unclean and the clean and have hid their eyes from My sabbaths and I am profaned among them".

Ezekiel 22:27 God had said "Her princes in the midst thereof are like wolves ravening the prey: to shed blood and to destroy souls so as to get dishonest gain".

Ezekiel 22:28 God had said "And her prophets have daubed for them with whited plaster seeing falsehood and divining lies unto them saying: Thus saith the Lord GOD when the LORD hath not spoken".

Ezekiel 22:29 God had said "The people of the land have used oppression and exercised robbery and have wronged the poor and needy and have oppressed the stranger unlawfully".

Ezekiel 22:30 God had said "And I sought for a man among them that should make up the hedge and stand in the breach before Me for the land that I should not destroy it; but I found none".

Ezekiel 22:31 God had said "Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath; their own way have I brought upon their heads saith the Lord GOD".



Ezekiel 23:1 Ezekiel did receive the word of God.

Ezekiel 23:2 God had said "Son of man there were two women the daughters of one mother;".

Ezekiel 23:3 God had said "and they committed harlotries in Egypt; they committed harlotries in their youth; there were their bosoms pressed and there their virgin breasts were bruised".

Ezekiel 23:4 God had said "And the names of them were Oholah the elder and Oholibah her sister; and they became Mine and they bore sons and daughters". God had said "And as for their names Samaria is Oholah and Jerusalem Oholibah". Samaria was also known as Oholah in a parable from God to Ezekiel. Jerusalem was also known as Oholibah in a parable from God to Ezekiel.

Ezekiel 23:5 God had said "And Oholah played the harlot when she was Mine; and she doted on her lovers on the Assyrians warriors".

Ezekiel 23:6 God had said "clothed with blue governors and rulers handsome young men all of them horsemen riding upon horses".

Ezekiel 23:7 God had said "And she bestowed her harlotries upon them the choicest men of Assyria all of them; and on whomsoever she doted with all their idols she defiled herself".

Ezekiel 23:8 God had said "Neither hath she left her harlotries brought from Egypt; for in her youth they lay with her and they bruised her virgin breasts; and they poured out their lust upon her".

Ezekiel 23:9 God had said "Wherefore I delivered her into the hand of her lovers into the hand of the Assyrians upon whom she doted".

Ezekiel 23:10 God had said "These uncovered her nakedness; they took her sons and her daughters and her they slew with the sword;". God had said "and she became a byword among women for judgments were executed upon her".

Ezekiel 23:11 God had said "And her sister Oholibah saw this yet was she more corrupt in her doting than she and in her harlotries more than her sister in her harlotries". God did portray Oholah and Oholibah as harlots.

Ezekiel 23:12 God had said "She doted upon the Assyrians governors and rulers warriors clothed most gorgeously horsemen riding upon horses all of them handsome young men".

Ezekiel 23:13 God had said "And I saw that she was defiled; they both took one way".

Ezekiel 23:14 God had said "And she increased her harlotries; for she saw men portrayed upon the wall the images of the Chaldeans portrayed with vermillion".

Ezekiel 23:15 God had said "girded with girdles upon their loins with pendant turbans upon their heads all of them captains to look upon the likeness of the sons of Babylon even of Chaldea the land of their nativity".

Ezekiel 23:16 God had said "And as soon as she saw them she doted upon them and sent messengers unto them into Chaldea".

Ezekiel 23:17 God had said "And the Babylonians came to her into the bed of love and they defiled her with their lust; and she was polluted with them and her soul was alienated from them".

Ezekiel 23:18 God had said "So she uncovered her harlotries and uncovered her nakedness; then My soul was alienated from her like as My soul was alienated from her sister".

Ezekiel 23:19 God had said "Yet she multiplied her harlotries remembering the days of her youth wherein she had played the harlot in the land of Egypt".

Ezekiel 23:20 God had said "And she doted upon concubinage with them whose flesh is as the flesh of asses and whose issue is like the issue of horses".

Ezekiel 23:21 God had said "Thus thou didst call to remembrance the lewdness of thy youth when they from Egypt bruised thy breasts for the bosom of thy youth".

Ezekiel 23:22 God had said "Therefore O Oholibah thus saith the Lord GOD: Behold I will raise up thy lovers against thee from whom thy soul is alienated and I will bring them against thee on every side:".

Ezekiel 23:23 God had said "the Babylonians and all the Chaldeans Pekod and Shoa and Koa and all the Assyrians with them". God had said "handsome young men governors and rulers all of them captains and councillors all of them riding upon horses".

Ezekiel 23:24 God had said "And they shall come against thee with hosts chariots and wheels and with an assembly of peoples;". God had said "they shall set themselves in array against thee with buckler and shield and helmet round about;". God had said "and I will commit the judgment unto them and they shall judge thee according to their judgments".

Ezekiel 23:25 God had said "And I will set My jealousy against thee and they shall deal with thee in fury; they shall take away thy nose and thine ears and thy residue shall fall by the sword;". God had said "they shall take thy sons and thy daughters and thy residue shall be devoured by the fire".

Ezekiel 23:26 God had said "They shall also strip thee of thy clothes and take away thy fair jewels".

Ezekiel 23:27 God had said "Thus will I make thy lewdness to cease from thee and thy harlotry brought from the land of Egypt so that thou shalt not lift up thine eyes unto them nor remember Egypt any more".

Ezekiel 23:28 God had said "For thus saith the Lord GOD: Behold I will deliver thee into the hand of them whom thou hatest into the hand of them from whom thy soul is alienated;".

Ezekiel 23:29 God had said "and they shall deal with thee in hatred and shall take away all thy labour and shall leave thee naked and bare;". God had said "and the nakedness of thy harlotries shall be uncovered both thy lewdness and thy harlotries".

Ezekiel 23:30 God had said "These things shall be done unto thee for that thou hast gone astray after the nations and because thou art polluted with their idols".

Ezekiel 23:31 God had said "In the way of thy sister hast thou walked; therefore will I give her cup into thy hand".

Ezekiel 23:32 God had said "Thus saith the Lord GOD: Thou shalt drink of thy sister's cup which is deep and large; thou shalt be for a scorn and a derision; it is full to the uttermost".

Ezekiel 23:33 God had said "Thou shalt be filled with drunkenness and sorrow with the cup of astonishment and appalment with the cup of thy sister Samaria".

Ezekiel 23:34 God had said "Thou shalt even drink it and drain it and thou shalt craunch the sherds thereof and shalt tear thy breasts; for I have spoken it saith the Lord GOD".

Ezekiel 23:35 God had said "Therefore thus saith the Lord GOD: Because thou hast forgotten Me and cast Me behind thy back therefore bear thou also thy lewdness and thy harlotries".

Ezekiel 23:36 God did continue to speak to Ezekiel. God had said "Son of man wilt thou judge Oholah and Oholibah? then declare unto them their abominations".

Ezekiel 23:37 God had said "For they have committed adultery and blood is in their hands and with their idols have they committed adultery;". God had said "and their sons whom they bore unto Me they have also set apart unto them to be devoured".

Ezekiel 23:38 God had said "Moreover this they have done unto Me: they have defiled My sanctuary in the same day and have profaned My sabbaths".

Ezekiel 23:39 God had said "For when they had slain their children to their idols then they came the same day into My sanctuary to profane it; and lo thus have they done in the midst of My house".

Ezekiel 23:40 God had said "And furthermore ye have sent for men that come from far; unto whom a messenger was sent and lo they came;". God had said "for whom thou didst wash thyself paint thine eyes and deck thyself with ornaments;".

Ezekiel 23:41 God had said "and sattest upon a stately bed with a table prepared before it whereupon thou didst set Mine incense and Mine oil".

Ezekiel 23:42 God had said "And the voice of a multitude being at ease was therein;". God had said "and for the sake of men they were so many brought drunken from the wilderness they put bracelets upon their hands and beautiful crowns upon their heads".

Ezekiel 23:43 God had said "Then said I of her that was worn out by adulteries: Still they commit harlotries with her even her".

Ezekiel 23:44 God had said "For every one went in unto her as men go in unto a harlot; so went they in unto Oholah and unto Oholibah the lewd women".

Ezekiel 23:45 God had said "But righteous men they shall judge them as adulteresses are judged and as women that shed blood are judged;". God had said "because they are adulteresses and blood is in their hands".

Ezekiel 23:46 God had said "For thus saith the Lord GOD: An assembly shall be brought up against them and they shall be made a horror and a spoil".

Ezekiel 23:47 God had said "And the assembly shall stone them with stones and despatch them with their swords;". God had said "they shall slay their sons and their daughters and burn up their houses with fire".

Ezekiel 23:48 God had said "Thus will I cause lewdness to cease out of the land that all women may be taught not to do after your lewdness".

Ezekiel 23:49 God had said "And your lewdness shall be recompensed upon you and ye shall bear the sins of your idols; and ye shall know that I am the Lord GOD".



Ezekiel 24:1 Ezekiel did receive the word of God in the ninth year in the tenth day of the tenth month.

Ezekiel 24:2 God had said "Son of man write thee the name of the day even of this selfsame day; this selfsame day the king of Babylon hath invested Jerusalem". God did want Ezekiel to record the day of the parable.

Ezekiel 24:3 God had said "And utter a parable concerning the rebellious house and say unto them: Thus saith the Lord GOD: Set on the pot set it on and also pour water into it;". God did want Ezekiel to convey a parable about the rebellious house.

Ezekiel 24:4 God had said "Gather into it the pieces belonging to it even every good piece the thigh and the shoulder; fill it with the choice bones".

Ezekiel 24:5 God had said "Take the choice of the flock and pile also the bones under it; make it boil well that the bones thereof may also be seethed in the midst of it".

Ezekiel 24:6 God had said "Wherefore thus saith the Lord GOD: Woe to the bloody city to the pot whose filth is therein and whose filth is not gone out of it! bring it out piece by piece; no lot is fallen upon it".

Ezekiel 24:7 God had said "For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground to cover it with dust;".

Ezekiel 24:8 God had said "that it might cause fury to come up that vengeance might be taken I have set her blood upon the bare rock that it should not be covered".

Ezekiel 24:9 God had said "Therefore thus saith the Lord GOD: Woe to the bloody city! I also will make the pile great".

Ezekiel 24:10 God had said "heaping on the wood kindling the fire that the flesh may be consumed; and preparing the mixture that the bones also may be burned;".

Ezekiel 24:11 God had said "then will I set it empty upon the coals thereof that it may be hot and the bottom thereof may burn and that the impurity of it may be molten in it that the filth of it may be consumed".

Ezekiel 24:12 God had said "It hath wearied itself with toil; yet its great filth goeth not forth out of it yea its noisome filth".

Ezekiel 24:13 God had said "Because of thy filthy lewdness because I have purged thee and thou wast not purged thou shalt not be purged from thy filthiness any more till I have satisfied My fury upon thee".

Ezekiel 24:14 God had said "I the LORD have spoken it; it shall come to pass and I will do it; I will not go back neither will I spare neither will I repent;". God had said "according to thy ways and according to thy doings shall they judge thee saith the Lord GOD".

Ezekiel 24:15 Ezekiel did receive the word of God again.

Ezekiel 24:16 God had said "Son of man behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou make lamentation nor weep neither shall thy tears run down". Ezekiel did have a wife. God would take the life of the wife of Ezekiel by a stroke. Ezekiel was told by God to refrain from lamentation and from weeping.

Ezekiel 24:17 God had said "Sigh in silence; make no mourning for the dead bind thy headtire upon thee and put thy shoes upon thy feet and cover not thine upper lip and eat not the bread of men". Ezekiel was told by God to don a headtire and shoes. Ezekiel was told by God to refrain from eating the bread of men.

Ezekiel 24:18 Ezekiel did speak to the people in the morning. A stroke did take the wife of Ezekiel in the evening. Ezekiel did perform the actions as commanded by God on the following morning.

Ezekiel 24:19 The people did say "Wilt thou not tell us what these things are to us that thou doest so?" to Ezekiel.

Ezekiel 24:20 Ezekiel did say "The word of the LORD came unto me saying:" to the people.

Ezekiel 24:21 Ezekiel did say "Speak unto the house of Israel: Thus saith the Lord GOD:" to the people. God had said "Behold I will profane My sanctuary the pride of your power the desire of your eyes and the longing of your soul;". God had said "and your sons and your daughters whom ye have left behind shall fall by the sword".

Ezekiel 24:22 God had said "And ye shall do as I have done: ye shall not cover your upper lips nor eat the bread of men;".

Ezekiel 24:23 God had said "and your tires shall be upon your heads and your shoes upon your feet; ye shall not make lamentation nor weep;". God had said "but ye shall pine away in your iniquities and moan one toward another".

Ezekiel 24:24 God had said "Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do; when this cometh then shall ye know that I am the Lord GOD".

Ezekiel 24:25 God had said "And thou son of man shall it not be in the day when I take from them their stronghold the joy of their glory the desire of their eyes". God had said "and the yearning of their soul their sons and their daughters".

Ezekiel 24:26 God had said "that in that day he that escapeth shall come unto thee to cause thee to hear it with thine ears?".

Ezekiel 24:27 God had said "In that day shall thy mouth be opened together with him that is escaped and thou shalt speak and be no more dumb;". God had said "so shalt thou be a sign unto them; and they shall know that I am the LORD". Ezekiel did finish speaking to the people.



Ezekiel 25:1 Ezekiel did receive the word of God.

Ezekiel 25:2 God had said "Son of man set thy face toward the children of Ammon and prophesy against them;". God did want Ezekiel to convey a prophesy against the children of Ammon.

Ezekiel 25:3 God had said "and say unto the children of Ammon: Hear the word of the Lord GOD: Thus saith the Lord GOD:". God had said "Because thou saidst: Aha! against My sanctuary when it was profaned and against the land of Israel when it was made desolate and against the house of Judah when they went into captivity;".

Ezekiel 25:4 God had said "therefore behold I will deliver thee to the children of the east for a possession and they shall set their encampments in thee and make their dwellings in thee;". God had said "they shall eat thy fruit and they shall drink thy milk".

Ezekiel 25:5 God had said "And I will make Rabbah a pasture for camels and the children of Ammon a couching-place for flocks; and ye shall know that I am the LORD".

Ezekiel 25:6 God had said "For thus saith the Lord GOD: Because thou hast clapped thy hands and stamped with the feet and rejoiced with all the disdain of thy soul against the land of Israel;".

Ezekiel 25:7 God had said "therefore behold I stretch out My hand upon thee and will deliver thee for a spoil to the nations;". God had said "and I will cut thee off from the peoples and I will cause thee to perish out of the countries; I will destroy thee and thou shalt know that I am the LORD".

Ezekiel 25:8 God had said "Thus saith the Lord GOD: Because that Moab and Seir do say: Behold the house of Judah is like unto all the nations".

Ezekiel 25:9 God had said "therefore behold I will open the flank of Moab on the side of the cities on the side of his cities which are on his frontiers". God had said "the beauteous country of Beth-jeshimoth Baal-meon and Kiriathaim".

Ezekiel 25:10 God had said "together with the children of Ammon unto the children of the east and I will give them for a possession that the children of Ammon may not be remembered among the nations;".

Ezekiel 25:11 God had said "and I will execute judgments upon Moab; and they shall know that I am the LORD".

Ezekiel 25:12 God had said "Thus saith the Lord GOD: Because that Edom hath dealt against the house of Judah by taking vengeance and hath greatly offended and revenged himself upon them;".

Ezekiel 25:13 God had said "therefore thus saith the Lord GOD: I will stretch out My hand upon Edom and will cut off man and beast from it;". God had said "and I will make it desolate from Teman even unto Dedan shall they fall by the sword".

Ezekiel 25:14 God had said "And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury;". God had said "and they shall know my vengeance saith the Lord GOD".

Ezekiel 25:15 God had said "Thus saith the Lord GOD: Because the Philistines have dealt by revenge and have taken vengeance with disdain of soul to destroy for the old hatred;".

Ezekiel 25:16 God had said "therefore thus saith the Lord GOD: Behold I will stretch out My hand upon the Philistines and I will cut off the Cherethites and destroy the remnant of the sea-coast".

Ezekiel 25:17 God had said "And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD when I shall lay My vengeance upon them".



Ezekiel 26:1 Ezekiel did receive the word of God in the eleventh year on the first day of the month.

Ezekiel 26:2 God had said "Son of man because that Tyre hath said against Jerusalem: aha she is broken that was the gate of the peoples; she is turned unto me; I shall be filled with her that is laid waste;"

Ezekiel 26:3 God had said "Therefore thus saith the Lord GOD: behold I am against thee O Tyre and will cause many nations to come up against thee as the sea causeth its waves to come up".

Ezekiel 26:4 God had said "And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her and make her a bare rock".

Ezekiel 26:5 God had said "She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it saith the Lord GOD; and she shall become a spoil to the nations".

Ezekiel 26:6 God had said "And her daughters that are in the field shall be slain with the sword; and they shall know that I am the LORD".

Ezekiel 26:7 God had said "For thus saith the Lord GOD: Behold I will bring upon Tyre Nebuchadrezzar king of Babylon king of kings from the north". God had said "with horses and with chariots and with horsemen and a company and much people".

Ezekiel 26:8 God had said "He shall slay with the sword thy daughters in the field; and he shall make forts against thee and cast up a mound against thee and set up bucklers against thee".

Ezekiel 26:9 God had said "And he shall set his battering engines against thy walls and with his axes he shall break down thy towers".

Ezekiel 26:10 God had said "By reason of the abundance of his horses their dust shall cover thee;". God had said "at the noise of the horsemen and of the wheels and of the chariots thy walls shall shake when he shall enter into thy gates as men enter into a city wherein is made a breach".

Ezekiel 26:11 God had said "With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people with the sword and the pillars of thy strength shall go down to the ground".

Ezekiel 26:12 God had said "And they shall make a spoil of thy riches and make a prey of thy merchandise;". God had said "and they shall break down thy walls and destroy the houses of thy delight; and thy stones and thy timber and thy dust shall they lay in the midst of the waters".

Ezekiel 26:13 God had said "And I will cause the noise of thy songs to cease and the sound of thy harps shall be no more heard".

Ezekiel 26:14 God had said "And I will make thee a bare rock; thou shalt be a place for the spreading of nets thou shalt be built no more; for I the LORD have spoken saith the Lord GOD".

Ezekiel 26:15 God had said "Thus saith the Lord GOD to Tyre: Shall not the isles shake at the sound of thy fall when the wounded groan when the slaughter is made in the midst of thee?".

Ezekiel 26:16 God had said "Then all the princes of the sea shall come down from their thrones and lay away their robes and strip off their richly woven garments;". God had said "they shall clothe themselves with trembling; they shall sit upon the ground and shall tremble every moment and be appalled at thee".

Ezekiel 26:17 God had said "And they shall take up a lamentation for thee and say to thee:". God had said "how art thou destroyed that wast peopled from the seas the renowned city that wast strong in the sea thou and thy inhabitants that caused your terror to be on all that inhabit the earth!".

Ezekiel 26:18 God had said "Now shall the isles tremble in the day of thy fall; yea the isles that are in the sea shall be affrighted at thy going out".

Ezekiel 26:19 God had said "For thus saith the Lord GOD: When I shall make thee a desolate city like the cities that are not inhabited; when I shall bring up the deep upon thee and the great waters shall cover thee;".

Ezekiel 26:20 God had said "then will I bring thee down with them that descend into the pit to the people of old time". God had said "and will make thee to dwell in the nether parts of the earth like the places that are desolate of old with them that go down to the pit that thou be not inhabited;". God had said "and I will set glory in the land of the living;".

Ezekiel 26:21 God had said "I will make thee a terror and thou shalt be no more; though thou be sought for yet shalt thou never be found again saith the Lord GOD".



Ezekiel 27:1 Ezekiel did receive the word of God.

Ezekiel 27:2 God had said "And thou son of man take up a lamentation for Tyre".

Ezekiel 27:3 God had said "and say unto Tyre that dwelleth at the entry of the sea that is the merchant of the peoples unto many isles:". God had said "Thus saith the Lord GOD: thou O Tyre hast said: I am of perfect beauty".

Ezekiel 27:4 God had said "Thy borders are in the heart of the seas thy builders have perfected thy beauty".

Ezekiel 27:5 God had said "Of cypress-trees from Senir have they fashioned all thy planks; they have taken cedars from Lebanon to make masts for thee".

Ezekiel 27:6 God had said "Of the oaks of Bashan have they made thine oars; thy deck have they made of ivory inlaid in larch from the isles of the Kittites".

Ezekiel 27:7 God had said "Of fine linen with richly woven work from Egypt was thy sail that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning".

Ezekiel 27:8 God had said "The inhabitants of Sidon and Arvad were thy rowers; thy wise men O Tyre were in thee they were thy pilots".

Ezekiel 27:9 God had said "The elders of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea with their mariners were in thee to exchange thy merchandise".

Ezekiel 27:10 God had said "Persia and Lud and Put were in thine army thy men of war; they hanged the shield and helmet in thee they set forth thy comeliness".

Ezekiel 27:11 God had said "The men of Arvad and Helech were upon thy walls round about and the Gammadim were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty".

Ezekiel 27:12 God had said "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver iron tin and lead they traded for thy wares".

Ezekiel 27:13 God had said "Javan Tubal and Meshech they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise".

Ezekiel 27:14 God had said "They of the house of Togarmah traded for thy wares with horses and horsemen and mules".

Ezekiel 27:15 God had said "The men of Dedan were thy traffickers; many isles were the mart of thy hand; they brought thee as tribute horns of ivory and ebony".

Ezekiel 27:16 God had said "Aram was thy merchant by reason of the multitude of thy wealth; they traded for thy wares with carbuncles purple and richly woven work and fine linen and coral and rubies".

Ezekiel 27:17 God had said "Judah and the land of Israel they were thy traffickers; they traded for thy merchandise wheat of Minnith and balsam and honey and oil and balm".

Ezekiel 27:18 God had said "Damascus was thy merchant for the multitude of thy wealth by reason of the multitude of all riches with the wine of Helbon and white wool".

Ezekiel 27:19 God had said "Vedan and Javan traded with yarn for thy wares; massive iron cassia and calamus were among thy merchandise".

Ezekiel 27:20 God had said "Dedan was thy trafficker in precious cloths for riding".

Ezekiel 27:21 God had said "Arabia and all the princes of Kedar they were the merchants of thy hand; in lambs and rams and goats in these were they thy merchants".

Ezekiel 27:22 God had said "The traffickers of Sheba and Raamah they were thy traffickers; they traded for thy wares with chief of all spices and with all precious stones and gold".

Ezekiel 27:23 God had said "Haran and Canneh and Eden the traffickers of Sheba Asshur was as thine apprentice in traffic".

Ezekiel 27:24 God had said "These were thy traffickers in gorgeous fabrics in wrappings of blue and richly woven work and in chests of rich apparel bound with cords and cedar-lined among thy merchandise".

Ezekiel 27:25 God had said "The ships of Tarshish brought thee tribute for thy merchandise; so wast thou replenished and made very heavy in the heart of the seas".

Ezekiel 27:26 God had said "Thy rowers have brought thee into great waters; the east wind hath broken thee in the heart of the seas".

Ezekiel 27:27 God had said "Thy riches and thy wares thy merchandise thy mariners and thy pilots thy calkers". God had said "and the exchangers of thy merchandise and all thy men of war that are in thee with all thy company which is in the midst of thee". God had said "shall fall into the heart of the seas in the day of thy ruin".

Ezekiel 27:28 God had said "At the sound of the cry of thy pilots the waves shall shake".

Ezekiel 27:29 God had said "And all that handle the oar the mariners and all the pilots of the sea shall come down from their ships they shall stand upon the land".

Ezekiel 27:30 God had said "And shall cause their voice to be heard over thee and shall cry bitterly and shall cast up dust upon their heads they shall roll themselves in the ashes;"

Ezekiel 27:31 God had said "And they shall make themselves utterly bald for thee and gird them with sackcloth and they shall weep for thee in bitterness of soul with bitter lamentation".

Ezekiel 27:32 God had said "And in their wailing they shall take up a lamentation for thee and lament over thee: who was there like Tyre fortified in the midst of the sea?".

Ezekiel 27:33 God had said "When thy wares came forth out of the seas thou didst fill many peoples; with the multitude of thy riches and of thy merchandise didst thou enrich the kings of the earth".

Ezekiel 27:34 God had said "Now that thou art broken by the seas in the depths of the waters and thy merchandise and all thy company are fallen in the midst of thee".

Ezekiel 27:35 God had said "All the inhabitants of the isles are appalled at thee and their kings are horribly afraid they are troubled in their countenance;".

Ezekiel 27:36 God had said "The merchants among the peoples hiss at thee; thou art become a terror and never shalt be any more".



Ezekiel 28:1 Ezekiel did receive the word of God.

Ezekiel 28:2 God had said "Son of man say unto the prince of Tyre: Thus saith the Lord GOD:". God did direct Ezekiel to speak to the prince of Tyre. God had said "because thy heart is lifted up and thou hast said: I am a god I sit in the seat of God in the heart of the seas;". God had said "yet thou art man and not God though thou didst set thy heart as the heart of God--".

Ezekiel 28:3 God had said "Behold thou art wiser than Daniel! there is no secret that they can hide from thee!".

Ezekiel 28:4 God had said "By thy wisdom and by thy discernment thou hast gotten thee riches and hast gotten gold and silver into thy treasures;".

Ezekiel 28:5 God had said "In thy great wisdom by thy traffic hast thou increased thy riches and thy heart is lifted up because of thy riches--".

Ezekiel 28:6 God had said "Therefore thus saith the Lord GOD: because thou hast set thy heart as the heart of God;".

Ezekiel 28:7 God had said "Therefore behold I will bring strangers upon thee the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom and they shall defile thy brightness".

Ezekiel 28:8 God had said "They shall bring thee down to the pit; and thou shalt die the deaths of them that are slain in the heart of the seas".

Ezekiel 28:9 God had said "Wilt thou yet say before him that slayeth thee: I am God? But thou art man and not God in the hand of them that defile thee".

Ezekiel 28:10 God had said "Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken saith the Lord GOD".

Ezekiel 28:11 God did continue to speak to Ezekiel.

Ezekiel 28:12 God had said "Son of man take up a lamentation for the king of Tyre and say unto him: Thus saith the Lord GOD: Thou seal most accurate full of wisdom and perfect in beauty".

Ezekiel 28:13 God had said "thou wast in Eden the garden of God; every precious stone was thy covering". God had said "the carnelian the topaz and the emerald the beryl the onyx and the jasper the sapphire the carbuncle and the smaragd and gold;". God had said "the workmanship of thy settings and of thy sockets was in thee in the day that thou wast created they were prepared".

Ezekiel 28:14 God had said "Thou wast the far-covering cherub; and I set thee so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of stones of fire".

Ezekiel 28:15 God had said "Thou wast perfect in thy ways from the day that thou wast created till unrighteousness was found in thee".

Ezekiel 28:16 God had said "By the multitude of thy traffic they filled the midst of thee with violence and thou hast sinned;". God had said "therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee O covering cherub from the midst of the stones of fire".

Ezekiel 28:17 God had said "Thy heart was lifted up because of thy beauty thou hast corrupted thy wisdom by reason of thy brightness;". God had said "I have cast thee to the ground I have laid thee before kings that they may gaze upon thee".

Ezekiel 28:18 God had said "By the multitude of thine iniquities in the unrighteousness of thy traffic thou hast profaned thy sanctuaries;". God had said "therefore have I brought forth a fire from the midst of thee it hath devoured thee and I have turned thee to ashes upon the earth in the sight of all them that behold thee".

Ezekiel 28:19 God had said "All they that know thee among the peoples shall be appalled at thee; thou art become a terror and thou shalt never be any more".

Ezekiel 28:20 Ezekiel did continue to receive the word of God.

Ezekiel 28:21 God had said "Son of man set thy face toward Zidon and prophesy against it". God did tell Ezekiel to convey a prophesy against Zidon.

Ezekiel 28:22 God had said "and say: Thus saith the Lord GOD: Behold I am against thee O Zidon and I will be glorified in the midst of thee;". God had said "and they shall know that I am the LORD when I shall have executed judgments in her and shall be sanctified in her".

Ezekiel 28:23 God had said "For I will send into her pestilence and blood in her streets; and the wounded shall fall in the midst of her by the sword upon her on every side; and they shall know that I am the LORD".

Ezekiel 28:24 God had said "And there shall be no more a pricking brier unto the house of Israel nor a piercing thorn of any that are round about them that did have them in disdain;". God had said "and they shall know that I am the Lord GOD".

Ezekiel 28:25 God had said "Thus saith the Lord GOD:". God had said "When I shall have gathered the house of Israel from the peoples among whom they are scattered and shall be sanctified in them in the sight of the nations". God had said "then shall they dwell in their own land which I gave to My servant Jacob".

Ezekiel 28:26 God had said "And they shall dwell safely therein and shall build houses and plant vineyards; yea they shall dwell safely;". God had said "when I have executed judgments upon all those that have them in disdain round about them; and they shall know that I am the LORD their God".



Ezekiel 29:1 Ezekiel did receive the word of God in the tenth year on the twelfth day of the tenth month.

Ezekiel 29:2 God had said "Son of man set thy face against Pharaoh king of Egypt and prophesy against him and against all Egypt;". God did tell Ezekiel to convey a prophesy against the Pharaoh of Egypt.

Ezekiel 29:3 God had said "speak and say: Thus saith the Lord GOD: behold I am against thee Pharaoh King of Egypt the great dragon that lieth in the midst of his rivers". God had said "that hath said: My river is mine own and I have made it for myself".

Ezekiel 29:4 God had said "And I will put hooks in thy jaws and I will cause the fish of thy rivers to stick unto thy scales;". God had said "and I will bring thee up out of the midst of thy rivers and all the fish of thy rivers shall stick unto thy scales".

Ezekiel 29:5 God had said "And I will cast thee into the wilderness thee and all the fish of thy rivers; thou shalt fall upon the open field; thou shalt not be brought together nor gathered;". God had said "to the beasts of the earth and to the fowls of the heaven have I given thee for food".

Ezekiel 29:6 God had said "And all the inhabitants of Egypt shall know that I am the LORD because they have been a staff of reed to the house of Israel".

Ezekiel 29:7 God had said "When they take hold of thee with the hand thou dost break and rend all their shoulders;". God had said "and when they lean upon thee thou breakest and makest all their loins to be at a stand".

Ezekiel 29:8 God had said "Therefore thus saith the Lord GOD: Behold I will bring a sword upon thee and will cut off from thee man and beast".

Ezekiel 29:9 God had said "And the land of Egypt shall be desolate and waste and they shall know that I am the LORD; because he hath said: The river is mine and I have made it".

Ezekiel 29:10 God had said "Therefore behold I am against thee and against thy rivers and I will make the land of Egypt utterly waste and desolate from Migdol to Syene even unto the border of Ethiopia".

Ezekiel 29:11 God had said "No foot of man shall pass through it nor foot of beast shall pass through it neither shall it be inhabited forty years". God would render the land of Egypt uninhabitable for 40 years.

Ezekiel 29:12 God had said "And I will make the land of Egypt desolate in the midst of the countries that are desolate and her cities among the cities that are laid waste shall be desolate forty years;". God had said "and I will scatter the Egyptians among the nations and will disperse them through the countries".

Ezekiel 29:13 God had said "For thus saith the Lord GOD: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered;".

Ezekiel 29:14 God had said "and I will turn the captivity of Egypt and will cause them to return into the land of Pathros into the land of their origin; and they shall be there a lowly kingdom".

Ezekiel 29:15 God had said "It shall be the lowliest of the kingdoms neither shall it any more lift itself up above the nations; and I will diminish them that they shall no more rule over the nations".

Ezekiel 29:16 God had said "And it shall be no more the confidence of the house of Israel bringing iniquity to remembrance when they turn after them; and they shall know that I am the Lord GOD".

Ezekiel 29:17 Ezekiel did receive the word of God in the twenty seventh year on the first day of the first month.

Ezekiel 29:18 God had said "Son of man Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre;". God had said "every head was made bald and every shoulder

was peeled; yet had he no wages nor his army from Tyre for the service that he had served against it;".

Ezekiel 29:19 God had said "Therefore thus saith the Lord GOD: Behold I will give the land of Egypt unto Nebuchadrezzar king of Babylon;". God had said "and he shall carry off her abundance and take her spoil and take her prey; and it shall be the wages for his army".

Ezekiel 29:20 God had said "I have given him the land of Egypt as his hire for which he served because they wrought for Me saith the Lord GOD".

Ezekiel 29:21 God had said "In that day will I cause a horn to shoot up unto the house of Israel and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD".



Ezekiel 30:1 Ezekiel did receive the word of God.

Ezekiel 30:2 God had said "Son of man prophesy and say: Thus saith the Lord GOD: wail ye: Woe worth the day!".

Ezekiel 30:3 God had said "For the day is near even the day of the LORD is near a day of clouds it shall be the time of the nations".

Ezekiel 30:4 God had said "And a sword shall come upon Egypt and convulsion shall be in Ethiopia when the slain shall fall in Egypt;". God had said "and they shall take away her abundance and her foundation shall be broken down".

Ezekiel 30:5 God had said "Ethiopia and Put and Lud and all the mingled people and Cub and the children of the land that is in league shall fall with them by the sword".

Ezekiel 30:6 God had said "Thus saith the LORD: they also that uphold Egypt shall fall and the pride of her power shall come down; from Migdol to Syene shall they fall in it by the sword saith the Lord GOD".

Ezekiel 30:7 God had said "And they shall be desolate in the midst of the countries that are desolate and her cities shall be in the midst of the cities that are wasted".

Ezekiel 30:8 God had said "And they shall know that I am the LORD when I have set a fire in Egypt and all her helpers are destroyed".

Ezekiel 30:9 God had said "In that day shall messengers go forth from before Me in ships to make the confident Ethiopians afraid;". God had said "and there shall come convulsion upon them in the day of Egypt; for lo it cometh".

Ezekiel 30:10 God had said "Thus saith the Lord GOD: I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon".

Ezekiel 30:11 God had said "He and his people with him the terrible of the nations shall be brought in to destroy the land; and they shall draw their swords against Egypt and fill the land with the slain".

Ezekiel 30:12 God had said "And I will make the rivers dry and will give the land over into the hand of evil men; and I will make the land desolate and all that is therein by the hand of strangers;". God had said "I the LORD have spoken it".

Ezekiel 30:13 God had said "Thus saith the Lord GOD: I will also destroy the idols and I will cause the things of nought to cease from Noph;". God had said "and there shall be no more a prince out of the land of Egypt; and I will put a fear in the land of Egypt".

Ezekiel 30:14 God had said "And I will make Pathros desolate and will set a fire in Zoan and will execute judgments in No".

Ezekiel 30:15 God had said "And I will pour My fury upon Sin the stronghold of Egypt; and I will cut off the multitude of No".

Ezekiel 30:16 God had said "And I will set a fire in Egypt; Sin shall be in great convulsion and No shall be rent asunder; and in Noph shall come adversaries in the day-time".

Ezekiel 30:17 God had said "The young men of Aven and of Pi-beseth shall fall by the sword; and these cities shall go into captivity".

Ezekiel 30:18 God had said "At Tehaphnehes also the day shall withdraw itself when I shall break there the yokes of Egypt and the pride of her power shall cease in her;". God had said "as for her a cloud shall cover her and her daughters shall go into captivity".

Ezekiel 30:19 God had said "Thus will I execute judgments in Egypt; and they shall know that I am the LORD".

Ezekiel 30:20 Ezekiel did receive the word of God in the eleventh year on the seventh day of the first month.

Ezekiel 30:21 God had said "Son of man I have broken the arm of Pharaoh king of Egypt;". God had said "and lo it hath not been bound up to be healed to put a roller that it be bound up and wax strong that it hold the sword".

Ezekiel 30:22 God had said "Therefore thus saith the Lord GOD: Behold I am against Pharaoh king of Egypt and will break his arms the strong and that which was broken;". God had said "and I will cause the sword to fall out of his hand".

Ezekiel 30:23 God had said "And I will scatter the Egyptians among the nations and will disperse them through the countries".

Ezekiel 30:24 God had said "And I will strengthen the arms of the king of Babylon and put My sword in his hand;". God had said "but I will break the arms of Pharaoh and he shall groan before him with the groanings of a deadly wounded man".

Ezekiel 30:25 God had said "And I will hold up the arms of the king of Babylon and the arms of Pharaoh shall fall down;". God had said "and they shall know that I am the LORD when I shall put My sword into the hand of the king of Babylon and he shall stretch it out upon the land of Egypt".

Ezekiel 30:26 God had said "And I will scatter the Egyptians among the nations and disperse them through the countries; and they shall know that I am the LORD".



Ezekiel 31:1 Ezekiel did receive the word of God in the eleventh year on the first day of the third month.

Ezekiel 31:2 God had said "Son of man say unto Pharaoh king of Egypt and to his multitude: whom art thou like in thy greatness?". God did want Ezekiel to speak to the Pharaoh.

Ezekiel 31:3 God had said "Behold the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud and of a high stature; and its top was among the thick boughs".

Ezekiel 31:4 God had said "The waters nourished it the deep made it to grow; her rivers ran round about her plantation and she sent out her conduits unto all the trees of the field".

Ezekiel 31:5 God had said "Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied and its branches became long because of the multitude of waters when it shot them forth".

Ezekiel 31:6 God had said "All the fowls of heaven made their nests in its boughs and all the beasts of the field did bring forth their young under its branches and under its shadow dwelt all great nations".

Ezekiel 31:7 God had said "Thus was it fair in its greatness in the length of its branches; for its root was by many waters".

Ezekiel 31:8 God had said "The cedars in the garden of God could not hide it; the cypress-trees were not like its boughs and the plane-trees were not as its branches; nor was any tree in the garden of God like unto it in its beauty".

Ezekiel 31:9 God had said "I made it fair by the multitude of its branches; so that all the trees of Eden that were in the garden of God envied it".

Ezekiel 31:10 God had said "Therefore thus saith the Lord GOD: Because thou art exalted in stature and he hath set his top among the thick boughs and his heart is lifted up in his height;".

Ezekiel 31:11 God had said "I do even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I do drive him out according to his wickedness".

Ezekiel 31:12 God had said "And strangers the terrible of the nations do cut him off and cast him down;". God had said "upon the mountains and in all the valleys his branches are fallen and his boughs lie broken in all the channels of the land;". God had said "and all the peoples of the earth do go down from his shadow and do leave him".

Ezekiel 31:13 God had said "Upon his carcass all the fowls of the heaven do dwell and upon his branches are all the beasts of the field;".

Ezekiel 31:14 God had said "to the end that none of all the trees by the waters exalt themselves in their stature neither set their top among the thick boughs nor that their mighty ones stand up in their height even all that drink water;". God had said "for they are all delivered unto death to the nether parts of the earth in the midst of the children of men with them that go down to the pit".

Ezekiel 31:15 God had said "Thus saith the Lord GOD: In the day when he went down to the nether-world I caused the deep to mourn and cover itself for him and I restrained the rivers thereof and the great waters were stayed;". God had said "and I caused Lebanon to mourn for him and all the trees of the field fainted for him".

Ezekiel 31:16 God had said "I made the nations to shake at the sound of his fall when I cast him down to the nether-world with them that descend into the pit;". God had said "and all the trees of Eden the choice and best of Lebanon all that drink water were comforted in the nether parts of the earth".

Ezekiel 31:17 God had said "They also went down into the nether-world with him unto them that are slain by the sword; yea they that were in his arm that dwelt under his shadow in the midst of the nations".

Ezekiel 31:18 God had said "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shall thou be brought down with the trees of Eden unto the nether parts of the earth;". God had said "thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. This is Pharaoh and all his multitude saith the Lord GOD".



Ezekiel 32:1 Ezekiel did receive the word of God in the twelfth year on the first day of the twelfth month.

Ezekiel 32:2 God had said "Son of man take up a lamentation for Pharaoh king of Egypt and say unto him: thou didst liken thyself unto a young lion of the nations;". God had said "whereas thou art as a dragon in the seas; and thou didst gush forth with thy rivers and didst trouble the waters with thy feet and foul their rivers". God did direct Ezekiel to prepare a lamentation for the Pharaoh of Egypt.

Ezekiel 32:3 God had said "Thus saith the Lord GOD: I will therefore spread out My net over thee with a company of many peoples; and they shall bring thee up in My net".

Ezekiel 32:4 God had said "And I will cast thee upon the land I will hurl thee upon the open field and will cause all the fowls of the heaven to settle upon thee". God had said "and I will fill the beasts of the whole earth with thee".

Ezekiel 32:5 God had said "And I will lay thy flesh upon the mountains and fill the valleys with thy foulness".

Ezekiel 32:6 God had said "I will also water with thy blood the land wherein thou swimmest even to the mountains; and the channels shall be full of thee".

Ezekiel 32:7 God had said "And when I shall extinguish thee I will cover the heaven and make the stars thereof black; I will cover the sun with a cloud and the moon shall not give her light".

Ezekiel 32:8 God had said "All the bright lights of heaven will I make black over thee and set darkness upon thy land saith the Lord GOD".

Ezekiel 32:9 God had said "I will also vex the hearts of many peoples when I shall bring thy destruction among the nations into the countries which thou hast not known".

Ezekiel 32:10 God had said "Yea I will make many peoples appalled at thee and their kings shall be horribly afraid for thee when I shall brandish My sword before them;". God had said "and they shall tremble at every moment every man for his own life in the day of thy fall".

Ezekiel 32:11 God had said "For thus saith the Lord GOD: The sword of the king of Babylon shall come upon thee".

Ezekiel 32:12 God had said "By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all;". God had said "and they shall spoil the pride of Egypt and all the multitude thereof shall be destroyed".

Ezekiel 32:13 God had said "I will destroy also all the beasts thereof from beside many waters; neither shall the foot of man trouble them any more nor the hoofs of beasts trouble them".

Ezekiel 32:14 God had said "Then will I make their waters to settle and cause their rivers to run like oil saith the Lord GOD".

Ezekiel 32:15 God had said "When I shall make the land of Egypt desolate and waste a land destitute of that whereof it was full when I shall smite all them that dwell therein". God had said "then shall they know that I am the LORD".

Ezekiel 32:16 God had said "This is the lamentation wherewith they shall lament;". God had said "the daughters of the nations shall lament therewith; for Egypt and for all her multitude shall they lament therewith saith the Lord GOD".

Ezekiel 32:17 Ezekiel did receive the word of God in the twelfth year on the fifteenth day of the twelfth month also.

Ezekiel 32:18 God had said "Son of man wail for the multitude of Egypt and cast them down even her with the daughters of the mighty nations unto the nether parts of the earth with them that go down into the pit".

Ezekiel 32:19 God had said "Whom dost thou pass in beauty? Go down and be thou laid with the uncircumcised".

Ezekiel 32:20 God had said "They shall fall in the midst of them that are slain by the sword; she is delivered to the sword; draw her down and all her multitudes".

Ezekiel 32:21 God had said "The strong among the mighty shall speak of him out of the midst of the nether-world with them that helped him;". God had said "they are gone down they lie still even the uncircumcised slain by the sword".

Ezekiel 32:22 God had said "Asshur is there and all her company; their graves are round about them; all of them slain fallen by the sword;".

Ezekiel 32:23 God had said "whose graves are set in the uttermost parts of the pit and her company is round about her grave; all of them slain fallen by the sword who caused terror in the land of the living".

Ezekiel 32:24 God had said "There is Elam and all her multitude round about her grave;". God had said "all of them slain fallen by the sword who are gone down uncircumcised into the nether parts of the earth who caused their terror in the land of the living;". God had said "yet have they borne their shame with them that go down to the pit".

Ezekiel 32:25 God had said "They have set her a bed in the midst of the slain with all her multitude; her graves are round about them;". God had said "all of them uncircumcised slain by the sword; because their terror was caused in the land of the living yet have they borne their shame with them that go down to the pit;". God had said "they are put in the midst of them that are slain".

Ezekiel 32:26 God had said "There is Meshech Tubal and all her multitude; her graves are round about them; all of them uncircumcised slain by the sword;". God had said "because they caused their terror in the land of the living".

Ezekiel 32:27 God had said "And they that are inferior to the uncircumcised shall not lie with the mighty that are gone down to the nether-world with their weapons of war". God had said "whose swords are laid under their heads and whose iniquities are upon their bones; because the terror of the mighty was in the land of the living".

Ezekiel 32:28 God had said "But thou in the midst of the uncircumcised shalt thou be broken and lie even with them that are slain by the sword".

Ezekiel 32:29 God had said "There is Edom her kings and all her princes who for all their might are laid with them that are slain by the sword;". God had said "they shall lie with the uncircumcised and with them that go down to the pit".

Ezekiel 32:30 God had said "There are the princes of the north all of them and all the Zidonians who are gone down with the slain ashamed for all the terror which they caused by their might". God had said "and they lie uncircumcised with them that are slain by the sword and bear their shame with them that go down to the pit".

Ezekiel 32:31 God had said "These shall Pharaoh see and shall be comforted over all his multitude; even Pharaoh and all his army slain by the sword saith the Lord GOD".

Ezekiel 32:32 God had said "For I have put My terror in the land of the living;". God had said "and he shall be laid in the midst of the uncircumcised with them that are slain by the sword even Pharaoh and all his multitude saith the Lord GOD".



Ezekiel 33:1 Ezekiel did receive the word of God.

Ezekiel 33:2 God had said "Son of man speak to the children of thy people and say unto them:". God had said "When I bring the sword upon a land if the people of the land take a man from among them and set him for their watchman;".

Ezekiel 33:3 God had said "if when he seeth the sword come upon the land he blow the horn and warn the people;".

Ezekiel 33:4 God had said "then whosoever heareth the sound of the horn and taketh not warning if the sword come and take him away his blood shall be upon his own head;".

Ezekiel 33:5 God had said "he heard the sound of the horn and took not warning his blood shall be upon him; whereas if he had taken warning he would have delivered his soul".

Ezekiel 33:6 God had said "But if the watchman see the sword come and blow not the horn and the people be not warned and the sword do come and take any person from among them". God had said "he is taken away in his iniquity but his blood will I require at the watchman's hand".

Ezekiel 33:7 God had said "So thou son of man I have set thee a watchman unto the house of Israel; therefore when thou shalt hear the word at My mouth warn them from Me". Ezekiel was set as a watchman by God for the house of Israel. Ezekiel was instructed to warn the people upon hearing the word at the mouth of God.

Ezekiel 33:8 God had said "When I say unto the wicked: O wicked man thou shalt surely die and thou dost not speak to warn the wicked from his way;". God had said "that wicked man shall die in his iniquity but his blood will I require at thy hand".

Ezekiel 33:9 God had said "Nevertheless if thou warn the wicked of his way to turn from it and he turn not from his way; he shall die in his iniquity but thou hast delivered thy soul".

Ezekiel 33:10 God had said "Therefore O thou son of man say unto the house of Israel: Thus ye speak saying: Our transgressions and our sins are upon us and we pine away in them; how then can we live?".

Ezekiel 33:11 God had said "Say unto them: As I live saith the Lord GOD I have no pleasure in the death of the wicked but that the wicked turn from his way and live;". God had said "turn ye turn ye from your evil ways; for why will ye die O house of Israel?".

Ezekiel 33:12 God had said "And thou son of man say unto the children of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression;". God had said "and as for the wickedness of the wicked he shall not stumble thereby in the day that he turneth from his wickedness;". God had said "neither shall he that is righteous be able to live thereby in the day that he sinneth".

Ezekiel 33:13 God had said "When I say to the righteous that he shall surely live; if he trust to his righteousness and commit iniquity none of his righteous deeds shall be remembered;". God had said "but for his iniquity that he hath committed for it shall he die".

Ezekiel 33:14 God had said "Again when I say unto the wicked: Thou shalt surely die; if he turn from his sin and do that which is lawful and right;".

Ezekiel 33:15 God had said "if the wicked restore the pledge give back that which he had taken by robbery walk in the statutes of life committing no iniquity; he shall surely live he shall not die".

Ezekiel 33:16 God had said "None of his sins that he hath committed shall be remembered against him; he hath done that which is lawful and right; he shall surely live".

Ezekiel 33:17 God had said "Yet the children of thy people say: The way of the Lord is not equal; but as for them their way is not equal".

Ezekiel 33:18 God had said "When the righteous turneth from his righteousness and committeth iniquity he shall even die thereby".

Ezekiel 33:19 God had said "And when the wicked turneth from his wickedness and doeth that which is lawful and right he shall live thereby".

Ezekiel 33:20 God had said "Yet ye say: The way of the Lord is not equal. O house of Israel I will judge you every one after his ways".

Ezekiel 33:21 Ezekiel was approached by an escapee in the twelfth year of captivity in the fifth day of the tenth month. The escapee did say "The city is smitten" to Ezekiel.

Ezekiel 33:22 Ezekiel was touched by the hand of God in the evening before the arrival of the escapee. God had allowed Ezekiel to speak upon the arrival of the escapee in the morning.

Ezekiel 33:23 Ezekiel did receive the word of God.

Ezekiel 33:24 God had said "'Son of man they that inhabit those waste places in the land of Israel speak saying:". God had said "Abraham was one and he inherited the land; but we are many; the land is given us for inheritance".

Ezekiel 33:25 God had said "Wherefore say unto them: Thus saith the Lord GOD. Ye eat with the blood and lift up your eyes unto your idols and shed blood; and shall ye possess the land?".

Ezekiel 33:26 God had said "Ye stand upon your sword ye work abomination and ye defile every one his neighbour's wife; and shall ye possess the land?".

Ezekiel 33:27 God had said "Thus shalt thou say unto them: Thus saith the Lord GOD:". God had said "As I live surely they that are in the waste places shall fall by the sword". God had said "and him that is in the open field will I give to the beasts to be devoured". God had said "and they that are in the strongholds and in the caves shall die of the pestilence".

Ezekiel 33:28 God had said "And I will make the land most desolate and the pride of her power shall cease; and the mountains of Israel shall be desolate so that none shall pass through".

Ezekiel 33:29 God had said "Then shall they know that I am the LORD when I have made the land most desolate because of all their abominations which they have committed".

Ezekiel 33:30 God had said "And as for thee son of man the children of thy people that talk of thee by the walls and in the doors of the houses and speak one to another every one to his brother". God had said "saying: Come I pray you and hear what is the word that cometh forth from the LORD;".

Ezekiel 33:31 God had said "and come unto thee as the people cometh and sit before thee as My people and hear thy words but do them not". God had said "--for with their mouth they show much love but their heart goeth after their covetousness;".

Ezekiel 33:32 God had said "and lo thou art unto them as a love song of one that hath a pleasant voice and can play well on an instrument; so they hear thy words but they do them not--".

Ezekiel 33:33 God had said "when this cometh to pass--behold it cometh--then shall they know that a prophet hath been among them".



Ezekiel 34:1 Ezekiel did receive the word of God.

Ezekiel 34:2 God had said "Son of man prophesy against the shepherds of Israel prophesy and say unto them even to the shepherds:". God had said "Thus saith the Lord GOD: Woe unto the shepherds of Israel that have fed themselves! should not the shepherds feed the sheep?". God did send Ezekiel to prophesy against the shepherds of Israel.

Ezekiel 34:3 God had said "Ye did eat the fat and ye clothed you with the wool ye killed the fatlings; but ye fed not the sheep".

Ezekiel 34:4 God had said "The weak have ye not strengthened neither have ye healed that which was sick neither have ye bound up that which was broken". God had said "neither have ye brought back that which was driven away neither have ye sought that which was lost; but with force have ye ruled over them and with rigour".

Ezekiel 34:5 God had said "So were they scattered because there was no shepherd; and they became food to all the beasts of the field and were scattered".

Ezekiel 34:6 God had said "My sheep wandered through all the mountains and upon every high hill yea upon all the face of the earth were My sheep scattered and there was none that did search or seek".

Ezekiel 34:7 God had said "Therefore ye shepherds hear the word of the LORD:".

Ezekiel 34:8 God had said "As I live saith the Lord GOD surely forasmuch as My sheep became a prey and My sheep became food to all the beasts of the field because there was no shepherd". God had said "neither did My shepherds search for My sheep but the shepherds fed themselves and fed not My sheep;".

Ezekiel 34:9 God had said "therefore ye shepherds hear the word of the LORD:".

Ezekiel 34:10 God had said "Thus saith the Lord GOD: Behold I am against the shepherds; and I will require My sheep at their hand and cause them to cease from feeding the sheep;". God had said "neither shall the shepherds feed themselves any more; and I will deliver My sheep from their mouth that they may not be food for them".

Ezekiel 34:11 God had said "For thus saith the Lord GOD: Behold here am I and I will search for My sheep and seek them out".

Ezekiel 34:12 God had said "As a shepherd seeketh out his flock in the day that he is among his sheep that are separated so will I seek out My sheep;". God had said "and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness".

Ezekiel 34:13 God had said "And I will bring them out from the peoples and gather them from the countries and will bring them into their own land;". God had said "and I will feed them upon the mountains of Israel by the streams and in all the habitable places of the country".

Ezekiel 34:14 God had said "I will feed them in a good pasture and upon the high mountains of Israel shall their fold be;". God had said "there shall they lie down in a good fold and in a fat pasture shall they feed upon the mountains of Israel".

Ezekiel 34:15 God had said "I will feed My sheep and I will cause them to lie down saith the Lord GOD".

Ezekiel 34:16 God had said "I will seek that which was lost and will bring back that which was driven away and will bind up that which was broken and will strengthen that which was sick;". God had said "and the fat and the strong I will destroy I will feed them in justice".

Ezekiel 34:17 God had said "And as for you O My flock thus saith the Lord GOD: Behold I judge between cattle and cattle even the rams and the he-goats".

Ezekiel 34:18 God had said "Seemeth it a small thing unto you to have fed upon the good pasture but ye must tread down with your feet the residue of your pasture?". God had said "and to have drunk of the settled waters but ye must foul the residue with your feet?".

Ezekiel 34:19 God had said "And as for My sheep they eat that which ye have trodden with your feet and they drink that which ye have fouled with your feet".

Ezekiel 34:20 God had said "Therefore thus saith the Lord GOD unto them: Behold I even I will judge between the fat cattle and the lean cattle".

Ezekiel 34:21 God had said "Because ye thrust with side and with shoulder and push all the weak with your horns till ye have scattered them abroad;".

Ezekiel 34:22 God had said "therefore will I save My flock and they shall no more be a prey; and I will judge between cattle and cattle".

Ezekiel 34:23 God had said "And I will set up one shepherd over them and he shall feed them even My servant David; he shall feed them and he shall be their shepherd".

Ezekiel 34:24 God had said "And I the LORD will be their God and My servant David prince among them; I the LORD have spoken".

Ezekiel 34:25 God had said "And I will make with them a covenant of peace and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods".

Ezekiel 34:26 God had said "And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing".

Ezekiel 34:27 God had said "And the tree of the field shall yield its fruit and the earth shall yield her produce and they shall be safe in their land;". God had said "and they shall know that I am the LORD when I have broken the bars of their yoke and have delivered them out of the hand of those that made bondmen of them".

Ezekiel 34:28 God had said "And they shall no more be a prey to the nations neither shall the beast of the earth devour them; but they shall dwell safely and none shall make them afraid".

Ezekiel 34:29 God had said "And I will raise up unto them a plantation for renown and they shall be no more consumed with hunger in the land neither bear the shame of the nations any more".

Ezekiel 34:30 God had said "And they shall know that I the LORD their God am with them and that they the house of Israel are My people saith the Lord GOD".

Ezekiel 34:31 God had said "And ye My sheep the sheep of My pasture are men and I am your God saith the Lord GOD".



Ezekiel 35:1 Ezekiel did continue to receive the word of God.

Ezekiel 35:2 God had said "Son of man set thy face against mount Seir and prophesy against it". Ezekiel was sent to prophesy against mount Seir.

Ezekiel 35:3 God had said "and say unto it: Thus saith the Lord GOD: Behold I am against thee O mount Seir and I will stretch out My hand against thee and I will make thee most desolate".

Ezekiel 35:4 God had said "I will lay thy cities waste and thou shalt be desolate; and thou shalt know that I am the LORD".

Ezekiel 35:5 God had said "Because thou hast had a hatred of old and hast hurled the children of Israel unto the power of the sword in the time of their calamity in the time of the iniquity of the end;".

Ezekiel 35:6 God had said "therefore as I live saith the Lord GOD I will prepare thee unto blood and blood shall pursue thee; surely thou hast hated thine own blood therefore blood shall pursue thee".

Ezekiel 35:7 God had said "Thus will I make mount Seir most desolate and cut off from it him that passeth through and him that returneth".

Ezekiel 35:8 God had said "And I will fill his mountains with his slain; in thy hills and in thy valleys and in all thy streams shall they fall that are slain with the sword".

Ezekiel 35:9 God had said "I will make thee perpetual desolations and thy cities shall not return; and ye shall know that I am the LORD".

Ezekiel 35:10 God had said "Because thou hast said: These two nations and these two countries shall be mine and we will possess it; whereas the LORD was there;".

Ezekiel 35:11 God had said "therefore as I live saith the Lord GOD I will do according to thine anger and according to thine envy which thou hast used out of thy hatred against them;". God had said "and I will make Myself known among them when I shall judge thee".

Ezekiel 35:12 God had said "And thou shalt know that I the LORD have heard all thy blasphemies which thou hast spoken against the mountains of Israel". God had said "saying: They are laid desolate they are given us to devour".

Ezekiel 35:13 God had said "And ye have magnified yourselves against Me with your mouth and have multiplied your words against Me; I have heard it".

Ezekiel 35:14 God had said "Thus saith the Lord GOD: When the whole earth rejoiceth I will make thee desolate".

Ezekiel 35:15 God had said "As thou didst rejoice over the inheritance of the house of Israel because it was desolate so will I do unto thee;". God had said "thou shalt be desolate O mount Seir and all Edom even all of it; and they shall know that I am the LORD".



Ezekiel 36:1 God did instruct Ezekiel to prophesy to the mountains of Israel. God did say "And thou son of man prophesy unto the mountains of Israel and say: Ye mountains of Israel hear the word of the LORD" to Ezekiel.

Ezekiel 36:2 God did say "Thus saith the Lord GOD: Because the enemy hath said against you: Aha! even the ancient high places are ours in possession;" to Ezekiel.

Ezekiel 36:3 God did say "therefore prophesy and say: Thus saith the Lord GOD:" to Ezekiel. God did say "Because even because they have made you desolate and swallowed you up on every side that ye might be a possession unto the rest of the nations" to Ezekiel. God did say "and ye are taken up in the lips of talkers and the evil report of the people;" to Ezekiel.

Ezekiel 36:4 God did say "therefore ye mountains of Israel hear the word of the Lord GOD:" to Ezekiel. God did say "Thus saith the Lord GOD to the mountains and to the hills to the streams and to the valleys to the desolate wastes and to the cities that are forsaken" to Ezekiel. God did say "which are become a prey and derision to the residue of the nations that are round about;" to Ezekiel.

Ezekiel 36:5 God did say "therefore thus saith the Lord GOD:" to Ezekiel. God did say "Surely in the fire of My jealousy have I spoken against the residue of the nations and against all Edom" to Ezekiel. God did say "that have appointed My land unto themselves for a possession with the joy of all their heart with disdain of soul to cast it out for a prey;" to Ezekiel.

Ezekiel 36:6 God did say "therefore prophesy concerning the land of Israel and say unto the mountains and to the hills to the streams and to the valleys:" to Ezekiel. God did say "Thus saith the Lord GOD: Behold I have spoken in My jealousy and in My fury because ye have borne the shame of the nations;" to Ezekiel.

Ezekiel 36:7 God did say "therefore thus saith the Lord GOD: I have lifted up My hand: Surely the nations that are round about you they shall bear their shame" to Ezekiel.

Ezekiel 36:8 God did say "But ye O mountains of Israel ye shall shoot forth your branches and yield your fruit to My people Israel; for they are at hand to come" to Ezekiel.

Ezekiel 36:9 God did say "For behold I am for you and I will turn unto you and ye shall be tilled and sown;" to Ezekiel.

Ezekiel 36:10 God did say "and I will multiply men upon you all the house of Israel even all of it; and the cities shall be inhabited and the waste places shall be builded;" to Ezekiel.

Ezekiel 36:11 God did say "and I will multiply upon you man and beast and they shall increase and be fruitful;" to Ezekiel. God did say "and I will cause you to be inhabited after your former estate and will do better unto you than at your beginnings; and ye shall know that I am the LORD" to Ezekiel.

Ezekiel 36:12 God did say "Yea I will cause men to walk upon you even my people Israel and they shall possess thee and thou shalt be their inheritance;" to Ezekiel. God did say "and thou shalt no more henceforth bereave them of children" to Ezekiel.

Ezekiel 36:13 God did say "Thus saith the Lord GOD: Because they say unto you: Thou land art a devourer of men and hast been a bereaver of thy nations;" to Ezekiel.

Ezekiel 36:14 God did say "therefore thou shalt devour men no more neither bereave thy nations any more saith the Lord GOD;" to Ezekiel.

Ezekiel 36:15 God did say "neither will I suffer the shame of the nations any more to be heard against thee neither shalt thou bear the reproach of the peoples any more" to Ezekiel. God did say "neither shalt thou cause thy nations to stumble any more saith the Lord GOD" to Ezekiel.

Ezekiel 36:16 Ezekiel did continue to receive the word of God.

Ezekiel 36:17 God had said "Son of man when the house of Israel dwelt in their own land they defiled it by their way and by their doings;". God had said "their way before Me was as the uncleanness of a woman in her impurity".

Ezekiel 36:18 God had said "Wherefore I poured out My fury upon them for the blood which they had shed upon the land and because they had defiled it with their idols;".

Ezekiel 36:19 God had said "and I scattered them among the nations and they were dispersed through the countries; according to their way and according to their doings I judged them".

Ezekiel 36:20 God had said "And when they came unto the nations whither they came they profaned My holy name; in that men said of them:". God had said "These are the people of the LORD and are gone forth out of His land".

Ezekiel 36:21 God had said "But I had pity for My holy name which the house of Israel had profaned among the nations whither they came".

Ezekiel 36:22 God had said "Therefore say unto the house of Israel: Thus saith the Lord GOD:". God had said "I do not this for your sake O house of Israel but for My holy name which ye have profaned among the nations whither ye came".

Ezekiel 36:23 God had said "And I will sanctify My great name which hath been profaned among the nations which ye have profaned in the midst of them;". God had said "and the nations shall know that I am the LORD saith the Lord GOD when I shall be sanctified in you before their eyes".

Ezekiel 36:24 God had said "For I will take you from among the nations and gather you out of all the countries and will bring you into your own land".

Ezekiel 36:25 God had said "And I will sprinkle clean water upon you and ye shall be clean; from all your uncleannesses and from all your idols will I cleanse you".

Ezekiel 36:26 God had said "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh".

Ezekiel 36:27 God had said "And I will put My spirit within you and cause you to walk in My statutes and ye shall keep Mine ordinances and do them".

Ezekiel 36:28 God had said "And ye shall dwell in the land that I gave to your fathers; and ye shall be My people and I will be your God".

Ezekiel 36:29 God had said "And I will save you from all your uncleannesses; and I will call for the corn and will increase it and lay no famine upon you".

Ezekiel 36:30 God had said "And I will multiply the fruit of the tree and the increase of the field that ye may receive no more the reproach of famine among the nations".

Ezekiel 36:31 God had said "Then shall ye remember your evil ways and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations".

Ezekiel 36:32 God had said "Not for your sake do I this saith the Lord GOD be it known unto you; be ashamed and confounded for your ways O house of Israel".

Ezekiel 36:33 God had said "Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities I will cause the cities to be inhabited and the waste places shall be builded".

Ezekiel 36:34 God had said "And the land that was desolate shall be tilled whereas it was a desolation in the sight of all that passed by".

Ezekiel 36:35 God had said "And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited".

Ezekiel 36:36 God had said "Then the nations that are left round about you shall know that I the LORD have builded the ruined places and planted that which was desolate;". God had said "I the LORD have spoken it and I will do it".

Ezekiel 36:37 God had said "Thus saith the Lord GOD: I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock".

Ezekiel 36:38 God had said "As the flock for sacrifice as the flock of Jerusalem in her appointed seasons so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD".



Ezekiel 37:1 Ezekiel was touched by the hand of God and was carried by spirit into the middle of a valley of bones.

Ezekiel 37:2 Ezekiel was made to move among the bones. The valley was full of very dry bones.

Ezekiel 37:3 God did say "Son of man can these bones live?" to Ezekiel. Ezekiel did say "O Lord GOD Thou knowest" to God.

Ezekiel 37:4 God did say "Prophesy over these bones and say unto them: O ye dry bones hear the word of the LORD:". Ezekiel was instructed by God to prophesy over the bones.

Ezekiel 37:5 God did say "Thus saith the Lord GOD unto these bones: Behold I will cause breath to enter into you and ye shall live" to Ezekiel.

Ezekiel 37:6 God did say "And I will lay sinews upon you and will bring up flesh upon you and cover you with skin and put breath in you and ye shall live; and ye shall know that I am the LORD" to Ezekiel.

Ezekiel 37:7 Ezekiel did proceed to prophesy over the bones as commanded by God. Ezekiel did hear the noise of a commotion as the bones were reassembled.

Ezekiel 37:8 Ezekiel did watch as the bones were covered with sinew and with flesh and with skin. God had renewed the bones into bodies of flesh. Ezekiel did not perceive breath within the bodies however.

Ezekiel 37:9 God did say "Prophesy unto the breath prophesy son of man and say to the breath: Thus saith the Lord GOD:". God did say "Come from the four winds O breath and breathe upon these slain that they may live". God did tell Ezekiel to prophesy for a summoning of winds to provide breath.

Ezekiel 37:10 Ezekiel did begin to prophesy as commanded by God. The breath did enter the bodies. The bodies did rise to stand in a great host.

Ezekiel 37:11 God did say "Son of man these bones are the whole house of Israel; behold they say: Our bones are dried up and our hope is lost; we are clean cut off" to Ezekiel. God did use the reanimation of the bones as a metaphor about the house of Israel.

Ezekiel 37:12 God did say "Therefore prophesy and say unto them: Thus saith the Lord GOD:" to Ezekiel. God did say "Behold I will open your graves and cause you to come up out of your graves O My people; and I will bring you into the land of Israel" to Ezekiel.

Ezekiel 37:13 God did say "And ye shall know that I am the LORD when I have opened your graves and caused you to come up out of your graves O My people" to Ezekiel.

Ezekiel 37:14 God did say "And I will put My spirit in you and ye shall live and I will place you in your own land; and ye shall know that I the LORD have spoken and performed it saith the LORD" to Ezekiel.

Ezekiel 37:15 Ezekiel did receive the word of God.

Ezekiel 37:16 God had said "And thou son of man take thee one stick and write upon it: For Judah and for the children of Israel his companions;". God had said "then take another stick and write upon it: For Joseph the stick of Ephraim and of all the house of Israel his companions;".

Ezekiel 37:17 God had said "and join them for thee one to another into one stick that they may become one in thy hand".

Ezekiel 37:18 God had said "And when the children of thy people shall speak unto thee saying: Wilt thou not tell us what thou meanest by these?".

Ezekiel 37:19 God had said "say into them: Thus saith the Lord GOD:". God had said "Behold I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his companions;". God had said "and I will put them unto him together with the stick of Judah and make them one stick and they shall be one in My hand".

Ezekiel 37:20 God had said "And the sticks whereon thou writest shall be in thy hand before their eyes".

Ezekiel 37:21 God had said "And say unto them: Thus saith the Lord GOD:" Behold I will take the children of Israel from among the nations whither they are gone and will gather them on every side and bring them into their own land;

Ezekiel 37:22 God had said "and I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all;". God had said "and they shall be no more two nations neither shall they be divided into two kingdoms any more at all;".

Ezekiel 37:23 God had said "neither shall they defile themselves any more with their idols nor with their detestable things nor with any of their transgressions;". God had said "but I will save them out of all their dwelling-places wherein they have sinned and will cleanse them; so shall they be My people and I will be their God".

Ezekiel 37:24 God had said "And My servant David shall be king over them and they all shall have one shepherd; they shall also walk in Mine ordinances and observe My statutes and do them".

Ezekiel 37:25 God had said "And they shall dwell in the land that I have given unto Jacob My servant wherein your fathers dwelt;". God had said "and they shall dwell therein they and their children and their children's children for ever; and David My servant shall be their prince for ever".

Ezekiel 37:26 God had said "Moreover I will make a covenant of peace with them--it shall be an everlasting covenant with them;". God had said "and I will establish them and multiply them and will set My sanctuary in the midst of them for ever".

Ezekiel 37:27 God had said "My dwelling-place also shall be over them; and I will be their God and they shall be My people".

Ezekiel 37:28 God had said "And the nations shall know that I am the LORD that sanctify Israel when My sanctuary shall be in the midst of them for ever".



Ezekiel 38:1 Ezekiel did receive the word of God.

Ezekiel 38:2 God did instruct Ezekiel to prophesy against the chief prince of Meshech and Tubal toward Gog of the land of Magog.

Ezekiel 38:3 God had said "and say: Thus saith the Lord GOD: Behold I am against thee O Gog chief prince of Meshech and Tubal;". Gog is the enemy of God.

Ezekiel 38:4 God had said "and I will turn thee about and put hooks into thy jaws and I will bring thee forth and all thine army horses and horsemen". God had said "all of them clothed most gorgeously a great company with buckler and shield all of them handling swords;".

Ezekiel 38:5 God had said "Persia Cush and Put with them all of them with shield and helmet;". Persia was a part of Gog. Cush was a part of Gog. "Put" was a part of Gog.

Ezekiel 38:6 God had said "Gomer and all his bands; the house of Togarmah in the uttermost parts of the north and all his bands; even many peoples with thee". Gomer was a part of Gog. Togarmah was a part of Gog from the north.

Ezekiel 38:7 God had said "Be thou prepared and prepare for thyself thou and all thy company that are assembled unto thee and be thou guarded of them".

Ezekiel 38:8 God had said "After many days thou shalt be mustered for service in the latter years thou shalt come against the land that is brought back from the sword". God had said "that is gathered out of many peoples against the mountains of Israel which have been a continual waste;". God had said "but it is brought forth out of the peoples and they dwell safely all of them". Gog would attempt to invade Israel in the latter years.

Ezekiel 38:9 God had said "And thou shalt ascend thou shalt come like a storm thou shalt be like a cloud to cover the land thou and all thy bands and many peoples with thee". Gog would descend like the clouds of a storm upon Israel.

Ezekiel 38:10 God had said "Thus saith the Lord GOD: It shall come to pass in that day that things shall come into thy mind and thou shalt devise an evil device;".

Ezekiel 38:11 God had said "and thou shalt say: I will go up against the land of unwalled villages; I will come upon them that are at quiet that dwell safely all of them dwelling without walls and having neither bars nor gates;". Gog would plan to attack the defenseless.

Ezekiel 38:12 God had said "to take the spoil and to take the prey; to turn thy hand against the waste places that are now inhabited". God had said "and against the people that are gathered out of the nations that have gotten cattle and goods that dwell in the middle of the earth".

Ezekiel 38:13 God had said "Sheba and Dedan and the merchants of Tarshish with all the magnates thereof shall say unto thee: Comest thou to take the spoil? hast thou assembled thy company to take the prey?". God had said "to carry away silver and gold to take away cattle and goods to take great spoil?".

Ezekiel 38:14 God had said "Therefore son of man prophesy and say unto Gog: Thus saith the Lord GOD: In that day when My people Israel dwelleth safely shalt thou not know it?".

Ezekiel 38:15 God had said "And thou shalt come from thy place out of the uttermost parts of the north thou and many peoples with thee all of them riding upon horses a great company and a mighty army;". Gog would arrive from the north with a mighty army with great mobility.

Ezekiel 38:16 God had said "and thou shalt come up against My people Israel as a cloud to cover the land;". God had said "it shall be in the end of days and I will bring thee against My land that the nations may know Me when I shall be sanctified through thee O Gog before their eyes". Gog would launch an invasion against the people of Israel in the end of days.

Ezekiel 38:17 God had said "Thus saith the Lord GOD: Art thou he of whom I spoke in old time by My servants the prophets of Israel that prophesied in those days for many years that I would bring thee against them?".

Ezekiel 38:18 God had said "And it shall come to pass in that day when Gog shall come against the land of Israel saith the Lord GOD that My fury shall arise up in My nostrils". The invasion will draw the fury of God.

Ezekiel 38:19 God had said "For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel;". God would cause a great shaking in the land of Israel during the days of the invasion.

Ezekiel 38:20 God had said "so that the fishes of the sea and the fowls of the heaven and the beasts of the field and all creeping things that creep upon the ground". God had said "and all the men that are upon the face of the earth shall shake at My presence and the mountains shall be thrown down". God had said "and the steep places shall fall and every wall shall fall to the ground". Mountains would crumble. Walls will fall. Every creature will shake at the presence of God.

Ezekiel 38:21 God had said "And I will call for a sword against him throughout all my mountains saith the Lord GOD; every man's sword shall be against his brother". God would call for swords against Gog throughout all of the mountains. Gog would face internal division.

Ezekiel 38:22 God had said "And I will plead against him with pestilence and with blood; and I will cause to rain upon him and upon his bands". God had said "and upon the many peoples that

are with him an overflowing shower and great hailstones fire and brimstone". God will bring pestilence and flood and hail and fire and brimstone against the forces of Gog.

Ezekiel 38:23 God had said "Thus will I magnify Myself and sanctify Myself and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD". God would be magnified and be sanctified in the eyes of many nations.



Ezekiel 39:1 Ezekiel did continue to receive the words of God. God had said "And thou son of man prophesy against Gog and say: Thus saith the Lord GOD: Behold I am against thee O Gog chief prince of Meshech and Tubal;". God did tell Ezekiel to continue the prophesy against Gog.

Ezekiel 39:2 God had said "and I will turn thee about and lead thee on and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel;". Gog would descend upon the mountains of Israel.

Ezekiel 39:3 God had said "and I will smite thy bow out of thy left hand and will cause thine arrows to fall out of thy right hand".

Ezekiel 39:4 God had said "Thou shalt fall upon the mountains of Israel thou and all thy bands and the peoples that are with thee;". God had said "I will give thee unto the ravenous birds of every sort and to the beasts of the field to be devoured". God would cause the forces of Gog to fall upon the mountains of Israel to be devoured by the birds and by the beasts of the field.

Ezekiel 39:5 God had said "Thou shalt fall upon the open field; for I have spoken it saith the Lord GOD".

Ezekiel 39:6 God had said "And I will send a fire on Magog and on them that dwell safely in the isles; and they shall know that I am the LORD". God will send fire to the people on the isles and to Magog.

Ezekiel 39:7 God had said "And My holy name will I make known in the midst of My people Israel; neither will I suffer My holy name to be profaned any more;". God had said "and the nations shall know that I am the LORD the Holy One in Israel".

Ezekiel 39:8 God had said "Behold it cometh and it shall be done saith the Lord GOD; This is the day whereof I have spoken".

Ezekiel 39:9 God had said "And they that dwell in the cities of Israel shall go forth and shall make fires of the weapons and use them as fuel both the shields and the bucklers". God had said "the bows and the arrows and the hand-staves and the spears and they shall make fires of them seven years;". The Israelites would burn the weapons of the forces of Gog for 7 years.

Ezekiel 39:10 God had said "so that they shall take no wood out of the field neither cut down any out of the forests for they shall make fires of the weapons;". God had said "and they shall spoil those that spoiled them and rob those that robbed them saith the Lord GOD".

Ezekiel 39:11 God had said "And it shall come to pass in that day that I will give unto Gog a place fit for burial in Israel the valley of them that pass through on the east of the sea;". God had said "and it shall stop them that pass through; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-gog". Gog would be buried in the valley of Hamon-gog.

Ezekiel 39:12 God had said "And seven months shall the house of Israel be burying them that they may cleanse the land". The Israelites would bury Gog to cleanse the land for 7 months.

Ezekiel 39:13 God had said "Yea all the people of the land shall bury them and it shall be to them a renown; in the day that I shall be glorified saith the Lord GOD".

Ezekiel 39:14 God had said "And they shall set apart men of continual employment that shall pass through the land to bury with them that pass through those that remain upon the face of the land to cleanse it;". God had said "after the end of seven months shall they search".

Ezekiel 39:15 God had said "And when they that pass through shall pass through the land and any seeth a man's bone then shall he set up a sign by it till the buriers have buried it in the valley of Hamon-gog".

Ezekiel 39:16 God had said "And Hamonah shall also be the name of a city. Thus shall they cleanse the land".

Ezekiel 39:17 God had said "And thou son of man thus saith the Lord GOD: Speak unto the birds of every sort and to every beast of the field:". God had said "Assemble yourselves and come; gather yourselves on every side to My feast that I do prepare for you even a great feast upon the mountains of Israel that ye may eat flesh and drink blood". God did tell Ezekiel to summon the birds and the beasts to feast upon the fallen in the mountains of Israel.

Ezekiel 39:18 God had said "The flesh of the mighty shall ye eat and the blood of the princes of the earth shall ye drink; rams lambs and goats bullocks fatlings of Bashan are they all of them".

Ezekiel 39:19 God had said "And ye shall eat fat till ye be full and drink blood till ye be drunken of My feast which I have prepared for you".

Ezekiel 39:20 God had said "And ye shall be filled at My table with horses and horsemen with mighty men and with all men of war saith the Lord GOD".

Ezekiel 39:21 God had said "And I will set My glory among the nations and all the nations shall see My judgment that I have executed and My hand that I have laid upon them".

Ezekiel 39:22 God had said "So the house of Israel shall know that I am the LORD their God from that day and forward".

Ezekiel 39:23 God had said "And the nations shall know that the house of Israel went into captivity for their iniquity because they broke faith with Me and I hid My face from them;". God had said "so I gave them into the hand of their adversaries and they fell all of them by the sword".

Ezekiel 39:24 God had said "According to their uncleanness and according to their transgressions did I unto them; and I hid My face from them".

Ezekiel 39:25 God had said "Therefore thus saith the Lord GOD: Now will I bring back the captivity of Jacob and have compassion upon the whole house of Israel; and I will be jealous for My holy name".

Ezekiel 39:26 God had said "And they shall bear their shame and all their breach of faith which they have committed against Me when they shall dwell safely in their land and none shall make them afraid;".

Ezekiel 39:27 God had said "when I have brought them back from the peoples and gathered them out of their enemies' lands and am sanctified in them in the sight of many nations".

Ezekiel 39:28 God had said "And they shall know that I am the LORD their God in that I caused them to go into captivity among the nations and have gathered them unto their own land;". God had said "and I will leave none of them any more there;".

Ezekiel 39:29 God had said "neither will I hide My face any more from them; for I have poured out My spirit upon the house of Israel saith the Lord GOD".



Ezekiel 40:1 God did lift Ezekiel in a vision on the tenth day of the first month of the twenty fifth year of captivity in the fourteenth year after the smiting of the city.

Ezekiel 40:2 God did bring Ezekiel in the vision to a very high mountain in the land of Israel. Ezekiel could see the form of a city on the south.

Ezekiel 40:3 Ezekiel was taken to the city to the presence of a man with the appearance of brass with a line of flax in hand and a reed for measuring. The "brass man" was standing in the gate.

Ezekiel 40:4 The "brass man" did say "Son of man behold with thine eyes and hear with thine ears and set thy heart upon all that I shall show thee". The "brass man" did say "for to the intent that I might show them unto thee art thou brought thither; declare all that thou seest to the house of Israel". Ezekiel was told to convey everything in sight to the house of Israel.

Ezekiel 40:5 A wall did surround the house. The "brass man" did hold a reed for measuring. The reed was composed of 6 units of a cubit and a breadth of a hand each. The building did measure 1 reed in width. The building did measure 1 reed in height.

Ezekiel 40:6 Ezekiel did accompany the "brass man" to the gate toward the east to ascend the steps. The jamb did measure 1 reed in width on both jambs of the gate.

Ezekiel 40:7 Every cell did measure 1 reed in width and in length. The space did measure 5 cubits between the cells. The jambs did measure 1 reed on the gate by the porch.

Ezekiel 40:8 The "brass man" did measure the porch of the gate toward the house at 1 reed.

Ezekiel 40:9 The "brass man" did measure the porch of the gate at 8 cubits. The "brass man" did measure the posts at 2 cubits. The porch was inward.

Ezekiel 40:10 The gate did contain cells. The gate did have 3 cells in a group on each side. The posts had 1 measure on each side.

Ezekiel 40:11 The "brass man" did measure the breadth of the entry of the gate at 10 cubits. The "brass man" did measure the length of the gate at 13 cubits;

Ezekiel 40:12 The cells did have borders of 1 cubit in thickness on the sides. The cells did measure 6 cubits on the sides.

Ezekiel 40:13 The "brass man" did measure the gate from the roof of the one cell to the roof of the other with a breadth of 25 cubits from door against door.

Ezekiel 40:14 The "brass man" did measure the posts of 60 cubits to the posts of the court in the gates.

Ezekiel 40:15 The "brass man" did measure the forefront of the gate of the entrance to the forefront of the inner porch of the gate at 50 cubits.

Ezekiel 40:16 Windows were in place from the cells to the posts within the gate and to the arches. The windows did face inward all around. Each post was adorned with palm trees.

Ezekiel 40:17 Ezekiel was led into the outer court to behold chambers and a pavement for the court. Ezekiel did see 30 chambers upon the pavement.

Ezekiel 40:18 The pavement was by the side of the gates in equal length to the gates and the lower pavement.

Ezekiel 40:19 The "brass man" did measure the breadth from the forefront of the lower gate to the forefront of the inner court at 100 cubits to the east and to the north.

Ezekiel 40:20 The "brass man" did measure the length and the width of the gate of the outer court toward the north.

Ezekiel 40:21 The gate did have 3 cells on each side. The first gate did serve as a model for the posts and the arches of the next gate. The gate did measure 50 cubits in length and 25 cubits in width.

Ezekiel 40:22 The first gate did serve as a model for the windows and for the arches and for the palm tree adornments for the next gate. The arches were before 7 steps that did ascend to the gate.

Ezekiel 40:23 The "inner court" did have a gate against the other gate to the north and to the east. The "brass man" did take a measurement of 100 cubits from gate to gate.

Ezekiel 40:24 Ezekiel was led by the "brass man" toward the south to behold a gate toward the south. The "brass man" did measure the posts and the arches in accordance with the other gates.

Ezekiel 40:25 The gate did have windows and arches as the other gates. The gate was 50 cubits in length and 25 cubits in width.

Ezekiel 40:26 Arches were before the 7 steps that did ascend to the gate. Palm trees did adorn the posts on the sides.

Ezekiel 40:27 Ezekiel did see a gate to the inner court toward the south. The "brass man" did take a measurement of 100 cubits from gate to gate toward the south.

Ezekiel 40:28 Ezekiel was led to the inner court by the south gate. The south gate was measured in accordance with the other gates.

Ezekiel 40:29 The gate did have identical cells and posts and arches. The gate did have windows and surrounding arches. The gate did measure 50 cubits in length and 25 cubits in width.

Ezekiel 40:30 The arches were surrounding at a length of 25 cubits and at a width of 5 cubits.

Ezekiel 40:31 The arches did face the outer court. The posts were adorned with palm trees on the sides. The entry was preceded by 8 steps.

Ezekiel 40:32 Ezekiel was brought into the inner court toward the east. The gate was measured in accordance with the other gates.

Ezekiel 40:33 The gate did have identical cells and posts and arches. The gate did have windows and surrounding arches. The gate did measure 50 cubits in length and 25 cubits in width.

Ezekiel 40:34 The arches did face the outer court. The posts were adorned with palm trees on the sides. The entry was preceded by 8 steps.

Ezekiel 40:35 Ezekiel was brought to the north gate. The gate was measured in accordance with the other gates.

Ezekiel 40:36 The gate did have identical cells and posts and arches. The gate did have windows and surrounding arches. The gate did measure 50 cubits in length and 25 cubits in width.

Ezekiel 40:37 The posts did face the outer court. The posts were adorned with palm trees on the sides. The entry was preceded by 8 steps.

Ezekiel 40:38 A chamber was in place with the entry by the posts at the gates. A "burnt offering" was to be washed in the chamber.

Ezekiel 40:39 Tables were in the porch of the gate. The porch did have 2 tables on 2 sides. A person would slay the "burnt offering" and the "sin offering" and the "guilt offering" on the tables.

Ezekiel 40:40 Two tables were in place on the outside along the entry of the gate toward the north. Two tables were in place on the other side of the porch of the gate also.

Ezekiel 40:41 Each side did have 4 tables by the side of the gate. The place did have 8 tables to slay the sacrifices.

Ezekiel 40:42 The place did have 4 tables of hewn stone for the "burnt offering". Each table did measure 1.5 cubits in length and 1.5 cubits in width and 1 cubit in height. The tables did hold the instruments for the purposes of slaying the "burnt offering" and the sacrifice.

Ezekiel 40:43 The slabs were fastened around the walls. The slabs did measure a handwidth in length. The tables would hold the flesh of the offering.

Ezekiel 40:44 Chambers could be seen outside of the inner gate for the guard in the inner court. A chamber was at the side of the north gate facing the south. A chamber was at the side of the east gate facing the north.

Ezekiel 40:45 The "brass man" did say "This chamber whose prospect is toward the south is for the priests the keepers of the charge of the house" to Ezekiel.

Ezekiel 40:46 The "brass man" did say "And the chamber whose prospect is toward the north is for the priests the keepers of the charge of the altar;" to Ezekiel. The "brass man" did say "these are the sons of Zadok who from among the sons of Levi come near to the LORD to minister unto Him" to Ezekiel.

Ezekiel 40:47 The "brass man" did measure the court at 100 cubits in length and 100 cubits in width in a square. The altar was before the house.

Ezekiel 40:48 Ezekiel was brought to the porch of the house by the "brass man". The "brass man" did take a measurement of each post of the porch at 5 cubits on each side. The "brass man" did take a measurement of the width of the gate at 3 cubits on each side.

Ezekiel 40:49 The porch was 20 cubits in length and 11 cubits in width. The porch was ascended by steps. A pillar was in place by the posts on each side.



Ezekiel 41:1 Ezekiel was brought to the temple. The "brass man" did take a measurement of the posts at 6 cubits wide on each side. The tent was 6 cubits in width also.

Ezekiel 41:2 The entrance was measured at 10 cubits in width. The entrance was flanked by 5 cubits on each side. The "brass man" did take a measurement of the tent at 40 cubits in length and 20 cubits in width.

Ezekiel 41:3 The "brass man" did take a measurement of each post of the entrance at 2 cubits. The "brass man" did take a measurement of the entrance at 6 cubits in length and 7 cubits in width.

Ezekiel 41:4 The "brass man" did take a measurement of the length at 20 cubits and of the width at 20 cubits before the temple. The "brass man" did say "This is the most holy place" to Ezekiel.

Ezekiel 41:5 The "brass man" did take a measurement of the wall of the house at 6 cubits. The "brass man" did take a measurement of the breadth of every side-chamber at 4 cubits around the house on every side.

Ezekiel 41:6 The side-chambers were stacked in 3 levels with 30 chambers on each level. Cornices were positioned around the house to support the side-chambers. The cornices were not part of the wall of the house.

Ezekiel 41:7 Each level was wider than the level below. The house did become wider on ascent from the bottom to the middle to the top.

Ezekiel 41:8 Ezekiel could see a raised basement beneath the house. Ezekiel could see that the foundations of the side-chambers were measured 6 cubits to the joining.

Ezekiel 41:9 The outer wall was measured at 5 cubits for the side-chambers. A free space was left by the structure of the side-chambers that did belong to the house.

Ezekiel 41:10 A space did measure 20 cubits in width between the chambers around the house on every side.

Ezekiel 41:11 The side-chambers did have doors. The doors were toward the space leftover with a door to the north and with a door to the south. The leftover space did measure 5 cubits in width.

Ezekiel 41:12 A building was before the separate place at the side toward the west. The building was 70 cubits broad. The building did have walls with a thickness of 5 cubits and a length of 90 cubits.

Ezekiel 41:13 The "brass man" did take a measurement of the house at 100 cubits in length. The "brass man" did take a measurement of the separate place and the building with the walls at 100 cubits in length.

Ezekiel 41:14 The "brass man" did take a measurement of the breadth of the face of the house and of the separate place toward the east at 100 cubits.

Ezekiel 41:15 The "brass man" did measure the length of the building before the separate place at the back with the galleries on each side at 100 cubits. Ezekiel did begin to focus on the temple and the inner place and the porches of the court.

Ezekiel 41:16 Ezekiel could see a veneer of wood over everything to include the jambs and the narrow windows and the galleries and against the jambs and from the ground to the windows. The windows were covered.

Ezekiel 41:17 The windows were covered to the space above the door to the inner house and outside and on all of the wall inside and outside by measure.

Ezekiel 41:18 The veneer was carved with cherubim and with palm trees. A palm tree was between cherubs. Every cherub had 2 faces.

Ezekiel 41:19 A cherub would face a palm tree with the face of a man on a side. The cherub would face a palm tree with the face of a young lion on the other side. The veneer was the same throughout the house.

Ezekiel 41:20 The veneer did extend from the ground to the space above the door with the adornments. The veneer was on the wall of the temple also.

Ezekiel 41:21 The jambs were squared in the temple. The sanctuary did have jambs with a similar appearance.

Ezekiel 41:22 The altar did measure 3 cubits in height and 2 cubits in length. The altar was made of wood. Wood was seen in the corners and in the length and in the walls. The "brass man" did say "This is the table that is before the LORD" to Ezekiel.

Ezekiel 41:23 Ezekiel did see 2 doors for the temple and for the sanctuary.

Ezekiel 41:24 Each door did have 2 turning leaves apiece.

Ezekiel 41:25 The doors were adorned with cherubim and with palm trees. Ezekiel could see thick beams of wood on the face of the porch outside.

Ezekiel 41:26 Ezekiel could see narrow windows and palm-trees on the sides of the porch. Ezekiel could see thick beams with the brackets of the house.



Ezekiel 42:1 Ezekiel was brought by the "brass man" into the outer court by the way toward the north. Ezekiel was brought into the chamber against the separate place against the building toward the north.

Ezekiel 42:2 The structure did measure 100 cubits in length and 50 cubits in width. The structure did have a door on the north side.

Ezekiel 42:3 A gallery was seen containing 3 stories of chambers. The gallery was against the 20 cubits of the inner court and against the pavement of the outer court.

Ezekiel 42:4 A walkway was before the chambers of 10 cubits in width in a way of 1 cubit. The doors were toward the north.

Ezekiel 42:5 The upper chambers were shorter. The galleries did take more space from the upper chambers than from the middle and from the lower chambers.

Ezekiel 42:6 The chambers were in 3 stories without the pillars as the pillars of the courts. Space was taken from the lowest and from the middlemost in comparison with the ground.

Ezekiel 42:7 A wall was placed outside by the side of the chambers toward the outer court in the front of the chambers. The wall did have a length of 50 cubits.

Ezekiel 42:8 The chambers did measure 50 cubits in length toward the outer court. The chambers did measure 100 cubits in length before the temple.

Ezekiel 42:9 An entry was placed under the chambers on the east side along the passage from the outer court.

Ezekiel 42:10 Chambers were in the breadth of the wall of the court toward the east and before the separate place and before the building.

Ezekiel 42:11 A walkway was before the chambers. The walkway was similar in appearance and in dimension and in the form of the chambers toward the north.

Ezekiel 42:12 A door was placed in the head of the way in the way directly before the wall toward the way from the east.

Ezekiel 42:13 The "brass man" did say "The north chambers and the south chambers which are before the separate place they are the holy chambers" to Ezekiel. The "brass man" did say "where the priests that are near unto the LORD shall eat the most holy things;" to Ezekiel. The "brass man" did say "there shall they lay the most holy things and the meal-offering and the sin-offering and the guilt-offering; for the place is holy" to Ezekiel.

Ezekiel 42:14 The "brass man" did say "When the priests enter in then shall they not go out of the holy place into the outer court but there they shall lay their garments wherein they minister for they are holy;" to Ezekiel. The "brass man" did say "and they shall put on other garments and shall approach to that which pertaineth to the people" to Ezekiel.

Ezekiel 42:15 The "brass man" had finished measuring the inner house. Ezekiel was brought by the "brass man" by the way of the gate toward the east. The "brass man" did begin to measure the gate.

Ezekiel 42:16 The "brass man" did measure the east side with the measuring reed at 500 reeds.

Ezekiel 42:17 The "brass man" did measure the north side at 500 reeds.

Ezekiel 42:18 The "brass man" did measure the south side at 500 reeds.

Ezekiel 42:19 The "brass man" did measure the west side at 500 reeds.

Ezekiel 42:20 The "brass man" did measure the 4 sides. A wall did encircle the structure with a length of 500 cubits and with a width of 500 cubits to make a separation between the holy areas and the common areas.



Ezekiel 43:1 Ezekiel was brought by the "brass man" to the gate that did face the east.

Ezekiel 43:2 The "glory of God" had come from the way of the east with a voice as the sound of many waters. The earth did shine with the glory of God.

Ezekiel 43:3 The vision did remind Ezekiel of the visions during the destruction of the city and of the visions by the river of Chebar. Ezekiel did fall forward to the ground.

Ezekiel 43:4 The "glory of God" did come into the house by the way of the gate that did face the east.

Ezekiel 43:5 Ezekiel was carried by the spirit into the inner court. Ezekiel did behold the house full of the "glory of God".

Ezekiel 43:6 Ezekiel did hear someone who was speaking to Ezekiel from the house. A man did stand beside Ezekiel.

Ezekiel 43:7 God had taken the appearance of a man. God did begin speaking to Ezekiel. God did say "Son of man this is the place of My throne and the place of the soles of My feet where I will dwell in the midst of the children of Israel for ever;". God did say "and the house of Israel shall no more defile My holy name neither they nor their kings by their harlotry and by the carcasses of their kings in their high places;".

Ezekiel 43:8 God did say "in their setting of their threshold by My threshold and their door-post beside My door-post and there was but the wall between Me and them;". God did say "and they have defiled My holy name by their abominations which they have committed; wherefore I have consumed them in Mine anger".

Ezekiel 43:9 God did say "Now let them put away their harlotry and the carcasses of their kings far from Me and I will dwell in the midst of them for ever".

Ezekiel 43:10 God did say "Thou son of man show the house to the house of Israel that they may be ashamed of their iniquities; and let them measure accurately".

Ezekiel 43:11 God did say "And if they be ashamed of all that they have done make known unto them the form of the house and the fashion thereof and the goings out thereof". God did say "and the comings in thereof and all the forms thereof and all the ordinances thereof and all the forms thereof and all the laws thereof and write it in their sight;". God did say "that they may keep the whole form thereof and all the ordinances thereof and do them".

Ezekiel 43:12 God did say "This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house".

Ezekiel 43:13 God did say "And these are the measures of the altar by cubits--the cubit is a cubit and a handbreadth:". God did say "the bottom shall be a cubit and the breadth a cubit and the border thereof by the edge thereof round about a span;". God did say "and this shall be the base of the altar".

Ezekiel 43:14 God did say "And from the bottom upon the ground to the lower settle shall be two cubits and the breadth one cubit;". God did say "and from the lesser settle to the greater settle shall be four cubits and the breadth a cubit".

Ezekiel 43:15 God did say "And the hearth shall be four cubits; and from the hearth and upward there shall be four horns".

Ezekiel 43:16 God did say "And the hearth shall be twelve cubits long by twelve broad square in the four sides thereof".

Ezekiel 43:17 God did say "And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit;". God did say "and the bottom thereof shall be a cubit about; and the steps thereof shall look toward the east".

Ezekiel 43:18 God did continue to speak to Ezekiel. Ezekiel did say "And He said unto me:". God had said "Son of man thus saith the Lord GOD: These are the ordinances of the altar in the day when they shall make it to offer burnt-offerings thereon and to dash blood against it".

Ezekiel 43:19 God had said "Thou shalt give to the priests the Levites that are of the seed of Zadok who are near unto Me to minister unto Me saith the Lord GOD a young bullock for a sin-offering".

Ezekiel 43:20 God had said "And thou shalt take of the blood thereof and put it on the four horns of it and on the four corners of the settle and upon the border round about;". God had said "thus shalt thou purify it and make atonement for it".

Ezekiel 43:21 God had said "Thou shalt also take the bullock of the sin-offering and it shall be burnt in the appointed place of the house without the sanctuary".

Ezekiel 43:22 God had said "And on the second day thou shalt offer a he-goat without blemish for a sin-offering; and they shall purify the altar as they did purify it with the bullock".

Ezekiel 43:23 God had said "When thou hast made an end of purifying it thou shalt offer a young bullock without blemish and a ram out of the flock without blemish".

Ezekiel 43:24 God had said "And thou shalt present them before the LORD and the priests shall cast salt upon them and they shall offer them up for a burnt-offering unto the LORD".

Ezekiel 43:25 God had said "Seven days shalt thou prepare every day a goat for a sin-offering; they shall also prepare a young bullock and a ram out of the flock without blemish".

Ezekiel 43:26 God had said "Seven days shall they make atonement for the altar and cleanse it; so shall they consecrate it".

Ezekiel 43:27 God had said "And when they have accomplished the days it shall be that upon the eighth day and forward the priests shall make your burnt-offerings upon the altar and your peace-offerings;". God had said "and I will accept you saith the Lord GOD".



Ezekiel 44:1 Ezekiel was returned to the way of the outer gate of the sanctuary that did face the east. The gate was shut.

Ezekiel 44:2 God did say "This gate shall be shut it shall not be opened neither shall any man enter in by it for the LORD the God of Israel hath entered in by it; therefore it shall be shut" to Ezekiel.

Ezekiel 44:3 God did say "As for the prince being a prince he shall sit therein to eat bread before the LORD; he shall enter by the way of the porch of the gate and shall go out by the way of the same" to Ezekiel.

Ezekiel 44:4 Ezekiel was brought to the way of the north gate before the house. Ezekiel did behold the "glory of God" that was filling the "house of God". Ezekiel did fall prostrate upon the ground.

Ezekiel 44:5 God did say "Son of man mark well and behold with thine eyes and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD and all the laws thereof;". God did say "and mark well the entering in of the house with every going forth of the sanctuary".

Ezekiel 44:6 God did say "And thou shalt say to the rebellious even to the house of Israel: Thus saith the Lord GOD: O ye house of Israel let it suffice you of all your abominations".

Ezekiel 44:7 God did say "in that ye have brought in aliens uncircumcised in heart and uncircumcised in flesh to be in My sanctuary to profane it even My house". God did say "when ye offer My bread the fat and the blood and they have broken My covenant to add unto all your abominations".

Ezekiel 44:8 God did say "And ye have not kept the charge of My holy things; but ye have set keepers of My charge in My sanctuary to please yourselves".

Ezekiel 44:9 God did say "Thus saith the Lord GOD: No alien uncircumcised in heart and uncircumcised in flesh shall enter into My sanctuary even any alien that is among the children of Israel". If a person is uncircumcised in heart and is uncircumcised in flesh then the person is an alien. An alien could not enter in the the sanctuary of God.

Ezekiel 44:10 God did say "But the Levites that went far from Me when Israel went astray that went astray from Me after their idols they shall bear their iniquity;". The Levites would bear the iniquity of the wrongdoers.

Ezekiel 44:11 God did say "and they shall be ministers in My sanctuary having charge at the gates of the house and ministering in the house:". God did say "they shall slay the burnt-offering and the sacrifice for the people and they shall stand before them to minister unto them". The Levites would administer the sanctuary of God.

Ezekiel 44:12 God did say "Because they ministered unto them before their idols and became a stumblingblock of iniquity unto the house of Israel;". God did say "therefore have I lifted up My hand against them saith the Lord GOD and they shall bear their iniquity".

Ezekiel 44:13 God did say "And they shall not come near unto Me to minister unto Me in the priest's office nor to come near to any of My holy things unto the things that are most holy;". God did say "but they shall bear their shame and their abominations which they have committed".

Ezekiel 44:14 God did say "And I will make them keepers of the charge of the house for all the service thereof and for all that shall be done therein".

Ezekiel 44:15 God did say "But the priests the Levites the sons of Zadok that kept the charge of My sanctuary when the children of Israel went astray from Me". God did say "they shall come near to Me to minister unto Me; and they shall stand before Me to offer unto Me the fat and the blood saith the Lord GOD;".

Ezekiel 44:16 God did say "they shall enter into My sanctuary and they shall come near to My table to minister unto Me and they shall keep My charge".

Ezekiel 44:17 God did say "And it shall be that when they enter in at the gates of the inner court they shall be clothed with linen garments;". God did say "and no wool shall come upon them while they minister in the gates of the inner court and within".

Ezekiel 44:18 God did say "They shall have linen tires upon their heads and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat". The Levites should not wear the clothing that does cause people to sweat.

Ezekiel 44:19 God did say "And when they go forth into the outer court even into the outer court to the people they shall put off their garments wherein they minister". God did say "and lay them in the holy chambers and they shall put on other garments that they sanctify not the people with their garments".

Ezekiel 44:20 God did say "Neither shall they shave their heads nor suffer their locks to grow long; they shall only poll their heads". The Levites should not shave their heads. The Levites should not grow their hair long. The Levites should trim their head.

Ezekiel 44:21 God did say "Neither shall any priest drink wine when they enter into the inner court". The Levites should not drink wine within the inner court.

Ezekiel 44:22 God did say "Neither shall they take for their wives a widow nor her that is put away;". God did say "but they shall take virgins of the seed of the house of Israel or a widow that is the widow of a priest". The Levites should not marry widows or divorcees. The Levites could marry virgins of the house of Israel. The Levites could marry a widow of a priest.

Ezekiel 44:23 God did say "And they shall teach My people the difference between the holy and the common and cause them to discern between the unclean and the clean". The Levites should educate the people.

Ezekiel 44:24 God did say "And in a controversy they shall stand to judge; according to Mine ordinances shall they judge it;". God did say "and they shall keep My laws and My statutes in all My appointed seasons and they shall hallow My sabbaths". The Levites should stand as judges among the people.

Ezekiel 44:25 God did say "And they shall come near no dead person to defile themselves;". God did say "but for father or for mother or for son or for daughter for brother or for sister that hath had no husband they may defile themselves". The Levites should not become defiled by approaching a dead person. The Levites could approach a close relative after death.

Ezekiel 44:26 God did say "And after he is cleansed they shall reckon unto him seven days".

Ezekiel 44:27 God did say "And in the day that he goeth into the sanctuary into the inner court to minister in the sanctuary he shall offer his sin-offering saith the Lord GOD".

Ezekiel 44:28 God did say "And it shall be unto them for an inheritance: I am their inheritance; and ye shall give them no possession in Israel: I am their possession".

Ezekiel 44:29 God did say "The meal-offering and the sin-offering and the guilt-offering they even they shall eat; and every devoted thing in Israel shall be theirs".

Ezekiel 44:30 God did say "And the first of all the first-fruits of every thing and every heave-offering of every thing of all your offerings shall be for the priests;". God did say "ye shall also give unto the priest the first of your dough to cause a blessing to rest on thy house". The priests should receive the initial harvest.

Ezekiel 44:31 God did say "The priests shall not eat of any thing that dieth of itself or is torn whether it be fowl or beast". The priests should not eat animals that were dead before preparation.



Ezekiel 45:1 God did continue to speak to Ezekiel. God did say "Moreover when ye shall divide by lot the land for inheritance ye shall set apart an offering unto the LORD a holy portion of the land;". God did say "the length shall be the length of five and twenty thousand reeds and the breadth shall be ten thousand; it shall be holy in all the border thereof round about". God did provide the measurements of land that should be set aside for holy purposes by the priests.

Ezekiel 45:2 God did say "Of this there shall be for the holy place five hundred in length by five hundred in breadth square round about; and fifty cubits for the open land round about it".

Ezekiel 45:3 God did say "And of this measure shalt thou measure a length of five and twenty thousand and a breadth of ten thousand; and in it shall be the sanctuary which is most holy".

Ezekiel 45:4 God did say "It is a holy portion of the land; it shall be for the priests the ministers of the sanctuary that come near to minister unto the LORD;". God did say "and it shall be a place for their houses and a place consecrated for the sanctuary".

Ezekiel 45:5 God did say "And five and twenty thousand in length and ten thousand in breadth which shall be unto the Levites the ministers of the house for a possession unto themselves for twenty chambers".

Ezekiel 45:6 God did say "And ye shall appoint the possession of the city five thousand broad and five and twenty thousand long side by side with the offering of the holy portion; it shall be for the whole house of Israel".

Ezekiel 45:7 God did say "And for the prince on the one side and on the other side of the holy offering and of the possession of the city". God did say "in front of the holy offering and in front of the possession of the city on the west side westward and on the east side eastward;". God did say "and in length answerable unto one of the portions from the west border unto the east border".

Ezekiel 45:8 God did say "of the land; it shall be to him for a possession in Israel and My princes shall no more wrong My people;". God did say "but they shall give the land to the house of Israel according to their tribes".

Ezekiel 45:9 God did say "Thus saith the Lord GOD: Let it suffice you O princes of Israel; remove violence and spoil and execute justice and righteousness;". God did say "take away your exactions from My people saith the Lord GOD".

Ezekiel 45:10 God did say "Ye shall have just balances and a just ephah and a just bath".

Ezekiel 45:11 God did say "The ephah and the bath shall be of one measure that the bath may contain the tenth part of a homer and the ephah the tenth part of a homer;". God did say "the measure thereof shall be after the homer".

Ezekiel 45:12 God did say "And the shekel shall be twenty gerahs; twenty shekels five and twenty shekels ten and five shekels shall be your maneh".

Ezekiel 45:13 God did say "This is the offering that ye shall set apart: the sixth part of an ephah out of a homer of wheat and ye shall give the sixth part of an ephah out of a homer of barley;".

Ezekiel 45:14 God did say "and the set portion of oil the bath of oil shall be the tithe of the bath out of the cor which is ten baths even a homer; for ten baths are a homer;".

Ezekiel 45:15 God did say "and one lamb of the flock out of two hundred from the well-watered pastures of Israel;". God did say "for a meal-offering and for a burnt-offering and for peace-offerings to make atonement for them saith the Lord GOD".

Ezekiel 45:16 God did say "All the people of the land shall give this offering for the prince in Israel".

Ezekiel 45:17 God did say "And it shall be the prince's part to give the burnt-offerings and the meal-offerings and the drink-offerings". God did say "in the feasts and in the new moons and in the sabbaths in all the appointed seasons of the house of Israel;". God did say "he shall prepare the sin-offering and the meal-offering and the burnt-offering and the peace-offerings to make atonement for the house of Israel".

Ezekiel 45:18 God did say "Thus saith the Lord GOD: In the first month in the first day of the month thou shalt take a young bullock without blemish; and thou shalt purify the sanctuary".

Ezekiel 45:19 God did say "And the priest shall take of the blood of the sin-offering and put it upon the door-posts of the house". God did say "and upon the four corners of the settle of the altar and upon the posts of the gate of the inner court".

Ezekiel 45:20 God did say "And so thou shalt do on the seventh day of the month for every one that erreth and for him that is simple; so shall ye make atonement for the house".

Ezekiel 45:21 God did say "In the first month in the fourteenth day of the month ye shall have the passover; a feast of seven days; unleavened bread shall be eaten".

Ezekiel 45:22 God did say "And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering".

Ezekiel 45:23 God did say "And the seven days of the feast he shall prepare a burnt-offering to the LORD seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin-offering".

Ezekiel 45:24 God did say "And he shall prepare a meal-offering an ephah for a bullock and an ephah for a ram and a hin of oil to an ephah".

Ezekiel 45:25 God did say "In the seventh month in the fifteenth day of the month in the feast shall he do the like the seven days;". God did say "to the sin-offering as well as the burnt-offering and the meal-offering as well as the oil".



Ezekiel 46:1 God did continue to speak to Ezekiel. God did say "Thus saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days;". God did

say "but on the sabbath day it shall be opened and in the day of the new moon it shall be opened".

Ezekiel 46:2 God did say "And the prince shall enter by the way of the porch of the gate without and shall stand by the post of the gate". God did say "and the priests shall prepare his burnt-offering and his peace-offerings and he shall worship at the threshold of the gate;". God did say "then he shall go forth; but the gate shall not be shut until the evening".

Ezekiel 46:3 God did say "Likewise the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in the new moons".

Ezekiel 46:4 God did say "And the burnt-offering that the prince shall offer unto the LORD shall be in the sabbath day six lambs without blemish and a ram without blemish;".

Ezekiel 46:5 God did say "and the meal-offering shall be an ephah for the ram and the meal-offering for the lambs as he is able to give and a hin of oil to an ephah".

Ezekiel 46:6 God did say "And in the day of the new moon it shall be a young bullock without blemish; and six lambs and a ram; they shall be without blemish;".

Ezekiel 46:7 God did say "and he shall prepare a meal-offering an ephah for the bullock and an ephah for the ram and for the lambs according as his means suffice and a hin of oil to an ephah".

Ezekiel 46:8 God did say "And when the prince shall enter he shall go in by the way of the porch of the gate and he shall go forth by the way thereof".

Ezekiel 46:9 God did say "But when the people of the land shall come before the LORD in the appointed seasons". God did say "he that entereth by the way of the north gate to worship shall go forth by the way of the south gate;". God did say "and he that entereth by the way of the south gate shall go forth by the way of the north gate;". God did say "he shall not return by the way of the gate whereby he came in but shall go forth straight before him".

Ezekiel 46:10 God did say "And the prince when they go in shall go in in the midst of them; and when they go forth they shall go forth together".

Ezekiel 46:11 God did say "And in the feasts and in the appointed seasons the meal-offering shall be an ephah for a bullock and an ephah for a ram". God did say "and for the lambs as he is able to give and a hin of oil to an ephah".

Ezekiel 46:12 God did say "And when the prince shall prepare a freewill-offering a burnt-offering or peace-offerings as a freewill-offering unto the LORD". God did say "one shall open for him the gate that looketh toward the east and he shall prepare his burnt-offering and his peace-offerings as he doth on the sabbath day;". God did say "then he shall go forth; and after his going forth one shall shut the gate".

Ezekiel 46:13 God did say "And thou shalt prepare a lamb of the first year without blemish for a burnt-offering unto the LORD daily; morning by morning shalt thou prepare it".

Ezekiel 46:14 God did say "And thou shalt prepare a meal-offering with it morning by morning the sixth part of an ephah and the third part of a hin of oil to moisten the fine flour:". God did say "a meal-offering unto the LORD continually by a perpetual ordinance".

Ezekiel 46:15 God did say "Thus shall they prepare the lamb and the meal-offering and the oil morning by morning for a continual burnt-offering".

Ezekiel 46:16 God did say "Thus saith the Lord GOD: If the prince give a gift unto any of his sons it is his inheritance it shall belong to his sons; it is their possession by inheritance".

Ezekiel 46:17 God did say "But if he give of his inheritance a gift to one of his servants it shall be his to the year of liberty;". God did say "then it shall return to the prince; but as for his inheritance it shall be for his sons".

Ezekiel 46:18 God did say "Moreover the prince shall not take of the people's inheritance to thrust them wrongfully out of their possession;". God did say "he shall give inheritance to his sons out of his own possession; that My people be not scattered every man from his possession".

Ezekiel 46:19 Ezekiel was brought through the entry at the side of the gate into the holy chambers for the priests. The chambers did face toward the north. Ezekiel did behold a place on the hinder part to the west.

Ezekiel 46:20 The "brass man" did speak to Ezekiel again. The "brass man" did say "This is the place where the priests shall boil the guilt-offering and the sin-offering where they shall bake the meal-offering;". The "brass man" did say "that they bring them not forth into the outer court to sanctify the people".

Ezekiel 46:21 Ezekiel was brought into the outer court to pass by the 4 corners of the court. Ezekiel did see a court in every corner of the court.

Ezekiel 46:22 The courts did measure 40 cubits in length and 30 cubits in width in each corner of the court. The courts were identical in the corners.

Ezekiel 46:23 Each court was surrounded by a row of masonry. The masonry did sit above places for boiling.

Ezekiel 46:24 The "brass man" did say "These are the boiling-places where the ministers of the house shall boil the sacrifices of the people".



Ezekiel 47:1 Ezekiel was brought back to the door of the house. Ezekiel did behold the flowing of waters from under the threshold of the house to the east. The house did face toward the east. The waters did flow underneath from the right side of the house on the south of the altar.

Ezekiel 47:2 Ezekiel was brought outside by the way of the gate northward. Ezekiel was led around the way outside to the outer gate by the way of the gate that did face the east. Ezekiel did behold the trickling of waters on the right side.

Ezekiel 47:3 The "brass man" did proceed to measure eastward with the line in hand. The "brass man" did measure 1000 cubits. Ezekiel was made to pass though the waters. The water was deep to the ankles.

Ezekiel 47:4 The "brass man" did measure 1000 cubits again. Ezekiel was made to pass though the waters again. The water was deep to the knees. The "brass man" did measure another 1000 cubits. Ezekiel was made to pass though the waters. The water was deep to the loins.

Ezekiel 47:5 The "brass man" did measure 1000 cubits again. Ezekiel could not pass through the river of water. The waters were deep enough to swim.

Ezekiel 47:6 The "brass man" did say "Hast thou seen this O son of man?" to Ezekiel. Ezekiel was led back to the bank of the river.

Ezekiel 47:7 Ezekiel did see very many trees on the banks on the river.

Ezekiel 47:8 The "brass man" did say "These waters issue forth toward the eastern region and shall go down into the Arabah;" to Ezekiel. The "brass man" did say "and when they shall enter into the sea into the sea of the putrid waters the waters shall be healed" to Ezekiel.

Ezekiel 47:9 The "brass man" did say "And it shall come to pass that every living creature wherewith it swarmeth whithersoever the rivers shall come shall live;" to Ezekiel. The "brass man" did say "and there shall be a very great multitude of fish; for these waters are come thither that all things be healed and may live whithersoever the river cometh" to Ezekiel.

Ezekiel 47:10 The "brass man" did say "And it shall come to pass that fishers shall stand by it from En-gedi even unto En-eglaim;" to Ezekiel. The "brass man" did say "there shall be a place for the spreading of nets; their fish shall be after their kinds as the fish of the Great Sea exceeding many" to Ezekiel.

Ezekiel 47:11 The "brass man" did say "But the miry places thereof and the marshes thereof shall not be healed; they shall be given for salt" to Ezekiel.

Ezekiel 47:12 The "brass man" did say "And by the river upon the bank thereof on this side and on that side shall grow every tree for food whose leaf shall not wither neither shall the fruit thereof fail;" to Ezekiel. The "brass man" did say "it shall bring forth new fruit every month because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food and the leaf thereof for healing" to Ezekiel.

Ezekiel 47:13 God had said "This shall be the border whereby ye shall divide the land for inheritance according to the twelve tribes of Israel Joseph receiving two portions". God did begin to describe the inheritance of land for Israel.

Ezekiel 47:14 God had said "And ye shall inherit it one as well as another concerning which I lifted up My hand to give it unto your fathers; and this land shall fall unto you for inheritance".

Ezekiel 47:15 God had said "And this shall be the border of the land: on the north side from the Great Sea by the way of Hethlon unto the entrance of Zedad;". The inheritance would be bordered on the north by the "Great Sea" by the way of Hethlon to the entrance of Zedad.

Ezekiel 47:16 God had said "Hamath Berothah Sibraim which is between the border of Damascus and the border of Hamath; Hazer-hatticon which is by the border of Hauran".

Ezekiel 47:17 God had said "And the border from the sea shall be Hazar-enon at the border of Damascus and on the north northward is the border of Hamath. This is the north side".

Ezekiel 47:18 God had said "And the east side between Hauran and Damascus and Gilead and the land of Israel by the Jordan from the border unto the east sea shall ye measure. This is the east side". The inheritance would be bordered on the east between Hauran and Damascus and Gilead and the land of Israel by the Jordan river.

Ezekiel 47:19 God had said "And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh to the Brook unto the Great Sea. This is the south side southward". The inheritance would be bordered on the south from Tamar and from the waters of Meriboth-kadesh to the Brook to the "Great Sea".

Ezekiel 47:20 God had said "And the west side shall be the Great Sea from the border as far as over against the entrance of Hamath. This is the west side". The inheritance would be bordered on the west by the "Great Sea" from the border to the entrance of Hamath.

Ezekiel 47:21 God had said "So shall ye divide this land unto you according to the tribes of Israel".

Ezekiel 47:22 God had said "And it shall come to pass that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you who shall beget children among you;". God had said "and they shall be unto you as the home-born among the children of Israel; they shall have inheritance with you among the tribes of Israel".

Ezekiel 47:23 God had said "And it shall come to pass that in what tribe the stranger sojourneth there shall ye give him his inheritance saith the Lord GOD".



Ezekiel 48:1 God did begin to identify the inheritance by tribe. God had said "Now these are the names of the tribes:". God had said "from the north end beside the way of Hethlon to the entrance of Hamath Hazar-enan at the border of Damascus northward beside Hamath;". God had said "and they shall have their sides east and west: Dan one portion". The "tribe of Dan" would have a portion of the inheritance beside the way of Hethlon to the entrance of Hamath at the border of Damascus beside Hamath.

Ezekiel 48:2 God had said "And by the border of Dan from the east side unto the west side: Asher one portion". The "tribe of Asher" would have a portion of the inheritance by the border of Dan from the east to the west.

Ezekiel 48:3 God had said "And by the border of Asher from the east side even unto the west side: Naphtali one portion". The "tribe of Naphtali" would have a portion of the inheritance by the border of Asher from the east to the west.

Ezekiel 48:4 God had said "And by the border of Naphtali from the east side unto the west side: Manasseh one portion". The "tribe of Manasseh" would have a portion of the inheritance by the border of Naphtali from the east to the west.

Ezekiel 48:5 God had said "And by the border of Manasseh from the east side unto the west side: Ephraim one portion". The "tribe of Ephraim" would have a portion of the inheritance by the border of Manasseh from the east to the west.

Ezekiel 48:6 God had said "And by the border of Ephraim from the east side even unto the west side: Reuben one portion". The "tribe of Reuben" would have a portion of the inheritance by the border of Ephraim from the east to the west.

Ezekiel 48:7 God had said "And by the border of Reuben from the east side unto the west side: Judah one portion". The "tribe of Judah" would have a portion of the inheritance by the border of Reuben from the east to the west.

Ezekiel 48:8 God had said "And by the border of Judah from the east side unto the west side shall be the offering which ye shall set aside". God had said "five and twenty thousand reeds in breadth and in length as one of the portions from the east side unto the west side; and the sanctuary shall be in the midst of it". An offering should be reserved in the inheritance by the border of Judah from the east to the west. The offering should measure 25000 reeds in width and should measure the same length as a portion of the tribes. The sanctuary should reside in the middle of the offering.

Ezekiel 48:9 God had said "The offering that ye shall set apart unto the LORD shall be five and twenty thousand reeds in length and ten thousand in breadth". An offering should be set apart to God. The offering should measure 25000 reeds in length and 10000 reeds in width.

Ezekiel 48:10 God had said "And for these even for the priests shall be the holy offering;". God had said "toward the north five and twenty thousand in length and toward the west ten thousand

in breadth". God had said "and toward the east ten thousand in breadth and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof".

Ezekiel 48:11 God had said "The sanctified portion shall be for the priests of the sons of Zadok that have kept My charge that went not astray when the children of Israel went astray as the Levites went astray". Priests were found within the sons of Zadok. The priests did not go astray with the children of Israel and with the Levites. The priests would administer the sanctified portion of the offering.

Ezekiel 48:12 God had said "And it shall be unto them a portion set apart from the offering of the land a thing most holy by the border of the Levites". The priests would have a portion of the inheritance by the border of the Levites.

Ezekiel 48:13 God had said "And answerable unto the border of the priests the Levites shall have five and twenty thousand in length and ten thousand in breadth;". God had said "all the length shall be five and twenty thousand and the breadth ten thousand". The Levites would administer a portion of the inheritance by the border of the priests with a length of 25000 reeds and a width of 10000 reeds.

Ezekiel 48:14 God had said "And they shall not sell of it nor exchange nor alienate the first portion of the land; for it is holy unto the LORD".

Ezekiel 48:15 God had said "And the five thousand that are left in the breadth in front of the five and twenty thousand shall be for common use for the city for dwelling and for open land;". God had said "and the city shall be in the midst thereof". A portion will remain for common use and for the city and for dwellings and for open land. The remainder will measure 5000 reeds in front of the 25000 reed measure. A city will reside in the middle of the portion.

Ezekiel 48:16 God had said "And these shall be the measures thereof: the north side four thousand and five hundred and the south side four thousand and five hundred". God had said "and on the east side four thousand and five hundred and the west side four thousand and five hundred". The city will measure 4500 reeds square.

Ezekiel 48:17 God had said "And the city shall have open land: toward the north two hundred and fifty and toward the south two hundred and fifty". God had said "and toward the east two hundred and fifty and toward the west two hundred and fifty". The city would with be bordered by open land for 250 reeds in each direction.

Ezekiel 48:18 God had said "And the residue in the length answerable unto the holy offering shall be ten thousand eastward and ten thousand westward;". God had said "and it shall be answerable unto the holy offering; and the increase thereof shall be for food unto them that serve the city". The portion will be bordered by 10000 reeds of land in the east and in the west to host crops for the workers of the city.

Ezekiel 48:19 God had said "And they that serve the city out of all the tribes of Israel shall till it".

Ezekiel 48:20 God had said "All the offering shall be five and twenty thousand by five and twenty thousand; ye shall set apart the holy offering foursquare with the possession of the city". The offering should be 25000 reeds square.

Ezekiel 48:21 God had said "And the residue shall be for the prince on the one side and on the other of the holy offering and of the possession of the city". God had said "in front of the five and twenty thousand of the offering toward the east border and westward in front of the five and twenty thousand toward the west border". God had said "answerable unto the portions it shall be for the prince; and the holy offering and the sanctuary of the house shall be in the midst thereof". The prince would retain the remaining land in the portion of the offering.

Ezekiel 48:22 God had said "Thus the possession of the Levites and the possession of the city shall be in the midst of that which is the prince's;". God had said "between the border of Judah and the border of Benjamin shall be the prince's". The Levites would administer a portion in the middle of the portion of the prince. The prince would retain a portion between the borders of Judah and Benjamin.

Ezekiel 48:23 God had said "And as for the rest of the tribes: from the east side unto the west side: Benjamin one portion". The "tribe of Benjamin" would have a portion of the inheritance by the border of the prince from the east to the west.

Ezekiel 48:24 God had said "And by the border of Benjamin from the east side unto the west side: Simeon one portion". The "tribe of Simeon" would have a portion of the inheritance by the border of Benjamin from the east to the west.

Ezekiel 48:25 God had said "And by the border of Simeon from the east side unto the west side: Issachar one portion". The "tribe of Issachar" would have a portion of the inheritance by the border of Simeon from the east to the west.

Ezekiel 48:26 God had said "And by the border of Issachar from the east side unto the west side: Zebulun one portion". The "tribe of Zebulun" would have a portion of the inheritance by the border of Issachar from the east to the west.

Ezekiel 48:27 God had said "And by the border of Zebulun from the east side unto the west side: Gad one portion". The "tribe of Gad" would have a portion of the inheritance by the border of Zebulun from the east to the west.

Ezekiel 48:28 God had said "And by the border of Gad at the south side southward the border shall be even from Tamar unto the waters of Meribath-kadesh to the Brook unto the Great Sea". Gad would have a border as the south from Tamar to the waters of Meribath-kadesh to the Brook unto the Great Sea.

Ezekiel 48:29 God had said "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance and these are their portions saith the Lord GOD".

Ezekiel 48:30 God had said "And these are the goings out of the city: on the north side four thousand and five hundred reeds by measure;".

Ezekiel 48:31 God had said "and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben one; the gate of Judah one; the gate of Levi one;". The city would have gates. The gates would be named after the tribes of Israel. The city would have gates for Reuben and for Judah and for Levi on the north side.

Ezekiel 48:32 God had said "and at the east side four thousand and five hundred reeds; and three gates: even the gate of Joseph one; the gate of Benjamin one; the gate of Dan one;". The city would have gates for Joseph and for Benjamin and for Dan on the east side.

Ezekiel 48:33 God had said "and at the south side four thousand and five hundred reeds by measure; and three gates: the gate of Simeon one; the gate of Issachar one; the gate of Zebulun one;". The city would have gates for Simeon and for Issachar and for Zebulun on the south side.

Ezekiel 48:34 God had said "at the west side four thousand and five hundred reeds with their three gates: the gate of Gad one; the gate of Asher one; the gate of Naphtali one". The city would have gates for Gad and for Naphtali and for Asher on the west side.

Ezekiel 48:35 God had said "It shall be eighteen thousand reeds round about. And the name of the city from that day shall be The LORD is there". The city would be surrounded by walls 18000 reeds in length. The city would be named "The LORD is there". "The LORD is there" is the city in the inheritance of Israel.



Daniel



Daniel 1:1 Nebuchadnezzar was a king of Babylon. Nebuchadnezzar did besiege Jerusalem in the third year of the reign of Jehoiakim in Judah.

Daniel 1:2 Jehoiakim was given to the hand of Nebuchadnezzar by God. Nebuchadnezzar did seize part of the vessels of the house of God also. The captives were carried into the land of Shinar to the house of the "false god" of Nebuchadnezzar. The vessels were brought into the treasure house of the "false god" of Nebuchadnezzar.

Daniel 1:3 Ashpenaz was the chief officer of Nebuchadnezzar. Nebuchadnezzar did tell Ashpenaz to retrieve certain of the children of Israel and of the seed royal and of the nobles.

Daniel 1:4 Nebuchadnezzar did tell Ashpenaz to retrieve youths without blemish and fair to look upon. Nebuchadnezzar did tell Ashpenaz to retrieve youths with skill in all wisdom and with skill in knowledge and with discerning thought and with an ability to stand in the palace of the king. Nebuchadnezzar did tell Ashpenaz to teach the learning and the tongue of the Chaldeans to the selected people.

Daniel 1:5 Nebuchadnezzar did appoint a daily portion of royal food and wine to the selected people. Nebuchadnezzar did want the people to be nourished for 3 years. The people were expected to be able to stand before the king after 3 years of preparation.

Daniel 1:6 The people did include Daniel and Hananiah and Mishael and Azariah of the children of Judah.

Daniel 1:7 Ashpenaz did rename the people. Daniel was also known as Belteshazzar. Hananiah was also known as Shadrach. Mishael was also known as Meshach. Azariah was also known as Abed-nego.

Daniel 1:8 Daniel did not want to become defiled with the food and with the wine of the king. Daniel did speak to Ashpenaz. Daniel did request to avoid becoming defiled.

Daniel 1:9 God did grant mercy and compassion to Daniel in the sight of the chief of the officers.

Daniel 1:10 Ashpenaz did say "I fear my lord the king who hath appointed your food and your drink;" to Daniel. Ashpenaz did say "for why should he see your faces sad in comparison with

the youths that are of your own age? so would ye endanger my head with the king" to Daniel. Ashpenaz was concerned that the king would see weakness in Daniel from the lack of food.

Daniel 1:11 Ashpenaz had appointed a steward over Daniel and over Hananiah and over Mishael and over Azariah. Daniel did speak to the steward.

Daniel 1:12 Daniel did say "Try thy servants I beseech thee ten days; and let them give us pulse to eat and water to drink" to the steward.

Daniel 1:13 Daniel did say "Then let our countenances be looked upon before thee and the countenance of the youths that eat of the king's food; and as thou seest deal with thy servants" to the steward. Daniel did want the steward to evaluate the Daniel after 10 days on a different diet.

Daniel 1:14 The steward did agree to change the diet for 10 days.

Daniel 1:15 The steward did observe that the alternate diet did bring fairer countenances and healthier flesh than the youths under the diet of the king.

Daniel 1:16 The steward did replace the food and the wine with pulse to eat.

Daniel 1:17 God did give knowledge and skill in all learning and wisdom to the 4 youths. Daniel had understanding in all visions and dreams.

Daniel 1:18 Ashpenaz did bring the youths before Nebuchadnezzar after the appointed term.

Daniel 1:19 The king did speak to all of the youths. The king did find Daniel and Hananiah and Mishael and Azariah to be unique. Daniel did stand before the king with the others.

Daniel 1:20 The king did find the 4 youths to be 10 times better in all matters of wisdom and of understanding than all of the magicians and all of the enchanters in the realm.

Daniel 1:21 Daniel did continue to the first year of king Cyrus.



Daniel 2:1 Nebuchadnezzar did have dreams in his second year of reign. Nebuchadnezzar was burdened with a troubled spirit and with broken sleep.

Daniel 2:2 Nebuchadnezzar did summon the magicians and the enchanters and the sorcerers and the Chaldeans for interpretations of the dreams. The summoned did come to stand before the king.

Daniel 2:3 Nebuchadnezzar did say "I have dreamed a dream and my spirit is troubled to know the dream" to the summoned.

Daniel 2:4 The Chaldeans did respond to the king in Aramaic. The Chaldeans did say "O king live for ever! tell thy servants the dream and we will declare the interpretation" to Nebuchadnezzar. The Chaldeans did profess to be able to interpret the dream.

Daniel 2:5 Nebuchadnezzar did say "The thing is certain with me; if ye make not known unto me the dream and the interpretation thereof ye shall be cut in pieces and your houses shall be made a dunghill" to the Chaldeans.

Daniel 2:6 Nebuchadnezzar did say "But if ye declare the dream and the interpretation thereof ye shall receive of me gifts and rewards and great honour; only declare unto me the dream and the interpretation thereof" to the Chaldeans. Nebuchadnezzar did warn the Chaldeans. If the Chaldeans did provide an interpretation of the dream then the Chaldeans would be rewarded. If the Chaldeans did not provide an interpretation of the dream then the Chaldeans would suffer.

Daniel 2:7 The Chaldeans did say "Let the king tell his servants the dream and we will declare the interpretation" to Nebuchadnezzar.

Daniel 2:8 Nebuchadnezzar did say "I know of a truth that ye would gain time inasmuch as ye see the thing is certain with me" to the Chaldeans.

Daniel 2:9 Nebuchadnezzar did say "that if ye make not known unto me the dream there is but one law for you;" to the Chaldeans. Nebuchadnezzar did say "and ye have agreed together to speak before me lying and corrupt words till the time be changed;" to the Chaldeans. Nebuchadnezzar did say "only tell me the dream and I shall know that ye can declare unto me the interpretation thereof" to the Chaldeans. Nebuchadnezzar did want the Chaldeans to state the actual dream as a test of integrity.

Daniel 2:10 The Chaldeans did say "There is not a man upon the earth that can declare the king's matter;". The Chaldeans did say "forasmuch as no great and powerful king hath asked such a thing of any magician or enchanter or Chaldean". The Chaldeans could not state the dream.

Daniel 2:11 The Chaldeans did say "And it is a hard thing that the king asketh and there is none other that can declare it before the king except the gods whose dwelling is not with flesh".

Daniel 2:12 The king was angry and very furious. The king did proceed to issue a command to destroy all of the wise men of Babylon.

Daniel 2:13 The decree was sent for the slaying of all of the wise men. Daniel would be slain with the others.

Daniel 2:14 Arioch was the captain of the guard of the king. Arioch was sent to kill the wise men. Daniel did return an answer with counsel and with discretion to Arioch.

Daniel 2:15 Daniel did say "Wherefore is the decree so peremptory from the king?" to Arioch. Daniel was informed of the dream situation.

Daniel 2:16 Daniel did want to get time to declare the interpretation of the dream to the king.

Daniel 2:17 Daniel did go home to inform Hananiah and Mishael and Azariah about the situation.

Daniel 2:18 The youths did ask for mercy from God in an effort to avoid being slain.

Daniel 2:19 Daniel was revealed the secret of the dream in a vision overnight. Daniel did proceed to bless the God of heaven.

Daniel 2:20 Daniel did say "Blessed be the name of God from everlasting even unto everlasting; for wisdom and might are His;".

Daniel 2:21 Daniel did say "And He changeth the times and the seasons; He removeth kings and setteth up kings; He giveth wisdom unto the wise and knowledge to them that know understanding;".

Daniel 2:22 Daniel did say "He revealeth the deep and secret things; He knoweth what is in the darkness and the light dwelleth with Him".

Daniel 2:23 Daniel did say "I thank Thee and praise Thee O Thou God of my fathers who hath given me wisdom and might and hast now made known unto me what we desired of Thee;". Daniel did say "for Thou hast made known unto us the king's matter".

Daniel 2:24 Daniel did go to speak with Arioch. Daniel did say "Destroy not the wise men of Babylon; bring me in before the king and I will declare unto the king the interpretation".

Daniel 2:25 Daniel was brought by Arioch before the king in haste. Arioch did say "I have found a man of the children of the captivity of Judah that will make known unto the king the interpretation" to the king.

Daniel 2:26 The king did use Belteshazzar as the name for David. Nebuchadnezzar did say "Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" to Belteshazzar.

Daniel 2:27 Daniel did begin to recount the dream to the king. Daniel did say "The secret which the king hath asked can neither wise men enchanter's magicians nor astrologers declare unto the king;" to Nebuchadnezzar.

Daniel 2:28 Daniel did say "but there is a God in heaven that revealeth secrets and He hath made known to the king Nebuchadnezzar what shall be in the end of days." to Nebuchadnezzar. Daniel did say "Thy dream and the visions of thy head upon thy bed are these:" to Nebuchadnezzar. Daniel did inform Nebuchadnezzar about the ability of God to reveal secrets.

Daniel 2:29 Daniel did say "as for thee O king thy thoughts came into thy mind upon thy bed what should come to pass hereafter;" to Nebuchadnezzar. Daniel did say "and He that revealeth secrets hath made known to thee what shall come to pass" to Nebuchadnezzar.

Daniel 2:30 Daniel did say "But as for me this secret is not revealed to me for any wisdom that I have more than any living". Daniel did say "but to the intent that the interpretation may be made known to the king and that thou mayest know the thoughts of thy heart".

Daniel 2:31 Daniel did say "Thou O king sawest and behold a great image. This image which was mighty and whose brightness was surpassing stood before thee; and the appearance thereof was terrible" to Nebuchadnezzar. Nebuchadnezzar did see a great and terrible image.

Daniel 2:32 Daniel did say "As for that image its head was of fine gold its breast and its arms of silver its belly and its thighs of brass" to Nebuchadnezzar. The image did have a head of gold with a breast and with arms of silver and a brass belly and thighs.

Daniel 2:33 Daniel did say "its legs of iron its feet part of iron and part of clay" to Nebuchadnezzar. The image did have legs of iron with feet in iron and clay.

Daniel 2:34 Daniel did say "Thou sawest till that a stone was cut out without hands which smote the image upon its feet that were of iron and clay and broke them to pieces" to Nebuchadnezzar. The feet were broken to pieces by a stone.

Daniel 2:35 Daniel did say "Then was the iron the clay the brass the silver and the gold broken in pieces together and became like the chaff of the summer threshing-floors;" to Nebuchadnezzar. Daniel did say "and the wind carried them away so that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth" to Nebuchadnezzar. The image did crumble into pieces. The pieces were scattered by the wind. The stone had become a great mountain.

Daniel 2:36 Daniel did say "This is the dream; and we will tell the interpretation thereof before the king" to Nebuchadnezzar. Daniel did begin to interpret the dream after revealing the vision.

Daniel 2:37 Daniel did say "Thou O king king of kings unto whom the God of heaven hath given the kingdom the power and the strength and the glory;" to Nebuchadnezzar.

Daniel 2:38 Daniel did say "and wheresoever the children of men the beasts of the field and the fowls of the heaven dwell hath He given them into thy hand and hath made thee to rule over them all;" to Nebuchadnezzar. Daniel did say "thou art the head of gold" to Nebuchadnezzar. Nebuchadnezzar did represent the head in the image.

Daniel 2:39 Daniel did say "And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass which shall bear rule over all the earth". Other kingdoms would rise in the future. Brass did represent the second and third successive kingdoms in the image.

Daniel 2:40 Daniel did say "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and beateth down all things; and as iron that crusheth all these shall it break in pieces and crush" to Nebuchadnezzar. Iron did represent the fourth successive kingdom.

Daniel 2:41 Daniel did say "And whereas thou sawest the feet and toes part of potters' clay and part of iron it shall be a divided kingdom;" to Nebuchadnezzar. Daniel did say "but there shall be in it of the firmness of the iron forasmuch as thou sawest the iron mixed with miry clay" to Nebuchadnezzar. The feet did represent a divided kingdom.

Daniel 2:42 Daniel did say "And as the toes of the feet were part of iron and part of clay so part of the kingdom shall be strong and part thereof broken" to Nebuchadnezzar. The divided kingdom would consist of strong parts and broken parts.

Daniel 2:43 Daniel did say "And whereas thou sawest the iron mixed with miry clay they shall mingle themselves by the seed of men; but they shall not cleave one to another even as iron doth not mingle with clay" to Nebuchadnezzar. The divided kingdom will be weakened from a lack of cohesion.

Daniel 2:44 Daniel did say "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed;" to Nebuchadnezzar. Daniel did say "nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms but it shall stand for ever" to Nebuchadnezzar. God will establish a mighty kingdom eventually. The mighty kingdom will break and will consume the other kingdoms.

Daniel 2:45 Daniel did say "Forasmuch as thou sawest that a stone was cut out of the mountain without hands and that it broke in pieces the iron the brass the clay the silver and the gold;" Daniel did say "the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure".

Daniel 2:46 Nebuchadnezzar did proceed to fall prostate to worship Daniel. Nebuchadnezzar did issue a command to submit an offering and sweet odours to Daniel.

Daniel 2:47 Nebuchadnezzar did say "Of a truth it is that your God is the God of gods and the Lord of kings and a revealer of secrets seeing thou hast been able to reveal this secret" to Daniel.

Daniel 2:48 Nebuchadnezzar did make Daniel great. Daniel was given many great gifts and was made to rule over the whole province of Babylon. Daniel was made to be the chief prefect over all of the wise men of Babylon.

Daniel 2:49 Daniel did make a request of the king. Nebuchadnezzar did appoint Shadrach and Meshach and Abed-nego over the affairs of the province of Babylon. Daniel was appointed over the gate of the king.



Daniel 3:1 Nebuchadnezzar had made an image of gold with a height of 60 cubits and with a width of 6 cubits. The image was installed in the plain of Dura in the province of Babylon.

Daniel 3:2 Nebuchadnezzar did issue a call to gather the satraps and the prefects and the governors and the judges and the treasurers and the counsellors and the sheriffs and all of the rulers of the provinces. Nebuchadnezzar did summon the leaders to come to the dedication of the image.

Daniel 3:3 The leaders were gathered to the dedication of the image. The leaders did stand before the image.

Daniel 3:4 The herald did cry aloud. The herald did say "To you it is commanded O peoples nations and languages".

Daniel 3:5 The herald did say "that at what time ye hear the sound of the horn pipe harp trigon psaltery bagpipe and all kinds of music". The herald did say "ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;". The herald did declare that the image should be worshiped.

Daniel 3:6 The herald did say "and whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace". Death was promised to any person who did not worship the image immediately.

Daniel 3:7 The people did fall prostate to worship the image of Nebuchadnezzar.

Daniel 3:8 Certain Chaldeans did come near to bring accusation against the Jews.

Daniel 3:9 The Chaldeans did speak to Nebuchadnezzar. The Chaldeans did say "O king live for ever!".

Daniel 3:10 The Chaldeans did say "Thou O king hast made a decree" to Nebuchadnezzar. The Chaldeans did say "that every man that shall hear the sound of the horn pipe harp trigon psaltery and bagpipe and all kinds of music" to Nebuchadnezzar. The Chaldeans did say "shall fall down and worship the golden image;" to Nebuchadnezzar.

Daniel 3:11 The Chaldeans did say "and whoso falleth not down and worshipping shall be cast into the midst of a burning fiery furnace" to Nebuchadnezzar.

Daniel 3:12 The Chaldeans did say "There are certain Jews whom thou hast appointed over the affairs of the province of Babylon Shadrach Meshach and Abed-nego;" to Nebuchadnezzar. The Chaldeans did say "these men O king have not regarded thee: they serve not thy gods nor worship the golden image which thou hast set up" to Nebuchadnezzar. The Chaldeans did report on the disobedience of Shadrach and of Meshach and of Abed-nego to worship the image.

Daniel 3:13 Nebuchadnezzar was enraged. Nebuchadnezzar did command to bring Shadrach and Meshach and Abed-nego. The men were brought before the king.

Daniel 3:14 Nebuchadnezzar did say "Is it true O Shadrach Meshach and Abed-nego that ye serve not my gods nor worship the golden image which I have set up?" to the men.

Daniel 3:15 Nebuchadnezzar did say "Now if ye be ready that at what time ye hear the sound of the horn pipe harp trigon psaltery and bagpipe and all kinds of music" to the men. Nebuchadnezzar did say "ye fall down and worship the image which I have made well; but if ye worship not ye shall be cast the same hour into the midst of a burning fiery furnace;" to the men. Nebuchadnezzar did say "and who is the god that shall deliver you out of my hands?" to the men.

Daniel 3:16 The men did answer the king. The men did say "O Nebuchadnezzar we have no need to answer thee in this matter" to Nebuchadnezzar.

Daniel 3:17 The men did say "If our God whom we serve is able to deliver us He will deliver us from the burning fiery furnace and out of thy hand O king" to Nebuchadnezzar.

Daniel 3:18 The men did say "But if not be it known unto thee O king that we will not serve thy gods nor worship the golden image which thou hast set up" to Nebuchadnezzar. The men did inform the king of the power of God to deliver the men from harm.

Daniel 3:19 Nebuchadnezzar was filled with fury with a changed visage against the men. Nebuchadnezzar did issue a command to heat the furnace 7 times more than normal.

Daniel 3:20 Nebuchadnezzar did issue a command to certain soldiers of the army to bind Shadrach and Meshach and Abed-nego. Nebuchadnezzar did command the soldiers to cast the men into the burning fiery furnace.

Daniel 3:21 The men were bound in their cloaks and their tunics and their robes and other garments. The men were cast into the midst of the burning fiery furnace.

Daniel 3:22 Nebuchadnezzar had made the furnace exceedingly hot. The soldiers were burned alive as the men were thrown into the furnace.

Daniel 3:23 The men did fall bound into the midst of the burning fiery furnace.

Daniel 3:24 Nebuchadnezzar was alarmed and did rise in haste. Nebuchadnezzar did speak to his ministers. Nebuchadnezzar did say "Did not we cast three men bound into the midst of the fire?" to the ministers. The ministers did say "True O king".

Daniel 3:25 Nebuchadnezzar did say "Lo I see four men loose walking in the midst of the fire and they have no hurt; and the appearance of the fourth is like a son of the gods". Nebuchadnezzar could see the men walking in the middle of the fire.

Daniel 3:26 Nebuchadnezzar did approach the mouth of the burning fiery furnace. Nebuchadnezzar did say "Shadrach Meshach and Abed-nego ye servants of God Most High come forth and come hither" to the men in the furnace. The men did emerge from the midst of the fire.

Daniel 3:27 The leaders did behold that the men were not affected by the fire. The leaders did not see the effects of fire and of burning on the men.

Daniel 3:28 Nebuchadnezzar did say "Blessed be the God of Shadrach Meshach and Abed-nego who hath sent His angel and delivered His servants that trusted in Him". Nebuchadnezzar did say "and have changed the king's word and have yielded their bodies that they might not serve nor worship any god except their own God".

Daniel 3:29 Nebuchadnezzar did say "Therefore I make a decree that every people nation and language which speak any thing amiss against the God of Shadrach Meshach and Abed-nego". Nebuchadnezzar did say "shall be cut in pieces and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort". Nebuchadnezzar did issue a decree of protection for anyone who did worship God.

Daniel 3:30 Nebuchadnezzar did proceed to promote Shadrach and Meshach and Abed-nego in the province of Babylon.



Daniel 4:1 Nebuchadnezzar did compose a letter to all people and nations and languages. Nebuchadnezzar did say "Nebuchadnezzar the king unto all peoples nations and languages that dwell in all the earth; peace be multiplied unto you".

Daniel 4:2 Nebuchadnezzar did say "It hath seemed good unto me to declare the signs and wonders that God Most High hath wrought toward me".

Daniel 4:3 Nebuchadnezzar did say "How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom and His dominion is from generation to generation". Nebuchadnezzar did recognize the glory of God.

Daniel 4:4 Nebuchadnezzar did say "I Nebuchadnezzar was at rest in my house and flourishing in my palace".

Daniel 4:5 Nebuchadnezzar did say "I saw a dream which made me afraid; and imaginings upon my bed and the visions of my head affrighted me".

Daniel 4:6 Nebuchadnezzar did say "Therefore made I a decree to bring in all the wise men of Babylon before me that they might make known unto me the interpretation of the dream".

Daniel 4:7 Nebuchadnezzar did say "Then came in the magicians the enchanters the Chaldeans and the astrologers; and I told the dream before them; but they did not make known unto me the interpretation thereof".

Daniel 4:8 Nebuchadnezzar did say "But at the last Daniel came in before me whose name was Belteshazzar according to the name of my god and in whom is the spirit of the holy gods; and I told the dream before him:".

Daniel 4:9 Nebuchadnezzar did say "O Belteshazzar master of the magicians because I know that the spirit of the holy gods is in thee and no secret causeth thee trouble". Nebuchadnezzar did say "tell me the visions of my dream that I have seen and the interpretation thereof".

Daniel 4:10 Nebuchadnezzar did say "Thus were the visions of my head upon my bed: I saw and behold a tree in the midst of the earth and the height thereof was great". Nebuchadnezzar did see a great tree in the midst of the earth in a dream.

Daniel 4:11 Nebuchadnezzar did say "The tree grew and was strong and the height thereof reached unto heaven and the sight thereof to the end of all the earth". The tree was strong and did reach to heaven.

Daniel 4:12 Nebuchadnezzar did say "The leaves thereof were fair and the fruit thereof much and in it was food for all;". Nebuchadnezzar did say "the beasts of the field had shadow under it and the fowls of the heaven dwelt in the branches thereof and all flesh was fed of it". The tree did abound with nourishment.

Daniel 4:13 Nebuchadnezzar did say "I saw in the visions of my head upon my bed and behold a watcher and a holy one came down from heaven". Nebuchadnezzar did see a watcher and a "holy one" descend from heaven in the dream.

Daniel 4:14 Nebuchadnezzar did say "He cried aloud and said thus: Hew down the tree and cut off its branches shake off its leaves and scatter its fruit;". Nebuchadnezzar did say "let the beasts get away from under it and the fowls from its branches". The watcher did proclaim the demolishing of the tree in the dream.

Daniel 4:15 Nebuchadnezzar did say "Nevertheless leave the stump of its roots in the earth even in a band of iron and brass in the tender grass of the field;". Nebuchadnezzar did say "and let it be wet with the dew of heaven and let his portion be with the beasts in the grass of the earth;". A stump would remain with the roots in a band of iron and of brass.

Daniel 4:16 Nebuchadnezzar did say "Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him".

Daniel 4:17 Nebuchadnezzar did say "The matter is by the decree of the watchers and the sentence by the word of the holy ones;". Nebuchadnezzar did say "to the intent that the living may know that the Most High ruleth in the kingdom of men". Nebuchadnezzar did say "and giveth it to whomsoever He will and setteth up over it the lowest of men". The watcher did proclaim the decree. The "holy one" did decide the verdict. Mankind would be made to understand the sovereignty of God.

Daniel 4:18 Nebuchadnezzar did say "This dream I king Nebuchadnezzar have seen; and thou O Belteshazzar declare the interpretation". Nebuchadnezzar did say "forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation;". Nebuchadnezzar did say "but thou art able for the spirit of the holy gods is in thee". Nebuchadnezzar did want Daniel to interpret the dream.

Daniel 4:19 Nebuchadnezzar did say "Then Daniel whose name was Belteshazzar was appalled for a while and his thoughts affrighted him". Nebuchadnezzar did say "The king spoke and said: Belteshazzar let not the dream or the interpretation affright thee". Nebuchadnezzar did say "Belteshazzar answered and said: My lord the dream be to them that hate thee and the interpretation thereof to thine adversaries".

Daniel 4:20 Nebuchadnezzar did say "The tree that thou sawest which grew and was strong whose height reached unto the heaven and the sight thereof to all the earth;".

Daniel 4:21 Nebuchadnezzar did say "whose leaves were fair and the fruit thereof much and in it was food for all;". Nebuchadnezzar did say "under which the beasts of the field dwelt and upon whose branches the fowls of the heaven had their habitation;".

Daniel 4:22 Nebuchadnezzar did say "it is thou O king that art grown and become strong; for thy greatness is grown and reacheth unto heaven and thy dominion to the end of the earth". The tree did represent Nebuchadnezzar.

Daniel 4:23 Nebuchadnezzar did say "And whereas the king saw a watcher and a holy one coming down from heaven and saying:". Nebuchadnezzar did say "Hew down the tree and destroy it; nevertheless leave the stump of the roots thereof in the earth". Nebuchadnezzar did say "even in a band of iron and brass in the tender grass of the field;". Nebuchadnezzar did say "and let it be wet with the dew of heaven and let his portion be with the beasts of the field till seven times pass over him--".

Daniel 4:24 Nebuchadnezzar did say "this is the interpretation O king and it is the decree of the Most High which is come upon my lord the king".

Daniel 4:25 Nebuchadnezzar did say "that thou shalt be driven from men and thy dwelling shall be with the beasts of the field and thou shalt be made to eat grass as oxen". Nebuchadnezzar did say "and shalt be wet with the dew of heaven and seven times shall pass over thee;". Nebuchadnezzar did say "till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will". Nebuchadnezzar was told by Daniel that Nebuchadnezzar would become diminished in stature.

Daniel 4:26 Nebuchadnezzar did say "And whereas it was commanded to leave the stump of the roots of the tree thy kingdom shall be sure unto thee after that thou shalt have known that the heavens do rule".

Daniel 4:27 Nebuchadnezzar did say "Wherefore O king let my counsel be acceptable unto thee and break off thy sins by almsgiving and thine iniquities by showing mercy to the poor;".

Nebuchadnezzar did say "if there may be a lengthening of thy prosperity". Daniel did tell Nebuchadnezzar to renounce sin. Daniel did tell Nebuchadnezzar to show mercy to the poor in an effort to lengthen prosperity.

Daniel 4:28 Nebuchadnezzar did say "All this came upon the king Nebuchadnezzar".

Daniel 4:29 Nebuchadnezzar did say "At the end of twelve months he was walking upon the royal palace of Babylon".

Daniel 4:30 Nebuchadnezzar did say "The king spoke and said: Is not this great Babylon which I have built for a royal dwelling-place by the might of my power and for the glory of my majesty?". Nebuchadnezzar did continue to believe in the majesty of Nebuchadnezzar.

Daniel 4:31 Nebuchadnezzar did say "While the word was in the king's mouth there fell a voice from heaven: O king Nebuchadnezzar to thee it is spoken: the kingdom is departed from thee".

Daniel 4:32 Nebuchadnezzar did say "And thou shalt be driven from men and thy dwelling shall be with the beasts of the field;". Nebuchadnezzar did say "thou shalt be made to eat grass as oxen and seven times shall pass over thee;". Nebuchadnezzar did say "until thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will". Nebuchadnezzar did hear a voice from heaven with a pronouncement of punishment.

Daniel 4:33 Nebuchadnezzar did say "The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men and did eat grass as oxen". Nebuchadnezzar did say "and his body was wet with the dew of heaven till his hair was grown like eagles' feathers and his nails like birds' claws". Nebuchadnezzar did suffer the punishment in the dream.

Daniel 4:34 Nebuchadnezzar did say "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven and mine understanding returned unto me". Nebuchadnezzar did say "and I blessed the Most High and I praised and honoured Him that liveth for ever;". Nebuchadnezzar did say "for His dominion is an everlasting dominion and His kingdom from generation to generation;". Nebuchadnezzar did realize the sovereignty of God eventually.

Daniel 4:35 Nebuchadnezzar did say "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the host of heaven and among the inhabitants of the earth;". Nebuchadnezzar did say "and none can stay His hand or say unto Him: What doest Thou?".

Daniel 4:36 Nebuchadnezzar did say "At the same time mine understanding returned unto me; and for the glory of my kingdom my majesty and my splendour returned unto me;". Nebuchadnezzar did say "and my ministers and my lords sought unto me; and I was established in my kingdom and surpassing greatness was added unto me". Nebuchadnezzar was returned to greater stature after realizing the sovereignty of God.

Daniel 4:37 Nebuchadnezzar did say "Now I Nebuchadnezzar praise and extol and honour the King of heaven; for all His works are truth and His ways justice; and those that walk in pride He is able to abase".



Daniel 5:1 Belshazzar did become the king of Babylon in later years. Belshazzar had made a great feast for 1000 of his lords. Belshazzar did drink before the 1000 lords.

Daniel 5:2 Belshazzar was the son of Nebuchadnezzar. Belshazzar was tasting the wine. Belshazzar did issue a command to retrieve the golden and silver vessels that were removed from the temple in Jerusalem. Belshazzar was joined by his lords and consorts and concubines. Belshazzar did want everyone to drink from the vessels.

Daniel 5:3 The vessels were brought to the king and to his entourage. The vessels were used to drink the wine.

Daniel 5:4 The people did drink the wine and did praise the "false gods" of gold and of silver of brass of iron of wood and of stone.

Daniel 5:5 Fingers did appear from the hand of a man in the same hour. The hand did write against the candlestick upon the plaster of the wall of the palace of the king. The king did see the palm of the hand.

Daniel 5:6 The king did experience a changing of countenance. The king was frightened. The king did suffer loosened loins and knocking knees.

Daniel 5:7 The king did cry aloud to bring in the enchanters and the Chaldeans and the astrologers. The king did speak to the assembled wise men. The king did say "Whosoever shall read this writing and declare unto me the interpretation thereof shall be clothed with purple" to the wise men. The king did say "and have a chain of gold about his neck and shall rule as one of three in the kingdom" to the wise men.

Daniel 5:8 The wise men could not read the writing. The wise men could not derive an interpretation.

Daniel 5:9 Belshazzar was frightened greatly with a changed countenance. The lords were perplexed.

Daniel 5:10 The queen did come into the banquet house by reason of the words of the king and of the lords of the king. The queen did say "O king live for ever! let not thy thoughts affright thee nor let thy countenance be changed;"

Daniel 5:11 The queen did say "there is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom like the wisdom of the gods was found in him;". The queen did say "and the king Nebuchadnezzar thy father the king I say thy father made him master of the magicians enchanters Chaldeans and astrologers;".

Daniel 5:12 The queen did say "forasmuch as a surpassing spirit and knowledge and understanding interpreting of dreams". The queen did say "and declaring of riddles and loosing of knots were found in the same Daniel whom the king named Belteshazzar". The queen did say "Now let Daniel be called and he will declare the interpretation". The queen did inform Belshazzar of the abilities of Daniel.

Daniel 5:13 Daniel was brought before the king. Belshazzar did say "Art thou Daniel who is of the children of the captivity of Judah whom the king my father brought out of Judah?" to Daniel.

Daniel 5:14 Belshazzar did say "I have heard of thee that the spirit of the gods is in thee and that light and understanding and surpassing wisdom is found in thee" to Daniel.

Daniel 5:15 Belshazzar did say "And now the wise men the enchanters have been brought in before me that they should read this writing and make known unto me the interpretation thereof;" to Daniel. Belshazzar did say "but they could not declare the interpretation of the thing" to Daniel.

Daniel 5:16 Belshazzar did say "But I have heard of thee that thou canst give interpretations and loose knots;" to Daniel. Belshazzar did say "now if thou canst read the writing and make known to me the interpretation thereof" to Daniel. Belshazzar did say "thou shalt be clothed with purple and have a chain of gold about thy neck and shalt rule as one of three in the kingdom" to Daniel. Belshazzar did offer gifts to Daniel for an interpretation.

Daniel 5:17 Daniel did say "Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king and make known to him the interpretation" to Belshazzar. Daniel did refuse the gifts. Daniel did proceed to derive the interpretation.

Daniel 5:18 Daniel did say "O thou king God Most High gave Nebuchadnezzar thy father the kingdom and greatness and glory and majesty;".

Daniel 5:19 Daniel did say "and because of the greatness that He gave him all the peoples nations and languages trembled and feared before him:". Daniel did say "whom he would he slew and whom he would he kept alive; and whom he would he raised up and whom he would he put down".

Daniel 5:20 Daniel did say "But when his heart was lifted up and his spirit was hardened that he dealt proudly he was deposed from his kingly throne and his glory was taken from him;". Daniel did recount the story of Nebuchadnezzar.

Daniel 5:21 Daniel did say "and he was driven from the sons of men and his heart was made like the beasts and his dwelling was with the wild asses;". Daniel did say "he was fed with grass

like oxen and his body was wet with the dew of heaven;". Daniel did say "until he knew that God Most High ruleth in the kingdom of men and that He setteth up over it whomsoever He will".

Daniel 5:22 Daniel did say "And thou his son O Belshazzar hast not humbled thy heart though thou knewest all this;". Belshezzar did not have a humbled heart after the examples of Nebuchadnezzar.

Daniel 5:23 Daniel did say "but hast lifted up thyself against the Lord of heaven;". Daniel did say "and they have brought the vessels of His house before thee and thou and thy lords thy consorts and thy concubines have drunk wine in them;". Daniel did say "and thou hast praised the gods of silver and gold of brass iron wood and stone which see not nor hear nor know;". Daniel did say "and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified;".

Daniel 5:24 Daniel did say "then was the palm of the hand sent from before Him and this writing was inscribed".

Daniel 5:25 Daniel did say "And this is the writing that was inscribed: MENE MENE TEKEL UPHARSIN".

Daniel 5:26 Daniel did say "This is the interpretation of the thing: MENE God hath numbered thy kingdom and brought it to an end". God did enumerate the kingdom of Belshezzar for destruction.

Daniel 5:27 Daniel did say "TEKEL Thou art weighed in the balances and art found wanting". Belshezzar was found to be more wrongdoing than good.

Daniel 5:28 Daniel did say "PERES thy kingdom is divided and given to the Medes and Persians". God would divide the kingdom of Belshezzar. The kingdom would be given to the Medes and to the Persians. Daniel did finish the interpretation.

Daniel 5:29 Belshazzar did issue commands to clothe Daniel in purple with a gold chain around the neck. Belshazzar did issue a proclamation that Daniel should rule as one of three in the kingdom.

Daniel 5:30 Belshazzar was a Chaldean. Belshazzar was slain overnight.

Daniel 5:31 Darius was a Mede. Darius did begin to reign over the kingdom at 62 years old.



Daniel 6:1 Darius was pleased to set over the kingdom 120 satraps throughout the whole kingdom.

Daniel 6:2 Darius did set 3 presidents over the satraps. Daniel was one of the presidents. The satraps would report to the presidents to shield the king from damage.

Daniel 6:3 Daniel had become distinguished above the presidents and above the satraps. Daniel was accompanied by a surpassing spirit. Darius did plan to set Daniel over the whole realm.

Daniel 6:4 Daniel was the target of malfeasance by other satraps and presidents. The officials could not find a fault in Daniel however. Daniel was a faithful person without error.

Daniel 6:5 The officials did say "We shall not find any occasion against this Daniel except we find it against him in the matter of the law of his God". The officials would endeavor to find fault in Daniel with regard to the laws of God.

Daniel 6:6 The officials did approach the king tumultuously. The officials did say "King Darius live for ever!" to Darius.

Daniel 6:7 The officials did say "All the presidents of the kingdom the prefects and the satraps the ministers and the governors have consulted together that the king should establish a statute" to Darius. The officials did say "and make a strong interdict that whosoever shall ask a petition of any god or man for thirty days save of thee O king he shall be cast into the den of lions" to Darius.

Daniel 6:8 The officials did say "Now O king establish the interdict and sign the writing that it be not changed according to the law of the Medes and Persians which altereth not" to Darius. The officials did trick Darius into signing a law to punish someone who did petition anyone other than the king for 30 days. The punishment would be casting into the den of lions.

Daniel 6:9 Darius did sign the writing and the interdict.

Daniel 6:10 Daniel did learn of the signing of the writing. Daniel did enter his house. The house did have open windows in an upper chamber toward Jerusalem. Daniel would kneel 3 times a day in prayer and in thanks to God.

Daniel 6:11 The officials did enter the house tumultuously to find Daniel in prayer to God.

Daniel 6:12 The officials did retreat to speak to the king about the interdict. The officials did say "Hast thou not signed an interdict that every man that shall make petition unto any god or man within thirty days save of thee O king shall be cast into the den of lions?" to Darius. Darius did say "The thing is true according to the law of the Medes and Persians which altereth not" to the officials.

Daniel 6:13 The officials did say "That Daniel who is of the children of the captivity of Judah regardeth not thee O king nor the interdict that thou hast signed but maketh his petition three times a day" to Darius. The officials did accuse Daniel of making petition to God 3 times a day.

Daniel 6:14 Darius was sore displeased. Darius did not want to punish Daniel. Darius had tried to avoid punishment for Daniel until sundown.

Daniel 6:15 The officials did return to the king tumultuously. The officials were impatient in their desire to see Daniel in punishment. The officials did say "Know O king that it is a law of the Medes and Persians that no interdict nor statute which the king establisheth may be changed" to Darius.

Daniel 6:16 Darius did issue the command to retrieve Daniel for punishment. Daniel was thrown into the den of lions. Darius did say "Thy God whom thou servest continually He will deliver thee" to Daniel.

Daniel 6:17 A stone was brought to cover the mouth of the den. Darius did proceed to seal the stone with the signet of king and with the signet of the lords of the king. Nothing would be changed with regard to Daniel.

Daniel 6:18 Darius did return to the palace for a night of fasting without disturbance. Darius could not sleep.

Daniel 6:19 The king did rise very early in the morning to approach the den of lions in haste.

Daniel 6:20 Darius did cry in a pained voice upon approaching the den. Darius did say "O Daniel servant of the living God is thy God whom thou servest continually able to deliver thee from the lions?" to Daniel.

Daniel 6:21 Daniel did say "O king live for ever!" to Darius. Daniel did survive the den of lions through the grace of God.

Daniel 6:22 Daniel did say "My God hath sent His angel and hath shut the lions' mouths and they have not hurt me; forasmuch as before Him innocency was found in me;" to Darius. Daniel did say "and also before thee O king have I done no hurt" to Darius. God had sent an angel to shut the mouths of the lions.

Daniel 6:23 Darius was glad exceedingly. Darius did issue a command to remove Daniel from the den of lions. Daniel was removed from the den. Daniel was not injured because Daniel did trust in God.

Daniel 6:24 Darius did issue a command to retrieve the officials with their wives and children. The people were thrown into the den of lions. The people were broken into pieces by the lions before hitting the floor of the den.

Daniel 6:25 Darius did write to all of the peoples and all of the nations and in all of the languages on earth. Darius did say "Peace be multiplied unto you" in a proclamation.

Daniel 6:26 Darius did say "I make a decree that in all the dominion of my kingdom men tremble and fear before the God of Daniel;" in a proclamation. Darius did say "for He is the

living God and stedfast for ever and His kingdom that which shall not be destroyed and His dominion shall be even unto the end;" in a proclamation.

Daniel 6:27 Darius did say "He delivereth and rescueth and He worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions" in a proclamation.

Daniel 6:28 Daniel had prospered in the reign of Darius and in the reign of Cyrus. Cyrus was a Persian.



Daniel 7:1 Daniel did have a dream and visions in bed in the first year of the reign of Belshazzar. Daniel would record the dream in writing.

Daniel 7:2 Daniel did say "I saw in my vision by night and behold the four winds of the heaven broke forth upon the great sea". Heaven did release the 4 winds of heaven upon the great sea.

Daniel 7:3 Daniel did say "And four great beasts came up from the sea diverse one from another". Daniel did behold the emerging of 4 great beasts from the sea. Each beast was unique.

Daniel 7:4 Daniel did say "The first was like a lion and had eagle's wings;". Daniel did say "I beheld till the wings thereof were plucked off and it was lifted up from the earth and made stand upon two feet as a man and a man's heart was given to it". The "first beast" was like a lion with the wings of an eagle. The wings were plucked from the "first beast". The "first beast" was lifted from the earth to stand on 2 feet as a man. The "first beast" was given the heart of a man.

Daniel 7:5 Daniel did say "And behold another beast a second like to a bear and it raised up itself on one side and it had three ribs in its mouth between its teeth; and it was said thus unto it: Arise devour much flesh". The "second beast" was like a bear with 3 ribs in his mouth between the teeth. The "second beast" did rise upon one side. Someone did say "Arise devour much flesh" to the "second beast".

Daniel 7:6 Daniel did say "After this I beheld and lo another like a leopard which had upon the sides of it four wings of a fowl; the beast had also four heads; and dominion was given to it". The "third beast" was like a leopard. The "third beast" did have 4 wings of a fowl and 4 heads. Dominion was given to the "third beast".

Daniel 7:7 Daniel did say "After this I saw in the night visions and behold a fourth beast dreadful and terrible and strong exceedingly; and it had great iron teeth;". Daniel did say "it devoured and broke in pieces and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had ten horns". Daniel did behold the "fourth beast". The "fourth beast" was dreadful and terrible and powerful. The "fourth beast" had great teeth of iron. The "fourth beast" would devour and would tear into pieces. The "fourth beast" would stomp on the pieces. The "fourth beast" did have 10 horns.

Daniel 7:8 Daniel did say "I considered the horns and behold there came up among them another horn a little one before which three of the first horns were plucked up by the roots;". Daniel did say "and behold in this horn were eyes like the eyes of a man and a mouth speaking great things". Daniel did consider the horns. Daniel did see an additional "little horn" rise among the horns. The "little horn" did uproot 3 horns upon rising. The "little horn" did have the eyes of a man and a mouth. The mouth did speak great things.

Daniel 7:9 Daniel did say "I beheld till thrones were placed and one that was ancient of days did sit: his raiment was as white snow and the hair of his head like pure wool;". Daniel did say "his throne was fiery flames and the wheels thereof burning fire". Daniel did see the placement of thrones. Daniel did see the "ancient of days" on a throne of fiery flames on wheels of burning fire in raiment as white as snow and with hair in the likeness of pure wool.

Daniel 7:10 Daniel did say "A fiery stream issued and came forth from before him; thousand thousands ministered unto him and ten thousand times ten thousand stood before him; the judgment was set and the books were opened". A fiery stream did emerge before the "ancient of days". Beings did minister to the "ancient of days" by the millions. Beings did stand before the "ancient of days" by the hundreds of millions. The judgment was set. The books were opened.

Daniel 7:11 Daniel did say "I beheld at that time because of the voice of the great words which the horn spoke I beheld even till the beast was slain and its body destroyed and it was given to be burned with fire". The little horn did speak with a great voice. The beast was slain and was burned.

Daniel 7:12 Daniel did say "And as for the rest of the beasts their dominion was taken away; yet their lives were prolonged for a season and a time". Dominion was removed from the rest of the beasts. The beasts did have their lives prolonged over a season.

Daniel 7:13 Daniel did say "I saw in the night visions and behold there came with the clouds of heaven one like unto a son of man and he came even to the Ancient of days and he was brought near before Him". Daniel did see a "son of man" on approach in the clouds of heaven to the "ancient of days".

Daniel 7:14 Daniel did say "And there was given him dominion and glory and a kingdom that all the peoples nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed". The "son of man" was given dominion and a kingdom. The "son of man" would be served by all of the peoples and by all of the nations and languages. The "son of man" would have an everlasting dominion with an indestructible kingdom.

Daniel 7:15 Daniel did say "As for me Daniel my spirit was pained in the midst of my body and the visions of my head affrighted me". Daniel was frightened by the dream.

Daniel 7:16 Daniel did say "I came near unto one of them that stood by and asked him the truth concerning all this. So he told me and made me know the interpretation of the things:". Daniel did approach a nearby witness to inquire about an interpretation.

Daniel 7:17 Daniel did say "These great beasts which are four are four kings that shall arise out of the earth". The beasts did represent 4 kings in the earth.

Daniel 7:18 Daniel did say "But the saints of the Most High shall receive the kingdom and possess the kingdom for ever even for ever and ever". Saints will receive and will possess the kingdom forever.

Daniel 7:19 Daniel did say "Then I desired to know the truth concerning the fourth beast which was diverse from all of them". Daniel did say "exceeding terrible whose teeth were of iron and its nails of brass; which devoured brake in pieces and stamped the residue with its feet;".

Daniel 7:20 Daniel did say "and concerning the ten horns that were on its head and the other horn which came up and before which three fell;". Daniel did say "even that horn that had eyes and a mouth that spoke great things whose appearance was greater than that of its fellows". Daniel did want to know about the "fourth beast".

Daniel 7:21 Daniel did say "I beheld and the same horn made war with the saints and prevailed against them;". Daniel did see that the "little horn" had prevailed against the saints in a war.

Daniel 7:22 Daniel did say "until the Ancient of days came and judgment was given for the saints of the Most High;". Daniel did say "and the time came and the saints possessed the kingdom". Daniel did see that the saints did prevail after the arrival of the "ancient of days" with a judgment for the saints. The saints would proceed to possess the kingdom again.

Daniel 7:23 Daniel did say "Thus he said: The fourth beast shall be a fourth kingdom upon earth which shall be diverse from all the kingdoms and shall devour the whole earth and shall tread it down and break it in pieces". The "fourth beast" is the fourth kingdom to appear on earth. The kingdom will devour and will trample and will crush.

Daniel 7:24 Daniel did say "And as for the ten horns out of this kingdom shall ten kings arise; and another shall arise after them;". Daniel did say "and he shall be diverse from the former and he shall put down three kings". The kingdom will give rise to 10 kings. A "different king" will arise to defeat 3 kings.

Daniel 7:25 Daniel did say "And he shall speak words against the Most High and shall wear out the saints of the Most High;". Daniel did say "and he shall think to change the seasons and the law; and they shall be given into his hand until a time and times and half a time". The "different king" would challenge the sovereignty of God. The "different king" would seek to change the order of things. The "different king" would succeed for some time.

Daniel 7:26 Daniel did say "But the judgment shall sit and his dominions shall be taken away to be consumed and to be destroy unto the end". Judgment would be done upon the "different king" eventually. The "different king" would lose control of the dominion.

Daniel 7:27 Daniel did say "And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High;".

Daniel did say "their kingdom is an everlasting kingdom and all dominions shall serve and obey them". Dominion would return to the control of the people of the saints.

Daniel 7:28 Daniel did say "Here is the end of the matter. As for me Daniel my thoughts much affrighted me and my countenance was changed in me; but I kept the matter in my heart".



Daniel 8:1 Daniel did have a vision again in the third year of the reign of Belshazzar.

Daniel 8:2 Daniel did say "And I saw in the vision; now it was so that when I saw I was in Shushan the castle which is in the province of Elam;". Daniel did say "and I saw in the vision and I was by the stream Ulai". Daniel was by the stream of Ulai in Shushan in the province of Elam. Shushan was a castle.

Daniel 8:3 Daniel did say "And I lifted up mine eyes and saw and behold there stood before the stream a ram which had two horns;". Daniel did say "and the two horns were high; but one was higher than the other and the higher came up last". Daniel did see a ram with 2 horns before the stream. The ram did have a "high horn" and a "low horn". The "high horn" was behind the "low horn".

Daniel 8:4 Daniel did say "I saw the ram pushing westward and northward and southward;". Daniel did say "and no beasts could stand before him neither was there any that could deliver out of his hand;". Daniel did say "but he did according to his will and magnified himself". The ram was unstoppable and was magnified.

Daniel 8:5 Daniel did say "And as I was considering behold a he-goat came from the west over the face of the whole earth and touched not the ground;". Daniel did say "and the goat had a conspicuous horn between his eyes". Daniel did see a male goat on approach from the west with a horn between the eyes. The goat was floating above the ground.

Daniel 8:6 Daniel did say "And he came to the ram that had the two horns which I saw standing before the stream and ran at him in the fury of his power". The goat did charge in a fury of power at the ram.

Daniel 8:7 Daniel did say "And I saw him come close unto the ram and he was moved with choler against him and smote the ram and broke his two horns;". Daniel did say "and there was no power in the ram to stand before him; but he cast him down to the ground and trampled upon him;". Daniel did say "and there was none that could deliver the ram out of his hand". The goat did smite the ram to break both horns of the ram. The ram was trampled on the ground by the goat.

Daniel 8:8 Daniel did say "And the he-goat magnified himself exceedingly; and when he was strong the great horn was broken;". Daniel did say "and instead of it there came up the

appearance of four horns toward the four winds of heaven". The goat was magnified into exceeding strength. The horn did break into 4 horns that did face the 4 winds of heaven.

Daniel 8:9 Daniel did say "And out of one of them came forth a little horn which waxed exceeding great toward the south and toward the east and toward the beauteous land". A "little horn" did emerge from a horn to grow in power.

Daniel 8:10 Daniel did say "And it waxed great even to the host of heaven; and some of the host and of the stars it cast down to the ground and trampled upon them". The "little horn" did begin to threaten the host of heaven. The "little horn" was able to defeat some of the host of heaven.

Daniel 8:11 Daniel did say "Yea it magnified itself even to the prince of the host; and from him the continual burnt-offering was taken away and the place of his sanctuary was cast down". The "little horn" did threaten the "prince of the host" also. The "little horn" did steal the continual "burnt offering" and the sanctuary from the "prince of the host".

Daniel 8:12 Daniel did say "And the host was given over to it together with the continual burnt-offering through transgression;". Daniel did say "and it cast down truth to the ground and it wrought and prospered". The theft did occur through transgression. The "little horn" would succeed in everything that was attempted. Truth was cast to the ground.

Daniel 8:13 Daniel did say "Then I heard a holy one speaking;". Daniel did say "and another holy one said unto that certain one who spoke: How long shall be the vision concerning the continual burnt-offering". Daniel did say "and the transgression that causes appalment to give both the sanctuary and the host to be trampled under foot?".

Daniel 8:14 Daniel did say "And he said unto me: Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be victorious". The sanctuary would be restored after 2300 days.

Daniel 8:15 Daniel did say "And it came to pass when I even I Daniel had seen the vision that I sought to understand it; and behold there stood before me as the appearance of a man". Daniel did attempt to understand the vision. Daniel did behold the appearance of a man before Daniel.

Daniel 8:16 Daniel did say "And I heard the voice of a man between the banks of Ulai who called and said: Gabriel make this man to understand the vision". Daniel was looking at the presence of Gabriel. Gabriel would explain the vision to Daniel.

Daniel 8:17 Daniel did say "So he came near where I stood; and when he came I was terrified and fell upon my face;". Daniel did say "but he said unto me: Understand O son of man; for the vision belongeth to the time of the end". Daniel was terrified upon the approach of Gabriel. Daniel did fall upon his face to the ground. Gabriel did tell Daniel that the vision did belong to the end of days.

Daniel 8:18 Daniel did say "Now as he was speaking with me I fell into a deep sleep with my face toward the ground; but he touched me and set me upright". Daniel was raised by Gabriel.

Daniel 8:19 Daniel did say "And he said: Behold I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end". Gabriel did begin to interpret the vision for Daniel.

Daniel 8:20 Daniel did say "The ram which thou sawest having the two horns they are the kings of Media and Persia". The horns did represent the kings of Media and of Persia on the ram.

Daniel 8:21 Daniel did say "And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king". The horn did represent the first king of Greece on the goat.

Daniel 8:22 Daniel did say "And as for that which was broken in the place whereof four stood up four kingdoms shall stand up out of the nation but not with his power". The goat would grow 4 horns to represent the 4 kingdoms that would arise from Greece.

Daniel 8:23 Daniel did say "And in the latter time of their kingdom when the transgressors have completed their transgression there shall stand up a king of fierce countenance and understanding stratagems". An "arrogant king" would arise from the progeny of the Greek eventually with fierceness and with great strategy.

Daniel 8:24 Daniel did say "And his power shall be mighty but not by his own power; and he shall destroy wonderfully and shall prosper and do;". Daniel did say "and he shall destroy them that are mighty and the people of the saints". The "arrogant king" would destroy the mighty and would destroy the people of the saints.

Daniel 8:25 Daniel did say "And through his cunning he shall cause craft to prosper in his hand; and he shall magnify himself in his heart and in time of security shall he destroy many;". Daniel did say "he shall also stand up against the prince of princes; but he shall be broken without hand". The "arrogant king" will be a master of deception. The "arrogant king" will grow haughty. The "arrogant king" will destroy many people without warning. The "arrogant king" will try to challenge the "prince of princes". The "arrogant king" would be defeated by a hand that is not humanly.

Daniel 8:26 Daniel did say "And the vision of the evenings and mornings which hath been told is true;". Daniel did say "but thou shut thou up the vision; for it belongeth to many days to come". Gabriel did finish the interpretation of the vision.

Daniel 8:27 Daniel did say "And I Daniel fainted and was sick certain days; then I rose up and did the king's business;". Daniel did say "and I was appalled at the vision but understood it not".



Daniel 9:1 Darius was the son of Ahasuerus of the seed of the Medes. Darius was made the king over the realm of the Chaldeans.

Daniel 9:2 Daniel did meditate in the books during the first year of reign of Darius. Daniel did study the words of God to Jeremiah. Daniel did come to understand that God would allow the desolation of Jerusalem to last for 70 years.

Daniel 9:3 Daniel did plead with God by prayer and by supplication and with fasting and sackcloth and ashes.

Daniel 9:4 Daniel did make confession through prayer to God. Daniel did say "O Lord the great and awful God who keepest covenant and mercy with them that love Thee and keep Thy commandments". Daniel did begin to recount the transgressions and the plight of Israel in prayer.

Daniel 9:5 Daniel did say "we have sinned and have dealt iniquitously and have done wickedly and have rebelled and have turned aside from Thy commandments and from Thine ordinances;".

Daniel 9:6 Daniel did say "neither have we hearkened unto Thy servants the prophets that spoke in Thy name to our kings our princes and our fathers and to all the people of the land".

Daniel 9:7 Daniel did say "Unto Thee O Lord belongeth righteousness but unto us confusion of face as at this day;". Daniel did say "to the men of Judah and to the inhabitants of Jerusalem and unto all Israel that are near". Daniel did say "and that are far off through all the countries whither Thou hast driven them because they dealt treacherously with Thee".

Daniel 9:8 Daniel did say "O LORD to us belongeth confusion of face to our kings to our princes and to our fathers because we have sinned against Thee".

Daniel 9:9 Daniel did say "To the Lord our God belong compassions and forgivenesses; for we have rebelled against Him;".

Daniel 9:10 Daniel did say "neither have we hearkened to the voice of the LORD our God to walk in His laws which He set before us by His servants the prophets".

Daniel 9:11 Daniel did say "Yea all Israel have transgressed Thy law and have turned aside so as not to hearken to Thy voice;". Daniel did say "and so there hath been poured out upon us the curse and the oath that is written in the Law of Moses the servant of God; for we have sinned against Him".

Daniel 9:12 Daniel did say "And He hath confirmed His word which He spoke against us and against our judges that judged us by bringing upon us a great evil;". Daniel did say "so that under the whole heaven hath not been done as hath been done upon Jerusalem".

Daniel 9:13 Daniel did say "As it is written in the Law of Moses all this evil is come upon us;". Daniel did say "yet have we not entreated the favour of the LORD our God that we might turn from our iniquities and have discernment in Thy truth".

Daniel 9:14 Daniel did say "And so the LORD hath watched over the evil and brought it upon us; for the LORD our God is righteous in all His works which He hath done and we have not hearkened to His voice".

Daniel 9:15 Daniel did say "And now O Lord our God that hast brought Thy people forth out of the land of Egypt with a mighty hand and hast gotten Thee renown as at this day;". Daniel did say "we have sinned we have done wickedly".

Daniel 9:16 Daniel did say "O Lord according to all Thy righteousness let Thine anger and Thy fury I pray Thee be turned away from Thy city Jerusalem Thy holy mountain;". Daniel did say "because for our sins and for the iniquities of our fathers Jerusalem and Thy people are become a reproach to all that are about us".

Daniel 9:17 Daniel did say "Now therefore O our God hearken unto the prayer of Thy servant and to his supplications and cause Thy face to shine upon Thy sanctuary that is desolate for the Lord's sake".

Daniel 9:18 Daniel did say "O my God incline Thine ear and hear; open Thine eyes and behold our desolations and the city upon which Thy name is called;". Daniel did say "for we do not present our supplications before Thee because of our righteousness but because of Thy great compassions".

Daniel 9:19 Daniel did say "O Lord hear O Lord forgive O Lord attend and do defer not; for Thine own sake O my God because Thy name is called upon Thy city and Thy people". Daniel did conclude his prayer to God.

Daniel 9:20 Daniel did plead to God through speaking and through praying and through the confessing of the sins of Daniel and of the people of Israel. Daniel was presenting the supplication of Daniel before God for the holy mountain of God.

Daniel 9:21 Gabriel did approach in swift flight. Gabriel did draw close to Daniel about the time of the evening offering.

Daniel 9:22 Gabriel did bring understanding to Daniel. Gabriel did say "O Daniel I am now come forth to make thee skilful of understanding" to Daniel.

Daniel 9:23 Gabriel did say "At the beginning of thy supplications a word went forth and I am come to declare it;" to Daniel. Gabriel did say "for thou art greatly beloved; therefore look into the word and understand the vision" to Daniel.

Daniel 9:24 Gabriel did say "Seventy weeks are decreed upon thy people and upon thy holy city to finish the transgression and to make an end of sin and to forgive iniquity" to Daniel. Gabriel did say "and to bring in everlasting righteousness and to seal vision and prophet and to anoint the most holy place" to Daniel. Atonement would finish after seventy weeks.

Daniel 9:25 Gabriel did say "Know therefore and discern that from the going forth of the word to restore and to build Jerusalem unto one anointed a prince shall be seven weeks;" to Daniel. Gabriel did say "and for threescore and two weeks it shall be built again with broad place and moat but in troublous times" to Daniel. An "anointed prince" will arrive 7 weeks after the proclamation to restore Jerusalem. Jerusalem would take 62 weeks to rebuild.

Daniel 9:26 Gabriel did say "And after the threescore and two weeks shall an anointed one be cut off and be no more;" to Daniel. Gabriel did say "and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood;" to Daniel. Gabriel did say "and unto the end of the war desolations are determined" to Daniel. The "anointed prince" will be removed 62 weeks after arrival. Jerusalem would be destroyed by the people of a ruler. The ruler will die by flood eventually.

Daniel 9:27 Gabriel did say "And he shall make a firm covenant with many for one week;" to Daniel. Gabriel did say "and for half of the week he shall cause the sacrifice and the offering to cease;" to Daniel. Gabriel did say "and upon the wing of detestable things shall be that which causeth appalment;" to Daniel. Gabriel did say "and that until the extermination wholly determined be poured out upon that which causeth appalment" to Daniel. The ruler will make a covenant with many for a week. The ruler will terminate the covenant after half of a week. The ruler will install detestable things until extermination through judgment.



Daniel 10:1 Daniel did receive a vision in the third year of Cyrus. The vision was true about a great warfare. Daniel did heed and did understand the vision.

Daniel 10:2 Daniel did say "In those days I Daniel was mourning three whole weeks". Daniel had been in mourning for 3 whole weeks.

Daniel 10:3 Daniel did say "I ate no pleasant bread neither came flesh nor wine in my mouth neither did I anoint myself at all till three whole weeks were fulfilled".

Daniel 10:4 Daniel did say "And in the four and twentieth day of the first month as I was by the side of the great river which is Tigris". Daniel was beside the Tigris river on the twenty fourth day of the first month.

Daniel 10:5 Daniel did say "I lifted up mine eyes and looked and behold a man clothed in linen whose loins were girded with fine gold of Uphaz;". Daniel did look upward to see a "man clothed in linen" with girded loins of gold.

Daniel 10:6 Daniel did say "his body also was like the beryl and his face as the appearance of lightning and his eyes as torches of fire". Daniel did say "and his arms and his feet like in colour to burnished brass and the voice of his words like the voice of a multitude". The "man clothed in

linen" did have a body of beryl and a face of lightening and torches of fire for eyes. The "man clothed in linen" did have arms and feet in brass with a voice of a multitude of voices.

Daniel 10:7 Daniel did say "And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them and they fled to hide themselves". Daniel was in the company of other men. Daniel did see the vision alone. The other men did depart into hiding after becoming troubled.

Daniel 10:8 Daniel did say "So that I was left alone and saw this great vision and there remained no strength in me; for my comeliness was turned in me into corruption and I retained no strength". Daniel had become weak.

Daniel 10:9 Daniel did say "Yet heard I the voice of his words; and when I heard the voice of his words then was I fallen into a deep sleep on my face with my face toward the ground". Daniel did fall into a sleep upon hearing the voice of the "man clothed in linen".

Daniel 10:10 Daniel did say "And behold a hand touched me which set me tottering upon my knees and upon the palms of my hands". Daniel was touched by a hand. Daniel did drop to hands and to knees.

Daniel 10:11 The "man clothed in linen" did say "O Daniel thou man greatly beloved give heed unto the words that I speak unto thee and stand upright; for now am I sent unto thee" to Daniel. Daniel did rise to stand in a tremble.

Daniel 10:12 The "man clothed in linen" did say "Fear not Daniel; for from the first day that thou didst set thy heart to understand and to humble thyself before thy God thy words were heard;". The "man clothed in linen" did say "and I am come because of thy words".

Daniel 10:13 The "man clothed in linen" did say "But the prince of the kingdom of Persia withstood me one and twenty days;". The "man clothed in linen" did say "but lo Michael one of the chief princes came to help me;". The "man clothed in linen" did say "and I was left over there beside the kings of Persia". The "man clothed in linen" had been set against the kingdom of Persia for 21 days. The "man clothed in linen" was joined by Michael. Michael was a chief prince of heaven.

Daniel 10:14 The "man clothed in linen" did say "Now I am come to make thee understand what shall befall thy people in the end of days; for there is yet a vision for the days". The "man clothed in linen" would reveal the fate of the people of Daniel in the end of days.

Daniel 10:15 Daniel did say "and when he had spoken unto me according to these words I set my face toward the ground and was dumb".

Daniel 10:16 Daniel did say "And behold one like the similitude of the sons of men touched my lips;". Daniel did say "then I opened my mouth and spoke and said unto him that stood before me: O my lord by reason of the vision my pains are come upon me and I retain no strength".

Daniel 10:17 Daniel did say "For how can this servant of my lord talk with this my lord? for as for me straightway there remained no strength in me neither was there breath left in me". Daniel did state that Daniel did not retain the strength to converse.

Daniel 10:18 Daniel did say "Then there touched me again one like the appearance of a man and he strengthened me". Daniel was touched to regain strength.

Daniel 10:19 The "man clothed in linen" did say "O man greatly beloved fear not! peace be unto thee be strong yea be strong" to Daniel. Daniel was strengthened at the words of the "man clothed in linen". Daniel did say "Let my lord speak; for thou hast strengthened me".

Daniel 10:20 The "man clothed in linen" did say "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia;" to Daniel. The "man clothed in linen" did say "and when I go forth lo the prince of Greece shall come" to Daniel.

Daniel 10:21 The "man clothed in linen" did say "Howbeit I will declare unto thee that which is inscribed in the writing of truth;" to Daniel. The "man clothed in linen" did say "and there is none that holdeth with me against these except Michael your prince" to Daniel.



Daniel 11:1 The "man clothed in linen" did continue to speak to Daniel. The "man clothed in linen" did say "And as for me in the first year of Darius the Mede I stood up to be a supporter and a stronghold unto him".

Daniel 11:2 The "man clothed in linen" did say "And now will I declare unto thee the truth. Behold there shall stand up yet three kings in Persia;". The "man clothed in linen" did say "and the fourth shall be far richer than they all; and when he is waxed strong through his riches he shall stir up all against the realm of Greece".

Daniel 11:3 The "man clothed in linen" did say "And a mighty king shall stand up that shall rule with great dominion and do according to his will".

Daniel 11:4 The "man clothed in linen" did say "And when he shall stand up his kingdom shall be broken and shall be divided toward the four winds of heaven;". The "man clothed in linen" did say "but not to his posterity nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up even for others beside those".

Daniel 11:5 The "man clothed in linen" did say "And the king of the south shall be strong and one of his princes; and he shall be strong above him and have dominion; his dominion shall be a great dominion".

Daniel 11:6 The "man clothed in linen" did say "And at the end of years they shall join themselves together;". The "man clothed in linen" did say "and the daughter of the king of the

south shall come to the king of the north to make an agreement;". The "man clothed in linen" did say "but she shall not retain the strength of her arm; neither shall he stand nor his arm;". The "man clothed in linen" did say "but she shall be given up and they that brought her and he that begot her and he that obtained her in those times".

Daniel 11:7 The "man clothed in linen" did say "But one of the shoots of her roots shall stand up in his place and shall come unto the army". The "man clothed in linen" did say "and shall enter into the stronghold of the king of the north and shall deal with them and shall prevail;".

Daniel 11:8 The "man clothed in linen" did say "and also their gods with their molten images and with their precious vessels of silver and of gold shall he bring into captivity into Egypt;". The "man clothed in linen" did say "and he shall desist some years from the king of the north".

Daniel 11:9 The "man clothed in linen" did say "And he shall come into the kingdom of the king of the south but he shall return into his own land".

Daniel 11:10 The "man clothed in linen" did say "And his sons shall stir themselves up and shall assemble a multitude of great forces and he shall come on and overflow as he passes through;". The "man clothed in linen" did say "and he shall return and stir himself up even to his stronghold".

Daniel 11:11 The "man clothed in linen" did say "And the king of the south shall be moved with choler and shall come forth and fight with him even with the king of the north;". The "man clothed in linen" did say "and he shall set forth a great multitude but the multitude shall be given into his hand".

Daniel 11:12 The "man clothed in linen" did say "and the multitude shall be carried away and his heart shall be lifted up; and he shall cast down tens of thousands; but he shall not prevail".

Daniel 11:13 The "man clothed in linen" did say "And the king of the north shall again set forth a multitude greater than the former;". The "man clothed in linen" did say "and he shall come on at the end of the times even of years with a great army and with much substance".

Daniel 11:14 The "man clothed in linen" did say "And in those times there shall many stand up against the king of the south;". The "man clothed in linen" did say "also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall stumble".

Daniel 11:15 The "man clothed in linen" did say "And the king of the north shall come and cast up a mound and take a well-fortified city;". The "man clothed in linen" did say "and the arms of the south shall not withstand; and as for his chosen people there shall be no strength in them to withstand".

Daniel 11:16 The "man clothed in linen" did say "But he that cometh against him shall do according to his own will and none shall stand before him;". The "man clothed in linen" did say "and he shall stand in the beautiful land and in his hand shall be extermination".

Daniel 11:17 The "man clothed in linen" did say "And he shall set his face to come with the strength of his whole kingdom but shall make an agreement with him;". The "man clothed in linen" did say "and he shall give him the daughter of women to destroy it; but it shall not stand neither be for him".

Daniel 11:18 The "man clothed in linen" did say "After this shall he set his face unto the isles and shall take many; but a captain shall cause the reproach offered by him to cease;". The "man clothed in linen" did say "yea he shall cause his own reproach to return upon him".

Daniel 11:19 The "man clothed in linen" did say "Then he shall turn his face toward the strongholds of his own land; but he shall stumble and fall and shall not be found".

Daniel 11:20 The "man clothed in linen" did say "Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom;". The "man clothed in linen" did say "but within few days he shall be destroyed neither in anger nor in battle".

Daniel 11:21 The "man clothed in linen" did say "And in his place shall stand up a contemptible person upon whom had not been conferred the majesty of the kingdom;". The "man clothed in linen" did say "but he shall come in time of security and shall obtain the kingdom by blandishments".

Daniel 11:22 The "man clothed in linen" did say "And the arms of the flood shall be swept away from before him and shall be broken; yea also the prince of the covenant".

Daniel 11:23 The "man clothed in linen" did say "And after the league made with him he shall work deceitfully; and he shall come up and become strong with a little nation".

Daniel 11:24 The "man clothed in linen" did say "In time of security shall he come even upon the fattest places of the province;". The "man clothed in linen" did say "and he shall do that which his fathers have not done nor his fathers' fathers: he shall scatter among them prey and spoil and substance;". The "man clothed in linen" did say "yea he shall devise his devices against fortresses but only until the time".

Daniel 11:25 The "man clothed in linen" did say "And he shall stir up his power and his courage against the king of the south with a great army;". The "man clothed in linen" did say "and the king of the south shall stir himself up to battle with a very great and mighty army;". The "man clothed in linen" did say "but he shall not stand for they shall devise devices against him".

Daniel 11:26 The "man clothed in linen" did say "Yea they that eat of his food shall destroy him and his army shall be swept away; and many shall fall down slain".

Daniel 11:27 The "man clothed in linen" did say "And as for both these kings their hearts shall be to do mischief and they shall speak lies at one table;". The "man clothed in linen" did say "but it shall not prosper for the end remaineth yet for the time appointed".

Daniel 11:28 The "man clothed in linen" did say "And he shall return to his own land with great substance; and his heart shall be against the holy covenant;". The "man clothed in linen" did say "and he shall do his pleasure and return to his own land".

Daniel 11:29 The "man clothed in linen" did say "At the time appointed he shall return and come into the south; but it shall not be in the latter time as it was in the former".

Daniel 11:30 The "man clothed in linen" did say "For ships of Kittim shall come against him and he shall be cowed and he shall return and have indignation against the holy covenant and shall do his pleasure;". The "man clothed in linen" did say "and he shall return and have regard unto them that forsake the holy covenant".

Daniel 11:31 The "man clothed in linen" did say "And arms shall stand on his part and they shall profane the sanctuary even the stronghold and shall take away the continual burnt-offering". The "man clothed in linen" did say "and they shall set up the detestable thing that causeth appalment".

Daniel 11:32 The "man clothed in linen" did say "And such as do wickedly against the covenant shall be corrupt by blandishments; but the people that know their God shall show strength and prevail".

Daniel 11:33 The "man clothed in linen" did say "And they that are wise among the people shall cause the many to understand; yet they shall stumble by the sword and by flame by captivity and by spoil many days".

Daniel 11:34 The "man clothed in linen" did say "Now when they shall stumble they shall be helped with a little help; but many shall join themselves unto them with blandishments".

Daniel 11:35 The "man clothed in linen" did say "And some of them that are wise shall stumble to refine among them and to purify and to make white even to the time of the end; for it is yet for the time appointed".

Daniel 11:36 The "man clothed in linen" did say "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god and shall speak strange things against the God of gods;". The "man clothed in linen" did say "and he shall prosper till the indignation be accomplished; for that which is determined shall be done".

Daniel 11:37 The "man clothed in linen" did say "Neither shall he regard the gods of his fathers; and neither the desire of women nor any god shall he regard; for he shall magnify himself above all".

Daniel 11:38 The "man clothed in linen" did say "But in his place shall he honour the god of strongholds; and a god whom his fathers knew not shall he honour with gold and silver and with precious stones and costly things".

Daniel 11:39 The "man clothed in linen" did say "And he shall deal with the strongest fortresses with the help of a foreign god; whom he shall acknowledge shall increase glory;". The "man clothed in linen" did say "and he shall cause them to rule over many and shall divide the land for a price".

Daniel 11:40 The "man clothed in linen" did say "And at the time of the end shall the king of the south push at him;". The "man clothed in linen" did say "and the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships;". The "man clothed in linen" did say "and he shall enter into the countries and shall overflow as he passes through".

Daniel 11:41 The "man clothed in linen" did say "He shall enter also into the beauteous land and many countries shall be overthrown;". The "man clothed in linen" did say "but these shall be delivered out of his hand Edom and Moab and the chief of the children of Ammon".

Daniel 11:42 The "man clothed in linen" did say "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape".

Daniel 11:43 The "man clothed in linen" did say "But he shall have power over the treasures of gold and silver and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps".

Daniel 11:44 The "man clothed in linen" did say "But tidings out of the east and out of the north shall affright him; and he shall go forth with great fury to destroy and utterly to take away many".

Daniel 11:45 The "man clothed in linen" did say "And he shall plant the tents of his palace between the seas and the beauteous holy mountain; and he shall come to his end and none shall help him".



Daniel 12:1 The "man clothed in linen" did continue to speak to Daniel. The "man clothed in linen" did say "And at that time shall Michael stand up the great prince who standeth for the children of thy people;". The "man clothed in linen" did say "and there shall be a time of trouble such as never was since there was a nation even to that same time;". The "man clothed in linen" did say "and at that time thy people shall be delivered every one that shall be found written in the book".

Daniel 12:2 The "man clothed in linen" did say "And many of them that sleep in the dust of the earth shall awake some to everlasting life and some to reproaches and everlasting abhorrence".

Daniel 12:3 The "man clothed in linen" did say "And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever".

Daniel 12:4 The "man clothed in linen" did say "But thou O Daniel shut up the words and seal the book even to the time of the end; many shall run to and fro and knowledge shall be increased". The "man clothed in linen" did finish speaking to Daniel.

Daniel 12:5 Daniel did say "Then I Daniel looked and behold there stood other two the one on the bank of the river on this side and the other on the bank of the river on that side". Daniel did see a figure on each bank of the river.

Daniel 12:6 Daniel did say "And one said to the man clothed in linen who was above the waters of the river: How long shall it be to the end of the wonders?". A figure did speak to the "man clothed in linen" who was above the waters of the river. The figure did say "How long shall it be to the end of the wonders?".

Daniel 12:7 Daniel did say "And I heard the man clothed in linen who was above the waters of the river when he lifted up his right hand and his left hand unto heaven". Daniel did say "and swore by Him that liveth for ever that it shall be for a time times and a half;". Daniel did say "and when they have made an end of breaking in pieces the power of the holy people all these things shall be finished".

Daniel 12:8 Daniel did say "And I heard but I understood not; then said I: O my Lord what shall be the latter end of these things?". Daniel did inquire about the timing of the events of the vision.

Daniel 12:9 The "man clothed in linen" did say "Go thy way Daniel; for the words are shut up and sealed till the time of the end".

Daniel 12:10 The "man clothed in linen" did say "Many shall purify themselves and make themselves white and be refined; but the wicked shall do wickedly;". The "man clothed in linen" did say "and none of the wicked shall understand; but they that are wise shall understand".

Daniel 12:11 The "man clothed in linen" did say "And from the time that the continual burnt-offering shall be taken away and the detestable thing that causes appalment set up there shall be a thousand two hundred and ninety days".

Daniel 12:12 The "man clothed in linen" did say "Happy is he that waiteth and cometh to the thousand three hundred and five and thirty days". The "man clothed in linen" did convey that a person would be happy after waiting 1335 days.

Daniel 12:13 The "man clothed in linen" did say "But go thou thy way till the end be; and thou shalt rest and shalt stand up to thy lot at the end of the days". The "man clothed in linen" did finish speaking with Daniel.



Hosea



Hosea 1:1 Hosea was the son of Beeri. Hosea did receive the word of God in the days of kings Uzziah and Jotham and Ahaz and Hezekiah. Hosea did receive the word of God in the days of Jeroboam of Joash also.

Hosea 1:2 God did speak to Hosea at first. God had said "Go take unto thee a wife of harlotry and children of harlotry; for the land doth commit great harlotry departing from the LORD" to Hosea.

Hosea 1:3 Gomer was the daughter of Diblaim. Hosea did take Gomer as a wife. Gomer did bear a son to Hosea.

Hosea 1:4 God had said "Call his name Jezreel; for yet a little while and I will visit the blood of Jezreel upon the house of Jehu and will cause to cease the kingdom of the house of Israel" to Hosea. God did tell Hosea to give the name of Jezreel to the son. Jezreel would be used to bring the end to the house of Israel.

Hosea 1:5 God had said "And it shall come to pass at that day that I will break the bow of Israel in the valley of Jezreel" to Hosea.

Hosea 1:6 Gomer did conceive again to bear a daughter to Hosea. God had said "Call her name Lo-ruhamah; for I will no more have compassion upon the house of Israel that I should in any wise pardon them" to Hosea. God did tell Hosea to give the name of Lo-ruhamah to the daughter.

Hosea 1:7 God had said "But I will have compassion upon the house of Judah and will save them by the LORD their God". God had said "and will not save them by bow nor by sword nor by battle nor by horses nor by horsemen".

Hosea 1:8 Gomer did conceive another child after weaning Lo-ruhamah. Gomer did bear another son to Hosea.

Hosea 1:9 God had said "Call his name Lo-ammi; for ye are not My people and I will not be yours" to Hosea. God did tell Hosea to give the name of Lo-ammi to the second son.

Hosea 1:10 God had said "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered;" to Hosea. God had said "and it shall come to pass

that instead of that which was said unto them: Ye are not My people it shall be said unto them: Ye are the children of the living God" to Hosea.

Hosea 1:11 God had said "And the children of Judah and the children of Israel shall be gathered together and they shall appoint themselves one head and shall go up out of the land; for great shall be the day of Jezreel" to Hosea.



Hosea 2:1 God had said "Say ye unto your brethren: Ammi; and to your sisters Ruhamah".

Hosea 2:2 God had said "Plead with your mother plead; for she is not My wife neither am I her husband; and let her put away her harlotries from her face and her adulteries from between her breasts;".

Hosea 2:3 God had said "Lest I strip her naked and set her as in the day that she was born and make her as a wilderness and set her like a dry land and slay her with thirst".

Hosea 2:4 God had said "And I will not have compassion upon her children; for they are children of harlotry".

Hosea 2:5 God had said "For their mother hath played the harlot she that conceived them hath done shamefully; for she said: I will go after my lovers that give me my bread and my water my wool and my flax mine oil and my drink".

Hosea 2:6 God had said "Therefore behold I will hedge up thy way with thorns and I will make a wall against her that she shall not find her paths".

Hosea 2:7 God had said "And she shall run after her lovers but she shall not overtake them and she shall seek them but shall not find them;". God had said "then shall she say: I will go and return to my first husband; for then was it better with me than now".

Hosea 2:8 God had said "For she did not know that it was I that gave her the corn and the wine and the oil and multiplied unto her silver and gold which they used for Baal".

Hosea 2:9 God had said "Therefore will I take back My corn in the time thereof and My wine in the season thereof and will snatch away My wool and My flax given to cover her nakedness".

Hosea 2:10 God had said "And now will I uncover her shame in the sight of her lovers and none shall deliver her out of My hand".

Hosea 2:11 God had said "I will also cause all her mirth to cease her feasts her new moons and her sabbaths and all her appointed seasons".

Hosea 2:12 God had said "And I will lay waste her vines and her fig-trees whereof she hath said: These are my hire that my lovers have given me;". God had said "and I will make them a forest and the beasts of the field shall eat them".

Hosea 2:13 God had said "And I will visit upon her the days of the Baalim wherein she offered unto them and decked herself with her ear-rings and her jewels". God had said "and went after her lovers and forgot Me saith the LORD".

Hosea 2:14 God had said "Therefore behold I will allure her and bring her into the wilderness and speak tenderly unto her".

Hosea 2:15 God had said "And I will give her her vineyards from thence and the valley of Achor for a door of hope;". God had said "and she shall respond there as in the days of her youth and as in the day when she came up out of the land of Egypt".

Hosea 2:16 God had said "And it shall be at that day saith the LORD that thou shalt call Me Ishi and shalt call Me no more Baali".

Hosea 2:17 God had said "For I will take away the names of the Baalim out of her mouth and they shall no more be mentioned by their name".

Hosea 2:18 God had said "And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven and with the creeping things of the ground;". God had said "and I will break the bow and the sword and the battle out of the land and will make them to lie down safely".

Hosea 2:19 God had said "And I will betroth thee unto Me for ever; yea I will betroth thee unto Me in righteousness and in justice and in lovingkindness and in compassion".

Hosea 2:20 God had said "And I will betroth thee unto Me in faithfulness; and thou shalt know the LORD".

Hosea 2:21 God had said "And it shall come to pass in that day I will respond saith the LORD I will respond to the heavens and they shall respond to the earth;".

Hosea 2:22 God had said "And the earth shall respond to the corn and the wine and the oil; and they shall respond to Jezreel".

Hosea 2:23 God had said "And I will sow her unto Me in the land; and I will have compassion upon her that had not obtained compassion;". God had said "and I will say to them that were not My people: Thou art My people; and they shall say: Thou art my God".



Hosea 3:1 God did speak with Hosea. God had said "Go yet love a woman beloved of her friend and an adulteress even as the LORD loveth the children of Israel though they turn unto other gods and love cakes of raisins" to Hosea.

Hosea 3:2 Hosea did pay 15 pieces of silver and 1.5 homer of barley for the woman in accordance with the command of God.

Hosea 3:3 Hosea did say "Thou shalt sit solitary for me many days; thou shalt not play the harlot and thou shalt not be any man's wife; nor will I be thine" to the woman. Hosea did request that the woman sit with Hosea for many days without harlotry.

Hosea 3:4 Hosea did say "For the children of Israel shall sit solitary many days without king and without prince and without sacrifice and without pillar and without ephod or teraphim;" to the woman.

Hosea 3:5 Hosea did say "afterward shall the children of Israel return and seek the LORD their God and David their king; and shall come trembling unto the LORD and to His goodness in the end of days" to the woman.



Hosea 4:1 Hosea did say "Hear the word of the LORD ye children of Israel! for the LORD hath a controversy with the inhabitants of the land". Hosea did say "because there is no truth nor mercy nor knowledge of God in the land". Israel was accused of lacking truth and of lacking mercy and of lacking knowledge of God.

Hosea 4:2 Hosea did say "Swearing and lying and killing and stealing and committing adultery! they break all bounds and blood toucheth blood". Israel was accused of swearing and of lying and of killing and of stealing and of adultery.

Hosea 4:3 Hosea did say "Therefore doth the land mourn and every one that dwelleth therein doth languish with the beasts of the field and the fowls of heaven;". Hosea did say "yea the fishes of the sea also are taken away".

Hosea 4:4 Hosea did say "Yet let no man strive neither let any man reprove; for thy people are as they that strive with the priest".

Hosea 4:5 God had said "Therefore shalt thou stumble in the day and the prophet also shall stumble with thee in the night; and I will destroy thy mother".

Hosea 4:6 God had said "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee that thou shalt be no priest to Me;". God had said "seeing thou hast forgotten the law of thy God I also will forget thy children".

Hosea 4:7 God had said "The more they were increased the more they sinned against Me; I will change their glory into shame".

Hosea 4:8 God had said "They feed on the sin of My people and set their heart on their iniquity".

Hosea 4:9 God had said "And it is like people like priest; and I will punish him for his ways and will recompense him his doings".

Hosea 4:10 God had said "And they shall eat and not have enough they shall commit harlotry and shall not increase; because they have left off to take heed to the LORD".

Hosea 4:11 God had said "Harlotry wine and new wine take away the heart".

Hosea 4:12 God had said "My people ask counsel at their stock and their staff declareth unto them; for the spirit of harlotry hath caused them to err and they have gone astray from under their God".

Hosea 4:13 God had said "They sacrifice upon the tops of the mountains and offer upon the hills under oaks and poplars and terebinths because the shadow thereof is good;". God had said "therefore your daughters commit harlotry and your daughters-in-law commit adultery".

Hosea 4:14 God had said "I will not punish your daughters when they commit harlotry nor your daughters-in-law when they commit adultery;". God had said "for they themselves consort with lewd women and they sacrifice with harlots; and the people that is without understanding is distraught".

Hosea 4:15 God had said "Though thou Israel play the harlot yet let not Judah become guilty; and come not ye unto Gilgal neither go ye up to Beth-aven nor swear: As the LORD liveth".

Hosea 4:16 Hosea did say "For Israel is stubborn like a stubborn heifer; now shall the LORD feed them as a lamb in a large place?".

Hosea 4:17 God had said "Ephraim is joined to idols; let him alone".

Hosea 4:18 God had said "When their carouse is over they take to harlotry; her rulers deeply love dishonour".

Hosea 4:19 God had said "The wind hath bound her up in her skirts; and they shall be ashamed because of their sacrifices".



Hosea 5:1 Hosea did continue to convey judgments from God. Hosea did say "Hear this O ye priests and attend ye house of Israel and give ear O house of the king for unto you pertaineth the judgment;". Hosea did say "for ye have been a snare on Mizpah and a net spread upon Tabor".

Hosea 5:2 God had said "And they that fall away are gone deep in making slaughter; and I am rejected of them all".

Hosea 5:3 God had said "I even I know Ephraim and Israel is not hid from Me; for now O Ephraim thou hast committed harlotry Israel is defiled".

Hosea 5:4 Hosea did say "Their doings will not suffer them to return unto their God; for the spirit of harlotry is within them and they know not the LORD".

Hosea 5:5 Hosea did say "But the pride of Israel shall testify to his face; and Israel and Ephraim shall stumble in their iniquity Judah also shall stumble with them".

Hosea 5:6 Hosea did say "With their flocks and with their herds they shall go to seek the LORD but they shall not find Him; He hath withdrawn Himself from them".

Hosea 5:7 Hosea did say "They have dealt treacherously against the LORD for they have begotten strange children; now shall the new moon devour them with their portions".

Hosea 5:8 Hosea did say "Blow ye the horn in Gibeah and the trumpet in Ramah; sound an alarm at Beth-aven: Behind thee O Benjamin!".

Hosea 5:9 God had said "Ephraim shall be desolate in the day of rebuke; among the tribes of Israel do I make known that which shall surely be".

Hosea 5:10 God had said "The princes of Judah are like them that remove the landmark; I will pour out My wrath upon them like water".

Hosea 5:11 God had said "Oppressed is Ephraim crushed in his right; because he willingly walked after filth".

Hosea 5:12 God had said "Therefore am I unto Ephraim as a moth and to the house of Judah as rottenness".

Hosea 5:13 God had said "And when Ephraim saw his sickness and Judah his wound Ephraim went to Assyria and sent to King Contentious; but he is not able to heal you neither shall he cure you of your wound".

Hosea 5:14 God had said "For I will be unto Ephraim as a lion and as a young lion to the house of Judah; I even I will tear and go away I will take away and there shall be none to deliver".

Hosea 5:15 God had said "I will go and return to My place till they acknowledge their guilt and seek My face; in their trouble they will seek Me earnestly:".



Hosea 6:1 Hosea did say "Come and let us return unto the LORD; for He hath torn and He will heal us He hath smitten and He will bind us up".

Hosea 6:2 Hosea did say "After two days will He revive us on the third day He will raise us up that we may live in His presence".

Hosea 6:3 Hosea did say "And let us know eagerly strive to know the LORD His going forth is sure as the morning;". Hosea did say "and He shall come unto us as the rain as the latter rain that watereth the earth".

Hosea 6:4 God had said "O Ephraim what shall I do unto thee? O Judah what shall I do unto thee? for your goodness is as a morning cloud and as the dew that early passeth away".

Hosea 6:5 God had said "Therefore have I hewed them by the prophets I have slain them by the words of My mouth; and thy judgment goeth forth as the light".

Hosea 6:6 God had said "For I desire mercy and not sacrifice and the knowledge of God rather than burnt-offerings". God does value mercy for others over the practice of sacrifice. God does value the knowledge of God over the practice of ritual.

Hosea 6:7 God had said "But they like men have transgressed the covenant; there have they dealt treacherously against Me".

Hosea 6:8 God had said "Gilead is a city of them that work iniquity it is covered with footprints of blood".

Hosea 6:9 God had said "And as troops of robbers wait for a man so doth the company of priests; they murder in the way toward Shechem; yea they commit enormity".

Hosea 6:10 God had said "In the house of Israel I have seen a horrible thing; there harlotry is found in Ephraim Israel is defiled".

Hosea 6:11 God had said "Also O Judah there is a harvest appointed for thee! When I would turn the captivity of My people".



Hosea 7:1 God had said "when I would heal Israel then is the iniquity of Ephraim uncovered and the wickedness of Samaria for they commit falsehood;". God had said "and the thief entereth in and the troop of robbers maketh a raid without".

Hosea 7:2 God had said "And let them not say to their heart--I remember all their wickedness; now their own doings have beset them about they are before My face".

Hosea 7:3 Hosea did say "They make the king glad with their wickedness and the princes with their lies".

Hosea 7:4 Hosea did say "They are all adulterers as an oven heated by the baker who ceaseth to stir from the kneading of the dough until it be leavened".

Hosea 7:5 Hosea did say "On the day of our king the princes make him sick with the heat of wine he stretcheth out his hand with scorners".

Hosea 7:6 Hosea did say "For they have made ready their heart like an oven while they lie in wait; their baker sleepeth all the night in the morning it burneth as a flaming fire".

Hosea 7:7 God had said "They are all hot as an oven and devour their judges; all their kings are fallen there is none among them that calleth unto Me".

Hosea 7:8 Hosea did say "Ephraim he mixeth himself with the peoples; Ephraim is become a cake not turned".

Hosea 7:9 Hosea did say "Strangers have devoured his strength and he knoweth it not; yea gray hairs are here and there upon him and he knoweth it not".

Hosea 7:10 Hosea did say "And the pride of Israel testifieth to his face; but they have not returned unto the LORD their God nor sought Him for all this".

Hosea 7:11 Hosea did say "And Ephraim is become like a silly dove without understanding; they call unto Egypt they go to Assyria".

Hosea 7:12 God had said "Even as they go I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath been made to hear".

Hosea 7:13 God had said "Woe unto them! for they have strayed from Me; Destruction unto them! for they have transgressed against Me;". God had said "Shall I then redeem them seeing they have spoken lies against Me?".

Hosea 7:14 God had said "And they have not cried unto Me with their heart though they wail upon their beds; they assemble themselves for corn and wine they rebel against Me".

Hosea 7:15 God had said "Though I have trained and strengthened their arms yet do they devise evil against Me".

Hosea 7:16 God had said "They return but not upwards; they are become like a deceitful bow; their princes shall fall by the sword for the rage of their tongue; this shall be their derision in the land of Egypt".



Hosea 8:1 God had said "Set the horn to thy mouth. As a vulture he cometh against the house of the LORD; because they have transgressed My covenant and trespassed against My law".

Hosea 8:2 God had said "Will they cry unto Me: My God we Israel know Thee?".

Hosea 8:3 God had said "Israel hath cast off that which is good; the enemy shall pursue him".

Hosea 8:4 God had said "They have set up kings but not from Me they have made princes and I knew it not; of their silver and their gold have they made them idols that they may be cut off".

Hosea 8:5 God had said "Thy calf O Samaria is cast off; Mine anger is kindled against them; how long will it be ere they attain to innocency?".

Hosea 8:6 God had said "For from Israel is even this: the craftsman made it and it is no God; yea the calf of Samaria shall be broken in shivers".

Hosea 8:7 God had said "For they sow the wind and they shall reap the whirlwind; it hath no stalk the bud that shall yield no meal; if so be it yield strangers shall swallow it up".

Hosea 8:8 God had said "Israel is swallowed up; now are they become among the nations as a vessel wherein is no value".

Hosea 8:9 God had said "For they are gone up to Assyria like a wild ass alone by himself; Ephraim hath hired lovers".

Hosea 8:10 God had said "Yea though they hire among the nations now will I gather them up; and they begin to be minished by reason of the burden of king and princes".

Hosea 8:11 God had said "For Ephraim hath multiplied altars to sin yea altars have been unto him to sin".

Hosea 8:12 God had said "Though I write for him never so many things of My Law they are accounted as a stranger's".

Hosea 8:13 God had said "As for the sacrifices that are made by fire unto Me let them sacrifice flesh and eat it for the LORD accepteth them not". God had said "Now will He remember their iniquity and punish their sins; they shall return to Egypt".

Hosea 8:14 God had said "For Israel hath forgotten his Maker and builded palaces and Judah hath multiplied fortified cities; but I will send a fire upon his cities and it shall devour the castles thereof".



Hosea 9:1 Hosea did say "Rejoice not O Israel unto exultation like the peoples for thou hast gone astray from thy God thou hast loved a harlot's hire upon every corn-floor".

Hosea 9:2 Hosea did say "The threshing-floor and the wine-press shall not feed them and the new wine shall fail her".

Hosea 9:3 Hosea did say "They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt and they shall eat unclean food in Assyria".

Hosea 9:4 Hosea did say "They shall not pour out wine-offerings to the LORD neither shall they be pleasing unto Him;". Hosea did say "their sacrifices shall be unto them as the bread of mourners all that eat thereof shall be polluted;". Hosea did say "for their bread shall be for their appetite it shall not come into the house of the LORD".

Hosea 9:5 Hosea did say "What will ye do in the day of the appointed season and in the day of the feast of the LORD?".

Hosea 9:6 Hosea did say "For lo they are gone away from destruction yet Egypt shall gather them up Memphis shall bury them;". Hosea did say "their precious treasures of silver nettles shall possess them thorns shall be in their tents".

Hosea 9:7 Hosea did say "The days of visitation are come the days of recompense are come Israel shall know it. The prophet is a fool the man of the spirit is mad!". Hosea did say "For the multitude of thine iniquity the enmity is great".

Hosea 9:8 Hosea did say "Ephraim is a watchman with my God; as for the prophet a fowler's snare is in all his ways and enmity in the house of his God".

Hosea 9:9 Hosea did say "They have deeply corrupted themselves as in the days of Gibeah; He will remember their iniquity He will punish their sins".

Hosea 9:10 Hosea did say "I found Israel like grapes in the wilderness I saw your fathers as the first-ripe in the fig-tree at her first season;". Hosea did say "but so soon as they came to Baal-peor they separated themselves unto the shameful thing and became detestable like that which they loved".

Hosea 9:11 God had said "As for Ephraim their glory shall fly away like a bird; there shall be no birth and none with child and no conception".

Hosea 9:12 God had said "Yea though they bring up their children yet will I bereave them that there be not a man left; yea woe also to them when I depart from them!".

Hosea 9:13 God had said "Ephraim like as I have seen Tyre is planted in a pleasant place; but Ephraim shall bring forth his children to the slayer".

Hosea 9:14 Hosea did say "Give them O LORD whatsoever Thou wilt give; give them a miscarrying womb and dry breasts".

Hosea 9:15 God had said "All their wickedness is in Gilgal for there I hated them; because of the wickedness of their doings I will drive them out of My house;". God had said "I will love them no more all their princes are rebellious".

Hosea 9:16 God had said "Ephraim is smitten their root is dried up they shall bear no fruit; yea though they bring forth yet will I slay the beloved fruit of their womb".

Hosea 9:17 Hosea did say "My God will cast them away because they did not hearken unto Him; and they shall be wanderers among the nations".



Hosea 10:1 Hosea did say "Israel was a luxuriant vine which put forth fruit freely: as his fruit increased he increased his altars; the more goodly his land was the more goodly were his pillars".

Hosea 10:2 Hosea did say "Their heart is divided; now shall they bear their guilt; He will break down their altars He will spoil their pillars".

Hosea 10:3 Hosea did say "Surely now shall they say: We have no king; for we feared not the LORD; and the king what can he do for us?".

Hosea 10:4 Hosea did say "They speak words they swear falsely they make covenants; thus judgment springeth up as hemlock in the furrows of the field".

Hosea 10:5 Hosea did say "The inhabitants of Samaria shall be in dread for the calves of Beth-aven;". Hosea did say "for the people thereof shall mourn over it and the priests thereof shall tremble for it for its glory because it is departed from it".

Hosea 10:6 Hosea did say "It also shall be carried unto Assyria for a present to King Contentious; Ephraim shall receive shame and Israel shall be ashamed of his own counsel".

Hosea 10:7 Hosea did say "As for Samaria her king is cut off as foam upon the water".

Hosea 10:8 Hosea did say "The high places also of Aven shall be destroyed even the sin of Israel. The thorn and the thistle shall come up on their altars;". Hosea did say "and they shall say to the mountains: Cover us and to the hills: Fall on us".

Hosea 10:9 Hosea did say "From the days of Gibeah thou hast sinned O Israel; there they stood; no battle was to overtake them in Gibeah nor the children of arrogancy".

Hosea 10:10 God had said "When it is My desire I will chastise them; and the peoples shall be gathered against them when they are yoked to their two rings".

Hosea 10:11 God had said "And Ephraim is a heifer well broken that loveth to thresh and I have passed over upon her fair neck; I will make Ephraim to ride Judah shall plow Jacob shall break his clods".

Hosea 10:12 Hosea did say "Sow to yourselves according to righteousness reap according to mercy break up your fallow ground;". Hosea did say "for it is time to seek the LORD till He come and cause righteousness to rain upon you".

Hosea 10:13 Hosea did say "Ye have plowed wickedness ye have reaped iniquity ye have eaten the fruit of lies; for thou didst trust in thy way in the multitude of thy mighty men".

Hosea 10:14 Hosea did say "Therefore shall a tumult arise among thy hosts and all thy fortresses shall be spoiled as Shalman spoiled Beth-arbel in the day of battle;". Hosea did say "the mother was dashed in pieces with her children".

Hosea 10:15 Hosea did say "So hath Beth-el done unto you because of your great wickedness; at daybreak is the king of Israel utterly cut off".



Hosea 11:1 God had said "When Israel was a child then I loved him and out of Egypt I called My son".

Hosea 11:2 God had said "The more they called them the more they went from them; they sacrificed unto the Baalim and offered to graven images".

Hosea 11:3 God had said "And I I taught Ephraim to walk taking them by their arms; but they knew not that I healed them".

Hosea 11:4 God had said "I drew them with cords of a man with bands of love; and I was to them as they that take off the yoke on their jaws and I fed them gently".

Hosea 11:5 God had said "He shall not return into the land of Egypt but the Assyrian shall be his king because they refused to return".

Hosea 11:6 God had said "And the sword shall fall upon his cities and shall consume his bars and devour them because of their own counsels".

Hosea 11:7 God had said "And My people are in suspense about returning to Me; and though they call them upwards none at all will lift himself up".

Hosea 11:8 God had said "How shall I give thee up Ephraim? How shall I surrender thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?". God had said "My heart is turned within Me My compassions are kindled together".

Hosea 11:9 God had said "I will not execute the fierceness of Mine anger I will not return to destroy Ephraim;". God had said "for I am God and not man the Holy One in the midst of thee; and I will not come in fury".

Hosea 11:10 God had said "They shall walk after the LORD who shall roar like a lion; for He shall roar and the children shall come trembling from the west".

Hosea 11:11 God had said "They shall come trembling as a bird out of Egypt and as a dove out of the land of Assyria; and I will make them to dwell in their houses saith the LORD".

Hosea 11:12 God had said "Ephraim compasseth Me about with lies and the house of Israel with deceit; and Judah is yet wayward towards God and towards the Holy One who is faithful".



Hosea 12:1 Hosea did say "Ephraim striveth after wind and followeth after the east wind; all the day he multiplieth lies and desolation;". Hosea did say "and they make a covenant with Assyria and oil is carried into Egypt".

Hosea 12:2 Hosea did say "The LORD hath also a controversy with Judah and will punish Jacob according to his ways according to his doings will He recompense him".

Hosea 12:3 Hosea did say "In the womb he took his brother by the heel and by his strength he strove with a godlike being;".

Hosea 12:4 Hosea did say "So he strove with an angel and prevailed; he wept and made supplication unto him; at Beth-el he would find him and there he would speak with us;".

Hosea 12:5 Hosea did say "But the LORD the God of hosts the LORD is His name".

Hosea 12:6 Hosea did say "Therefore turn thou to thy God; keep mercy and justice and wait for thy God continually".

Hosea 12:7 Hosea did say "As for the trafficker the balances of deceit are in his hand. He loveth to oppress".

Hosea 12:8 Hosea did say "And Ephraim said: Surely I am become rich I have found me wealth; in all my labours they shall find in me no iniquity that were sin".

Hosea 12:9 God had said "But I am the LORD thy God from the land of Egypt; I will yet again make thee to dwell in tents as in the days of the appointed season".

Hosea 12:10 God had said "I have also spoken unto the prophets and I have multiplied visions; and by the ministry of the prophets have I used similitudes".

Hosea 12:11 Hosea did say "If Gilead be given to iniquity becoming altogether vanity in Gilgal they sacrifice unto bullocks; yea their altars shall be as heaps in the furrows of the field".

Hosea 12:12 Hosea did say "And Jacob fled into the field of Aram and Israel served for a wife and for a wife he kept sheep".

Hosea 12:13 Hosea did say "And by a prophet the LORD brought Israel up out of Egypt and by a prophet was he kept".

Hosea 12:14 Hosea did say "Ephraim hath provoked most bitterly; therefore shall his blood be cast upon him and his reproach shall his Lord return unto him".



Hosea 13:1 Hosea did say "When Ephraim spoke there was trembling he exalted himself in Israel; but when he became guilty through Baal he died".

Hosea 13:2 Hosea did say "And now they sin more and more and have made them molten images of their silver according to their own understanding even idols all of them the work of the craftsmen;". Hosea did say "of them they say: They that sacrifice men kiss calves".

Hosea 13:3 Hosea did say "Therefore they shall be as the morning cloud and as the dew that early passeth away as the chaff that is driven with the wind out of the threshing-floor and as the smoke out of the window".

Hosea 13:4 God had said "Yet I am the LORD thy God from the land of Egypt; and thou knowest no God but Me and beside Me there is no saviour".

Hosea 13:5 God had said "I did know thee in the wilderness in the land of great drought".

Hosea 13:6 God had said "When they were fed they became full they were filled and their heart was exalted; therefore have they forgotten Me".

Hosea 13:7 God had said "Therefore am I become unto them as a lion; as a leopard will I watch by the way;".

Hosea 13:8 God had said "I will meet them as a bear that is bereaved of her whelps and will rend the enclosure of their heart; and there will I devour them like a lioness; the wild beast shall tear them".

Hosea 13:9 God had said "It is thy destruction O Israel that thou art against Me against thy help".

Hosea 13:10 God had said "Ho now thy king that he may save thee in all thy cities! and thy judges of whom thou saidst: Give me a king and princes!".

Hosea 13:11 God had said "I give thee a king in Mine anger and take him away in My wrath".

Hosea 13:12 Hosea did say "The iniquity of Ephraim is bound up; his sin is laid up in store".

Hosea 13:13 Hosea did say "The throes of a travailing woman shall come upon him; he is an unwise son; for it is time he should not tarry in the place of the breaking forth of children".

Hosea 13:14 God had said "Shall I ransom them from the power of the nether-world? Shall I redeem them from death?". God had said "Ho thy plagues O death! Ho thy destruction O netherworld! Repentance be hid from Mine eyes!".

Hosea 13:15 God had said "For though he be fruitful among the reed-plants an east wind shall come the wind of the LORD coming up from the wilderness and his spring shall become dry and his fountain shall be dried up;". God had said "he shall spoil the treasure of all precious vessels".

Hosea 13:16 God had said "Samaria shall bear her guilt for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces and their women with child shall be ripped up".



Hosea 14:1 Hosea did say "Return O Israel unto the LORD thy God; for thou hast stumbled in thine iniquity".

Hosea 14:2 Hosea did say "Take with you words and return unto the LORD;". Hosea did say "say unto Him: Forgive all iniquity and accept that which is good; so will we render for bullocks the offering of our lips".

Hosea 14:3 Hosea did say "Asshur shall not save us; we will not ride upon horses; neither will we call any more the work of our hands our gods; for in Thee the fatherless findeth mercy".

Hosea 14:4 God had said "I will heal their backsliding I will love them freely; for Mine anger is turned away from him".

Hosea 14:5 God had said "I will be as the dew unto Israel; he shall blossom as the lily and cast forth his roots as Lebanon".

Hosea 14:6 God had said "His branches shall spread and his beauty shall be as the olive-tree and his fragrance as Lebanon".

Hosea 14:7 God had said "They that dwell under his shadow shall again make corn to grow and shall blossom as the vine; the scent thereof shall be as the wine of Lebanon".

Hosea 14:8 Ephraim shall say "What have I to do any more with idols?". God had said "As for Me I respond and look on him; I am like a leafy cypress-tree; from Me is thy fruit found".

Hosea 14:9 Hosea did say "Whoso is wise let him understand these things whoso is prudent let him know them". Hosea did say "For the ways of the LORD are right and the just do walk in them; but transgressors do stumble therein".



Joel



Joel 1:1 Joel was the son of Pethuel. Joel did receive the word of God.

Joel 1:2 Joel did say "Hear this ye old men and give ear all ye inhabitants of the land. Hath this been in your days or in the days of your fathers?".

Joel 1:3 Joel did say "Tell ye your children of it and let your children tell their children and their children another generation".

Joel 1:4 Joel did say "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten;". Joel did say "and that which the canker-worm hath left hath the caterpillar eaten".

Joel 1:5 Joel did say "Awake ye drunkards and weep and wail all ye drinkers of wine because of the sweet wine for it is cut off from your mouth".

Joel 1:6 Joel did say "For a people is come up upon my land mighty and without number; his teeth are the teeth of a lion and he hath the jaw-teeth of a lioness".

Joel 1:7 Joel did say "He hath laid my vine waste and blasted my fig-tree; he hath made it clean bare and cast it down the branches thereof are made white".

Joel 1:8 Joel did say "Lament like a virgin girded with sackcloth for the husband of her youth".

Joel 1:9 Joel did say "The meal-offering and the drink-offering is cut off from the house of the LORD; the priests mourn even the LORD'S ministers".

Joel 1:10 Joel did say "The field is wasted the land mourneth; for the corn is wasted the new wine is dried up the oil languisheth".

Joel 1:11 Joel did say "Be ashamed O ye husbandmen wail O ye vinedressers for the wheat and for the barley; because the harvest of the field is perished".

Joel 1:12 Joel did say "The vine is withered and the fig-tree languisheth; the pomegranate-tree the palm-tree also and the apple-tree even all the trees of the field are withered;". Joel did say "for joy is withered away from the sons of men".

Joel 1:13 Joel did say "Gird yourselves and lament ye priests wail ye ministers of the altar;". Joel did say "come lie all night in sackcloth ye ministers of my God; for the meal-offering and the drink-offering is withholden from the house of your God".

Joel 1:14 Joel did say "Sanctify ye a fast call a solemn assembly gather the elders and all the inhabitants of the land unto the house of the LORD your God and cry unto the LORD".

Joel 1:15 Joel did say "Alas for the day! for the day of the LORD is at hand and as a destruction from the Almighty shall it come".

Joel 1:16 Joel did say "Is not the food cut off before our eyes yea joy and gladness from the house of our God?".

Joel 1:17 Joel did say "The grains shrivel under their hoes; the garners are laid desolate the barns are broken down; for the corn is withered".

Joel 1:18 Joel did say "How do the beasts groan! the herds of cattle are perplexed because they have no pasture; yea the flocks of sheep are made desolate".

Joel 1:19 Joel did say "Unto Thee O LORD do I cry; for the fire hath devoured the pastures of the wilderness and the flame hath set ablaze all the trees of the field".

Joel 1:20 Joel did say "Yea the beasts of the field pant unto Thee; for the water brooks are dried up and the fire hath devoured the pastures of the wilderness".



Joel 2:1 Joel did continue to receive the word of God. God had said "Blow ye the horn in Zion and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the LORD cometh for it is at hand;".

Joel 2:2 Joel did say "A day of darkness and gloominess a day of clouds and thick darkness as blackness spread upon the mountains;". Joel did say "a great people and a mighty there hath not been ever the like neither shall be any more after them even to the years of many generations".

Joel 2:3 Joel did say "A fire devoureth before them and behind them a flame blazeth; the land is as the garden of Eden before them and behind them a desolate wilderness; yea and nothing escapeth them".

Joel 2:4 Joel did say "The appearance of them is as the appearance of horses; and as horsemen so do they run".

Joel 2:5 Joel did say "Like the noise of chariots on the tops of the mountains do they leap like the noise of a flame of fire that devoureth the stubble as a mighty people set in battle array".

Joel 2:6 Joel did say "At their presence the peoples are in anguish; all faces have gathered blackness".

Joel 2:7 Joel did say "They run like mighty men they climb the wall like men of war; and they move on every one in his ways and they entangle not their paths".

Joel 2:8 Joel did say "Neither doth one thrust another they march every one in his highway; and they break through the weapons and suffer no harm".

Joel 2:9 Joel did say "They leap upon the city they run upon the wall they climb up into the houses; they enter in at the windows like a thief".

Joel 2:10 Joel did say "Before them the earth quaketh the heavens tremble; the sun and the moon are become black and the stars withdraw their shining".

Joel 2:11 Joel did say "And the LORD uttereth His voice before His army; for His camp is very great for he is mighty that executeth His word;". Joel did say "for great is the day of the LORD and very terrible; and who can abide it?".

Joel 2:12 God had said "Yet even now turn ye unto Me with all your heart and with fasting and with weeping and with lamentation;".

Joel 2:13 Joel did say "And rend your heart and not your garments and turn unto the LORD your God;". Joel did say "for He is gracious and compassionate long-suffering and abundant in mercy and repenteth Him of the evil".

Joel 2:14 Joel did say "Who knoweth whether He will not turn and repent and leave a blessing behind Him even a meal-offering and a drink-offering unto the LORD your God?".

Joel 2:15 Joel did say "Blow the horn in Zion sanctify a fast call a solemn assembly;".

Joel 2:16 Joel did say "Gather the people sanctify the congregation assemble the elders gather the children and those that suck the breasts;". Joel did say "let the bridegroom go forth from his chamber and the bride out of her pavilion".

Joel 2:17 Joel did say "Let the priests the ministers of the LORD weep between the porch and the altar". Joel did say "and let them say: Spare thy people O LORD and give not Thy heritage to reproach that the nations should make them a byword: wherefore should they say among the peoples: Where is their God?".

Joel 2:18 Joel did say "Then was the LORD jealous for His land and had pity on His people".

Joel 2:19 Joel did say "And the LORD answered and said unto His people:". God had said "Behold I will send you corn and wine and oil and ye shall be satisfied therewith; and I will no more make you a reproach among the nations;".

Joel 2:20 God had said "But I will remove far off from you the northern one and will drive him into a land barren and desolate with his face toward the eastern sea". God had said "and his hinder part toward the western sea; that his foulness may come up and his ill savour may come up because he hath done great things".

Joel 2:21 Joel did say "Fear not O land be glad and rejoice; for the LORD hath done great things".

Joel 2:22 Joel did say "Be not afraid ye beasts of the field; for the pastures of the wilderness do spring for the tree beareth its fruit the fig-tree and the vine do yield their strength".

Joel 2:23 Joel did say "Be glad then ye children of Zion and rejoice in the LORD your God;". Joel did say "for He giveth you the former rain in just measure and He causeth to come down for you the rain the former rain and the latter rain at the first".

Joel 2:24 Joel did say "And the floors shall be full of corn and the vats shall overflow with wine and oil".

Joel 2:25 God had said "And I will restore to you the years that the locust hath eaten the canker-worm and the caterpillar and the palmer-worm My great army which I sent among you".

Joel 2:26 God had said "And ye shall eat in plenty and be satisfied and shall praise the name of the LORD your God that hath dealt wondrously with you; and My people shall never be ashamed".

Joel 2:27 God had said "And ye shall know that I am in the midst of Israel and that I am the LORD your God and there is none else; and My people shall never be ashamed".

Joel 2:28 God had said "And it shall come to pass afterward that I will pour out My spirit upon all flesh;". God had said "and your sons and your daughters shall prophesy your old men shall dream dreams your young men shall see visions;".

Joel 2:29 God had said "And also upon the servants and upon the handmaids in those days will I pour out My spirit".

Joel 2:30 God had said "And I will shew wonders in the heavens and in the earth blood and fire and pillars of smoke".

Joel 2:31 Joel did say "The sun shall be turned into darkness and the moon into blood before the great and terrible day of the LORD come".

Joel 2:32 Joel did say "And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered;". Joel did say "for in mount Zion and in Jerusalem there shall be those that escape as the LORD hath said and among the remnant those whom the LORD shall call".



Joel 3:1 God had said "For behold in those days and in that time when I shall bring back the captivity of Judah and Jerusalem".

Joel 3:2 God had said "I will gather all nations and will bring them down into the valley of Jehoshaphat;". God had said "and I will enter into judgment with them there for My people and for My heritage Israel whom they have scattered among the nations and divided My land".

Joel 3:3 God had said "And they have cast lots for My people; and have given a boy for an harlot and sold a girl for wine and have drunk".

Joel 3:4 God had said "And also what are ye to Me O Tyre and Zidon and all the regions of Philistia? will ye render retribution on My behalf?". God had said "and if ye render retribution on My behalf swiftly speedily will I return your retribution upon your own head".

Joel 3:5 God had said "Forasmuch as ye have taken My silver and My gold and have carried into your temples My goodly treasures;".

Joel 3:6 God had said "the children also of Judah and the children of Jerusalem have ye sold unto the sons of Jevanim that ye might remove them far from their border;".

Joel 3:7 God had said "behold I will stir them up out of the place whither ye have sold them and will return your retribution upon your own head;".

Joel 3:8 God had said "and I will sell your sons and your daughters into the hand of the children of Judah and they shall sell them to the men of Sheba to a nation far off; for the LORD hath spoken".

Joel 3:9 Joel did say "Proclaim ye this among the nations prepare war; stir up the mighty men; let all the men of war draw near let them come up".

Joel 3:10 Joel did say "Beat your plowshares into swords and your pruning-hooks into spears; let the weak say: I am strong".

Joel 3:11 Joel did say "Haste ye and come all ye nations round about and gather yourselves together; thither cause Thy mighty ones to come down O LORD!".

Joel 3:12 God had said "Let the nations be stirred up and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about".

Joel 3:13 Joel did say "Put ye in the sickle for the harvest is ripe; come tread ye for the winepress is full the vats overflow; for their wickedness is great".

Joel 3:14 Joel did say "Multitudes multitudes in the valley of decision! For the day of the LORD is near in the valley of decision".

Joel 3:15 Joel did say "The sun and the moon are become black and the stars withdraw their shining".

Joel 3:16 Joel did say "And the LORD shall roar from Zion and utter His voice from Jerusalem and the heavens and the earth shall shake;". Joel did say "but the LORD will be a refuge unto His people and a stronghold to the children of Israel".

Joel 3:17 God had said "So shall ye know that I am the LORD your God dwelling in Zion My holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more".

Joel 3:18 Joel did say "And it shall come to pass in that day that the mountains shall drop down sweet wine and the hills shall flow with milk and all the brooks of Judah shall flow with waters;". Joel did say "and a fountain shall come forth of the house of the LORD and shall water the valley of Shittim".

Joel 3:19 Joel did say "Egypt shall be a desolation and Edom shall be a desolate wilderness for the violence against the children of Judah because they have shed innocent blood in their land".

Joel 3:20 God had said "But Judah shall be inhabited for ever and Jerusalem from generation to generation".

Joel 3:21 God had said "And I will hold as innocent their blood that I have not held as innocent; and the LORD dwelleth in Zion".



Amos



Amos 1:1 Amos was among the herdmen of Tekoa. Amos did observe the days of Israel during the reign of Uzziah as the king of Judah and during the reign of Jeroboam as the king of Israel 2 years before the earthquake.

Amos 1:2 Amos did say "the LORD roareth from Zion and uttereth His voice from Jerusalem; and the pastures of the shepherds shall mourn and the top of Carmel shall wither".

Amos 1:3 Amos did convey words from God. God had said "For three transgressions of Damascus yea for four I will not reverse it: because they have threshed Gilead with sledges of iron".

Amos 1:4 God had said "So will I send a fire into the house of Hazael and it shall devour the palaces of Ben-hadad;".

Amos 1:5 God had said "And I will break the bar of Damascus and cut off the inhabitant from Bikath-Aven and him that holdeth the sceptre from Beth-eden;". God had said "and the people of Aram shall go into captivity unto Kir".

Amos 1:6 Amos did say "Thus saith the LORD:". God had said "For three transgressions of Gaza yea for four I will not reverse it: because they carried away captive a whole captivity to deliver them up to Edom".

Amos 1:7 God had said "So will I send a fire on the wall of Gaza and it shall devour the palaces thereof;".

Amos 1:8 God had said "And I will cut off the inhabitant from Ashdod and him that holdeth the sceptre from Ashkelon;". God had said "and I will turn My hand against Ekron and the remnant of the Philistines shall perish".

Amos 1:9 Amos did say "Thus saith the LORD:". God had said "For three transgressions of Tyre yea for four I will not reverse it: because they delivered up a whole captivity to Edom and remembered not the brotherly covenant".

Amos 1:10 God had said "So will I send a fire on the wall of Tyre and it shall devour the palaces thereof".

Amos 1:11 Amos did say "Thus saith the LORD:". God had said "For three transgressions of Edom yea for four I will not reverse it:". God had said "because he did pursue his brother with the sword and did cast off all pity and his anger did tear perpetually and he kept his wrath for ever".

Amos 1:12 God had said "So will I send a fire upon Teman and it shall devour the palaces of Bozrah".

Amos 1:13 Amos did say "Thus saith the LORD:". God had said "For three transgressions of the children of Ammon yea for four I will not reverse it: because they have ripped up the women with child of Gilead that they might enlarge their border".

Amos 1:14 God had said "So will I kindle a fire in the wall of Rabbah and it shall devour the palaces thereof with shouting in the day of battle with a tempest in the day of the whirlwind;".

Amos 1:15 God had said "And their king shall go into captivity he and his princes together".



Amos 2:1 Amos did continue to convey the words from God. Amos did say "Thus saith the LORD:". God had said "For three transgressions of Moab yea for four I will not reverse it: because he burned the bones of the king of Edom into lime".

Amos 2:2 God had said "So will I send a fire upon Moab and it shall devour the palaces of Kerioth; and Moab shall die with tumult with shouting and with the sound of the horn;".

Amos 2:3 God had said "And I will cut off the judge from the midst thereof and will slay all the princes thereof with him".

Amos 2:4 Amos did say "Thus saith the LORD:". God had said "For three transgressions of Judah yea for four I will not reverse it:". God had said "because they have rejected the law of the LORD and have not kept His statutes and their lies have caused them to err after which their fathers did walk".

Amos 2:5 God had said "So will I send a fire upon Judah and it shall devour the palaces of Jerusalem".

Amos 2:6 Amos did say "Thus saith the LORD:". God had said "For three transgressions of Israel yea for four I will not reverse it: because they sell the righteous for silver and the needy for a pair of shoes;".

Amos 2:7 God had said "That pant after the dust of the earth on the head of the poor and turn aside the way of the humble; and a man and his father go unto the same maid to profane My holy name;".

Amos 2:8 God had said "And they lay themselves down beside every altar upon clothes taken in pledge and in the house of their God they drink the wine of them that have been fined".

Amos 2:9 God had said "Yet destroyed I the Amorite before them whose height was like the height of the cedars and he was strong as the oaks;". God had said "yet I destroyed his fruit from above and his roots from beneath".

Amos 2:10 God had said "Also I brought you up out of the land of Egypt and led you forty years in the wilderness to possess the land of the Amorites".

Amos 2:11 God had said "And I raised up of your sons for prophets and of your young men for Nazirites. Is it not even thus O ye children of Israel?".

Amos 2:12 God had said "But ye gave the Nazirites wine to drink; and commanded the prophets saying: Prophecy not".

Amos 2:13 God had said "Behold I will make it creak under you as a cart creaketh that is full of sheaves".

Amos 2:14 God had said "And flight shall fail the swift and the strong shall not exert his strength neither shall the mighty deliver himself;".

Amos 2:15 God had said "Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself;".

Amos 2:16 God had said "And he that is courageous among the mighty shall flee away naked in that day".



Amos 3:1 Amos did say "Hear this word that the LORD hath spoken against you O children of Israel against the whole family which I brought up out of the land of Egypt saying:". Amos did bring word from God against the children of Israel.

Amos 3:2 God had said "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities".

Amos 3:3 God had said "Will two walk together except they have agreed?".

Amos 3:4 God had said "Will a lion roar in the forest when he hath no prey? Will a young lion give forth his voice out of his den if he have taken nothing?".

Amos 3:5 God had said "Will a bird fall in a snare upon the earth where there is no lure for it? Will a snare spring up from the ground and have taken nothing at all?".

Amos 3:6 Amos did say "Shall the horn be blown in a city and the people not tremble? Shall evil befall a city and the LORD hath not done it?".

Amos 3:7 Amos did say "For the Lord GOD will do nothing but He revealeth His counsel unto His servants the prophets".

Amos 3:8 Amos did say "The lion hath roared who will not fear? The Lord GOD hath spoken who can but prophesy?".

Amos 3:9 Amos did say "Proclaim it upon the palaces at Ashdod and upon the palaces in the land of Egypt". Amos did say "and say: Assemble yourselves upon the mountains of Samaria and behold the great confusions therein and the oppressions in the midst thereof".

Amos 3:10 Amos did say "For they know not to do right saith the LORD who store up violence and robbery in their palaces".

Amos 3:11 Amos did say "Therefore thus saith the Lord GOD:". God had said "An adversary even round about the land! And he shall bring down thy strength from thee and thy palaces shall be spoiled".

Amos 3:12 Amos did say "Thus saith the LORD:". God had said "As the shepherd rescueth out of the mouth of the lion two legs or a piece of an ear". God had said "so shall the children of Israel that dwell in Samaria escape with the corner of a couch and the leg of a bed".

Amos 3:13 Amos did say "Hear ye and testify against the house of Jacob saith the Lord GOD the God of hosts".

Amos 3:14 God had said "For in the day that I shall visit the transgressions of Israel upon him I will also punish the altars of Beth-el". God had said "and the horns of the altar shall be cut off and fall to the ground".

Amos 3:15 God had said "And I will smite the winter-house with the summer-house; and the houses of ivory shall perish and the great houses shall have an end".



Amos 4:1 Amos did say "Hear this word ye kine of Bashan that are in the mountain of Samaria that oppress the poor that crush the needy that say unto their lords: Bring that we may feast".

Amos 4:2 Amos did say "The Lord GOD hath sworn by His holiness: Lo surely the days shall come upon you that ye shall be taken away with hooks and your residue with fish-hooks".

Amos 4:3 Amos did say "And ye shall go out at the breaches every one straight before her; and ye shall be cast into Harmon saith the LORD".

Amos 4:4 God had said "Come to Beth-el and transgress to Gilgal and multiply transgression; and bring your sacrifices in the morning and your tithes after three days;".

Amos 4:5 God had said "And offer a sacrifice of thanksgiving of that which is leavened and proclaim freewill-offerings and publish them; for so ye love to do O ye children of Israel".

Amos 4:6 God had said "And I also have given you cleanness of teeth in all your cities and want of bread in all your places; yet have ye not returned unto Me".

Amos 4:7 God had said "And I also have withholden the rain from you when there were yet three months to the harvest;". God had said "and I caused it to rain upon one city and caused it not to rain upon another city; one piece was rained upon and the piece whereupon it rained not withered".

Amos 4:8 God had said "So two or three cities wandered unto one city to drink water and were not satisfied; yet have ye not returned unto Me".

Amos 4:9 God had said "I have smitten you with blasting and mildew; the multitude of your gardens and your vineyards and your fig-trees and your olive-trees hath the palmer-worm devoured;". God had said "yet have ye not returned unto Me".

Amos 4:10 God had said "I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword and have carried away your horses;". God had said "and I have made the stench of your camp to come up even into your nostrils; yet have ye not returned unto Me".

Amos 4:11 God had said "I have overthrown some of you as God overthrew Sodom and Gomorrah and ye were as a brand plucked out of the burning; yet have ye not returned unto Me".

Amos 4:12 God had said "Therefore thus will I do unto thee O Israel; because I will do this unto thee prepare to meet thy God O Israel".

Amos 4:13 Amos did say "For lo He that formeth the mountains and createth the wind and declareth unto man what is his thought that maketh the morning darkness and treadeth upon the high places of the earth;". Amos did say "the LORD the God of hosts is His name".



Amos 5:1 Amos did say "Hear ye this word which I take up for a lamentation over you O house of Israel:". Amos did begin a lamentation for Israel.

Amos 5:2 Amos did say "The virgin of Israel is fallen she shall no more rise; she is cast down upon her land there is none to raise her up".

Amos 5:3 Amos did say "For thus saith the Lord GOD:". God had said "The city that went forth a thousand shall have a hundred left and that which went forth a hundred shall have ten left of the house of Israel".

Amos 5:4 Amos did say "For thus saith the LORD unto the house of Israel:". God had said "Seek ye Me and live;".

Amos 5:5 God had said "But seek not Beth-el nor enter into Gilgal and pass not to Beer-sheba; for Gilgal shall surely go into captivity and Beth-el shall come to nought".

Amos 5:6 Amos did say "Seek the LORD and live--lest He break out like fire in the house of Joseph and it devour and there be none to quench it in Bethel--".

Amos 5:7 Amos did say "Ye who turn judgment to wormwood and cast righteousness to the ground;".

Amos 5:8 Amos did say "Him that maketh the Pleiades and Orion and bringeth on the shadow of death in the morning and darkeneth the day into night;". Amos did say "that calleth for the waters of the sea and poureth them out upon the face of the earth; the LORD is His name;".

Amos 5:9 Amos did say "That causeth destruction to flash upon the strong so that destruction cometh upon the fortress".

Amos 5:10 Amos did say "They hate him that reproveth in the gate and they abhor him that speaketh uprightly".

Amos 5:11 Amos did say "Therefore because ye trample upon the poor and take from him exactions of wheat;". Amos did say "ye have built houses of hewn stone but ye shall not dwell in them ye have planted pleasant vineyards but ye shall not drink wine thereof".

Amos 5:12 Amos did say "For I know how manifold are your transgressions and how mighty are your sins; ye that afflict the just that take a ransom and that turn aside the needy in the gate".

Amos 5:13 Amos did say "Therefore the prudent doth keep silence in such a time; for it is an evil time".

Amos 5:14 Amos did say "Seek good and not evil that ye may live; and so the LORD the God of hosts will be with you as ye say".

Amos 5:15 Amos did say "Hate the evil and love the good and establish justice in the gate; it may be that the LORD the God of hosts will be gracious unto the remnant of Joseph".

Amos 5:16 Amos did say "Therefore thus saith the LORD the God of hosts the Lord:". God had said "Lamentation shall be in all the broad places and they shall say in all the streets: Alas! alas!". God had said "and they shall call the husbandman to mourning and proclaim lamentation to such as are skilful of wailing".

Amos 5:17 God had said "And in all vineyards shall be lamentation; for I will pass through the midst of thee".

Amos 5:18 God had said "Woe unto you that desire the day of the LORD! Wherefore would ye have the day of the LORD? It is darkness and not light".

Amos 5:19 God had said "As if a man did flee from a lion and a bear met him; and went into the house and leaned his hand on the wall and a serpent bit him".

Amos 5:20 God had said "Shall not the day of the LORD be darkness and not light? Even very dark and no brightness in it?".

Amos 5:21 God had said "I hate I despise your feasts and I will take no delight in your solemn assemblies".

Amos 5:22 God had said "Yea though ye offer me burnt-offerings and your meal-offerings I will not accept them; neither will I regard the peace-offerings of your fat beasts".

Amos 5:23 God had said "Take thou away from Me the noise of thy songs; and let Me not hear the melody of thy psalteries".

Amos 5:24 God had said "But let justice well up as waters and righteousness as a mighty stream".

Amos 5:25 God had said "Did ye bring unto Me sacrifices and offerings in the wilderness forty years O house of Israel?".

Amos 5:26 God had said "So shall ye take up Siccuth your king and Chiun your images the star of your god which ye made to yourselves".

Amos 5:27 Amos did say "Therefore will I cause you to go into captivity beyond Damascus saith He whose name is the LORD God of hosts".



Amos 6:1 Amos did begin to address the inhabitants of Zion. Amos did say "Woe to them that are at ease in Zion and to them that are secure in the mountain of Samaria the notable men of the first of the nations to whom the house of Israel come!".

Amos 6:2 Amos did say "Pass ye unto Calneh and see and from thence go ye to Hamath the great; then go down to Gath of the Philistines;". Amos did say "are they better than these kingdoms? or is their border greater than your border?".

Amos 6:3 Amos did say "Ye that put far away the evil day and cause the seat of violence to come near;".

Amos 6:4 Amos did say "That lie upon beds of ivory and stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the midst of the stall;".

Amos 6:5 Amos did say "That thrum on the psaltery that devise for themselves instruments of music like David;".

Amos 6:6 Amos did say "That drink wine in bowls and anoint themselves with the chief ointments; but they are not grieved for the hurt of Joseph".

Amos 6:7 Amos did say "Therefore now shall they go captive at the head of them that go captive and the revelry of them that stretched themselves shall pass away".

Amos 6:8 Amos did say "The Lord GOD hath sworn by Himself saith the LORD the God of hosts:". God had said "I abhor the pride of Jacob and hate his palaces; and I will deliver up the city with all that is therein".

Amos 6:9 Amos did say "And it shall come to pass if there remain ten men in one house that they shall die".

Amos 6:10 Amos did say "And when a man's uncle shall take him up even he that burneth him to bring out the bones out of the house". Amos did say "and shall say unto him that is in the innermost parts of the house: Is there yet any with thee?". Amos did say "and he shall say: No; then shall he say: Hold thy peace; for we must not make mention of the name of the LORD".

Amos 6:11 Amos did say "For behold the LORD commandeth and the great house shall be smitten into splinters and the little house into chips".

Amos 6:12 Amos did say "Do horses run upon the rocks? Doth one plow there with oxen? that ye have turned justice into gall and the fruit of righteousness into wormwood;".

Amos 6:13 Amos did say "Ye that rejoice in a thing of nought that say: Have we not taken to us horns by our own strength?".

Amos 6:14 God had said "For behold I will raise up against you a nation O house of Israel". God had said "and they shall afflict you from the entrance of Hamath unto the Brook of the Arabah".



Amos 7:1 God did show a vision to Amos. Amos did say "Thus the Lord GOD showed me; and behold He formed locusts in the beginning of the shooting up of the latter growth; and lo it was

the latter growth after the king's mowings". Amos did see an assembly of locusts at the beginning of the late harvest.

Amos 7:2 Amos did say "And if it had come to pass that when they had made an end of eating the grass of the land--so I said: O Lord GOD forgive I beseech Thee; how shall Jacob stand? for he is small". Amos did realize that the locusts could consume all of the grass of the land. Amos did plead for Israel.

Amos 7:3 Amos did say "The LORD repented concerning this; It shall not be saith the LORD".

Amos 7:4 Amos did say "Thus the Lord GOD showed me; and behold the Lord GOD called to contend by fire; and it devoured the great deep and would have eaten up the land". Amos did see a judgment by fire that did devour the deep and could devour the land.

Amos 7:5 Amos did say "Then said I: O Lord GOD cease I beseech Thee; how shall Jacob stand? for he is small". Amos did plead for Israel again.

Amos 7:6 Amos did say "The LORD repented concerning this; This also shall not be saith the Lord GOD".

Amos 7:7 Amos did say "Thus He showed me; and behold the Lord stood beside a wall made by a plumbline with a plumbline in His hand". Amos did see God beside a wall with a plumbline in hand.

Amos 7:8 Amos did say "And the LORD said unto me: Amos what seest thou?". Amos did say "And I said: A plumbline". Amos did say "Then said the Lord: Behold I will set a plumbline in the midst of My people Israel; I will not again pardon them any more;".

Amos 7:9 God had said "And the high places of Isaac shall be desolate and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword".

Amos 7:10 Amaziah was the priest of Beth-el. Amaziah did send a message to Jeroboam the king of Israel. Amaziah did say "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words" to Jeroboam. Amaziah did warn Jeroboam about the words from Amos.

Amos 7:11 Amaziah did say "For thus Amos saith: Jeroboam shall die by the sword and Israel shall surely be led away captive out of his land" to Jeroboam.

Amos 7:12 Amaziah did speak to Amos also. Amaziah did say "O thou seer go flee thee away into the land of Judah and there eat bread and prophesy there;" to Amos.

Amos 7:13 Amaziah did say "but prophesy not again any more at Beth-el for it is the king's sanctuary and it is a royal house" to Amos. Amaziah did try to prevent Amos from bringing a prophesy against Beth-el.

Amos 7:14 Amos did answer Amaziah. Amos did say "I was no prophet neither was I a prophet's son; but I was a herdman and a dresser of sycamore-trees;" to Amaziah.

Amos 7:15 Amos did say "and the LORD took me from following the flock and the LORD said unto me: Go prophesy unto My people Israel" to Amaziah.

Amos 7:16 Amos did say "Now therefore hear thou the word of the LORD: Thou sayest: Prophesy not against Israel and preach not against the house of Isaac;" to Amaziah.

Amos 7:17 Amos did say "Therefore thus saith the LORD:" to Amaziah. God had said "Thy wife shall be a harlot in the city and thy sons and thy daughters shall fall by the sword and thy land shall be divided by line;". God had said "and thou thyself shalt die in an unclean land and Israel shall surely be led away captive out of his land". Amos did deliver a prophesy against Amaziah from God.



Amos 8:1 God did show a vision to Amos again. Amos did say "Thus the Lord GOD showed me; and behold a basket of summer fruit". Amos did see a basket of summer fruit.

Amos 8:2 God did say "Amos what seest thou?" to Amos. Amos did say "A basket of summer fruit" to God. God had said "The end is come upon My people Israel; I will not again pardon them any more".

Amos 8:3 God had said "And the songs of the palace shall be wailings in that day". Amos did say "the dead bodies shall be many; in every place silence shall be cast".

Amos 8:4 Amos did say "Hear this O ye that would swallow the needy and destroy the poor of the land".

Amos 8:5 Amos did say "Saying: When will the new moon be gone that we may sell grain? and the sabbath that we may set forth corn?". Amos did say "making the ephah small and the shekel great and falsifying the balances of deceit;".

Amos 8:6 Amos did say "That we may buy the poor for silver and the needy for a pair of shoes and sell the refuse of the corn?".

Amos 8:7 Amos did say "The LORD hath sworn by the pride of Jacob:". God had said "Surely I will never forget any of their works".

Amos 8:8 God had said "Shall not the land tremble for this and every one mourn that dwelleth therein? Yea it shall rise up wholly like the River;". God had said "and it shall be troubled and sink again like the River of Egypt".

Amos 8:9 God had said "And it shall come to pass in that day that I will cause the sun to go down at noon and I will darken the earth in the clear day".

Amos 8:10 God had said "And I will turn your feasts into mourning and all your songs into lamentation;". God had said "and I will bring up sackcloth upon all loins and baldness upon every head;". God had said "and I will make it as the mourning for an only son and the end thereof as a bitter day".

Amos 8:11 God had said "Behold the days come that I will send a famine in the land not a famine of bread nor a thirst for water but of hearing the words of the LORD".

Amos 8:12 God had said "And they shall wander from sea to sea and from the north even to the east; they shall run to and fro to seek the word of the LORD and shall not find it".

Amos 8:13 God had said "In that day shall the fair virgins and the young men faint for thirst".

Amos 8:14 God had said "They that swear by the sin of Samaria and say: As thy God O Dan liveth; and: As the way of Beer-sheba liveth; even they shall fall and never rise up again".



Amos 9:1 Amos did continue to have visions. God was standing beside the altar in the vision. God did say "Smite the capitals that the posts may shake; and break them in pieces on the head of all of them;" in the vision. God did say "and I will slay the residue of them with the sword; there shall not one of them flee away and there shall not one of them escape" in the vision.

Amos 9:2 God did say "Though they dig into the nether-world thence shall My hand take them; and though they climb up to heaven thence will I bring them down" in the vision.

Amos 9:3 God did say "And though they hide themselves in the top of Carmel I will search and take them out thence;" in the vision. God did say "and though they be hid from My sight in the bottom of the sea thence will I command the serpent and he shall bite them" in the vision.

Amos 9:4 God did say "And though they go into captivity before their enemies thence will I command the sword and it shall slay them; and I will set Mine eyes upon them for evil and not for good" in the vision.

Amos 9:5 Amos did say "For the Lord the GOD of hosts is He that toucheth the land and it melteth and all that dwell therein mourn; and it riseth up wholly like the River and sinketh again like the River of Egypt;".

Amos 9:6 Amos did say "It is He that buildeth His upper chambers in the heaven and hath founded His vault upon the earth;". Amos did say "He that calleth for the waters of the sea and poureth them out upon the face of the earth; The LORD is His name".

Amos 9:7 God had said "Are ye not as the children of the Ethiopians unto Me O children of Israel?". God had said "Have not I brought up Israel out of the land of Egypt and the Philistines from Caphtor and Aram from Kir?".

Amos 9:8 God had said "Behold the eyes of the Lord GOD are upon the sinful kingdom and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob".

Amos 9:9 God had said "For lo I will command and I will sift the house of Israel among all the nations like as corn is sifted in a sieve yet shall not the least grain fall upon the earth".

Amos 9:10 God had said "All the sinners of My people shall die by the sword that say: The evil shall not overtake nor confront us".

Amos 9:11 God had said "In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof and I will raise up his ruins and I will build it as in the days of old;".

Amos 9:12 Amos did say "That they may possess the remnant of Edom and all the nations upon whom My name is called saith the LORD that doeth this".

Amos 9:13 God had said "Behold the days come that the plowman shall overtake the reaper and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt".

Amos 9:14 God had said "And I will turn the captivity of My people Israel and they shall build the waste cities and inhabit them;". God had said "and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them".

Amos 9:15 God had said "And I will plant them upon their land and they shall no more be plucked up out of their land which I have given them".



Obadiah



Obadiah 1:1 Obadiah did have a vision. Obadiah did say "Thus saith the Lord GOD concerning Edom: We have heard a message from the LORD and an ambassador is sent among the nations:". God had said "Arise ye and let us rise up against her in battle".

Obadiah 1:2 God had said "Behold I make thee small among the nations; thou art greatly despised".

Obadiah 1:3 God had said "The pride of thy heart hath beguiled thee O thou that dwellest in the clefts of the rock thy habitation on high; that sayest in thy heart: Who shall bring me down to the ground?".

Obadiah 1:4 God had said "Though thou make thy nest as high as the eagle and though thou set it among the stars I will bring thee down from thence".

Obadiah 1:5 God had said "If thieves came to thee if robbers by night--how art thou cut off! --would they not steal till they had enough?". God had said "If grape-gatherers came to thee would they not leave some gleaning grapes?".

Obadiah 1:6 God had said "How is Esau searched out! How are his hidden places sought out!".

Obadiah 1:7 God had said "All the men of thy confederacy have conducted thee to the border;". God had said "the men that were at peace with thee have beguiled thee and prevailed against thee;". God had said "they that eat thy bread lay a snare under thee in whom there is no discernment".

Obadiah 1:8 God had said "Shall I not in that day destroy the wise men out of Edom and discernment out of the mount of Esau?".

Obadiah 1:9 God had said "And thy mighty men O Teman shall be dismayed to the end that every one may be cut off from the mount of Esau by slaughter".

Obadiah 1:10 God had said "For the violence done to thy brother Jacob shame shall cover thee and thou shalt be cut off for ever".

Obadiah 1:11 God had said "In the day that thou didst stand aloof in the day that strangers carried away his substance and foreigners entered into his gates and cast lots upon Jerusalem even thou wast as one of them".

Obadiah 1:12 God had said "But thou shouldest not have gazed on the day of thy brother in the day of his disaster neither shouldest thou have rejoiced over the children of Judah in the day of their destruction;". God had said "neither shouldest thou have spoken proudly in the day of distress".

Obadiah 1:13 God had said "Thou shouldest not have entered into the gate of My people in the day of their calamity;". God had said "yea thou shouldest not have gazed on their affliction in the day of their calamity nor have laid hands on their substance in the day of their calamity".

Obadiah 1:14 God had said "Neither shouldest thou have stood in the crossway to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress".

Obadiah 1:15 God had said "For the day of the LORD is near upon all the nations; as thou hast done it shall be done unto thee; thy dealing shall return upon thine own head".

Obadiah 1:16 God had said "For as ye have drunk upon My holy mountain so shall all the nations drink continually yea they shall drink and swallow down and shall be as though they had not been".

Obadiah 1:17 God had said "But in mount Zion there shall be those that escape and it shall be holy; and the house of Jacob shall possess their possessions".

Obadiah 1:18 God had said "And the house of Jacob shall be a fire and the house of Joseph a flame and the house of Esau for stubble and they shall kindle in them and devour them;". God had said "and there shall not be any remaining of the house of Esau;". Obadiah did say "for the LORD hath spoken".

Obadiah 1:19 Obadiah did say "And they of the South shall possess the mount of Esau and they of the Lowland the Philistines;". Obadiah did say "and they shall possess the field of Ephraim and the field of Samaria; and Benjamin shall possess Gilead".

Obadiah 1:20 Obadiah did say "And the captivity of this host of the children of Israel that are among the Canaanites even unto Zarephath and the captivity of Jerusalem that is in Sepharad shall possess the cities of the South".

Obadiah 1:21 Obadiah did say "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S".



Jonah



Jonah 1:1 Jonah was the son of Amittai. Jonah did receive the word of God.

Jonah 1:2 God had said "Arise go to Nineveh that great city and proclaim against it; for their wickedness is come up before Me". Johah was sent to Nineveh to proclaim against the wickedness.

Jonah 1:3 Jonah did flee to Tarshish from the presence of God however. Jonah did find a ship in Joppa on route to Tarshish. Jonah did pay the fare to travel to Tarshish from the presence of God.

Jonah 1:4 God did hurl a great wind into the sea to cause a mighty tempest in the sea. The ship was feared to sink.

Jonah 1:5 The mariners were afraid. The mariners did pray to their "false gods". Belongings were cast into the sea to lighten the load of the ship. Jonah was asleep in the bowels of the ship during the commotion.

Jonah 1:6 The shipmaster did go to rouse Jonah. The shipmaster did say "What meanest thou that thou sleepest? arise call upon thy God if so be that God will think upon us that we perish not" to Jonah. The shipmaster did want Jonah to call upon God for salvation.

Jonah 1:7 The mariners did decide to cast lots to determine the source of the misfortune. The mariners did say "Come and let us cast lots that we may know for whose cause this evil is upon us". Jonah was determined to be the cause of the misfortune.

Jonah 1:8 The mariners did say "Tell us we pray thee for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" to Jonah.

Jonah 1:9 Jonah did say "I am an Hebrew; and I fear the LORD the God of heaven who hath made the sea and the dry land" to the mariners.

Jonah 1:10 The mariners were very afraid. The mariners did say "What is this that thou hast done?" to Jonah. The mariners did learn that Jonah had fled from the presence of God.

Jonah 1:11 The mariners did say "What shall we do unto thee that the sea may be calm unto us?" to Jonah. The sea had grown more tempestuous.

Jonah 1:12 Jonah did say "Take me up and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you" to the mariners. Jonah did suggest to be thrown into the sea to save the mariners.

Jonah 1:13 The mariners did attempt to reach land through hard rowing instead. The ship could not reach land. The sea had continued to grow more tempestuous against the mariners.

Jonah 1:14 The mariners did cry to God. The mariners did say "We beseech Thee O LORD we beseech Thee let us not perish for this man's life and lay not upon us innocent blood; for Thou O LORD hast done as it pleased Thee".

Jonah 1:15 The mariners did cast Jonah into the sea. The sea did begin to calm.

Jonah 1:16 The mariners did begin to fear God exceedingly. The mariners did offer sacrifices and did make vows to God.

Jonah 1:17 God did prepare a great fish to swallow Jonah. Jonah was in the belly of the fish for 3 days and for 3 nights.



Jonah 2:1 Jonah did pray to God from the belly of the fish.

Jonah 2:2 Jonah did say "I called out of mine affliction unto the LORD and He answered me; out of the belly of the nether-world cried I and Thou heardest my voice.".

Jonah 2:3 Jonah did say "For Thou didst cast me into the depth in the heart of the seas and the flood was round about me; all Thy waves and Thy billows passed over me".

Jonah 2:4 Jonah had said "I am cast out from before Thine eyes". Jonah did say "yet I will look again toward Thy holy temple".

Jonah 2:5 Jonah did say "The waters compassed me about even to the soul; the deep was round about me; the weeds were wrapped about my head". Jonah did remark about his situation in the waters.

Jonah 2:6 Jonah did say "I went down to the bottoms of the mountains; the earth with her bars closed upon me for ever; yet hast Thou brought up my life from the pit O LORD my God".

Jonah 2:7 Jonah did say "When my soul fainted within me I remembered the LORD; and my prayer came in unto Thee into Thy holy temple".

Jonah 2:8 Jonah did say "They that regard lying vanities forsake their own mercy".

Jonah 2:9 Jonah did say "But I will sacrifice unto Thee with the voice of thanksgiving; that which I have vowed I will pay. Salvation is of the LORD". Jonah did commit to serving the will of God.

Jonah 2:10 God did speak to the fish about the release of Jonah. Jonah was vomited from the fish upon dry land.



Jonah 3:1 Jonah did receive the word of God for a second time.

Jonah 3:2 God had said "Arise go unto Nineveh that great city and make unto it the proclamation that I bid thee". God did want Jonah to go to Nineveh.

Jonah 3:3 Jonah did go to Nineveh in accordance to the word of God. Nineveh was a city of exceeding greatness. Jonah would need 3 days to see all of Nineveh.

Jonah 3:4 Jonah had moved through the city over the course of a day. Jonah did say "Yet forty days and Nineveh shall be overthrown".

Jonah 3:5 God was followed by the people of Nineveh. The people did proclaim a fast with raiment of sackcloth for everyone.

Jonah 3:6 The tidings had reached the king of Nineveh. The king did rise from the throne to disrobe. The king did clothe himself in sackcloth to sit within ashes.

Jonah 3:7 The king did issue a decree through proclamation and through publication throughout Nineveh. The decree did say "Let neither man nor beast herd nor flock taste any thing; let them not feed nor drink water;".

Jonah 3:8 The decree did say "but let them be covered with sackcloth both man and beast and let them cry mightily unto God;". The decree did say "yea let them turn every one from his evil way and from the violence that is in their hands".

Jonah 3:9 The decree did say "Who knoweth whether God will not turn and repent and turn away from His fierce anger that we perish not?". The decree did proclaim a fast and did ban evil doings and violence.

Jonah 3:10 God did see the endeavoring of Nineveh to refrain from evil. God did spare Nineveh.



Jonah 4:1 Jonah did become exceedingly displeased and angry however.

Jonah 4:2 Jonah did pray to God. Jonah did say "I pray Thee O LORD was not this my saying when I was yet in mine own country? Therefore I fled beforehand unto Tarshish;" in prayer to God. Jonah did say "for I knew that Thou art a gracious God and compassionate long-suffering and abundant in mercy and repentest Thee of the evil" in prayer to God. Jonah had known that God would want to spare Nineveh.

Jonah 4:3 Jonah did say "Therefore now O LORD take I beseech Thee my life from me; for it is better for me to die than to live" in prayer to God.

Jonah 4:4 God did say "Art thou greatly angry?" to Jonah.

Jonah 4:5 Jonah did leave the city. Jonah did make a booth on the east side of the city to sit in the shadow. Jonah did want to observe the fate of the city.

Jonah 4:6 God did prepare a gourd to rise over Jonah and to provide a shadow for easing the discomfort of Jonah. Jonah was glad exceedingly about of the gourd.

Jonah 4:7 God did prepare a worm to smite the gourd on the following morning. The gourd did wither.

Jonah 4:8 God did prepare a vehement wind from the east with the rising of the sun. The sun did beat upon the head of Jonah. Jonah did faint from the heat. Jonah did want to die. Jonah did say "It is better for me to die than to live".

Jonah 4:9 God did say "Art thou greatly angry for the gourd?" to Jonah. Jonah did say "I am greatly angry even unto death" in reply to God.

Jonah 4:10 God did say "Thou hast had pity on the gourd for which thou hast not laboured neither madest it grow which came up in a night and perished in a night;" to Jonah.

Jonah 4:11 God did say "and should not I have pity on Nineveh that great city wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand and also much cattle?" to Jonah.



Micah



Micah 1:1 Micah was a Morashtite. Micah did receive the word of God in the days of king Jotham and Ahaz and Hezekiah in Judah. Micah did have visions that did concern Samaria and Jerusalem. Micah would convey the word and the visions to the people.

Micah 1:2 Micah did say "Hear ye peoples all of you; Hearken O earth and all that therein is; and let the Lord GOD be witness against you the Lord from His holy temple".

Micah 1:3 Micah did say "For behold the LORD cometh forth out of His place and will come down and tread upon the high places of the earth".

Micah 1:4 Micah did say "And the mountains shall be molten under Him and the valleys shall be cleft as wax before the fire as waters that are poured down a steep place".

Micah 1:5 Micah did say "For the transgression of Jacob is all this and for the sins of the house of Israel. What is the transgression of Jacob?". Micah did say "is it not Samaria? And what are the high places of Judah? are they not Jerusalem?".

Micah 1:6 God had said "Therefore I will make Samaria a heap in the field a place for the planting of vineyards;". God had said "and I will pour down the stones thereof into the valley and I will uncover the foundations thereof".

Micah 1:7 God had said "And all her graven images shall be beaten to pieces and all her hires shall be burned with fire and all her idols will I lay desolate;". God had said "for of the hire of a harlot hath she gathered them and unto the hire of a harlot shall they return".

Micah 1:8 Micah did say "For this will I wail and howl I will go stripped and naked; I will make a wailing like the jackals and a mourning like the ostriches".

Micah 1:9 Micah did say "For her wound is incurable; for it is come even unto Judah; it reacheth unto the gate of my people even to Jerusalem".

Micah 1:10 Micah did say "Tell it not in Gath weep not at all; at Beth-le-aphrah roll thyself in the dust".

Micah 1:11 Micah did say "Pass ye away O inhabitant of Saphir in nakedness and shame; the inhabitant of Zaanan is not come forth; the wailing of Beth-ezel shall take from you the standing-place thereof".

Micah 1:12 Micah did say "For the inhabitant of Maroth waiteth anxiously for good; because evil is come down from the LORD unto the gate of Jerusalem".

Micah 1:13 Micah did say "Bind the chariots to the swift steeds O inhabitant of Lachish; she was the beginning of sin to the daughter of Zion; for the transgressions of Israel are found in thee".

Micah 1:14 Micah did say "Therefore shalt thou give a parting gift to Moresheth-gath; the houses of Achzib shall be a deceitful thing unto the kings of Israel".

Micah 1:15 God had said "I will yet bring unto thee O inhabitant of Mareshah him that shall possess thee; the glory of Israel shall come even unto Adullam".

Micah 1:16 Micah did say "Make thee bald and poll thee for the children of thy delight; enlarge thy baldness as the vulture; for they are gone into captivity from thee".



Micah 2:1 Micah did say "Woe to them that devise iniquity and work evil upon their beds! When the morning is light they execute it because it is in the power of their hand".

Micah 2:2 Micah did say "And they covet fields and seize them; and houses and take them away; thus they oppress a man and his house even a man and his heritage".

Micah 2:3 Micah did say "Therefore thus saith the LORD:". God had said "Behold against this family do I devise an evil from which ye shall not remove your necks neither shall ye walk upright; for it shall be an evil time".

Micah 2:4 God had said "In that day shall they take up a parable against you and lament with a doleful lamentation". God had said "and say: We are utterly ruined; he changeth the portion of my people; how doth he remove it from me! Instead of restoring our fields he divideth them".

Micah 2:5 God had said "Therefore thou shalt have none that shall cast the line by lot in the congregation of the LORD".

Micah 2:6 Micah did say "Preach ye not they preach; They shall not preach of these things that they shall not take shame".

Micah 2:7 God had said "Do I change O house of Jacob? Is the spirit of the LORD straitened? Are these His doings? Do not My words do good to him that walketh uprightly?".

Micah 2:8 God had said "But of late My people is risen up as an enemy; with the garment ye strip also the mantle from them that pass by securely so that they are as men returning from war".

Micah 2:9 God had said "The women of My people ye cast out from their pleasant houses; from their young children ye take away My glory for ever".

Micah 2:10 God had said "Arise ye and depart; for this is not your resting-place; because of the uncleanness thereof it shall destroy you even with a sore destruction".

Micah 2:11 God had said "If a man walking in wind and falsehood do lie: I will preach unto thee of wine and of strong drink; he shall even be the preacher of this people".

Micah 2:12 God had said "I will surely assemble O Jacob all of thee; I will surely gather the remnant of Israel; I will render them all as sheep in a fold;". God had said "as a flock in the midst of their pasture; they shall make great noise by reason of the multitude of men".

Micah 2:13 Micah did say "The breaker is gone up before them; they have broken forth and passed on by the gate and are gone out thereat;". Micah did say "and their king is passed on before them and the LORD at the head of them".



Micah 3:1 Micah did say "Hear I pray you ye heads of Jacob and rulers of the house of Israel: is it not for you to know justice?".

Micah 3:2 Micah did say "Who hate the good and love the evil; who rob their skin from off them and their flesh from off their bones;".

Micah 3:3 Micah did say "Who also eat the flesh of my people and flay their skin from off them and break their bones;". Micah did say "yea they chop them in pieces as that which is in the pot and as flesh within the caldron".

Micah 3:4 Micah did say "Then shall they cry unto the LORD but He will not answer them; yea He will hide His face from them at that time according as they have wrought evil in their doings".

Micah 3:5 Micah did say "Thus saith the LORD concerning the prophets that make my people to err; that cry: Peace when their teeth have any thing to bite;". Micah did say "and whoso putteth not into their mouths they even prepare war against him;".

Micah 3:6 Micah did say "Therefore it shall be night unto you that ye shall have no vision; and it shall be dark unto you that ye shall not divine;". Micah did say "and the sun shall go down upon the prophets and the day shall be black over them".

Micah 3:7 Micah did say "And the seers shall be put to shame and the diviners confounded; yea they shall all cover their upper lips; for there shall be no answer of God".

Micah 3:8 Micah did say "But I truly am full of power by the spirit of the LORD and of justice and of might to declare unto Jacob his transgression and to Israel his sin".

Micah 3:9 Micah did say "Hear this I pray you ye heads of the house of Jacob and rulers of the house of Israel that abhor justice and pervert all equity;".

Micah 3:10 Micah did say "That build up Zion with blood and Jerusalem with iniquity".

Micah 3:11 Micah did say "The heads thereof judge for reward and the priests thereof teach for hire and the prophets thereof divine for money;". Micah did say "yet will they lean upon the LORD and say: Is not the LORD in the midst of us? No evil shall come upon us?".

Micah 3:12 Micah did say "Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of a forest".



Micah 4:1 Micah did continue to convey the word of God. Micah did say "But in the end of days it shall come to pass that the mountain of the LORD'S house shall be established as the top of the mountains". Micah did say "and it shall be exalted above the hills; and peoples shall flow unto it".

Micah 4:2 Micah did say "And many nations shall go and say: Come ye and let us go up to the mountain of the LORD and to the house of the God of Jacob;". Micah did say "and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the LORD from Jerusalem".

Micah 4:3 Micah did say "And He shall judge between many peoples and shall decide concerning mighty nations afar off;". Micah did say "and they shall beat their swords into plowshares and their spears into pruninghooks;". Micah did say "nation shall not lift up sword against nation neither shall they learn war any more".

Micah 4:4 Micah did say "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken".

Micah 4:5 Micah did say "For let all the peoples walk each one in the name of its god but we will walk in the name of the LORD our God for ever and ever".

Micah 4:6 God had said "In that day will I assemble her that halteth and I will gather her that is driven away and her that I have afflicted;".

Micah 4:7 God had said "And I will make her that halted a remnant and her that was cast far off a mighty nation;". Micah did say "and the LORD shall reign over them in mount Zion from thenceforth even for ever".

Micah 4:8 Micah did say "And thou Migdal-eder the hill of the daughter of Zion unto thee shall it come; yea the former dominion shall come the kingdom of the daughter of Jerusalem".

Micah 4:9 Micah did say "Now why dost thou cry out aloud? Is there no King in thee is thy Counsellor perished that pangs have taken hold of thee as of a woman in travail?".

Micah 4:10 Micah did say "Be in pain and labour to bring forth O daughter of Zion like a woman in travail;". Micah did say "for now shalt thou go forth out of the city and shalt dwell in the field and shalt come even unto Babylon;". Micah did say "there shalt thou be rescued; there shall the LORD redeem thee from the hand of thine enemies".

Micah 4:11 Micah did say "And now many nations are assembled against thee that say: Let her be defiled and let our eye gaze upon Zion".

Micah 4:12 Micah did say "But they know not the thoughts of the LORD neither understand they His counsel; for He hath gathered them as the sheaves to the threshing-floor".

Micah 4:13 God had said "Arise and thresh O daughter of Zion; for I will make thy horn iron and I will make thy hoofs brass; and thou shalt beat in pieces many peoples;". Micah did say "and thou shalt devote their gain unto the LORD and their substance unto the Lord of the whole earth".



Micah 5:1 Micah did continue to convey the word. God had said "Now shalt thou gather thyself in troops O daughter of troops; they have laid siege against us; they smite the judge of Israel with a rod upon the cheek".

Micah 5:2 God had said "But thou Beth-lehem Ephrathah which art little to be among the thousands of Judah out of thee shall one come forth unto Me that is to be ruler in Israel;". God had said "whose goings forth are from of old from ancient days".

Micah 5:3 Micah did say "Therefore will He give them up until the time that she who travaileth hath brought forth; then the residue of his brethren shall return with the children of Israel".

Micah 5:4 Micah did say "And he shall stand and shall feed his flock in the strength of the LORD in the majesty of the name of the LORD his God;". Micah did say "and they shall abide for then shall he be great unto the ends of the earth".

Micah 5:5 Micah did say "And this shall be peace: when the Assyrian shall come into our land and when he shall tread in our palaces". Micah did say "then shall we raise against him seven shepherds and eight princes among men".

Micah 5:6 Micah did say "And they shall waste the land of Assyria with the sword and the land of Nimrod with the keen-edged sword;". Micah did say "and he shall deliver us from the Assyrian when he cometh into our land and when he treadeth within our border".

Micah 5:7 Micah did say "And the remnant of Jacob shall be in the midst of many peoples as dew from the LORD as showers upon the grass". Micah did say "that are not looked for from man nor awaited at the hands of the sons of men".

Micah 5:8 Micah did say "And the remnant of Jacob shall be among the nations in the midst of many peoples". Micah did say "as a lion among the beasts of the forest as a young lion among the flocks of sheep who if he go through treadeth down and teareth in pieces and there is none to deliver".

Micah 5:9 Micah did say "Let Thy hand be lifted up above Thine adversaries and let all Thine enemies be cut off".

Micah 5:10 God had said "And it shall come to pass in that day that I will cut off thy horses out of the midst of thee and will destroy thy chariots;".

Micah 5:11 God had said "And I will cut off the cities of thy land and will throw down all thy strongholds;".

Micah 5:12 God had said "And I will cut off witchcrafts out of thy hand; and thou shalt have no more soothsayers;".

Micah 5:13 God had said "And I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the work of thy hands".

Micah 5:14 God had said "And I will pluck up thy Asherim out of the midst of thee; and I will destroy thine enemies".

Micah 5:15 God had said "And I will execute vengeance in anger and fury upon the nations because they hearkened not".



Micah 6:1 Micah did continue. Micah did say "Hear ye now what the LORD saith: Arise contend thou before the mountains and let the hills hear thy voice".

Micah 6:2 Micah did say "Hear O ye mountains the LORD'S controversy and ye enduring rocks the foundations of the earth; for the LORD hath a controversy with His people and He will plead with Israel".

Micah 6:3 God had said "O My people what have I done unto thee? And wherein have I wearied thee? Testify against Me".

Micah 6:4 God had said "For I brought thee up out of the land of Egypt and redeemed thee out of the house of bondage and I sent before thee Moses Aaron and Miriam".

Micah 6:5 God had said "O My people remember now what Balak king of Moab devised and what Balaam the son of Beor answered him;". God had said "from Shittim unto Gilgal that ye may know the righteous acts of the LORD".

Micah 6:6 Micah did say "Wherewith shall I come before the LORD and bow myself before God on high? Shall I come before Him with burnt-offerings with calves of a year old?".

Micah 6:7 Micah did say "Will the LORD be pleased with thousands of rams with ten thousands of rivers of oil? Shall I give my first-born for my transgression the fruit of my body for the sin of my soul?".

Micah 6:8 Micah did say "It hath been told thee O man what is good and what the LORD doth require of thee: only to do justly and to love mercy and to walk humbly with thy God".

Micah 6:9 Micah did say "Hark! the LORD crieth unto the city--and it is wisdom to have regard for Thy name--hear ye the rod and who hath appointed it".

Micah 6:10 Micah did say "Are there yet the treasures of wickedness in the house of the wicked and the scant measure that is abominable?".

Micah 6:11 Micah did say "Shall I be pure with wicked balances and with a bag of deceitful weights?".

Micah 6:12 Micah did say "For the rich men thereof are full of violence and the inhabitants thereof have spoken lies and their tongue is deceitful in their mouth".

Micah 6:13 God had said "Therefore I also do smite thee with a grievous wound; I do make thee desolate because of thy sins".

Micah 6:14 God had said "Thou shalt eat but not be satisfied; and thy sickness shall be in thine inward parts; and thou shalt conceive but shalt not bring forth;". God had said "and whomsoever thou bringest forth will I give up to the sword".

Micah 6:15 God had said "Thou shalt sow but shalt not reap; thou shalt tread the olives but shalt not anoint thee with oil; and the vintage but shalt not drink wine".

Micah 6:16 God had said "For the statutes of Omri are kept and all the works of the house of Ahab and ye walk in their counsels;". God had said "that I may make thee an astonishment and the inhabitants thereof a hissing; and ye shall bear the reproach of My people".



Micah 7:1 Micah did say "Woe is me! for I am as the last of the summer fruits as the grape gleanings of the vintage; there is no cluster to eat; nor first-ripe fig which my soul desireth".

Micah 7:2 Micah did say "The godly man is perished out of the earth and the upright among men is no more; they all lie in wait for blood; they hunt every man his brother with a net".

Micah 7:3 Micah did say "Their hands are upon that which is evil to do it diligently; the prince asketh and the judge is ready for a reward;". Micah did say "and the great man he uttereth the evil desire of his soul; thus they weave it together".

Micah 7:4 Micah did say "The best of them is as a brier; the most upright is worse than a thorn hedge; the day of thy watchmen even thy visitation is come; now shall be their perplexity".

Micah 7:5 Micah did say "Trust ye not in a friend put ye not confidence in a familiar friend; keep the doors of thy mouth from her that lieth in thy bosom".

Micah 7:6 Micah did say "For the son dishonoureth the father the daughter riseth up against her mother the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house".

Micah 7:7 Micah did say "But as for me I will look unto the LORD; I will wait for the God of my salvation; my God will hear me".

Micah 7:8 Micah did say "Rejoice not against me O mine enemy; though I am fallen I shall arise; though I sit in darkness the LORD is a light unto me".

Micah 7:9 Micah did say "I will bear the indignation of the LORD because I have sinned against Him; until He plead my cause and execute judgment for me;". Micah did say "He will bring me forth to the light and I shall behold His righteousness".

Micah 7:10 Micah did say "Then mine enemy shall see it and shame shall cover her; who said unto me: Where is the LORD thy God? Mine eyes shall gaze upon her;". Micah did say "now shall she be trodden down as the mire of the streets".

Micah 7:11 Micah did say "The day for building thy walls even that day shall be far removed".

Micah 7:12 Micah did say "There shall be a day when they shall come unto thee from Assyria even to the cities of Egypt and from Egypt even to the River and from sea to sea and from mountain to mountain".

Micah 7:13 Micah did say "And the land shall be desolate for them that dwell therein because of the fruit of their doings".

Micah 7:14 Micah did say "Tend Thy people with Thy staff the flock of Thy heritage that dwell solitarily as a forest in the midst of the fruitful field;". Micah did say "let them feed in Bashan and Gilead as in the days of old".

Micah 7:15 God had said "As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things".

Micah 7:16 Micah did say "The nations shall see and be put to shame for all their might; they shall lay their hand upon their mouth their ears shall be deaf".

Micah 7:17 Micah did say "They shall lick the dust like a serpent; like crawling things of the earth they shall come trembling out of their close places;". Micah did say "they shall come with fear unto the LORD our God and shall be afraid because of Thee".

Micah 7:18 Micah did say "Who is a God like unto Thee that pardoneth the iniquity and passeth by the transgression of the remnant of His heritage?". Micah did say "He retaineth not His anger for ever because He delighteth in mercy".

Micah 7:19 Micah did say "He will again have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea".

Micah 7:20 Micah did say "Thou wilt show faithfulness to Jacob mercy to Abraham as Thou hast sworn unto our fathers from the days of old".



Nahum



Nahum 1:1 Nahum was a Elkoshite. Nahum did have a vision about Nineveh.

Nahum 1:2 Nahum did begin to speak about the glory and about the sovereignty of God. Nahum did say "The LORD is a jealous and avenging God the LORD avengeth and is full of wrath; the LORD taketh vengeance on His adversaries and He reserveth wrath for His enemies".

Nahum 1:3 Nahum did say "The LORD is long-suffering and great in power and will by no means clear the guilty; the LORD in the whirlwind and in the storm is His way and the clouds are the dust of His feet".

Nahum 1:4 Nahum did say "He rebuketh the sea and maketh it dry and drieth up all the rivers; Bashan languisheth and Carmel and the flower of Lebanon languisheth".

Nahum 1:5 Nahum did say "The mountains quake at Him and the hills melt; and the earth is upheaved at His presence yea the world and all that dwell therein".

Nahum 1:6 Nahum did say "Who can stand before His indignation? And who can abide in the fierceness of His anger? His fury is poured out like fire and the rocks are broken asunder before Him".

Nahum 1:7 Nahum did say "The LORD is good a stronghold in the day of trouble; and He knoweth them that take refuge in Him".

Nahum 1:8 Nahum did say "But with an overrunning flood He will make a full end of the place thereof and darkness shall pursue His enemies".

Nahum 1:9 Nahum did say "What do ye devise against the LORD? He will make a full end; trouble shall not rise up the second time".

Nahum 1:10 Nahum did say "For though they be like tangled thorns and be drunken according to their drink they shall be devoured as stubble fully dry".

Nahum 1:11 Nahum did say "Out of thee came he forth that deviseth evil against the LORD that counselleth wickedness".

Nahum 1:12 Nahum did say "Thus saith the LORD:". God had said "Though they be in full strength and likewise many even so shall they be cut down and he shall pass away; and though I have afflicted thee I will afflict thee no more".

Nahum 1:13 God had said "And now will I break his yoke from off thee and will burst thy bonds in sunder".

Nahum 1:14 God had said "And the LORD hath given commandment concerning thee that no more of thy name be sown;". God had said "out of the house of thy god will I cut off the graven image and the molten image; I will make thy grave; for thou art become worthless".

Nahum 1:15 Nahum did say "Behold upon the mountains the feet of him that bringeth good tidings that announceth peace! Keep thy feasts O Judah perform thy vows;". Nahum did say "for the wicked one shall no more pass through thee; he is utterly cut off".



Nahum 2:1 Nahum did continue to speak about the vision of Nineveh. Nahum did say "A maul is come up before thy face; guard the defences watch the way make thy loins strong fortify thy power mightily!--".

Nahum 2:2 Nahum did say "For the LORD restoreth the pride of Jacob as the pride of Israel; for the emptiers have emptied them out and marred their vine-branches.--".

Nahum 2:3 Nahum did say "The shield of his mighty men is made red the valiant men are in scarlet; the chariots are fire of steel in the day of his preparation and the cypress spears are made to quiver".

Nahum 2:4 Nahum did say "The chariots rush madly in the streets they jostle one against another in the broad places; the appearance of them is like torches they run to and fro like the lightnings".

Nahum 2:5 Nahum did say "He bethinketh himself of his worthies; they stumble in their march; they make haste to the wall thereof and the mantelet is prepared".

Nahum 2:6 Nahum did say "The gates of the rivers are opened and the palace is dissolved".

Nahum 2:7 Nahum did say "And the queen is uncovered she is carried away and her handmaids moan as with the voice of doves tabering upon their breasts".

Nahum 2:8 Nahum did say "But Nineveh hath been from of old like a pool of water; yet they flee away; Stand stand; but none looketh back".

Nahum 2:9 Nahum did say "Take ye the spoil of silver take the spoil of gold; for there is no end of the store rich with all precious vessels".

Nahum 2:10 Nahum did say "She is empty and void and waste; and the heart melteth and the knees smite together and convulsion is in all loins and the faces of them all have gathered blackness".

Nahum 2:11 Nahum did say "Where is the den of the lions which was the feeding-place of the young lions where the lion and the lioness walked and the lion's whelp and none made them afraid?".

Nahum 2:12 Nahum did say "The lion did tear in pieces enough for his whelps and strangled for his lionesses and filled his caves with prey and his dens with ravin".

Nahum 2:13 God had said "Behold I am against thee and I will burn her chariots in the smoke and the sword shall devour thy young lions;". God had said "and I will cut off thy prey from the earth and the voice of thy messengers shall no more be heard".



Nahum 3:1 Nahum did continue to convey the vision. Nahum did say "Woe to the bloody city! It is all full of lies and rapine; the prey departeth not".

Nahum 3:2 Nahum did say "Hark! the whip and hark! the rattling of the wheels; and prancing horses and bounding chariots;".

Nahum 3:3 Nahum did say "The horseman charging and the flashing sword and the glittering spear; and a multitude of slain and a heap of carcasses;". Nahum did say "and there is no end of the corpses and they stumble upon their corpses;".

Nahum 3:4 Nahum did say "Because of the multitude of the harlotries of the well-favoured harlot the mistress of witchcrafts that selleth nations through her harlotries and families through her witchcrafts".

Nahum 3:5 God had said "Behold I am against thee and I will uncover thy skirts upon thy face and I will shew the nations thy nakedness and the kingdoms thy shame".

Nahum 3:6 God had said "And I will cast detestable things upon thee and make thee vile and will make thee as dung".

Nahum 3:7 God had said "And it shall come to pass that all they that look upon thee shall flee from thee and say: Nineveh is laid waste; who will bemoan her? whence shall I seek comforters for thee?".

Nahum 3:8 Nahum did say "Art thou better than No-amon that was situate among the rivers that had the waters round about her; whose rampart was the sea and of the sea her wall?".

Nahum 3:9 Nahum did say "Ethiopia and Egypt were thy strength and it was infinite; Put and Lubim were thy helpers".

Nahum 3:10 Nahum did say "Yet was she carried away she went into captivity; her young children also were dashed in pieces at the head of all the streets;". Nahum did say "and they cast lots for her honourable men and all her great men were bound in chains".

Nahum 3:11 Nahum did say "Thou also shalt be drunken thou shalt swoon; thou also shalt seek a refuge because of the enemy".

Nahum 3:12 Nahum did say "All thy fortresses shall be like fig-trees with the first-ripe figs: if they be shaken they fall into the mouth of the eater".

Nahum 3:13 Nahum did say "Behold thy people in the midst of thee are women; the gates of thy land are set wide open unto thine enemies; the fire hath devoured thy bars".

Nahum 3:14 Nahum did say "Draw thee water for the siege strengthen thy fortresses; go into the clay and tread the mortar lay hold of the brickmould".

Nahum 3:15 Nahum did say "There shall the fire devour thee; the sword shall cut thee off it shall devour thee like the canker-worm;". Nahum did say "make thyself many as the canker-worm make thyself many as the locusts".

Nahum 3:16 Nahum did say "Thou hast multiplied thy merchants above the stars of heaven; the canker-worm spreadeth itself and flieth away".

Nahum 3:17 Nahum did say "Thy crowned are as the locusts and thy marshals as the swarms of grasshoppers which camp in the walls in the cold day". Nahum did say "but when the sun ariseth they flee away and their place is not known where they are".

Nahum 3:18 Nahum did say "Thy shepherds slumber O king of Assyria thy worthies are at rest; thy people are scattered upon the mountains and there is none to gather them".

Nahum 3:19 Nahum did say "There is no assuaging of thy hurt thy wound is grievous; all that hear the report of thee clap the hands over thee; for upon whom hath not thy wickedness passed continually?".



Habakkuk



Habakkuk 1:1 Habakkuk was a prophet who did have a vision.

Habakkuk 1:2 Habakkuk did say "How long O LORD shall I cry and Thou wilt not hear? I cry out unto Thee of violence and Thou wilt not save".

Habakkuk 1:3 Habakkuk did say "Why dost Thou show me iniquity and beholdest mischief? And why are spoiling and violence before me? so that there is strife and contention ariseth".

Habakkuk 1:4 Habakkuk did say "Therefore the law is slacked and right doth never go forth; for the wicked doth beset the righteous; therefore right goeth forth perverted".

Habakkuk 1:5 God had said "Look ye among the nations and behold and wonder marvellously; for behold a work shall be wrought in your days which ye will not believe though it be told you".

Habakkuk 1:6 God had said "For lo I raise up the Chaldeans that bitter and impetuous nation that march through the breadth of the earth to possess dwelling-places that are not theirs". God did reveal that the Chaldeans would serve as the instrument of the judgment of God. The Chaldeans would bring devastation.

Habakkuk 1:7 God had said "They are terrible and dreadful; their law and their majesty proceed from themselves".

Habakkuk 1:8 God had said "Their horses also are swifter than leopards and are more fierce than the wolves of the desert; and their horsemen spread themselves;". God had said "yea their horsemen come from far they fly as a vulture that hasteth to devour".

Habakkuk 1:9 God had said "They come all of them for violence; their faces are set eagerly as the east wind; and they gather captives as the sand".

Habakkuk 1:10 God had said "And they scoff at kings and princes are a derision unto them; they deride every stronghold for they heap up earth and take it".

Habakkuk 1:11 God had said "Then their spirit doth pass over and transgress and they become guilty: even they who impute their might unto their god".

Habakkuk 1:12 Habakkuk did say "Art not Thou from everlasting O LORD my God my Holy One? we shall not die". Habakkuk did say "O LORD Thou hast ordained them for judgment and Thou O Rock hast established them for correction".

Habakkuk 1:13 Habakkuk did say "Thou that art of eyes too pure to behold evil and that canst not look on mischief". Habakkuk did say "wherefore lookest Thou when they deal treacherously and holdest Thy peace when the wicked swalloweth up the man that is more righteous than he;".

Habakkuk 1:14 Habakkuk did say "And makest men as the fishes of the sea as the creeping things that have no ruler over them?".

Habakkuk 1:15 Habakkuk did say "They take up all of them with the angle they catch them in their net and gather them in their drag; therefore they rejoice and exult".

Habakkuk 1:16 Habakkuk did say "Therefore they sacrifice unto their net and offer unto their drag; because by them their portion is fat and their food plenteous".

Habakkuk 1:17 Habakkuk did say "Shall they therefore empty their net and not spare to slay the nations continually?".



Habakkuk 2:1 Habakkuk did say "I will stand upon my watch and set me upon the tower and will look out to see what He will speak by me and what I shall answer when I am reproved". Habakkuk did decide to act as a watchman for the words of God.

Habakkuk 2:2 Habakkuk did say "And the LORD answered me and said". God had said "Write the vision and make it plain upon tables that a man may read it swiftly".

Habakkuk 2:3 God had said "For the vision is yet for the appointed time and it declareth of the end and doth not lie; though it tarry wait for it; because it will surely come it will not delay". God had told Habakkuk to record the vision of the end. Habakkuk was told that the vision would prove truthful at the appointed time.

Habakkuk 2:4 Habakkuk did begin to recount the vision. Habakkuk did say "Behold his soul is puffed up it is not upright in him; but the righteous shall live by his faith".

Habakkuk 2:5 Habakkuk did say "Yea moreover wine is a treacherous dealer; the haughty man abideth not;". Habakkuk did say "he who enlargeth his desire as the nether-world and is as death and cannot be satisfied but gathereth unto him all nations and heapeth unto him all peoples". Habakkuk did see that greed is never satisfied. Greed does make victims of many people.

Habakkuk 2:6 Habakkuk did say "Shall not all these take up a parable against him and a taunting riddle against him and say: Woe to him that increaseth that which is not his! how long? and that ladeth himself with many pledges!".

Habakkuk 2:7 Habakkuk did say "Shall they not rise up suddenly that shall exact interest of thee and awake that shall violently shake thee and thou shalt be for booties unto them?".

Habakkuk 2:8 Habakkuk did say "Because thou hast spoiled many nations all the remnant of the peoples shall spoil thee;". Habakkuk did say "because of men's blood and for the violence done to the land to the city and to all that dwell therein". Habakkuk did see that greed would betray the greedy people eventually. The victims will rise to bring judgment upon the greedy people. If greed does manipulate a person into victimizing other people for gain then the person will become a victim of the judgment of the people.

Habakkuk 2:9 Habakkuk did say "Woe to him that gaineth evil gains for his house that he may set his nest on high that he may be delivered from the power of evil!". Woe will befall a person who does establish a base through dishonesty.

Habakkuk 2:10 Habakkuk did say "Thou hast devised shame to thy house by cutting off many peoples and hast forfeited thy life". If a person does subjugate other people to establish a base then the person does forfeit their life.

Habakkuk 2:11 Habakkuk did say "For the stone shall cry out of the wall and the beam out of the timber shall answer it".

Habakkuk 2:12 Habakkuk did say "Woe to him that buildeth a town with blood and establisheth a city by iniquity!".

Habakkuk 2:13 Habakkuk did say "Behold is it not of the LORD of hosts that the peoples labour for the fire and the nations weary themselves for vanity?".

Habakkuk 2:14 Habakkuk did say "For the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea".

Habakkuk 2:15 Habakkuk did say "Woe unto him that giveth his neighbour drink that putteth thy venom thereto and maketh him drunken also that thou mayest look on their nakedness!". Woe will befall a person who does inebriate another person for dishonest purposes.

Habakkuk 2:16 Habakkuk did say "Thou art filled with shame instead of glory drink thou also and be uncovered; the cup of the LORD'S right hand shall be turned unto thee and filthiness shall be upon thy glory".

Habakkuk 2:17 Habakkuk did say "For the violence done to Lebanon shall cover thee and the destruction of the beasts which made them afraid;". Habakkuk did say "because of men's blood and for the violence done to the land to the city and to all that dwell therein".

Habakkuk 2:18 Habakkuk did say "What profiteth the graven image that the maker thereof hath graven it even the molten image and the teacher of lies;". Habakkuk did say "that the maker of his work trusteth therein to make dumb idols?". Idols do not have value.

Habakkuk 2:19 Habakkuk did say "Woe unto him that saith to the wood: Awake to the dumb stone: Arise! Can this teach?". Habakkuk did say "Behold it is overlaid with gold and silver and there is no breath at all in the midst of it". Woe will befall the person who does put faith in idols and in images and in "false gods".

Habakkuk 2:20 Habakkuk did say "But the LORD is in His holy temple; let all the earth keep silence before Him".



Habakkuk 3:1 Habakkuk did record a prayer upon Shigionoth.

Habakkuk 3:2 Habakkuk did say "O LORD I have heard the report of Thee and am afraid;" in prayer. Habakkuk did say "O LORD revive Thy work in the midst of the years in the midst of the years make it known; in wrath remember compassion" in prayer.

Habakkuk 3:3 Habakkuk did say "God cometh from Teman and the Holy One from mount Paran. Selah. His glory covereth the heavens and the earth is full of His praise" in prayer.

Habakkuk 3:4 Habakkuk did say "And a brightness appeareth as the light; rays hath He at His side; and there is the hiding of His power" in prayer.

Habakkuk 3:5 Habakkuk did say "Before him goeth the pestilence and fiery bolts go forth at His feet" in prayer.

Habakkuk 3:6 Habakkuk did say "He standeth and shaketh the earth He beholdeth and maketh the nations to tremble;" in prayer. Habakkuk did say "and the everlasting mountains are dashed in pieces the ancient hills do bow; His goings are as of old" in prayer.

Habakkuk 3:7 Habakkuk did say "I see the tents of Cushan in affliction; the curtains of the land of Midian do tremble" in prayer.

Habakkuk 3:8 Habakkuk did say "Is it O LORD that against the rivers is it that Thine anger is kindled against the rivers or Thy wrath against the sea?" in prayer. Habakkuk did say "that Thou dost ride upon Thy horses upon Thy chariots of victory?" in prayer.

Habakkuk 3:9 Habakkuk did say "Thy bow is made quite bare; sworn are the rods of the word. Selah. Thou dost cleave the earth with rivers" in prayer.

Habakkuk 3:10 Habakkuk did say "The mountains have seen Thee and they tremble; the tempest of waters floweth over; the deep uttereth its voice and lifteth up its hands on high" in prayer.

Habakkuk 3:11 Habakkuk did say "The sun and moon stand still in their habitation; at the light of Thine arrows as they go at the shining of Thy glittering spear" in prayer.

Habakkuk 3:12 Habakkuk did say "Thou marchest through the earth in indignation Thou thresheth the nations in anger" in prayer.

Habakkuk 3:13 Habakkuk did say "Thou art come forth for the deliverance of Thy people for the deliverance of Thine anointed;" in prayer. Habakkuk did say "Thou woundest the head out of the house of the wicked uncovering the foundation even unto the neck. Selah" in prayer.

Habakkuk 3:14 Habakkuk did say "Thou hast stricken through with his own rods the head of his rulers that come as a whirlwind to scatter me; whose rejoicing is as to devour the poor secretly" in prayer.

Habakkuk 3:15 Habakkuk did say "Thou hast trodden the sea with Thy horses the foaming of mighty waters" in prayer.

Habakkuk 3:16 Habakkuk did say "When I heard mine inward parts trembled my lips quivered at the voice; rottenness entereth into my bones and I tremble where I stand;" in prayer. Habakkuk did say "that I should wait for the day of trouble when he cometh up against the people that he invadeth" in prayer.

Habakkuk 3:17 Habakkuk did say "For though the fig-tree shall not blossom neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no food;" in prayer. Habakkuk did say "the flock shall be cut off from the fold and there shall be no herd in the stalls;" in prayer.

Habakkuk 3:18 Habakkuk did say "Yet I will rejoice in the LORD I will exult in the God of my salvation" in prayer.

Habakkuk 3:19 Habakkuk did say "God the Lord is my strength and He maketh my feet like hinds' feet and He maketh me to walk upon my high places" in prayer. The prayer was written for the Leader with string music.



Zephaniah



Zephaniah 1:1 Zephaniah was the son of Cushi. Cushi was the son of Gedaliah. Gedaliah was the son of Amariah. Amariah was the son of Hezekiah. Josiah was the son of Amon. Zephaniah did receive the word of God during the reign of Josiah as the king of Judah. Zephaniah would convey the words of God.

Zephaniah 1:2 God had said "I will utterly consume all things from off the face of the earth".

Zephaniah 1:3 God had said "I will consume man and beast I will consume the fowls of the heaven and the fishes of the sea and the stumblingblocks with the wicked;". God had said "and I will cut off man from off the face of the earth".

Zephaniah 1:4 God had said "And I will stretch out My hand upon Judah and upon all the inhabitants of Jerusalem;". God had said "and I will cut off the remnant of Baal from this place and the name of the idolatrous priests with the priests;".

Zephaniah 1:5 Zephaniah did say "And them that worship the host of heaven upon the housetops; and them that worship that swear to the LORD and swear by Malcam;".

Zephaniah 1:6 Zephaniah did say "Them also that are turned back from following the LORD; and those that have not sought the LORD nor inquired after Him".

Zephaniah 1:7 Zephaniah did say "Hold thy peace at the presence of the Lord GOD; for the day of the LORD is at hand for the LORD hath prepared a sacrifice He hath consecrated His guests".

Zephaniah 1:8 God had said "And it shall come to pass in the day of the LORD'S sacrifice that I will punish the princes and the king's sons and all such as are clothed with foreign apparel".

Zephaniah 1:9 God had said "In the same day also will I punish all those that leap over the threshold that fill their master's house with violence and deceit".

Zephaniah 1:10 God had said "And in that day Hark! a cry from the fish gate and a wailing from the second quarter and a great crashing from the hills".

Zephaniah 1:11 God had said "Wail ye inhabitants of Maktesh for all the merchant people are undone; all they that were laden with silver are cut off".

Zephaniah 1:12 God had said "And it shall come to pass at that time that I will search Jerusalem with lamps;". God had said "and I will punish the men that are settled on their lees that say in their heart: The LORD will not do good neither will He do evil".

Zephaniah 1:13 Zephaniah did say "Therefore their wealth shall become a booty and their houses a desolation;". Zephaniah did say "yea they shall build houses but shall not inhabit them and they shall plant vineyards but shall not drink the wine thereof".

Zephaniah 1:14 Zephaniah did say "The great day of the LORD is near it is near and hasteth greatly even the voice of the day of the LORD wherein the mighty man crieth bitterly".

Zephaniah 1:15 Zephaniah did say "That day is a day of wrath a day of trouble and distress a day of wasteness and desolation a day of darkness and gloominess a day of clouds and thick darkness".

Zephaniah 1:16 Zephaniah did say "A day of the horn and alarm against the fortified cities and against the high towers".

Zephaniah 1:17 God had said "And I will bring distress upon men that they shall walk like the blind because they have sinned against the LORD;". God had said "and their blood shall be poured out as dust and their flesh as dung".

Zephaniah 1:18 Zephaniah did say "Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath;". Zephaniah did say "but the whole earth shall be devoured by the fire of His jealousy;". Zephaniah did say "for He will make and end yea a terrible end of all them that dwell in the earth".



Zephaniah 2:1 Zephaniah would continue to convey the message from God. Zephaniah did say "Gather yourselves together yea gather together O shameless nation;".

Zephaniah 2:2 Zephaniah did say "Before the decree bring forth the day when one passeth as the chaff before the fierce anger of the LORD come upon you before the day of the LORD'S anger come upon you".

Zephaniah 2:3 Zephaniah did say "Seek ye the LORD all ye humble of the earth that have executed His ordinance; seek righteousness seek humility". Zephaniah did say "It may be ye shall be hid in the day of the LORD'S anger".

Zephaniah 2:4 Zephaniah did say "For Gaza shall be forsaken and Ashkelon a desolation; they shall drive out Ashdod at the noonday and Ekron shall be rooted up".

Zephaniah 2:5 Zephaniah did say "Woe unto the inhabitants of the sea-coast the nation of the Cherethites! the word of the LORD is against you O Canaan the land of the Philistines;". God had said "I will even destroy thee that there shall be no inhabitant".

Zephaniah 2:6 Zephaniah did say "And the sea-coast shall be pastures even meadows for shepherds and folds for flocks".

Zephaniah 2:7 Zephaniah did say "And it shall be a portion for the remnant of the house of Judah whereon they shall feed;". Zephaniah did say "in the houses of Ashkelon shall they lie down in the evening; for the LORD their God will remember them and turn their captivity".

Zephaniah 2:8 God had said "I have heard the taunt of Moab and the revilings of the children of Ammon wherewith they have taunted My people and spoken boastfully concerning their border".

Zephaniah 2:9 Zephaniah did say "Therefore as I live saith the LORD of hosts the God of Israel:". God had said "Surely Moab shall be as Sodom and the children of Ammon as Gomorrah even the breeding-place of nettles and saltpits and a desolation for ever;". God had said "the residue of My people shall spoil them and the remnant of My nation shall inherit them".

Zephaniah 2:10 Zephaniah did say "This shall they have for their pride because they have taunted and spoken boastfully against the people of the LORD of hosts".

Zephaniah 2:11 Zephaniah did say "The LORD will be terrible unto them; for He will famish all the gods of the earth; then shall all the isles of the nations worship Him every one from its place".

Zephaniah 2:12 God had said "Ye Ethiopians also ye shall be slain by My sword".

Zephaniah 2:13 Zephaniah did say "And He will stretch out His hand against the north and destroy Assyria; and will make Nineveh a desolation and dry like the wilderness".

Zephaniah 2:14 Zephaniah did say "And all beasts of every kind shall lie down in the midst of her in herds; both the pelican and the bittern shall lodge in the capitals thereof;". Zephaniah did say "voices shall sing in the windows; desolation shall be in the posts; for the cedar-work thereof shall be uncovered".

Zephaniah 2:15 Zephaniah did say "This is the joyous city that dwelt without care that said in her heart: I am and there is none else beside me;". Zephaniah did say "how is she become a desolation a place for beasts to lie down in! Every one that passeth by her shall hiss and wag his hand".



Zephaniah 3:1 Zephaniah did continue to convey the words of God. Zephaniah did say "Woe to her that is filthy and polluted to the oppressing city!".

Zephaniah 3:2 Zephaniah did say "She hearkened not the voice she received not correction; she trusted not in the LORD she drew not near to her God".

Zephaniah 3:3 Zephaniah did say "Her princes in the midst of her are roaring lions; her judges are wolves of the desert they leave not a bone for the morrow".

Zephaniah 3:4 Zephaniah did say "Her prophets are wanton and treacherous persons; her priests have profaned that which is holy they have done violence to the law".

Zephaniah 3:5 Zephaniah did say "The LORD who is righteous is in the midst of her He will not do unrighteousness;". Zephaniah did say "every morning doth He bring His right to light it faileth not; but the unrighteous knoweth no shame".

Zephaniah 3:6 God had said "I have cut off nations their corners are desolate; I have made their streets waste so that none passeth by;". God had said "their cities are destroyed so that there is no man so that there is no inhabitant".

Zephaniah 3:7 God had said "I said: Surely thou wilt fear Me thou wilt receive correction; so her dwelling shall not be cut off despite all that I have visited upon her;". God had said "but they betimes corrupted all their doings".

Zephaniah 3:8 God had said "Therefore wait ye for Me until the day that I rise up to the prey;". God had said "for My determination is to gather the nations that I may assemble the kingdoms to pour upon them Mine indignation even all My fierce anger;". God had said "for all the earth shall be devoured with the fire of My jealousy".

Zephaniah 3:9 God had said "For then will I turn to the peoples a pure language that they may all call upon the name of the LORD to serve Him with one consent".

Zephaniah 3:10 God had said "From beyond the rivers of Ethiopia shall they bring My suppliants even the daughter of My dispersed as Mine offering".

Zephaniah 3:11 God had said "In that day shalt thou not be ashamed for all thy doings wherein thou hast transgressed against Me;". God had said "for then I will take away out of the midst of thee thy proudly exulting ones and thou shalt no more be haughty in My holy mountain".

Zephaniah 3:12 God had said "And I will leave in the midst of thee an afflicted and poor people and they shall take refuge in the name of the LORD".

Zephaniah 3:13 Zephaniah did say "The remnant of Israel shall not do iniquity nor speak lies neither shall a deceitful tongue be found in their mouth;". Zephaniah did say "for they shall feed and lie down and none shall make them afraid".

Zephaniah 3:14 Zephaniah did say "Sing O daughter of Zion shout O Israel; be glad and rejoice with all the heart O daughter of Jerusalem".

Zephaniah 3:15 Zephaniah did say "The LORD hath taken away thy judgments He hath cast out thine enemy;". Zephaniah did say "The King of Israel even the LORD is in the midst of thee; thou shalt not fear evil any more".

Zephaniah 3:16 Zephaniah did say "In that day it shall be said to Jerusalem: Fear thou not; O Zion let not thy hands be slack".

Zephaniah 3:17 Zephaniah did say "The LORD thy God is in the midst of thee a Mighty One who will save;". Zephaniah did say "He will rejoice over thee with joy He will be silent in His love He will joy over thee with singing".

Zephaniah 3:18 God had said "I will gather them that are far from the appointed season who are of thee that hast borne the burden of reproach".

Zephaniah 3:19 God had said "Behold at that time I will deal with all them that afflict thee;". God had said "and I will save her that is lame and gather her that was driven away;". God had said "and I will make them to be a praise and a name whose shame hath been in all the earth".

Zephaniah 3:20 God had said "At that time will I bring you in and at that time will I gather you;". God had said "for I will make you to be a name and a praise among all the peoples of the earth when I turn your captivity before your eyes".



Haggai



Haggai 1:1 Haggai was a prophet. Haggai did receive the word of God on the first day of the sixth month of the second year of the reign of Darius. Haggai did convey the word to Zerubbabel and to Joshua. Zerubbabel was the son of Shealtiel. Zerubbabel was the governor of Judah. Joshua was the son of Jehozadak. Joshua was the high priest.

Haggai 1:2 Haggai did say "Thus speaketh the LORD of hosts saying: This people say: The time is not come the time that the LORD'S house should be built".

Haggai 1:3 God did begin to speak to Haggai.

Haggai 1:4 God had said "Is it a time for you yourselves to dwell in your cieled houses while this house lieth waste?".

Haggai 1:5 Haggai did say "Now therefore thus saith the LORD of hosts: Consider your ways".

Haggai 1:6 God had said "Ye have sown much and brought in little ye eat but ye have not enough ye drink but ye are not filled with drink ye clothe you but there is none warm;". God had said "and he that earneth wages earneth wages for a bag with holes".

Haggai 1:7 Haggai did say "Thus saith the LORD of hosts: Consider your ways".

Haggai 1:8 God had said "Go up to the hill-country and bring wood and build the house; and I will take pleasure in it and I will be glorified".

Haggai 1:9 God had said "Ye looked for much and lo it came to little; and when ye brought it home I did blow upon it. Why? Because of My house that lieth waste while ye run every man for his own house".

Haggai 1:10 God had said "Therefore over you the heaven hath kept back so that there is no dew and the earth hath kept back her produce".

Haggai 1:11 God had said "And I called for a drought upon the land and upon the mountains and upon the corn and upon the wine". God had said "and upon the oil and upon that which the ground bringeth forth and upon men and upon cattle and upon all the labour of the hands".

Haggai 1:12 The words did sway Zerubbabel and Joshua and the remnant of the people. The people did hearken to the words of the voice of God as conveyed through Haggai.

Haggai 1:13 Haggai had become a messenger for God. Haggai did continue to speak to the people. Haggai did say "I am with you saith the LORD".

Haggai 1:14 God did awaken the spirit of Zerubbabel and the spirit of Joshua and the spirit of all the remnant of the people. The people did go to work in the house of God.

Haggai 1:15 The people did begin work in the twenty fourth day of the sixth month in the second year of the reign of Darius.



Haggai 2:1 Haggai did receive the word of God on the twenty first day of the seventh month.

Haggai 2:2 God had said "Speak now to Zerubbabel the son of Shealtiel governor of Judah and to Joshua the son of Jehozadak the high priest and to the remnant of the people saying:".

Haggai 2:3 God had said "Who is left among you that saw this house in its former glory? and how do ye see it now? is not such a one as nothing in your eyes?".

Haggai 2:4 God had said "Yet now be strong O Zerubbabel saith the LORD; and be strong O Joshua son of Jehozadak the high priest;". God had said "and be strong all ye people of the land saith the LORD and work; for I am with you saith the LORD of hosts".

Haggai 2:5 God had said "The word that I covenanted with you when ye came out of Egypt have I established and My spirit abideth among you; fear ye not".

Haggai 2:6 God had said "For thus saith the LORD of hosts: Yet once it is a little while and I will shake the heavens and the earth and the sea and the dry land;".

Haggai 2:7 God had said "and I will shake all nations and the choicest things of all nations shall come and I will fill this house with glory saith the LORD of hosts".

Haggai 2:8 God had said "Mine is the silver and Mine the gold saith the LORD of hosts".

Haggai 2:9 God had said "The glory of this latter house shall be greater than that of the former saith the LORD of hosts; and in this place will I give peace saith the LORD of hosts".

Haggai 2:10 Haggai did receive the word of God again on the twenty fourth day of the ninth month in the second year of the reign of Darius.

Haggai 2:11 Haggai did say "Thus saith the LORD of hosts: Ask now the priests for instruction saying:".

Haggai 2:12 Haggai did say "If one bear hallowed flesh in the skirt of his garment and with his skirt do touch bread or pottage or wine or oil or any food shall it be holy?". The priests did answer the query from God through Haggai. The priests did say "No".

Haggai 2:13 Haggai did say "If one that is unclean by a dead body touch any of these shall it be unclean?". The priests did say "It shall be unclean" in reply.

Haggai 2:14 Haggai did say "So is this people and so is this nation before me saith the LORD; and so is every work of their hands; and that which they offer there is unclean".

Haggai 2:15 Haggai did say "And now I pray you consider from this day and forward--before a stone was laid upon a stone in the temple of the LORD".

Haggai 2:16 Haggai did say "through all that time when one came to a heap of twenty measures there were but ten; when one came to the winevat to draw out fifty press-measures there were but twenty;".

Haggai 2:17 Haggai did say "I smote you with blasting and with mildew and with hail in all the work of your hands; yet ye turned not to Me saith the LORD--".

Haggai 2:18 Haggai did say "consider I pray you from this day and forward from the four and twentieth day of the ninth month even from the day that the foundation of the LORD'S temple was laid consider it;".

Haggai 2:19 Haggai did say "is the seed yet in the barn? yea the vine and the fig-tree and the pomegranate and the olive-tree hath not brought forth--from this day will I bless you".

Haggai 2:20 The Word did come to Haggai again on the twenty fourth day of the month.

Haggai 2:21 God had said "Speak to Zerubbabel governor of Judah saying: I will shake the heavens and the earth;".

Haggai 2:22 God had said "and I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the nations;". God had said "and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother".

Haggai 2:23 God had said "In that day will I take thee O Zerubbabel My servant the son of Shealtiel and will make thee as a signet; for I have chosen thee".



Zechariah



Zechariah 1:1 Zechariah was the son of Berechiah. Berechiah was the son of Iddo. Zechariah was a prophet. Zechariah did receive the word of God in the eighth month of the second year of Darius.

Zechariah 1:2 God had said "The LORD hath been sore displeased with your fathers".

Zechariah 1:3 God had said "Therefore say thou unto them Thus saith the LORD of hosts: Return unto Me saith the LORD of hosts and I will return unto you saith the LORD of hosts".

Zechariah 1:4 God had said "Be ye not as your fathers unto whom the former prophets proclaimed". God had said "saying: Thus saith the LORD of hosts: Return ye now from your evil ways and from your evil doings; but they did not hear nor attend unto Me saith the LORD".

Zechariah 1:5 God had said "Your fathers where are they? and the prophets do they live for ever?".

Zechariah 1:6 God had said "But My words and My statutes which I commanded My servants the prophets did they not overtake your fathers?". God had said "so that they turned and said: Like as the LORD of hosts purposed to do unto us according to our ways and according to our doings so hath He dealt with us".

Zechariah 1:7 Zechariah did receive the word of God on the twenty fourth day of the eleventh month in the second year of Darius. Shebat was the name of the eleventh month.

Zechariah 1:8 Zechariah did have a vision. Zechariah did say "I saw in the night and behold a man riding upon a red horse and he stood among the myrtle-trees that were in the bottom; and behind him there were horses red sorrel and white". Zechariah did see a man on a red horse among myrtle trees. Zechariah did see horses in red and in sorrel and in white behind the man on the horse.

Zechariah 1:9 Zechariah did say "O my lord what are these?" to an angel. The angel did say "I will show thee what these are".

Zechariah 1:10 The man did answer from among the trees. The man did say "These are they whom the LORD hath sent to walk to and fro through the earth".

Zechariah 1:11 The horses did answer also. The horses did say "We have walked to and fro through the earth and behold all the earth sitteth still and is at rest".

Zechariah 1:12 The angel did say "O LORD of hosts how long wilt Thou not have compassion on Jerusalem and on the cities of Judah against which Thou hast had indignation these threescore and ten years?". The angel did inquire about the lack of judgment upon Jerusalem and upon Judah.

Zechariah 1:13 And the LORD answered the angel that spoke with me with good words even comforting words--. God did answer the angel with good and comforting words.

Zechariah 1:14 The angel did address Zechariah. The angel did say "Proclaim thou saying: Thus saith the LORD of hosts:" to Zechariah. God had said "I am jealous for Jerusalem and for Zion with a great jealousy;".

Zechariah 1:15 God had said "and I am very sore displeased with the nations that are at ease; for I was but a little displeased and they helped for evil".

Zechariah 1:16 The angel did say "Therefore thus saith the LORD:". God had said "I return to Jerusalem with compassions: My house shall be built in it and a line shall be stretched forth over Jerusalem".

Zechariah 1:17 The angel did say "Again proclaim saying: Thus saith the LORD of hosts:". God had said "My cities shall again overflow with prosperity; and the LORD shall yet comfort Zion and shall yet choose Jerusalem".

Zechariah 1:18 Zechariah did say "And I lifted up mine eyes and saw and behold four horns". Zechariah did see 4 horns.

Zechariah 1:19 Zechariah did say "What are these?" to the angel. The angel did say "These are the horns which have scattered Judah Israel and Jerusalem" to Zechariah. The horns did represent the forces that did scatter Judah and Israel and Jerusalem.

Zechariah 1:20 Zechariah did say "And the LORD showed me four craftsmen". Zechariah was shown 4 craftsmen by God.

Zechariah 1:21 Zechariah did say "What come these to do?" to the angel. The angel did say "These--the horns which scattered Judah so that no man did lift up his head" to Zechariah. The angel did say "--these then are come to frighten them to cast down the horns of the nations which lifted up their horn against the land of Judah to scatter it" to Zechariah.



Zechariah 2:1 Zechariah did say "And I lifted up mine eyes and saw and behold a man with a measuring line in his hand". Zechariah did see a man with a measuring line in hand.

Zechariah 2:2 Zechariah did say "Whither goest thou?" to the man with the line. The man did say "To measure Jerusalem to see what is the breadth thereof and what is the length thereof" to Zechariah. The men was sent to measure Jerusalem.

Zechariah 2:3 Zechariah did say "And behold the angel that spoke with me went forth and another angel went out to meet him". Another angel did approach to speak with the first angel.

Zechariah 2:4 The approaching angel did say "Run speak to this young man saying: Jerusalem shall be inhabited without walls for the multitude of men and cattle therein" to the first angel. Jerusalem should be measured without walls.

Zechariah 2:5 God had said "For I will be unto her a wall of fire round about and I will be the glory in the midst of her".

Zechariah 2:6 God had said "Ho ho flee then from the land of the north; for I have spread you abroad as the four winds of the heaven".

Zechariah 2:7 God had said "Ho Zion escape thou that dwellest with the daughter of Babylon".

Zechariah 2:8 The angel did say "For thus saith the LORD of hosts who sent me after glory unto the nations which spoiled you:". God had said "Surely he that toucheth you toucheth the apple of his eye".

Zechariah 2:9 God had said "For behold I will shake My hand over them and they shall be a spoil to those that served them". The angel did say "and ye shall know that the LORD of hosts hath sent me".

Zechariah 2:10 God had said "Sing and rejoice O daughter of Zion; for lo I come and I will dwell in the midst of thee".

Zechariah 2:11 God had said "And many nations shall join themselves to the LORD in that day and shall be My people and I will dwell in the midst of thee". The angel did say "and thou shalt know that the LORD of hosts hath sent me unto thee".

Zechariah 2:12 The angel did say "And the LORD shall inherit Judah as His portion in the holy land and shall choose Jerusalem again".

Zechariah 2:13 The angel did say "Be silent all flesh before the LORD; for He is aroused out of His holy habitation".



Zechariah 3:1 Zechariah did say "And he showed me Joshua the high priest standing before the angel of the LORD and Satan standing at his right hand to accuse him". Zechariah was shown Joshua. Joshua was standing before the angel of God. Satan was standing to the right. Satan was accusing Joshua.

Zechariah 3:2 God did say "The LORD rebuke thee O Satan yea the LORD that hath chosen Jerusalem rebuke thee; is not this man a brand plucked out of the fire?" to Satan.

Zechariah 3:3 Zechariah did say "Now Joshua was clothed with filthy garments and stood before the angel". Joshua was clothed in filthy attire.

Zechariah 3:4 The angel did speak to others in attendance. The angel did say "Take the filthy garments from off him". The angel did say "Behold I cause thine iniquity to pass from thee and I will clothe thee with robes" to Joshua.

Zechariah 3:5 Zechariah did say "Let them set a fair mitre upon his head". A fair mitre was set upon the head of Joshua with clean garments. The angel was standing by.

Zechariah 3:6 Joshua was forewarned by the angel of God.

Zechariah 3:7 The angel did say "Thus saith the LORD of hosts:". God had said "If thou wilt walk in My ways and if thou wilt keep My charge". God had said "and wilt also judge My house and wilt also keep My courts then I will give thee free access among these that stand by" to Joshua.

Zechariah 3:8 God had said "Hear now O Joshua the high priest thou and thy fellows that sit before thee; for they are men that are a sign; for behold I will bring forth My servant the Shoot" to Joshua.

Zechariah 3:9 God had said "For behold the stone that I have laid before Joshua; upon one stone are seven facets;". God had said "behold I will engrave the graving thereof saith the LORD of hosts: And I will remove the iniquity of that land in one day".

Zechariah 3:10 God had said "In that day shall ye call every man his neighbour under the vine and under the fig-tree".



Zechariah 4:1 Zechariah did say "And the angel that spoke with me returned and waked me as a man that is wakened out of his sleep". The angel did return to raise Zechariah from sleep.

Zechariah 4:2 The angel did say "What seest thou?" to Zechariah. Zechariah did say "I have seen and behold a candlestick all of gold with a bowl upon the top of it and its seven lamps

thereon;". Zechariah did say "there are seven pipes yea seven to the lamps which are upon the top thereof;". Zechariah did see a golden candlestick with a bowl on top with 7 lamps on 7 pipes.

Zechariah 4:3 Zechariah did say "and two olive-trees by it one upon the right side of the bowl and the other upon the left side thereof". Zechariah did see an olive tree on the right side and on the left side.

Zechariah 4:4 Zechariah did say "What are these my lord?" to the angel.

Zechariah 4:5 The angel did say "Knowest thou not what these are?". Zechariah did say "No my lord".

Zechariah 4:6 The angel did say "This is the word of the LORD unto Zerubbabel saying: Not by might nor by power but by My spirit saith the LORD of hosts" to Zechariah.

Zechariah 4:7 The angel did say "Who art thou O great mountain before Zerubbabel? thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace grace unto it" to Zechariah.

Zechariah 4:8 The angel did say "Moreover the word of the LORD came unto me saying;".

Zechariah 4:9 The angel did say "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you".

Zechariah 4:10 The angel did say "For who hath despised the day of small things?". The angel did say "even they shall see with joy the plummet in the hand of Zerubbabel even these seven which are the eyes of the LORD that run to and fro through the whole earth". The lamps did represent the eyes of God.

Zechariah 4:11 Zechariah did say "What are these two olive-trees upon the right side of the candlestick and upon the left side thereof?" to the angel. Zechariah did inquire about the olive trees.

Zechariah 4:12 Zechariah did inquire about the vision further. Zechariah did say "What are these two olive branches which are beside the two golden spouts that empty the golden oil out of themselves?" to the angel. Zechariah did see golden oil that did pour from 2 golden spouts beside 2 olive branches. Zechariah did inquire about the olive branches.

Zechariah 4:13 The angel did say "Knowest thou not what these are?". Zechariah did say "No my lord".

Zechariah 4:14 The angel did say "These are the two anointed ones that stand by the Lord of the whole earth". The branches did represent the 2 anointed beings who do stand beside God.



Zechariah 5:1 Zechariah did look to behold a flying roll.

Zechariah 5:2 The angel did say "What seest thou?" to Zechariah. Zechariah did say "I see a flying roll; the length thereof is twenty cubits and the breadth thereof ten cubits". The roll did measure 20 cubits in length and 10 cubits in breadth.

Zechariah 5:3 The angel did say "This is the curse that goeth forth over the face of the whole land;". The angel did say "for every one that stealeth shall be swept away on the one side like it;". The angel did say "and every one that sweareth shall be swept away on the other side like it". The roll did record a curse for thieves and for liars.

Zechariah 5:4 God had said "I cause it to go forth and it shall enter into the house of the thief and into the house of him that sweareth falsely by My name;". God had said "and it shall abide in the midst of his house and shall consume it with the timber thereof and the stones thereof".

Zechariah 5:5 The angel did proceed forward. The angel did say "Lift up now thine eyes and see what is this that goeth forth" to Zechariah.

Zechariah 5:6 Zechariah did say "What is it?". The angel did say "This is the measure that goeth forth. This is their eye in all the land--". Zechariah did see a device of measure.

Zechariah 5:7 The device was covered by a round lid of lead. The lid was raised. The angel did say "and this is a woman sitting in the midst of the measure". A woman was sitting in the device.

Zechariah 5:8 The angel did say "This is Wickedness". The woman did represent wickedness within the device. The angel did cast the woman into the midst of the device. The angel did seal the device with the lid again.

Zechariah 5:9 Zechariah did say "Then lifted I up mine eyes and saw and behold there came forth two women and the wind was in their wings; for they had wings like the wings of a stork;". Zechariah did say "and they lifted up the measure between the earth and the heaven". Zechariah did look to behold 2 women who were descending upon wings like a stork. The women did lift the device into the air.

Zechariah 5:10 Zechariah did inquire about the sight. Zechariah did say "Whither do these bear the measure?" to the angel.

Zechariah 5:11 The angel did say "To build her a house in the land of Shinar; and when it is prepared she shall be set there in her own place". The device would be carried to a house in the land of Shinar.



Zechariah 6:1 Zechariah did say "And again I lifted up mine eyes and saw and behold there came four chariots out from between the two mountains; and the mountains were mountains of brass". Zechariah did see 4 chariots on approach between 2 mountains of brass.

Zechariah 6:2 Zechariah did say "In the first chariot were red horses; and in the second chariot black horses;". Zechariah did see red horses with the first chariot. Zechariah did see black horses with the second chariot.

Zechariah 6:3 Zechariah did say "and in the third chariot white horses; and in the fourth chariot grizzled bay horses". Zechariah did see white horses with the third chariot. Zechariah did see "grizzled bay" horses with the fourth chariot.

Zechariah 6:4 Zechariah did inquire about the chariots with the angel. Zechariah did say "What are these my lord?" to the angel.

Zechariah 6:5 The angel did say "These chariots go forth to the four winds of heaven after presenting themselves before the Lord of all the earth".

Zechariah 6:6 The angel did say "That wherein are the black horses goeth forth toward the north country; and the white went forth after them; and the grizzled went forth toward the south country;". The chariots did represent the 4 winds of Heaven on departure from the presence of God.

Zechariah 6:7 The angel did say "and the bay went forth". The horses were impatient to go to walk the earth. The angel did say "Get you hence walk to and fro through the earth" to the horses. The horses did depart to walk the earth.

Zechariah 6:8 The angel did cry out to Zechariah. The angel did say "Behold they that go toward the north country have eased My spirit in the north country".

Zechariah 6:9 Zechariah did receive the word of God.

Zechariah 6:10 God had said "Take of them of the captivity even of Heldai of Tobijah and of Jedaiah that are come from Babylon;". God had said "and come thou the same day and go into the house of Josiah the son of Zephaniah;".

Zechariah 6:11 God had said "yea take silver and gold and make crowns and set the one upon the head of Joshua the son of Jehozadak the high priest;". God did instruct Zechariah to create a crown of silver and of gold to set upon the head of Joshua.

Zechariah 6:12 God had said "and speak unto him saying: Thus speaketh the LORD of hosts saying: Behold a man whose name is the Shoot and who shall shoot up out of his place and build the temple of the LORD;". God did tell Zechariah about a man with the name of "Shoot". "Shoot" would build the temple of God.

Zechariah 6:13 God had said "even he shall build the temple of the LORD; and he shall bear the glory and shall sit and rule upon his throne;". God had said "and there shall be a priest before his throne; and the counsel of peace shall be between them both". "Shoot" would sit and would rule upon the throne. A priest would be before the throne of "Shoot". The "counsel of peace" will exist between "Shoot" and the priest.

Zechariah 6:14 God had said "And the crowns shall be to Helem and to Tobijah and to Jedaiah and to Hen the son of Zephaniah as a memorial in the temple of the LORD".

Zechariah 6:15 God had said "And they that are far off shall come and build in the temple of the LORD and ye shall know that the LORD of hosts hath sent me unto you". God had said "And it shall come to pass if ye will diligently hearken to the voice of the LORD your God--".



Zechariah 7:1 Zechariah did receive the word of God on the fourth day of the ninth month of the fourth year of the reign of Darius. Chislev was the ninth month.

Zechariah 7:2 Favor was sought from God by Bethel-sarezzer and by Regem-melech and by the accompanying men.

Zechariah 7:3 The men did go to speak to the priests of the house of God and to the prophets. The men did say "Should I weep in the fifth month separating myself as I have done these so many years?".

Zechariah 7:4 Zechariah did receive the word of God.

Zechariah 7:5 God had said "Speak unto all the people of the land and to the priests saying:". God had said "When ye fasted and mourned in the fifth and in the seventh month even these seventy years did ye at all fast unto Me even to Me?".

Zechariah 7:6 God had said "And when ye eat and when ye did drink are ye not they that eat and they that drink?".

Zechariah 7:7 God had said "Should ye not hearken to the words which the LORD hath proclaimed by the former prophets". God had said "when Jerusalem was inhabited and in prosperity and the cities thereof round about her and the South and the Lowland were inhabited?".

Zechariah 7:8 Zechariah did receive the word of God again.

Zechariah 7:9 Zechariah did say "Thus hath the LORD of hosts spoken saying:". God had said "Execute true judgment and show mercy and compassion every man to his brother;".

Zechariah 7:10 God had said "and oppress not the widow nor the fatherless the stranger nor the poor; and let none of you devise evil against his brother in your heart".

Zechariah 7:11 Zechariah did say "But they refused to attend and turned a stubborn shoulder and stopped their ears that they might not hear".

Zechariah 7:12 Zechariah did say "Yea they made their hearts as an adamant stone lest they should hear the law and the words which the LORD of hosts had sent by His spirit by the hand of the former prophets;". Zechariah did say "therefore came there great wrath from the LORD of hosts".

Zechariah 7:13 Zechariah did say "And it came to pass that as He called and they would not hear;". God had said "so they shall call and I will not hear".

Zechariah 7:14 God had said "but I will scatter them with a whirlwind among all the nations whom they have not known". God had said "Thus the land was desolate after them so that no man passed through nor returned; for they laid the pleasant land desolate".



Zechariah 8:1 Zechariah did receive the word of God.

Zechariah 8:2 Zechariah did say "Thus saith the LORD of hosts:". God had said "I am jealous for Zion with great jealousy and I am jealous for her with great fury".

Zechariah 8:3 God had said "I return unto Zion and will dwell in the midst of Jerusalem; and Jerusalem shall be called The city of truth; and the mountain of the LORD of hosts The holy mountain".

Zechariah 8:4 God had said "There shall yet old men and old women sit in the broad places of Jerusalem every man with his staff in his hand for very age".

Zechariah 8:5 God had said "And the broad places of the city shall be full of boys and girls playing in the broad places thereof".

Zechariah 8:6 God had said "If it be marvellous in the eyes of the remnant of this people in those days should it also be marvellous in Mine eyes?".

Zechariah 8:7 God had said "Behold I will save My people from the east country and from the west country;".

Zechariah 8:8 God had said "And I will bring them and they shall dwell in the midst of Jerusalem; and they shall be My people and I will be their God in truth and in righteousness".

Zechariah 8:9 Zechariah did say "Thus saith the LORD of hosts:". God had said "Let your hands be strong ye that hear in these days these words from the mouth of the prophets that were in the day that the foundation of the house of the LORD of hosts was laid even the temple that it might be built".

Zechariah 8:10 God had said "For before those days there was no hire for man nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary;". God had said "for I set all men every one against his neighbour".

Zechariah 8:11 God had said "But now I will not be unto the remnant of this people as in the former days".

Zechariah 8:12 God had said "For as the seed of peace the vine shall give her fruit and the ground shall give her increase and the heavens shall give their dew;". God had said "and I will cause the remnant of this people to inherit all these things".

Zechariah 8:13 God had said "And it shall come to pass that as ye were a curse among the nations O house of Judah and house of Israel so will I save you and ye shall be a blessing;". God had said "fear not but let your hands be strong".

Zechariah 8:14 Zechariah did say "For thus saith the LORD of host:". God had said "As I purposed to do evil unto you when your fathers provoked Me and I repented not;".

Zechariah 8:15 God had said "so again do I purpose in these days to do good unto Jerusalem and to the house of Judah; fear ye not".

Zechariah 8:16 God had said "These are the things that ye shall do: Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates;".

Zechariah 8:17 God had said "and let none of you devise evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate".

Zechariah 8:18 Zechariah did receive the word of God.

Zechariah 8:19 Zechariah did say "Thus saith the LORD of hosts:". God had said "The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be to the house of Judah joy and gladness and cheerful seasons; therefore love ye truth and peace".

Zechariah 8:20 God had said "It shall yet come to pass that there shall come peoples and the inhabitants of many cities;".

Zechariah 8:21 God had said "and the inhabitants of one city shall go to another saying: Let us go speedily to entreat the favour of the LORD and to seek the LORD of hosts; I will go also".

Zechariah 8:22 Zechariah did say "Yea many peoples and mighty nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favour of the LORD".

Zechariah 8:23 Zechariah did say "Thus saith the LORD of hosts:". God had said "In those days it shall come to pass that ten men shall take hold out of all the languages of the nations shall even take hold of the skirt of him that is a Jew". God had said "saying: We will go with you for we have heard that God is with you".



Zechariah 9:1 Zechariah did present another burden of the word of God. Zechariah did say "In the land of Hadrach and in Damascus shall be His resting-place; for the LORD'S is the eye of man and all the tribes of Israel".

Zechariah 9:2 Zechariah did say "And Hamath also shall border thereon; Tyre and Zidon for she is very wise".

Zechariah 9:3 Zechariah did say "And Tyre did build herself a stronghold and heaped up silver as the dust and fine gold as the mire of the streets".

Zechariah 9:4 Zechariah did say "Behold the Lord will impoverish her and He will smite her power into the sea; and she shall be devoured with fire".

Zechariah 9:5 Zechariah did say "Ashkelon shall see it and fear Gaza also and shall be sore pained and Ekron for her expectation shall be ashamed;". Zechariah did say "and the king shall perish from Gaza and Ashkelon shall not be inhabited".

Zechariah 9:6 God had said "And a bastard shall dwell in Ashdod and I will cut off the pride of the Philistines".

Zechariah 9:7 God had said "And I will take away his blood out of his mouth and his detestable things from between his teeth and he also shall be a remnant for our God;". God had said "and he shall be as a chief in Judah and Ekron as a Jebusite".

Zechariah 9:8 God had said "And I will encamp about My house against the army that none pass through or return; and no oppressor shall pass through them any more; for now have I seen with Mine eyes".

Zechariah 9:9 Zechariah did say "Rejoice greatly O daughter of Zion shout O daughter of Jerusalem;". Zechariah did say "behold thy king cometh unto thee he is triumphant and victorious lowly and riding upon an ass even upon a colt the foal of an ass".

Zechariah 9:10 God had said "And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle bow shall be cut off and he shall speak peace unto the nations;". God had said "and his dominion shall be from sea to sea and from the River to the ends of the earth".

Zechariah 9:11 God had said "As for thee also because of the blood of thy covenant I send forth thy prisoners out of the pit wherein is no water".

Zechariah 9:12 God had said "Return to the stronghold ye prisoners of hope; even to-day do I declare that I will render double unto thee".

Zechariah 9:13 God had said "For I bend Judah for Me I fill the bow with Ephraim; and I will stir up thy sons O Zion against thy sons O Javan and will make thee as the sword of a mighty man".

Zechariah 9:14 Zechariah did say "And the LORD shall be seen over them and His arrow shall go forth as the lightning; and the Lord GOD will blow the horn and will go with whirlwinds of the south".

Zechariah 9:15 Zechariah did say "The LORD of hosts will defend them; and they shall devour and shall tread down the sling-stones;". Zechariah did say "and they shall drink and make a noise as through wine; and they shall be filled like the basins like the corners of the altar".

Zechariah 9:16 Zechariah did say "And the LORD their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown glittering over His land".

Zechariah 9:17 Zechariah did say "For how great is their goodness and how great is their beauty! Corn shall make the young men flourish and new wine the maids".



Zechariah 10:1 Zechariah did continue. Zechariah did say "Ask ye of the LORD rain in the time of the latter rain even of the LORD that maketh lightnings; and He will give them showers of rain to every one grass in the field".

Zechariah 10:2 Zechariah did say "For the teraphim have spoken vanity and the diviners have seen a lie and the dreams speak falsely they comfort in vain;". Zechariah did say "therefore they go their way like sheep they are afflicted because there is no shepherd".

Zechariah 10:3 God had said "Mine anger is kindled against the shepherds and I will punish the he-goats;". Zechariah did say "for the LORD of hosts hath remembered His flock the house of Judah and maketh them as His majestic horse in the battle".

Zechariah 10:4 Zechariah did say "Out of them shall come forth the corner-stone out of them the stake out of them the battle bow out of them every master together".

Zechariah 10:5 Zechariah did say "And they shall be as mighty men treading down in the mire of the streets in the battle and they shall fight because the LORD is with them;". Zechariah did say "and the riders on horses shall be confounded".

Zechariah 10:6 God had said "And I will strengthen the house of Judah and I will save the house of Joseph and I will bring them back for I have compassion upon them and they shall be as though I had not cast them off;". God had said "for I am the LORD their God and I will hear them".

Zechariah 10:7 Zechariah did say "And they of Ephraim shall be like a mighty man and their heart shall rejoice as through wine; yea their children shall see it and rejoice their heart shall be glad in the LORD".

Zechariah 10:8 God had said "I will hiss for them and gather them for I have redeemed them; and they shall increase as they have increased".

Zechariah 10:9 God had said "And I will sow them among the peoples and they shall remember Me in far countries; and they shall live with their children and shall return".

Zechariah 10:10 God had said "I will bring them back also out of the land of Egypt and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not suffice them".

Zechariah 10:11 God had said "And over the sea affliction shall pass and the waves shall be smitten in the sea and all the depths of the Nile shall dry up;". God had said "and the pride of Assyria shall be brought down and the sceptre of Egypt shall depart away".

Zechariah 10:12 God had said "And I will strengthen them in the LORD; and they shall walk up and down in His name".



Zechariah 11:1 Zechariah did continue to convey the prophecy. Zechariah did say "Open thy doors O Lebanon that the fire may devour thy cedars".

Zechariah 11:2 Zechariah did say "Wail O cypress-tree for the cedar is fallen; because the glorious ones are spoiled; wail O ye oaks of Bashan for the strong forest is come down".

Zechariah 11:3 Zechariah did say "Hark! the wailing of the shepherds for their glory is spoiled; Hark! the roaring of young lions for the thickets of the Jordan are spoiled".

Zechariah 11:4 Zechariah did say "Thus said the LORD my God:". God had said "Feed the flock of slaughter;".

Zechariah 11:5 God had said "whose buyers slay them and hold themselves not guilty; and they that sell them say: Blessed be the LORD for I am rich; and their own shepherds pity them not".

Zechariah 11:6 God had said "For I will no more pity the inhabitants of the land; but lo I will deliver the men every one into his neighbour's hand and into the hand of his king;". God had said "and they shall smite the land and out of their hand I will not deliver them".

Zechariah 11:7 Zechariah did say "So I fed the flock of slaughter verily the poor of the flock. And I took unto me two staves;". Zechariah did say "the one I called Graciousness and the other I called Binders; and I fed the flock".

Zechariah 11:8 Zechariah did say "And I cut off the three shepherds in one month;". God had said "for My soul became impatient of them and their soul also loathed Me".

Zechariah 11:9 Zechariah did say "I will not feed you; that which dieth let it die; and that which is to be cut off let it be cut off; and let them that are left eat every one the flesh of another".

Zechariah 11:10 Zechariah did say "And I took my staff Graciousness and cut it asunder". God had said "that I might break My covenant which I had made with all the peoples".

Zechariah 11:11 Zechariah did say "And it was broken in that day; and the poor of the flock that gave heed unto me knew of a truth that it was the word of the LORD".

Zechariah 11:12 Zechariah did say "And I said unto them: If ye think good give me my hire; and if not forbear. So they weighed for my hire thirty pieces of silver".

Zechariah 11:13 Zechariah did say "And the LORD said unto me:". God had said "Cast it into the treasury the goodly price that I was prized at of them". Zechariah did say "And I took the thirty pieces of silver and cast them into the treasury in the house of the LORD".

Zechariah 11:14 Zechariah did say "Then I cut asunder mine other staff even Binders that the brotherhood between Judah and Israel might be broken".

Zechariah 11:15 Zechariah did say "And the LORD said unto me:". God had said "Take unto thee yet the instruments of a foolish shepherd".

Zechariah 11:16 God had said "For lo I will raise up a shepherd in the land who will not think of those that are cut off neither will seek those that are young nor heal that which is broken;". God had said "neither will he feed that which standeth still but he will eat the flesh of the fat and will break their hoofs in pieces".

Zechariah 11:17 Zechariah did say "Woe to the worthless shepherd that leaveth the flock! The sword shall be upon his arm and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened".



Zechariah 12:1 Zechariah did convey the burden of the word of God about Israel. God had created the heavens and had laid the foundation of the earth and had formed the spirit of man.

Zechariah 12:2 God had said "Behold I will make Jerusalem a cup of staggering unto all the peoples round about and upon Judah also shall it fall to be in the siege against Jerusalem".

Zechariah 12:3 God had said "And it shall come to pass in that day that I will make Jerusalem a stone of burden for all the peoples;". God had said "all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it".

Zechariah 12:4 God had said "In that day I will smite every horse with bewilderment and his rider with madness;". God had said "and I will open Mine eyes upon the house of Judah and will smite every horse of the peoples with blindness".

Zechariah 12:5 Zechariah did say "And the chiefs of Judah shall say in their heart: The inhabitants of Jerusalem are my strength through the LORD of hosts their God".

Zechariah 12:6 God had said "In that day will I make the chiefs of Judah like a pan of fire among the wood and like a torch of fire among sheaves;". God had said "and they shall devour all the peoples round about on the right hand and on the left;". God had said "and Jerusalem shall be inhabited again in her own place even in Jerusalem".

Zechariah 12:7 Zechariah did say "The LORD also shall save the tents of Judah first that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah".

Zechariah 12:8 Zechariah did say "In that day shall the LORD defend the inhabitants of Jerusalem;". Zechariah did say "and he that stumbleth among them at that day shall be as David;". Zechariah did say "and the house of David shall be as a godlike being as the angel of the LORD before them".

Zechariah 12:9 God had said "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem".

Zechariah 12:10 God had said "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto Me because they have thrust him through;". God had said "and they shall mourn for him as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his first-born".

Zechariah 12:11 God had said "In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon".

Zechariah 12:12 God had said "And the land shall mourn every family apart: the family of the house of David apart and their wives apart;". God had said "the family of the house of Nathan apart and their wives apart;".

Zechariah 12:13 God had said "The family of the house of Levi apart and their wives apart; the family of the Shimeites apart and their wives apart;".

Zechariah 12:14 God had said "All the families that remain every family apart and their wives apart".



Zechariah 13:1 Zechariah did continue to convey the word of God. God had said "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for purification and for sprinkling".

Zechariah 13:2 God had said "And it shall come to pass in that day that I will cut off the names of the idols out of the land and they shall no more be remembered;". God had said "and also I will cause the prophets and the unclean spirit to pass out of the land".

Zechariah 13:3 God had said "And it shall come to pass that when any shall yet prophesy". God had said "then his father and his mother that begot him shall say unto him: Thou shalt not live for thou speakest lies in the name of the LORD; and his father and his mother that begot him shall thrust him through when he prophesieth".

Zechariah 13:4 God had said "And it shall come to pass in that day that the prophets shall be brought to shame every one through his vision when he prophesieth; neither shall they wear a hairy mantle to deceive;".

Zechariah 13:5 God had said "but he shall say: I am no prophet I am a tiller of the ground; for I have been made a bondman from my youth".

Zechariah 13:6 God had said "And one shall say unto him: What are these wounds between thy hands? Then he shall answer: Those with which I was wounded in the house of my friends".

Zechariah 13:7 God had said "Awake O sword against My shepherd and against the man that is near unto Me;". God had said "smite the shepherd and the sheep shall be scattered; and I will turn My hand upon the little ones".

Zechariah 13:8 God had said "And it shall come to pass that in all the land two parts therein shall be cut off and die; but the third shall be left therein".

Zechariah 13:9 God had said "And I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried;". God had said "they shall call on My

name and I will answer them; I will say: It is My people and they shall say: The LORD is my God".



Zechariah 14:1 Zechariah did say "Behold a day of the LORD cometh when thy spoil shall be divided in the midst of thee".

Zechariah 14:2 God had said "For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled and the women ravished;". God had said "and half of the city shall go forth into captivity but the residue of the people shall not be cut off from the city".

Zechariah 14:3 Zechariah did say "Then shall the LORD go forth and fight against those nations as when He fighteth in the day of battle".

Zechariah 14:4 Zechariah did say "And His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east". Zechariah did say "and the mount of Olives shall cleft in the midst thereof toward the east and toward the west so that there shall be a very great valley;". Zechariah did say "and half of the mountain shall remove toward the north and half of it toward the south".

Zechariah 14:5 Zechariah did say "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel;". Zechariah did say "yea ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah;". Zechariah did say "and the LORD my God shall come and all the holy ones with Thee".

Zechariah 14:6 Zechariah did say "And it shall come to pass in that day that there shall not be light but heavy clouds and thick;".

Zechariah 14:7 Zechariah did say "And there shall be one day which shall be known as the LORD'S not day and not night;". Zechariah did say "but it shall come to pass that at evening time there shall be light".

Zechariah 14:8 Zechariah did say "And it shall come to pass in that day that living waters shall go out from Jerusalem: half of them toward the eastern sea and half of them toward the western sea;". Zechariah did say "in summer and in winter shall it be".

Zechariah 14:9 Zechariah did say "And the LORD shall be King over all the earth; in that day shall the LORD be One and His name one".

Zechariah 14:10 Zechariah did say "All the land shall be turned as the Arabah from Geba to Rimmon south of Jerusalem;". Zechariah did say "and she shall be lifted up and inhabited in her place from Benjamin's gate unto the place of the first gate unto the corner gate and from the tower of Hananel unto the king's winepresses".

Zechariah 14:11 Zechariah did say "And men shall dwell therein and there shall be no more extermination; but Jerusalem shall dwell safely".

Zechariah 14:12 Zechariah did say "And this shall be the plague wherewith the LORD will smite all the peoples that have warred against Jerusalem:". Zechariah did say "their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their sockets and their tongue shall consume away in their mouth".

Zechariah 14:13 Zechariah did say "And it shall come to pass in that day that a great tumult from the LORD shall be among them;". Zechariah did say "and they shall lay hold every one on the hand of his neighbour and his hand shall rise up against the hand of his neighbour".

Zechariah 14:14 Zechariah did say "And Judah also shall fight against Jerusalem;". Zechariah did say "and the wealth of all the nations round about shall be gathered together gold and silver and apparel in great abundance".

Zechariah 14:15 Zechariah did say "And so shall be the plague of the horse of the mule of the camel and of the ass and of all the beasts that shall be in those camps as this plague".

Zechariah 14:16 Zechariah did say "And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King the LORD of hosts and to keep the feast of tabernacles".

Zechariah 14:17 Zechariah did say "And it shall be that whoso of the families of the earth goeth not up unto Jerusalem to worship the King the LORD of hosts upon them there shall be no rain".

Zechariah 14:18 Zechariah did say "And if the family of Egypt go not up and come not they shall have no overflow;". Zechariah did say "there shall be the plague wherewith the LORD will smite the nations that go not up to keep the feast of tabernacles".

Zechariah 14:19 Zechariah did say "This shall be the punishment of Egypt and the punishment of all the nations that go not up to keep the feast of tabernacles".

Zechariah 14:20 Zechariah did say "In that day shall there be upon the bells of the horses: HOLY UNTO THE LORD;". Zechariah did say "and the pots in the LORD'S house shall be like the basins before the altar".

Zechariah 14:21 Zechariah did say "Yea every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts;". Zechariah did say "and all they that sacrifice shall come and take of them and seethe therein;". Zechariah did say "and in that day there shall be no more a trafficker in the house of the LORD of hosts".



Malachi



Malachi 1:1 Malachi did receive the burden of the word of God. Malachi would convey the burden to Israel.

Malachi 1:2 God had said "I have loved you. Yet ye say: Wherein hast Thou loved us? Was not Esau Jacob's brother? ; yet I loved Jacob;".

Malachi 1:3 God had said "But Esau I hated and made his mountains a desolation and gave his heritage to the jackals of the wilderness".

Malachi 1:4 God had said "Whereas Edom saith: 'We are beaten down but we will return and build the waste places;". Malachi did say "thus saith the LORD of hosts:". God had said "They shall build but I will throw down; and they shall be called The border of wickedness and The people whom the LORD execrateth for ever".

Malachi 1:5 God had said "And your eyes shall see and ye shall say: The LORD is great beyond the border of Israel".

Malachi 1:6 God had said "A son honoureth his father and a servant his master; if then I be a father where is My honour?". Malachi did say "and if I be a master where is My fear? saith the LORD of hosts unto you". God had said "O priests that despise My name. And ye say: Wherein have we despised Thy name?".

Malachi 1:7 God had said "Ye offer polluted bread upon Mine altar. And ye say: Wherein have we polluted thee? In that ye say: The table of the LORD is contemptible".

Malachi 1:8 God had said "And when ye offer the blind for sacrifice is it no evil! And when ye offer the lame and sick is it no evil!". God had said "Present it now unto thy governor; will he be pleased with thee? or will he accept thy person?".

Malachi 1:9 Malachi did say "And now I pray you entreat the favour of God that He may be gracious unto us! --this hath been of your doing". Malachi did say " --will He accept any of your persons? saith the LORD of hosts".

Malachi 1:10 God had said "Oh that there were even one among you that would shut the doors that ye might not kindle fire on Mine altar in vain!". God had said "I have no pleasure in you neither will I accept an offering at your hand".

Malachi 1:11 God had said "For from the rising of the sun even unto the going down of the same My name is great among the nations;". God had said "and in every place offerings are presented unto My name even pure oblations; for My name is great among the nations".

Malachi 1:12 God had said "But ye profane it in that ye say: The table of the LORD is polluted and the fruit thereof even the food thereof is contemptible".

Malachi 1:13 God had said "Ye say also: Behold what a weariness is it! and ye have snuffed at it;". God had said "and ye have brought that which was taken by violence and the lame and the sick;". God had said "thus ye bring the offering; should I accept this of your hand?".

Malachi 1:14 God had said "But cursed be he that dealeth craftily whereas he hath in his flock a male and voweth and sacrificeth unto the Lord a blemished thing;". God had said "for I am a great King and My name is feared among the nations".



Malachi 2:1 Malachi did say "And now this commandment is for you O ye priests".

Malachi 2:2 God had said "If ye will not hearken and if ye will not lay it to heart to give glory unto My name then will I send the curse upon you and I will curse your blessings;". God had said "yea I curse them because ye do not lay it to heart".

Malachi 2:3 God had said "Behold I will rebuke the seed for your hurt and will spread dung upon your faces even the dung of your sacrifices;". God had said "and ye shall be taken away unto it".

Malachi 2:4 God had said "Know then that I have sent this commandment unto you that My covenant might be with Levi".

Malachi 2:5 God had said "My covenant was with him of life and peace and I gave them to him and of fear and he feared Me and was afraid of My name".

Malachi 2:6 God had said "The law of truth was in his mouth and unrighteousness was not found in his lips;". God had said "he walked with Me in peace and uprightness and did turn many away from iniquity".

Malachi 2:7 God had said "For the priest's lips should keep knowledge and they should seek the law at his mouth; for he is the messenger of the LORD of hosts".

Malachi 2:8 God had said "But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi".

Malachi 2:9 God had said "Therefore have I also made you contemptible and base before all the people according as ye have not kept My ways but have had respect of persons in the law".

Malachi 2:10 Malachi did say "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother profaning the covenant of our fathers?".

Malachi 2:11 Malachi did say "Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem;". Malachi did say "for Judah hath profaned the holiness of the LORD which He loveth and hath married the daughter of a strange god".

Malachi 2:12 Malachi did say "May the LORD cut off to the man that doeth this him that calleth and him that answereth out of the tents of Jacob and him that offereth an offering unto the LORD of hosts".

Malachi 2:13 Malachi did say "And this further ye do: ye cover the altar of the LORD with tears with weeping and with sighing insomuch that He regardeth not the offering any more neither receiveth it with good will at your hand".

Malachi 2:14 Malachi did say "Yet ye say: Wherefore?". Malachi did say "Because the LORD hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously though she is thy companion and the wife of thy covenant".

Malachi 2:15 Malachi did say "And not one hath done so who had exuberance of spirit! For what seeketh the one? a seed given of God. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth".

Malachi 2:16 Malachi did say "For I hate putting away saith the LORD the God of Israel and him that covereth his garment with violence saith the LORD of hosts;". Malachi did say "therefore take heed to your spirit that ye deal not treacherously".

Malachi 2:17 Malachi did say "Ye have wearied the LORD with your words. Yet ye say: Wherein have we wearied Him?". Malachi did say "In that ye say: Every one that doeth evil is good in the sight of the LORD and He delighteth in them; or where is the God of justice?".



Malachi 3:1 Malachi did continue to convey the burden. God had said "Behold I send My messenger and he shall clear the way before Me; and the Lord whom ye seek will suddenly come to His temple and the messenger of the covenant whom ye delight in behold he cometh".

Malachi 3:2 Malachi did say "But who may abide the day of his coming? And who shall stand when he appeareth?". Malachi did say "For he is like a refiner's fire and like fullers' soap;".

Malachi 3:3 Malachi did say "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver;". Malachi did say "and there shall be they that shall offer unto the LORD offerings in righteousness".

Malachi 3:4 Malachi did say "Then shall the offering of Judah and Jerusalem be pleasant unto the LORD as in the days of old and as in ancient years".

Malachi 3:5 God had said "And I will come near to you to judgment; and I will be a swift witness against the sorcerers and against the adulterers and against false swearers;". God had said "and against those that oppress the hireling in his wages the widow and the fatherless and that turn aside the stranger from his right and fear not Me".

Malachi 3:6 God had said "For I the LORD change not; and ye O sons of Jacob are not consumed".

Malachi 3:7 God had said "From the days of your fathers ye have turned aside from Mine ordinances and have not kept them". God had said "Return unto Me and I will return unto you. But ye say: Wherein shall we return?".

Malachi 3:8 God had said "Will a man rob God? Yet ye rob Me. But ye say: Wherein have we robbed Thee? In tithes and heave-offerings".

Malachi 3:9 God had said "Ye are cursed with the curse yet ye rob Me even this whole nation".

Malachi 3:10 God had said "Bring ye the whole tithe into the store-house that there may be food in My house and try Me now herewith if I will not open you the windows of heaven and pour you out a blessing that there shall be more than sufficiency".

Malachi 3:11 God had said "And I will rebuke the devourer for your good and he shall not destroy the fruits of your land;". God had said "neither shall your vine cast its fruit before the time in the field".

Malachi 3:12 God had said "And all nations shall call you happy; for ye shall be a delightful land".

Malachi 3:13 God had said "Your words have been all too strong against Me. Yet ye say: Wherein have we spoken against thee?".

Malachi 3:14 God had said "Ye have said: It is vain to serve God; and what profit is it that we have kept His charge and that we have walked mournfully because of the LORD of hosts?".

Malachi 3:15 God had said "And now we call the proud happy; yea they that work wickedness are built up; yea they try God and are delivered".

Malachi 3:16 Malachi did say "Then they that feared the LORD spoke one with another;". Malachi did say "and the LORD hearkened and heard and a book of remembrance was written before Him for them that feared the LORD and that thought upon His name".

Malachi 3:17 God had said "And they shall be Mine in the day that I do make even Mine own treasure; and I will spare them as a man spareth his own son that serveth him".

Malachi 3:18 God had said "Then shall ye again discern between the righteous and the wicked between him that serveth God and him that serveth Him not".



Malachi 4:1 Malachi did continue to convey the word of God. God had said "For behold the day cometh it burneth as a furnace; and all the proud and all that work wickedness shall be stubble;". God had said "and the day that cometh shall set them ablaze that it shall leave them neither root nor branch".

Malachi 4:2 God had said "But unto you that fear My name shall the sun of righteousness arise with healing in its wings;". God had said "and ye shall go forth and gambol as calves of the stall".

Malachi 4:3 God had said "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make".

Malachi 4:4 God had said "Remember ye the law of Moses My servant which I commanded unto him in Horeb for all Israel even statutes and ordinances".

Malachi 4:5 God had said "Behold I will send you Elijah the prophet before the coming of the great and terrible day of the LORD".

Malachi 4:6 God had said "And he shall turn the heart of the fathers to the children and the heart of the children to their fathers;". God had said "lest I come and smite the land with utter destruction".

THE GOSPELS



Matthew



Matthew 1:1 A lineage is defined in the book of Matthew for the ancestry of "Jesus Christ". David was an ancestor of "Jesus Christ". Abraham was an ancestor of David.

Matthew 1:2 Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judas and of the brethren of Judas.

Matthew 1:3 Judas was the father of Phares and of Zara and of Thamar. Phares was the father of Esrom. Esrom was the father of Aram.

Matthew 1:4 Aram was the father of Aminadab. Aminadab was the father of Naasson. Naasson was the father of Salmon.

Matthew 1:5 Salmon was the father of Booz of Rachab. Booz was the father of Obed of Ruth. Obed was the father of Jesse.

Matthew 1:6 Jesse was the father of David who was a king of Israel. David was the father of Solomon of the wife of Urias.

Matthew 1:7 Solomon was the father of Roboam. Roboam was the father of Abia. Abia was the father of Asa.

Matthew 1:8 Asa was the father of Josaphat. Josaphat was the father of Joram. Joram was the father of Ozias.

Matthew 1:9 Ozias was the father of Joatham. Joatham was the father of Achaz. Achaz was the father of Ezekias.

Matthew 1:10 Ezekias was the father of Manasses. Manasses was the father of Amon. Amon was the father of Josias.

Matthew 1:11 Josias was the father of Jechonias and of the brethren of Jechonias about the time of the captivity in Babylon.

Matthew 1:12 The lineage did continue in captivity. Jechonias was the father of Salathiel. Salathiel was the father of Zorobabel.

Matthew 1:13 Zorobabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor.

Matthew 1:14 Azor was the father of Sadoc. Sadoc was the father of Achim. Achim was the father of Eliud.

Matthew 1:15 Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob.

Matthew 1:16 Jacob was the father Joseph. Joseph was the husband of Mary. Mary was the mother of Jesus. Jesus was called "Christ".

Matthew 1:17 The lineage did span 14 generations from Abraham to David. The lineage did continue 14 generations from David until the captivity in Babylon. The lineage did culminate with the birth of "Jesus Christ" 14 generations after the captivity in Babylon.

Matthew 1:18 "Jesus Christ" did have a unique birth. Mary was pregnant with the child of the "Holy Ghost" before becoming espoused to Joseph.

Matthew 1:19 Joseph was a just man. Joseph was not willing to make a public example of Mary. Joseph was considering a separation from Mary privately.

Matthew 1:20 Joseph was contemplating the separation. Joseph was visited by the angel of God in a dream. The angel did say "Joseph thou son of David fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" to Joseph.

Matthew 1:21 The angel did say "And she shall bring forth a son and thou shalt call his name JESUS: for he shall save his people from their sins" to Joseph. The angel did tell Joseph that Jesus would be born to save the people from sin.

Matthew 1:22 The birth would come to pass in accordance with the word of God as spoken by a prophet.

Matthew 1:23 The prophet had said "Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel which being interpreted is God with us".

Matthew 1:24 Joseph did awaken from sleep as instructed by the angel. Joseph did proceed to marry Mary.

Matthew 1:25 Mary did not know about the vision of Joseph. Mary did give birth to her firstborn son. Mary did give her son the name of Jesus.



Matthew 2:1 Jesus was born in Bethlehem of Judaea in the days of Herod. Herod was the king. "Wise men" did travel to Jerusalem from the east.

Matthew 2:2 The "wise men" did say "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him". The "wise men" had followed a star to Jerusalem.

Matthew 2:3 Herod was troubled upon hearing of the events of the birth of "Jesus Christ". Jerusalem was troubled also.

Matthew 2:4 Herod did gather all the chief priests and all of the scribes of the people. Herod did demand the location of the birthplace of Christ.

Matthew 2:5 The scribes did say "In Bethlehem of Judaea: for thus it is written by the prophet" in response to Herod.

Matthew 2:6 The scribes did say "And thou Bethlehem in the land of Juda art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel" in response to Herod. The scribes did name Bethlehem as the birthplace of Christ.

Matthew 2:7 Herod did speak with the "wise men" privately. Herod did inquire diligently about the timing of the appearance of the star.

Matthew 2:8 Herod had send the "wise men" to Bethlehem to search for the young child. Herod did say "Go and search diligently for the young child; and when ye have found him bring me word again that I may come and worship him also" to the wise men.

Matthew 2:9 The "wise men" did depart. The "wise men" did follow the star from the east until the star was found above the birthplace of the young child.

Matthew 2:10 The "wise men" did rejoice with exceeding great joy upon seeing the star.

Matthew 2:11 The "wise men" did enter the house to see the young child with Mary. The "wise men" did fall to worship the child. The "wise men" did present the child with gifts of gold and of frankincense and of myrrh.

Matthew 2:12 The "wise men" were warned by God in a dream to avoid returning to Herod. The "wise men" did depart to their country in a different way.

Matthew 2:13 Joseph was visited by the angel of God in a dream after the departure of the "wise men". The angel did say "Arise and take the young child and his mother and flee into Egypt and be thou there until I bring thee word: for Herod will seek the young child to destroy him" to Joseph. Joseph was told by the angel to depart with Mary and the young child.

Matthew 2:14 Joseph did awaken overnight. Joseph did take Mary and the young child into Egypt.

Matthew 2:15 The family did stay in Egypt until the death of Herod to fulfill the word of God through the prophet. The prophet had said "Out of Egypt have I called my son".

Matthew 2:16 Herod was angered with the realization of the mockery of the "wise men". Herod did send message to kill all the children in Bethlehem and in all of the coasts with an age from infancy to 2 years old. Herod did act in accordance with the timing of the star as told by the "wise men".

Matthew 2:17 The prophecy was fulfilled as spoken by Jeremy. Jeremy was a prophet.

Matthew 2:18 Jeremy had said "In Rama was there a voice heard lamentation and weeping and great mourning Rachel weeping for her children and would not be comforted because they are not".

Matthew 2:19 Joseph did see the angel of God in a dream in Egypt upon the death of Herod.

Matthew 2:20 The angel did say "Arise and take the young child and his mother and go into the land of Israel: for they are dead which sought the young child's life" to Joseph. Joseph did learn that the family would be safe to return to the land of Israel.

Matthew 2:21 Joseph did rise and did depart for the land of Israel with Mary and with the young child.

Matthew 2:22 Archelaus was the son of Herod. Archelaus did reign in Judaea in the room of Herod. Joseph was afraid to enter Israel upon hearing of the reign of Archelaus. God had warned Joseph in a dream. Joseph did turn to travel into the parts of Galilee.

Matthew 2:23 Joseph did rest to dwell in a city of Nazareth in accordance with the prophecy of the prophets. The prophets had said "He shall be called a Nazarene".



Matthew 3:1 "John the Baptist" was preaching in the wilderness of Judaea.

Matthew 3:2 "John the Baptist" did say "Repent ye: for the kingdom of heaven is at hand".

Matthew 3:3 Esaias had spoken about "John the Baptist" previously. Esaias had said "The voice of one crying in the wilderness Prepare ye the way of the Lord make his paths straight".

Matthew 3:4 "John the Baptist" was clothed in a raiment of the hair of camel with a leather girdle about the loins. "John the Baptist" did eat locusts and wild honey.

Matthew 3:5 "John the Baptist" was approached by people from Jerusalem and from all of Judaea and from all of the region around Jordan.

Matthew 3:6 "John the Baptist" did baptize the people in the "Jordan River".

Matthew 3:7 "John the Baptist" did behold many people of the Pharisees and of the Sadducees at the baptism. "John the Baptist" did say "O generation of vipers who hath warned you to flee from the wrath to come?" to the people.

Matthew 3:8 "John the Baptist" did say "Bring forth therefore fruits meet for repentance:" to the people.

Matthew 3:9 "John the Baptist" did say "And think not to say within yourselves We have Abraham to our father:" to the people. "John the Baptist" did say "for I say unto you that God is able of these stones to raise up children unto Abraham" to the people.

Matthew 3:10 "John the Baptist" did say "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire" to the people.

Matthew 3:11 "John the Baptist" did say "I indeed baptize you with water unto repentance" to the people. "John the Baptist" did say "but he that cometh after me is mightier than I whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:" to the people.

Matthew 3:12 "John the Baptist" did say "Whose fan is in his hand and he will thoroughly purge his floor and gather his wheat into the garner;" to the people. "John the Baptist" did say "but he will burn up the chaff with unquenchable fire" to the people.

Matthew 3:13 Jesus did travel from Galilee to the "Jordan River" to become baptized by "John the Baptist".

Matthew 3:14 "John the Baptist" did not want to baptize "Jesus Christ". "John the Baptist" did say "I have need to be baptized of thee and comest thou to me?" to "Jesus Christ".

Matthew 3:15 "Jesus Christ" did say "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" to "John the Baptist". "John the Baptist" did proceed to baptize "Jesus Christ".

Matthew 3:16 "Jesus Christ" did rise from the water after baptism to see the heavens and to behold the "Spirit of God" like a dove on descent to rest upon Jesus.

Matthew 3:17 A voice was heard from heaven. The voice did say "This is my beloved Son in whom I am well pleased".



Matthew 4:1 Jesus was led by the spirit into the wilderness to be tempted by the devil.

Matthew 4:2 Jesus did fast for 40 days and for 40 nights. Jesus was hungry after the fasting.

Matthew 4:3 The devil did approach Jesus. The devil did say "If thou be the Son of God command that these stones be made bread" to Jesus. The devil did challenge Jesus with performing a miracle.

Matthew 4:4 Jesus did say "It is written Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" to the devil.

Matthew 4:5 The devil did proceed to take Jesus into the holy city. Jesus was placed on a pinnacle of the temple.

Matthew 4:6 The devil did challenge Jesus again. The devil did say "If thou be the Son of God cast thyself down: for it is written He shall give his angels charge concerning thee:" to Jesus. The devil did say "and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone" to Jesus.

Matthew 4:7 Jesus did say "It is written again Thou shalt not tempt the Lord thy God" to the devil.

Matthew 4:8 The devil did continue to tempt Jesus. The devil did take Jesus up an exceeding high mountain to view the glory of all of the kingdoms of the world.

Matthew 4:9 The devil did say "All these things will I give thee if thou wilt fall down and worship me" to Jesus. The devil did attempt to tempt Jesus by offering dominion over the kingdoms.

Matthew 4:10 Jesus was not tempted. Jesus did say "Get thee hence Satan: for it is written Thou shalt worship the Lord thy God and him only shalt thou serve" to Satan.

Matthew 4:11 Satan did depart from Jesus. Angels did approach to minister to Jesus.

Matthew 4:12 Jesus had heard that John was cast into prison. Jesus did depart into Galilee.

Matthew 4:13 Jesus did leave Nazareth. Jesus did go to dwell in Capernaum on the coast of the sea in the borders of Zabulon and of Nephthalim.

Matthew 4:14 Jesus did travel in accordance with the words of Esaias.

Matthew 4:15 Esaias had said "The land of Zabulon and the land of Nephthalim by the way of the sea beyond Jordan Galilee of the Gentiles;"

Matthew 4:16 Esaias did say "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up".

Matthew 4:17 Jesus did begin to preach. Jesus did say "Repent: for the kingdom of heaven is at hand".

Matthew 4:18 Jesus was walking by the sea of Galilee. Jesus did see Simon and Andrew. Andrew was the brother of Simon. Simon was also known as Peter. The brothers were casting a net into the sea. The brothers were fishermen.

Matthew 4:19 Jesus did say "Follow me and I will make you fishers of men" to the brothers.

Matthew 4:20 The brothers did leave their nets to follow Jesus. Jesus was accompanied by Peter and by Andrew. Peter was a disciple of Jesus. Andrew was a disciple of Jesus.

Matthew 4:21 Jesus did continue on the way. Jesus did encounter James and John. James was the son of Zebedee. John was the son of Zebedee also. John was the brother of James. The brothers were mending nets in a ship with Zebedee. Jesus did call to the men.

Matthew 4:22 The brothers did leave the ship and their father. Jesus was accompanied by James and by John. James was a disciple of Jesus. John was a disciple of Jesus.

Matthew 4:23 Jesus did go around all of Galilee to teach in the synagogues. Jesus was preaching the gospel of the kingdom. Jesus did heal all manners of sickness and of disease among the people.

Matthew 4:24 Jesus did become famous throughout all of Syria. Jesus was brought to all of the sick people who were taken with diverse diseases and torments. Jesus was brought to all of the people who were possessed with devils and were lunatick and were with the palsy. Jesus did heal all of the people.

Matthew 4:25 Jesus was followed by great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judaea and from beyond Jordan.



Matthew 5:1 Jesus did view the multitudes. Jesus did proceed up a mountain. The disciples did approach after Jesus was set.

Matthew 5:2 Jesus did begin to teach.

Matthew 5:3 Jesus did say "Blessed are the poor in spirit: for theirs is the kingdom of heaven". If a person is poor in spirit then the person is blessed and will inherit the kingdom of heaven.

Matthew 5:4 Jesus did say "Blessed are they that mourn: for they shall be comforted". If a person is capable of mourning then the person is blessed and shall be comforted.

Matthew 5:5 Jesus did say "Blessed are the meek: for they shall inherit the earth". If a person is meek then the person is blessed and shall inherit the earth.

Matthew 5:6 Jesus did say "Blessed are they which do hunger and thirst after righteousness: for they shall be filled". If a person does feel hunger and thirst for righteousness then the person is blessed and shall be filled with righteousness.

Matthew 5:7 Jesus did say "Blessed are the merciful: for they shall obtain mercy". If a person is merciful then the person is blessed and shall obtain mercy.

Matthew 5:8 Jesus did say "Blessed are the pure in heart: for they shall see God". If a person is pure in heart then the person is blessed and shall see God eventually.

Matthew 5:9 Jesus did say "Blessed are the peacemakers: for they shall be called the children of God". If a person does make peace then the person is blessed and shall be called a "child of God".

Matthew 5:10 Jesus did say "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven". If a person is persecuted for the sake of righteousness then the person is blessed and will inherit the kingdom of heaven.

Matthew 5:11 Jesus did say "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake". If a person is reviled and is persecuted and is slandered for the sake of "Jesus Christ" then the person is blessed.

Matthew 5:12 Jesus did say "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you". The persecuted should be glad exceedingly. The persecuted will find great reward in heaven. Prophets were persecuted in the past.

Matthew 5:13 Jesus did say "Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted?". Jesus did say "it is thenceforth good for nothing but to be cast out and to be trodden under foot of men".

Matthew 5:14 Jesus did say "Ye are the light of the world. A city that is set on an hill cannot be hid".

Matthew 5:15 Jesus did say "Neither do men light a candle and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house".

Matthew 5:16 Jesus did say "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven". The righteous should display good works before men to glorify God in heaven.

Matthew 5:17 Jesus did say "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil". Jesus did not intend to discredit the law or the prophets in the

past. Jesus did intend to fulfill the guidance for mankind. The law did refer to covenants and to commandments in the past from God to mankind.

Matthew 5:18 Jesus did say "For verily I say unto you Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled". The law would not diminish in any way until the passing of heaven and of earth.

Matthew 5:19 Jesus did continue to confirm adherence to the previous commandments of the law. Jesus did say "Whosoever therefore shall break one of these least commandments and shall teach men so he shall be called the least in the kingdom of heaven:". Jesus did say "but whosoever shall do and teach them the same shall be called great in the kingdom of heaven". If a person does break commandments and does teach men to break the least of the commandments then the person would be considered the least in the kingdom of heaven. If a person does continue to abide by the commandments and does continue to teach the commandments then the person would be considered great in the kingdom of heaven.

Matthew 5:20 Jesus did say "For I say unto you That except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven".

Matthew 5:21 Jesus did say "Ye have heard that it was said of them of old time Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:".

Matthew 5:22 Jesus did say "But I say unto you That whosoever is angry with his brother without a cause shall be in danger of the judgment:". Jesus did say "and whosoever shall say to his brother Raca shall be in danger of the council:". Jesus did say "but whosoever shall say Thou fool shall be in danger of hell fire". A person should avoid anger without cause. A person should refrain from disparaging others.

Matthew 5:23 Jesus did say "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee;".

Matthew 5:24 Jesus did say "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift". A person should reconcile relationships of kinship before approaching the altar of God.

Matthew 5:25 Jesus did say "Agree with thine adversary quickly whiles thou art in the way with him;". Jesus did say "lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison". A person should resolve conflict with adversaries without delay.

Matthew 5:26 Jesus did say "Verily I say unto thee Thou shalt by no means come out thence till thou hast paid the uttermost farthing".

Matthew 5:27 Jesus did say "Ye have heard that it was said by them of old time Thou shalt not commit adultery:".

Matthew 5:28 Jesus did say "But I say unto you That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart". Lust is adultery also. A person should not commit the adultery of lust.

Matthew 5:29 Jesus did say "And if thy right eye offend thee pluck it out and cast it from thee:". Jesus did say "for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell".

Matthew 5:30 Jesus did say "And if thy right hand offend thee cut it off and cast it from thee:". Jesus did say "for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell".

Matthew 5:31 Jesus did say "It hath been said Whosoever shall put away his wife let him give her a writing of divorcement:".

Matthew 5:32 Jesus did say "But I say unto you That whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery:". Jesus did say "and whosoever shall marry her that is divorced committeth adultery". If a person does divorce a wife in absence of the sin of fornication then the person does cause the wife to commit adultery. If a person does marry a divorced wife then the person does commit adultery.

Matthew 5:33 Jesus did say "Again ye have heard that it hath been said by them of old time Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths:".

Matthew 5:34 Jesus did say "But I say unto you Swear not at all; neither by heaven; for it is God's throne:". A person should not swear by anything.

Matthew 5:35 Jesus did say "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King".

Matthew 5:36 Jesus did say "Neither shalt thou swear by thy head because thou canst not make one hair white or black".

Matthew 5:37 Jesus did say "But let your communication be Yea yea; Nay nay: for whatsoever is more than these cometh of evil". A person should restrain their confirmations to yes or to no.

Matthew 5:38 Jesus did say "Ye have heard that it hath been said An eye for an eye and a tooth for a tooth:".

Matthew 5:39 Jesus did say "But I say unto you That ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also". A person should not commit acts of revenge.

Matthew 5:40 Jesus did say "And if any man will sue thee at the law and take away thy coat let him have thy cloak also". A person should avoid acts of retribution.

Matthew 5:41 Jesus did say "And whosoever shall compel thee to go a mile go with him twain". A person should avoid disputes to keep the peace.

Matthew 5:42 Jesus did say "Give to him that asketh thee and from him that would borrow of thee turn not thou away". A person should provide charity upon request.

Matthew 5:43 Jesus did say "Ye have heard that it hath been said Thou shalt love thy neighbour and hate thine enemy".

Matthew 5:44 Jesus did say "But I say unto you Love your enemies bless them that curse you do good to them that hate you and pray for them which despitefully use you and persecute you;". Jesus may have said "But I say unto you Love your enemies and pray for those who persecute you". A person should refrain from hatred of enemies. A person should treat adversaries as the person does desire to be treated.

Matthew 5:45 Jesus did say "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust". God will spread glory on all people regardless of orientation.

Matthew 5:46 Jesus did say "For if ye love them which love you what reward have ye? do not even the publicans the same?".

Matthew 5:47 Jesus did say "And if ye salute your brethren only what do ye more than others? do not even the publicans so?".

Matthew 5:48 Jesus did say "Be ye therefore perfect even as your Father which is in heaven is perfect". A person should endeavor to achieve the perfection of God.



Matthew 6:1 Jesus did continue the sermon on the mountain. Jesus did say "Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven". A person should not perform alms as a public display before other people.

Matthew 6:2 Jesus did say "Therefore when thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have glory of men". Jesus did say "Verily I say unto you They have their reward".

Matthew 6:3 Jesus did say "But when thou doest alms let not thy left hand know what thy right hand doeth:".

Matthew 6:4 Jesus did say "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly". A person should perform alms in private.

Matthew 6:5 Jesus did say "And when thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men". Jesus did say "Verily I say unto you They have their reward". A person should avoid hypocrisy.

Matthew 6:6 Jesus did say "But thou when thou prayest enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret;". Jesus did say "and thy Father which seeth in secret shall reward thee openly".

Matthew 6:7 Jesus did say "But when ye pray use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking". A person should avoid vain repetitions during prayer.

Matthew 6:8 Jesus did say "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him". God will know the thoughts of a person before receiving a prayer from the person.

Matthew 6:9 Jesus did begin to recite the prayer that the faithful should recite to God. Jesus did say "After this manner therefore pray ye: Our Father which art in heaven Hallowed be thy name".

Matthew 6:10 Jesus did say "Thy kingdom come Thy will be done in earth as it is in heaven".

Matthew 6:11 Jesus did say "Give us this day our daily bread".

Matthew 6:12 Jesus did say "And forgive us our debts as we forgive our debtors".

Matthew 6:13 Jesus did say "And lead us not into temptation but deliver us from evil: For thine is the kingdom and the power and the glory for ever. Amen". Jesus may have said "And lead us not into temptation but deliver us from the evil one". The "Lord's prayer" does say "Our Father which art in heaven Hallowed be thy name. Thy kingdom come Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil: For thine is the kingdom and the power and the glory for ever. Amen.".

Matthew 6:14 Jesus did say "For if ye forgive men their trespasses your heavenly Father will also forgive you:". If a person does forgive the trespass of another then God will forgive the person.

Matthew 6:15 Jesus did say "But if ye forgive not men their trespasses neither will your Father forgive your trespasses". If a person does not forgive the trespass of another then God will not forgive the person.

Matthew 6:16 Jesus did say "Moreover when ye fast be not as the hypocrites of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say

unto you They have their reward". A person should avoid hypocrisy. If a person is fasting then the person should not fast with a sad countenance.

Matthew 6:17 Jesus did say "But thou when thou fastest anoint thine head and wash thy face;".

Matthew 6:18 Jesus did say "That thou appear not unto men to fast but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly". A fasting person should not appear to be fasting to others.

Matthew 6:19 Jesus did say "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal:". A person should not endeavor to accumulate treasures on earth.

Matthew 6:20 Jesus did say "But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal:". A person should endeavor to build treasures of value in heaven.

Matthew 6:21 Jesus did say "For where your treasure is there will your heart be also". The heart will reside with the treasure.

Matthew 6:22 Jesus did say "The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light". A person should look toward righteousness.

Matthew 6:23 Jesus did say "But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness!". A person should not look toward evil.

Matthew 6:24 Jesus did say "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon". A person should follow one master only. A person can not worship God and another simultaneously.

Matthew 6:25 Jesus did say "Therefore I say unto you Take no thought for your life what ye shall eat or what ye shall drink;". Jesus did say "nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment?". A person should not allow vanity to control the life of the person.

Matthew 6:26 Jesus did say "Behold the fowls of the air: for they sow not neither do they reap nor gather into barns;". Jesus did say "yet your heavenly Father feedeth them. Are ye not much better than they?".

Matthew 6:27 Jesus did say "Which of you by taking thought can add one cubit unto his stature?".

Matthew 6:28 Jesus did say "And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not neither do they spin:".

Matthew 6:29 Jesus did say "And yet I say unto you That even Solomon in all his glory was not arrayed like one of these".

Matthew 6:30 Jesus did say "Wherefore if God so clothe the grass of the field which to day is and to morrow is cast into the oven shall he not much more clothe you O ye of little faith?".

Matthew 6:31 Jesus did say "Therefore take no thought saying What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?". A person should not fret over the acquisition of necessities.

Matthew 6:32 Jesus did say "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things". God is aware of the needs of a person.

Matthew 6:33 Jesus did say "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you". If a person does seek the kingdom of God first then God will satisfy the needs of a person.

Matthew 6:34 Jesus did say "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof". A person should not dwell on the arrival of tomorrow. A person should secure against evil today.



Matthew 7:1 Jesus did continue the sermon on the mountain. Jesus did say "Judge not that ye be not judged".

Matthew 7:2 Jesus did say "For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again". A person should be wary to cast judgment on another.

Matthew 7:3 Jesus did say "And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?". A person should address their own problems before attempting to address the problems of another.

Matthew 7:4 Jesus did say "Or how wilt thou say to thy brother Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?".

Matthew 7:5 Jesus did say "Thou hypocrite first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye". A person should not be a hypocrite.

Matthew 7:6 Jesus did say "Give not that which is holy unto the dogs neither cast ye your pearls before swine lest they trample them under their feet and turn again and rend you". A person should not present value to things that are unable to appreciate the value.

Matthew 7:7 Jesus did say "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you:". A person should ask to receive guidance. A person should seek to find guidance. A person should knock upon the door to gain access to guidance.

Matthew 7:8 Jesus did say "or every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened".

Matthew 7:9 Jesus did say "Or what man is there of you whom if his son ask bread will he give him a stone?".

Matthew 7:10 Jesus did say "Or if he ask a fish will he give him a serpent?".

Matthew 7:11 Jesus did say "If ye then being evil know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him?".

Matthew 7:12 Jesus did say "Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets". A person should treat another as the person would like to be treated.

Matthew 7:13 Jesus did say "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat:". Destruction will lie at the end of the broad path with the wide gate. Destruction is easy to reach. Many people will choose the broad and easy path to destruction.

Matthew 7:14 Jesus did say "Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it". Salvation will lie at the end of the narrow path with the strait gate. A person should choose the narrow gate with the narrow path to life.

Matthew 7:15 Jesus did say "Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves". A person should be wary of false prophets.

Matthew 7:16 Jesus did say "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?". A person can identify a "false prophet" by observing the actions of the prophet.

Matthew 7:17 Jesus did say "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit".

Matthew 7:18 Jesus did say "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit".

Matthew 7:19 Jesus did say "Every tree that bringeth not forth good fruit is hewn down and cast into the fire".

Matthew 7:20 Jesus did say "Wherefore by their fruits ye shall know them".

Matthew 7:21 Jesus did say "Not every one that saith unto me Lord Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". If a person does follow the will of God then the person can enter into the kingdom of heaven.

Matthew 7:22 Jesus did say "Many will say to me in that day Lord Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?".

Matthew 7:23 Jesus did say "And then will I profess unto them I never knew you: depart from me ye that work iniquity". A person must do more than just recruiting for the faith. A person must do good work for the sake of righteousness.

Matthew 7:24 Jesus did say "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man which built his house upon a rock:".

Matthew 7:25 Jesus did say "And the rain descended and the floods came and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock".

Matthew 7:26 Jesus did say "And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand:".

Matthew 7:27 Jesus did say "And the rain descended and the floods came and the winds blew and beat upon that house; and it fell: and great was the fall of it".

Matthew 7:28 Jesus did finish the sermon on the mountain. The people were astonished at the doctrine from Jesus.

Matthew 7:29 Jesus had taught the people as a person with authority. Jesus did not teach like the scribes.



Matthew 8:1 Jesus was followed by great multitudes after descending the mountain.

Matthew 8:2 Jesus was approached by a leper. The leper did say "Lord if thou wilt thou canst make me clean" to Jesus.

Matthew 8:3 Jesus did touch the leper. Jesus did say "I will; be thou clean" to the leper. The person did become cleansed of leprosy.

Matthew 8:4 Jesus did say "See thou tell no man; but go thy way shew thyself to the priest and offer the gift that Moses commanded for a testimony unto them". Jesus did not want the person to tell anyone but the priest.

Matthew 8:5 Jesus did enter Capernaum and was implored by a centurion.

Matthew 8:6 The centurion did say "Lord my servant lieth at home sick of the palsy grievously tormented" to Jesus.

Matthew 8:7 Jesus did say "I will come and heal him" to the centurion.

Matthew 8:8 The centurion did say "Lord I am not worthy that thou shouldest come under my roof: but speak the word only and my servant shall be healed" to Jesus. The centurion did not feel worthy of a visit by Jesus.

Matthew 8:9 The centurion did say "For I am a man under authority having soldiers under me: and I say to this man Go and he goeth;" to Jesus. The centurion did say "and to another Come and he cometh; and to my servant Do this and he doeth it" to Jesus.

Matthew 8:10 Jesus did marvell at the words of the centurion. Jesus did address the following multitude. Jesus did say "Verily I say unto you I have not found so great faith no not in Israel" to the people.

Matthew 8:11 Jesus did say "And I say unto you That many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven".

Matthew 8:12 Jesus did say "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth".

Matthew 8:13 Jesus did address the centurion again. Jesus did say "Go thy way; and as thou hast believed so be it done unto thee" to the centurion. The servant was healed within the hour.

Matthew 8:14 Jesus did go to the house of Peter. Jesus did see the sickness of fever in the mother-in-law of Peter.

Matthew 8:15 Jesus did touch the hand of the woman to remove the fever. The woman did rise to minister to the men.

Matthew 8:16 Evening had arrived. Jesus was brought many people who were possessed with devils. Jesus did exorcise the evil spirits through the words of Jesus. Jesus did heal the sick also.

Matthew 8:17 Another prophecy was fulfilled by the actions of Jesus. Esaias had said "Himself took our infirmities and bare our sicknesses".

Matthew 8:18 Jesus did regard the great multitudes nearby. Jesus did give the commandment to depart to the other side.

Matthew 8:19 Jesus was approached by a certain scribe. The scribe did say "Master I will follow thee whithersoever thou goest" to Jesus.

Matthew 8:20 Jesus did say "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head" to the scribe. Jesus did imply that Jesus did not have a home.

Matthew 8:21 A disciple did say "Lord suffer me first to go and bury my father" to Jesus.

Matthew 8:22 Jesus did say "Follow me; and let the dead bury their dead" to the disciple.

Matthew 8:23 Jesus was followed by the disciples into a ship.

Matthew 8:24 A great tempest did rise in the sea with waves that did cover the ship. Jesus was asleep.

Matthew 8:25 The disciples did go to wake Jesus. The disciples did say "we perish" to Jesus.

Matthew 8:26 Jesus did say "Why are ye fearful O ye of little faith?" to the disciples. Jesus did rise to rebuke the winds and the sea. The sea did fall into a great calm.

Matthew 8:27 The men did marvel at the sight. The men did say "What manner of man is this that even the winds and the sea obey him!".

Matthew 8:28 Jesus had traveled to the other side into the country of the Gergesenes. Jesus was met by 2 people who were possessed with devils. The people did emerge from the tombs with an exceeding fierceness that did prevent the passage of any man.

Matthew 8:29 The people did cry out. The people did say "What have we to do with thee Jesus thou Son of God? art thou come hither to torment us before the time?" to Jesus.

Matthew 8:30 Swine were feeding in a herd at a good distance away.

Matthew 8:31 The devils did request of Jesus. The devils did say "If thou cast us out suffer us to go away into the herd of swine" to Jesus. The devils did want to be exorcised into the herd of swine.

Matthew 8:32 Jesus did say "Go". The devils were exorcised into the herd of swine. The herd did run violently down a steep place into the sea to perish in the waters.

Matthew 8:33 The swine were kept by herders. The herders did flee into the city to convey the fate of the 2 possessed people.

Matthew 8:34 The whole city did emerge to meet Jesus. The citizens did beseech Jesus to leave the coasts of the city.



Matthew 9:1 Jesus did return to a ship to travel to the city of Jesus.

Matthew 9:2 Citizens did bring a man with the sickness of palsy on a bed to Jesus. Jesus did observe the faith of the citizens. Jesus did address the sick man. Jesus did say "Son be of good cheer; thy sins be forgiven thee" to the man.

Matthew 9:3 Certain scribes did observe the miracle. The scribes did remark within themselves. The scribes did say "This man blasphemeth" to themselves.

Matthew 9:4 Jesus could hear the thoughts of the scribes. Jesus did say "Wherefore think ye evil in your hearts?" to the scribes.

Matthew 9:5 Jesus did say "For whether is easier to say Thy sins be forgiven thee; or to say Arise and walk?".

Matthew 9:6 Jesus did say "But that ye may know that the Son of man hath power on earth to forgive sins" to the scribes. Jesus did address the sick man again. Jesus did say "Arise take up thy bed and go unto thine house" to the man.

Matthew 9:7 The man did arise after being cured of the palsy. The man did depart to the household of the man.

Matthew 9:8 The multitudes did marvel at the miracle. The multitudes did glorify God who had given such power to men.

Matthew 9:9 Jesus did continue to travel. Jesus did see a man with the name of Matthew who was sitting at the receipt of custom. Jesus did say "Follow me" to Matthew. Matthew did rise to follow Jesus.

Matthew 9:10 Jesus did sit for a meal with the disciples in the house. Jesus was joined by many publicans and sinners.

Matthew 9:11 The Pharisees did observe that Jesus did sit for a meal with the sinners. The Pharisees did say "Why eateth your Master with publicans and sinners?" to the disciples.

Matthew 9:12 Jesus did overhear the comment of the Pharisees. Jesus did say "They that be whole need not a physician but they that are sick" to the Pharisees.

Matthew 9:13 Jesus did say "But go ye and learn what that meaneth I will have mercy and not sacrifice: for I am not come to call the righteous but sinners to repentance".

Matthew 9:14 "John the Baptist" did have disciples also. The "disciples of John the Baptist" did approach Jesus. The "disciples of John the Baptist" did say "Why do we and the Pharisees fast oft but thy disciples fast not?" to Jesus.

Matthew 9:15 Jesus did say "Can the children of the bridechamber mourn as long as the bridegroom is with them?" to the "disciples of John the Baptist". Jesus did say "but the days will come when the bridegroom shall be taken from them and then shall they fast" to the "disciples of John the Baptist".

Matthew 9:16 Jesus did say "No man putteth a piece of new cloth unto an old garment for that which is put in to fill it up taketh from the garment and the rent is made worse" to the "disciples of John the Baptist".

Matthew 9:17 Jesus did say "Neither do men put new wine into old bottles:" to the "disciples of John the Baptist". Jesus did say "else the bottles break and the wine runneth out and the bottles perish:" to the "disciples of John the Baptist". Jesus did say "but they put new wine into new bottles and both are preserved" to the "disciples of John the Baptist".

Matthew 9:18 A certain ruler did approach to worship Jesus as Jesus was speaking with the "disciples of John the Baptist". The ruler did say "My daughter is even now dead: but come and lay thy hand upon her and she shall live" to Jesus.

Matthew 9:19 Jesus did rise to follow the ruler. The disciples did follow also.

Matthew 9:20 A woman did approach Jesus from behind. The woman was diseased with an issue of blood for 12 years. The woman did touch the hem of the garment of Jesus.

Matthew 9:21 The woman did think inwardly. The woman did say "If I may but touch his garment I shall be whole" to herself.

Matthew 9:22 Jesus did turn around to address the woman. Jesus did say "Daughter be of good comfort; thy faith hath made thee whole" to the woman. The woman was made whole immediately.

Matthew 9:23 Jesus did arrive at the house of the ruler. Jesus did see minstrels and the people who were making a noise.

Matthew 9:24 Jesus did say "Give place: for the maid is not dead but sleepeth" to the people. The people did laugh in scorn at Jesus.

Matthew 9:25 The people were removed nonetheless. Jesus did enter to take the hand of the maid. The maid did rise.

Matthew 9:26 Fame did spread throughout all of the land.

Matthew 9:27 Jesus did depart the home. Jesus was followed by 2 blind men. The men did say "Thou son of David have mercy on us" to Jesus.

Matthew 9:28 Jesus did go into the house. The blind men did approach Jesus. Jesus did say "Believe ye that I am able to do this?" to the men. The men did say "Yea Lord".

Matthew 9:29 Jesus did touch the eyes of the men. Jesus did say "According to your faith be it unto you" to the men.

Matthew 9:30 The men were able to see. Jesus did give a direct charge to the men. Jesus did say "See that no man know it". Jesus did not want the men to reveal the miracle.

Matthew 9:31 The men did disregard the charge from Jesus however. The men did depart and did spread the news of Jesus throughout the country anyway.

Matthew 9:32 A dumb man was brought as Jesus did begin to depart. The man was possessed with a devil.

Matthew 9:33 The devil was exorcised to allow the man to speak. The multitudes did marvel at the miracle. The multitudes did say "It was never so seen in Israel".

Matthew 9:34 The Pharisees did say "He casteth out devils through the prince of the devils".

Matthew 9:35 Jesus did go throughout all of the cities and all of the villages to teach in synagogues and to preach the gospel of the kingdom. Jesus did proceed to heal every sickness and disease among the people.

Matthew 9:36 Jesus was moved with compassion upon beholding the multitudes. The multitudes were fainted and were scattered as sheep without a shepherd.

Matthew 9:37 Jesus did address his disciples. Jesus did say "The harvest truly is plenteous but the labourers are few;".

Matthew 9:38 Jesus did say "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest".



Matthew 10:1 Jesus did assemble 12 disciples. The disciples were given power by Jesus to exorcise unclean spirits. The disciples were given power by Jesus to heal all manner of sickness and all manner of disease.

Matthew 10:2 Simon was a disciple of Jesus. Simon was also known as Peter. Andrew was a disciple of Jesus. James was a disciple of Jesus. John was a disciple of Jesus.

Matthew 10:3 Philip was a disciple of Jesus. Bartholomew was a disciple of Jesus. Thomas was a disciple of Jesus. Matthew was a disciple of Jesus. Matthew was a publican. James was a disciple of Jesus. James was the son of Alphaeus. Lebbaeus was a disciple of Jesus. Lebbaeus did have a surname of Thaddaeus.

Matthew 10:4 Simon was a disciple of Jesus. Simon was a Canaanite. "Judas Iscariot" was a disciple of Jesus. "Judas Iscariot" is also known as Judas. Judas would betray Jesus eventually.

Matthew 10:5 Jesus did prepare to send the disciples out. Jesus did begin to issue instructions to the disciples. Jesus did say "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not:" to the disciples.

Matthew 10:6 Jesus did say "But go rather to the lost sheep of the house of Israel" to the disciples. Jesus did not send the disciples to the heathen cities. Jesus did send the disciples to the lost children of Israel.

Matthew 10:7 Jesus did say "And as ye go preach saying The kingdom of heaven is at hand" to the disciples.

Matthew 10:8 Jesus did say "Heal the sick cleanse the lepers raise the dead cast out devils: freely ye have received freely give" to the disciples.

Matthew 10:9 Jesus did say "Provide neither gold nor silver nor brass in your purses" to the disciples.

Matthew 10:10 Jesus did say "Nor scrip for your journey neither two coats neither shoes nor yet staves: for the workman is worthy of his meat" to the disciples.

Matthew 10:11 Jesus did say "And into whatsoever city or town ye shall enter enquire who in it is worthy; and there abide till ye go thence" to the disciples.

Matthew 10:12 Jesus did say "And when ye come into an house salute it" to the disciples.

Matthew 10:13 Jesus did say "And if the house be worthy let your peace come upon it: but if it be not worthy let your peace return to you" to the disciples.

Matthew 10:14 Jesus did say "And whosoever shall not receive you nor hear your words when ye depart out of that house or city shake off the dust of your feet" to the disciples.

Matthew 10:15 Jesus did say "Verily I say unto you It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city" to the disciples.

Matthew 10:16 Jesus did say "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves". The disciples should be wise as serpents and harmless as doves.

Matthew 10:17 Jesus did say "But beware of men: for they will deliver you up to the councils and they will scourge you in their synagogues;" to the disciples. The disciples were told to be prepared for the persecution of men.

Matthew 10:18 Jesus did say "And ye shall be brought before governors and kings for my sake for a testimony against them and the Gentiles" to the disciples.

Matthew 10:19 Jesus did say "But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" to the disciples.

Matthew 10:20 Jesus did say "For it is not ye that speak but the Spirit of your Father which speaketh in you" to the disciples.

Matthew 10:21 Jesus did say "And the brother shall deliver up the brother to death and the father the child:" to the disciples. Jesus did say "and the children shall rise up against their parents and cause them to be put to death" to the disciples.

Matthew 10:22 Jesus did say "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" to the disciples.

Matthew 10:23 Jesus did say "But when they persecute you in this city flee ye into another:" to the disciples. Jesus did say "for verily I say unto you Ye shall not have gone over the cities of Israel till the Son of man be come" to the disciples.

Matthew 10:24 Jesus did say "The disciple is not above his master nor the servant above his lord" to the disciples.

Matthew 10:25 Jesus did say "It is enough for the disciple that he be as his master and the servant as his lord" to the disciples. Jesus did say "If they have called the master of the house Beelzebub how much more shall they call them of his household?" to the disciples.

Matthew 10:26 Jesus did say "Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known" to the disciples.

Matthew 10:27 Jesus did say "What I tell you in darkness that speak ye in light: and what ye hear in the ear that preach ye upon the housetops" to the disciples.

Matthew 10:28 Jesus did say "And fear not them which kill the body but are not able to kill the soul:" to the disciples. Jesus did say "but rather fear him which is able to destroy both soul and body in hell" to the disciples.

Matthew 10:29 Jesus did say "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" to the disciples.

Matthew 10:30 Jesus did say "But the very hairs of your head are all numbered" to the disciples.

Matthew 10:31 Jesus did say "Fear ye not therefore ye are of more value than many sparrows" to the disciples.

Matthew 10:32 Jesus did say "Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven" to the disciples.

Matthew 10:33 Jesus did say "But whosoever shall deny me before men him will I also deny before my Father which is in heaven" to the disciples. If a person did deny Jesus then the person did deny God. God is the Father of Jesus.

Matthew 10:34 Jesus did say "Think not that I am come to send peace on earth: I came not to send peace but a sword" to the disciples. Jesus was not sent to send peace on earth. Jesus was sent to send a sword.

Matthew 10:35 Jesus did say "For I am come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law" to the disciples. Jesus would bring a disruption to the established teachings.

Matthew 10:36 Jesus did say "And a man's foes shall be they of his own household" to the disciples.

Matthew 10:37 Jesus did say "He that loveth father or mother more than me is not worthy of me:" to the disciples. Jesus did say "and he that loveth son or daughter more than me is not worthy of me" to the disciples.

Matthew 10:38 Jesus did say "And he that taketh not his cross and followeth after me is not worthy of me" to the disciples.

Matthew 10:39 Jesus did say "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" to the disciples.

Matthew 10:40 Jesus did say "He that receiveth you receiveth me and he that receiveth me receiveth him that sent me" to the disciples. If a person did accept the disciple then the person did accept Jesus. If a person did accept Jesus then the person did accept God.

Matthew 10:41 Jesus did say "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;" to the disciples. Jesus did say "and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" to the disciples.

Matthew 10:42 Jesus did say "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple verily I say unto you he shall in no wise lose his reward" to the disciples.



Matthew 11:1 Jesus did finish instructing the disciples. Jesus did depart to teach and to preach in the cities.

Matthew 11:2 "John the Baptist" had been in prison and had heard of the works of Christ. "John the Baptist" did send 2 disciples of "John the Baptist" to Jesus.

Matthew 11:3 The "disciples of John the Baptist" did say "Art thou he that should come or do we look for another?" to Jesus.

Matthew 11:4 Jesus did say "Go and shew John again those things which ye do hear and see:" to the "disciples of John the Baptist".

Matthew 11:5 Jesus did say "The blind receive their sight and the lame walk the lepers are cleansed and the deaf hear" to the "disciples of John the Baptist". Jesus did say "the dead are raised up and the poor have the gospel preached to them" to the "disciples of John the Baptist".

Matthew 11:6 Jesus did say "And blessed is he whosoever shall not be offended in me" to the "disciples of John the Baptist".

Matthew 11:7 The "disciples of John the Baptist" did depart from Jesus. Jesus did begin to speak to the multitudes about "John the Baptist". Jesus did say "What went ye out into the wilderness to see? A reed shaken with the wind?".

Matthew 11:8 Jesus did say "But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in kings' houses".

Matthew 11:9 Jesus did say "But what went ye out for to see? A prophet? yea I say unto you and more than a prophet". Jesus did state that "John the Baptist" was more than a prophet.

Matthew 11:10 Jesus did say "For this is he of whom it is written Behold I send my messenger before thy face which shall prepare thy way before thee".

Matthew 11:11 Jesus did say "Verily I say unto you Among them that are born of women there hath not risen a greater than John the Baptist:". Jesus did say "notwithstanding he that is least in the kingdom of heaven is greater than he".

Matthew 11:12 Jesus did say "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force".

Matthew 11:13 Jesus did say "For all the prophets and the law prophesied until John".

Matthew 11:14 Jesus did say "And if ye will receive it this is Elias which was for to come".

Matthew 11:15 Jesus did say "He that hath ears to hear let him hear".

Matthew 11:16 Jesus did say "But whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows".

Matthew 11:17 Jesus did say "And saying We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented".

Matthew 11:18 Jesus did say "For John came neither eating nor drinking and they say He hath a devil".

Matthew 11:19 Jesus did say "The Son of man came eating and drinking and they say Behold a man gluttonous and a winebibber a friend of publicans and sinners. But wisdom is justified of her children".

Matthew 11:20 Jesus did begin to denounce specific cities. The cities had not repented after witnessing the mighty works of Jesus.

Matthew 11:21 Jesus did say "Woe unto thee Chorazin! woe unto thee Bethsaida!". Jesus did say "for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes".

Matthew 11:22 Jesus did say "But I say unto you It shall be more tolerable for Tyre and Sidon at the day of judgment than for you".

Matthew 11:23 Jesus did say "And thou Capernaum which art exalted unto heaven shalt be brought down to hell:". Jesus did say "for if the mighty works which have been done in thee had been done in Sodom it would have remained until this day".

Matthew 11:24 Jesus did say "But I say unto you That it shall be more tolerable for the land of Sodom in the day of judgment than for thee".

Matthew 11:25 Jesus did continue to speak. Jesus did say "I thank thee O Father Lord of heaven and earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes" in prayer to God.

Matthew 11:26 Jesus did say "Even so Father: for so it seemed good in thy sight" in prayer to God.

Matthew 11:27 Jesus did say "All things are delivered unto me of my Father: and no man knoweth the Son but the Father;". Jesus did say "neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him". God did give sovereignty to Jesus. Jesus is known only by God. God is known only by Jesus. God is the Father of Jesus. Jesus is the Son of God. Jesus can allow a person to know God.

Matthew 11:28 Jesus did say "Come unto me all ye that labour and are heavy laden and I will give you rest".

Matthew 11:29 Jesus did say "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls".

Matthew 11:30 Jesus did say "For my yoke is easy and my burden is light".



Matthew 12:1 Jesus did go through the corn on the Sabbath. The disciples were hungry. The disciples did pick some corn to eat.

Matthew 12:2 The Pharisees did see the disciples. The Pharisees did say "Behold thy disciples do that which is not lawful to do upon the sabbath day" to Jesus.

Matthew 12:3 Jesus did say "Have ye not read what David did when he was an hungred and they that were with him;" to the Pharisees.

Matthew 12:4 Jesus did say "How he entered into the house of God and did eat the shewbread which was not lawful for him to eat neither for them which were with him but only for the priests?" to the Pharisees.

Matthew 12:5 Jesus did say "Or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath and are blameless?" to the Pharisees.

Matthew 12:6 Jesus did say "But I say unto you That in this place is one greater than the temple" to the Pharisees.

Matthew 12:7 Jesus did say "But if ye had known what this meaneth I will have mercy and not sacrifice ye would not have condemned the guiltless" to the Pharisees.

Matthew 12:8 Jesus did say "For the Son of man is Lord even of the sabbath day" to the Pharisees.

Matthew 12:9 Jesus did depart. Jesus did enter the synagogue of the Pharisees.

Matthew 12:10 Jesus did behold a man with a withered hand. The Pharisees did say "Is it lawful to heal on the sabbath days?" in an attempt to accuse Jesus.

Matthew 12:11 Jesus did say "What man shall there be among you that shall have one sheep and if it fall into a pit on the sabbath day will he not lay hold on it and lift it out?" to the Pharisees.

Matthew 12:12 Jesus did say "How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" to the Pharisees.

Matthew 12:13 Jesus did say "Stretch forth thine hand" to the man. The man did stretch the hand of the man forward. The hand was restored like the other hand.

Matthew 12:14 The Pharisees did retreat to hold a council against Jesus. The Pharisees did want to destroy Jesus.

Matthew 12:15 Jesus did know about the scheming of the Pharisees. Jesus did withdraw with great multitudes in tow. Jesus did heal everyone.

Matthew 12:16 Jesus did instruct the people to refrain from spreading the news about Jesus.

Matthew 12:17 Jesus did proceed in accordance with the prophecy of Esaias.

Matthew 12:18 Esaias had said "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him and he shall shew judgment to the Gentiles" in a prophesy.

Matthew 12:19 Esaias had said "He shall not strive nor cry; neither shall any man hear his voice in the streets" in a prophesy.

Matthew 12:20 Esaias had said "A bruised reed shall he not break and smoking flax shall he not quench till he send forth judgment unto victory" in a prophesy.

Matthew 12:21 Esaias had said "And in his name shall the Gentiles trust" in a prophesy.

Matthew 12:22 Jesus was presented by a man who was blind and dumb. The man was possessed with a devil also. Jesus did heal the man. The man could see and could speak.

Matthew 12:23 The people were amazed. The people did say "Is not this the son of David?".

Matthew 12:24 The Pharisees did hear of the miracle. The Pharisees did say "This fellow doth not cast out devils but by Beelzebub the prince of the devils" about Jesus.

Matthew 12:25 Jesus did know the thoughts of the Pharisees however. Jesus did begin to address the Pharisees. Jesus did say "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:". Jesus did covey that a divided house can not stand.

Matthew 12:26 Jesus did say "And if Satan cast out Satan he is divided against himself; how shall then his kingdom stand?".

Matthew 12:27 Jesus did say "And if I by Beelzebub cast out devils by whom do your children cast them out? therefore they shall be your judges".

Matthew 12:28 Jesus did say "But if I cast out devils by the Spirit of God then the kingdom of God is come unto you".

Matthew 12:29 Jesus did say "Or else how can one enter into a strong man's house and spoil his goods except he first bind the strong man? and then he will spoil his house".

Matthew 12:30 Jesus did say "He that is not with me is against me; and he that gathereth not with me scattereth abroad". If a person did not follow Jesus then the person was against Jesus.

Matthew 12:31 Jesus did say "Wherefore I say unto you All manner of sin and blasphemy shall be forgiven unto men:". Jesus did say "but the blasphemy against the Holy Ghost shall not be forgiven unto men". A person can be forgiven for sin and for blasphemy. If a person does blaspheme against the "Holy Ghost" then the person will not be forgiven.

Matthew 12:32 Jesus did say "And whosoever speaketh a word against the Son of man it shall be forgiven him:". Jesus did say "but whosoever speaketh against the Holy Ghost it shall not be forgiven him neither in this world neither in the world to come". A person can be forgiven for speaking against Jesus. If a person does speak against the "Holy Ghost" then the person will not be forgiven forever.

Matthew 12:33 Jesus did say "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit".

Matthew 12:34 Jesus did say "O generation of vipers how can ye being evil speak good things? for out of the abundance of the heart the mouth speaketh".

Matthew 12:35 Jesus did say "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things".

Matthew 12:36 Jesus did say "But I say unto you That every idle word that men shall speak they shall give account thereof in the day of judgment". A person will be accountable for every idle word on the day of judgment.

Matthew 12:37 Jesus did say "For by thy words thou shalt be justified and by thy words thou shalt be condemned".

Matthew 12:38 Jesus was questioned by certain of the scribes and of the Pharisees. The scribes did say "Master we would see a sign from thee" to Jesus. The scribes did want an additional sign from Jesus.

Matthew 12:39 Jesus did say "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas:".

Matthew 12:40 Jesus did say "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth".

Matthew 12:41 Jesus did say "The men of Nineveh shall rise in judgment with this generation and shall condemn it:". Jesus did say "because they repented at the preaching of Jonas; and behold a greater than Jonas is here".

Matthew 12:42 Jesus did say "The queen of the south shall rise up in the judgment with this generation and shall condemn it:". Jesus did say "for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here".

Matthew 12:43 Jesus did say "When the unclean spirit is gone out of a man he walketh through dry places seeking rest and findeth none".

Matthew 12:44 Jesus did say "Then he saith I will return into my house from whence I came out; and when he is come he findeth it empty swept and garnished".

Matthew 12:45 Jesus did say "Then goeth he and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there:". Jesus did say "and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation".

Matthew 12:46 Jesus was talking to the people. Mary was standing outside with the brethren of Jesus. The kin did desire to speak to Jesus.

Matthew 12:47 Someone did say "Behold thy mother and thy brethren stand without desiring to speak with thee" to Jesus.

Matthew 12:48 Jesus did respond to the person. Jesus did say "Who is my mother? and who are my brethren?".

Matthew 12:49 Jesus did point toward the disciples. Jesus did say "Behold my mother and my brethren!".

Matthew 12:50 Jesus did say "For whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother".



Matthew 13:1 Jesus did emerge from the house on the same day to sit by the sea.

Matthew 13:2 Great multitudes did gather around Jesus. Jesus did proceed to go into a ship to sit. The multitude did stand on the shore.

Matthew 13:3 Jesus did speak many parables to the multitudes. Jesus did say "Behold a sower went forth to sow;".

Matthew 13:4 Jesus did say "And when he sowed some seeds fell by the way side and the fowls came and devoured them up:".

Matthew 13:5 Jesus did say "Some fell upon stony places where they had not much earth: and forthwith they sprung up because they had no deepness of earth:".

Matthew 13:6 Jesus did say "And when the sun was up they were scorched; and because they had no root they withered away".

Matthew 13:7 Jesus did say "And some fell among thorns; and the thorns sprung up and choked them:".

Matthew 13:8 Jesus did say "But other fell into good ground and brought forth fruit some an hundredfold some sixtyfold some thirtyfold".

Matthew 13:9 Jesus did say "Who hath ears to hear let him hear".

Matthew 13:10 Jesus was approached by the disciples. The disciples did say "Why speakest thou unto them in parables?" to Jesus.

Matthew 13:11 Jesus did say "Because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given" to the disciples.

Matthew 13:12 Jesus did say "For whosoever hath to him shall be given and he shall have more abundance: but whosoever hath not from him shall be taken away even that he hath" to the disciples.

Matthew 13:13 Jesus did say "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not neither do they understand" to the disciples. Jesus did speak in parables in an effort to bring greater understanding to the people.

Matthew 13:14 Jesus did say "And in them is fulfilled the prophecy of Esaias" to the disciples. Jesus did say "which saith By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive:" to the disciples.

Matthew 13:15 Jesus did say "For this people's heart is waxed gross and their ears are dull of hearing and their eyes they have closed;" to the disciples. Jesus did say "lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal them" to the disciples.

Matthew 13:16 Jesus did say "But blessed are your eyes for they see: and your ears for they hear" to the disciples.

Matthew 13:17 Jesus did say "For verily I say unto you That many prophets and righteous men have desired to see those things which ye see and have not seen them;" to the disciples. Jesus did say "and to hear those things which ye hear and have not heard them" to the disciples.

Matthew 13:18 Jesus did say "Hear ye therefore the parable of the sower" to the disciples.

Matthew 13:19 Jesus did say "When any one heareth the word of the kingdom and understandeth it not then cometh the wicked one and catcheth away that which was sown in his

heart" to the disciples. Jesus did say "This is he which received seed by the way side" to the disciples.

Matthew 13:20 Jesus did say "But he that received the seed into stony places the same is he that heareth the word and anon with joy receiveth it;" to the disciples.

Matthew 13:21 Jesus did say "Yet hath he not root in himself but dureth for a while: for when tribulation or persecution ariseth because of the word by and by he is offended" to the disciples.

Matthew 13:22 Jesus did say "He also that received seed among the thorns is he that heareth the word;" to the disciples. Jesus did say "and the care of this world and the deceitfulness of riches choke the word and he becometh unfruitful" to the disciples.

Matthew 13:23 Jesus did say "But he that received seed into the good ground is he that heareth the word and understandeth it;" to the disciples. Jesus did say "which also beareth fruit and bringeth forth some an hundredfold some sixty some thirty" to the disciples.

Matthew 13:24 Jesus did convey another parable. Jesus did say "The kingdom of heaven is likened unto a man which sowed good seed in his field:".

Matthew 13:25 Jesus did say "But while men slept his enemy came and sowed tares among the wheat and went his way".

Matthew 13:26 Jesus did say "But when the blade was sprung up and brought forth fruit then appeared the tares also".

Matthew 13:27 Jesus did say "So the servants of the householder came and said unto him Sir didst not thou sow good seed in thy field? from whence then hath it tares?".

Matthew 13:28 Jesus did say "He said unto them An enemy hath done this. The servants said unto him Wilt thou then that we go and gather them up?".

Matthew 13:29 Jesus did say "But he said Nay; lest while ye gather up the tares ye root up also the wheat with them".

Matthew 13:30 Jesus did say "Let both grow together until the harvest:". Jesus did say "and in the time of harvest I will say to the reapers Gather ye together first the tares and bind them in bundles to burn them:". Jesus did say "but gather the wheat into my barn".

Matthew 13:31 Jesus did continue with another parable. Jesus did say "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field:".

Matthew 13:32 Jesus did say "Which indeed is the least of all seeds:". Jesus did say "but when it is grown it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof".

Matthew 13:33 Jesus did provide another parable. Jesus did say "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened".

Matthew 13:34 Jesus had chosen to speak to the multitude in parables. Jesus would not speak without using a parable.

Matthew 13:35 The parables did fulfill a vision by a prophet. The prophet had said "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world".

Matthew 13:36 Jesus did dismiss the multitudes before returning into the house. Jesus was approached by the disciples. The disciples did say "Declare unto us the parable of the tares of the field" to Jesus.

Matthew 13:37 Jesus did say "He that soweth the good seed is the Son of man;" to the disciples.

Matthew 13:38 Jesus did say "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;" to the disciples.

Matthew 13:39 Jesus did say "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" to the disciples.

Matthew 13:40 Jesus did say "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world" to the disciples.

Matthew 13:41 Jesus did say "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity;" to the disciples.

Matthew 13:42 Jesus did say "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" to the disciples.

Matthew 13:43 Jesus did say "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear" to the disciples.

Matthew 13:44 Jesus did say "Again the kingdom of heaven is like unto treasure hid in a field;" to the disciples. Jesus did say "the which when a man hath found he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field" to the disciples.

Matthew 13:45 Jesus did say "Again the kingdom of heaven is like unto a merchant man seeking goodly pearls:" to the disciples.

Matthew 13:46 Jesus did say "Who when he had found one pearl of great price went and sold all that he had and bought it" to the disciples.

Matthew 13:47 Jesus did say "Again the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind:" to the disciples.

Matthew 13:48 Jesus did say "Which when it was full they drew to shore and sat down and gathered the good into vessels but cast the bad away" to the disciples.

Matthew 13:49 Jesus did say "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just" to the disciples.

Matthew 13:50 Jesus did say "And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" to the disciples.

Matthew 13:51 Jesus did say "Have ye understood all these things?" to the disciples. The disciples did say "Yea Lord" to Jesus.

Matthew 13:52 Jesus did say "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder" to the disciples. Jesus did say "which bringeth forth out of his treasure things new and old" to the disciples.

Matthew 13:53 Jesus did depart after finishing the parables.

Matthew 13:54 Jesus did enter his country of origin. Jesus did begin to teach in the synagogue. The people were astonished. The people did say "Whence hath this man this wisdom and these mighty works?" about Jesus. The people were astonished with the mighty works of Jesus.

Matthew 13:55 The people did say "Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses and Simon and Judas?" about Jesus. The people did mention Mary as the mother of Jesus. The people did mention the brothers of Jesus. Jesus did have brothers. James was a brother of Jesus. Joses was a brother of Jesus. Simon was a brother of Jesus. Judas was a brother of Jesus.

Matthew 13:56 The people did say "And his sisters are they not all with us? Whence then hath this man all these things?" about Jesus. The people did mention the sisters of Jesus. Jesus did have sisters.

Matthew 13:57 The people did become offended in Jesus. Jesus did say "A prophet is not without honour save in his own country and in his own house" to the people.

Matthew 13:58 Jesus did refrain from performing many mighty works in his country of origin because of the disbelief of the people.



Matthew 14:1 Herod was the tetrarch at the time. Herod had heard of the fame of Jesus.

Matthew 14:2 Herod did have servants. Herod did say "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him" to the servants.

Matthew 14:3 Herod had captured "John the Baptist" for confinement in prison for the sake of Herodias. Philip was the brother of Herod. Herodias was the wife of Phillip.

Matthew 14:4 "John the Baptist" had said "It is not lawful for thee to have her" to Herod.

Matthew 14:5 Herod would have killed "John the Baptist". Herod did fear the multitudes however. The multitudes did count "John the Baptist" as a prophet.

Matthew 14:6 The "daughter of Herodias" had pleased Herod in dance during the birthday celebration of Herod.

Matthew 14:7 Herod did promise with an oath to grant any wish of the "daughter of Herodias".

Matthew 14:8 The "daughter of Herodias" had been instructed by Herodias previously. The "daughter of Herodias" did ask for the head of "John the Baptist" in a charger.

Matthew 14:9 Herod was sorry. Herod was bound by the oath. Herod did command for the beheading of "John the Baptist".

Matthew 14:10 "John the Baptist" was beheaded in prison.

Matthew 14:11 The head was brought in a charger for transfer to the "daughter of Herodias". The "daughter of Herodias" did present the head to Herodias.

Matthew 14:12 The "disciples of John the Baptist" did bury the body and did report the incident to Jesus.

Matthew 14:13 Jesus was told about the fate of "John the Baptist". Jesus did depart by ship into a solitary desert place. The people did learn of the departure of Jesus. The people did follow on foot out of the cities.

Matthew 14:14 Jesus was moved with compassion upon beholding the great multitude. Jesus did proceed to heal the sick within the multitudes.

Matthew 14:15 The disciples did approach Jesus in the evening. The disciples did say "This is a desert place and the time is now past; send the multitude away that they may go into the villages and buy themselves victuals" to Jesus.

Matthew 14:16 Jesus did say "They need not depart; give ye them to eat" to the disciples.

Matthew 14:17 The disciples did say "We have here but five loaves and two fishes" to Jesus.

Matthew 14:18 Jesus did say "Bring them hither to me" to the disciples.

Matthew 14:19 Jesus did command the multitude to sit upon the grass. Jesus did look to heaven with the 5 loaves of bread and the 2 fish in hand. Jesus did bless and did break the bread and the meat to feed the multitude. The loaves were given to the disciples. The disciples did give the loaves to the multitude.

Matthew 14:20 Everyone did have a full meal. Fragments did remain from the meal. The fragments did fill 12 baskets.

Matthew 14:21 The meal did feed about 5000 men with additional women and children.

Matthew 14:22 Jesus did order the disciples onto the ship to travel to the other side before Jesus. Jesus did proceed to dismiss the multitudes.

Matthew 14:23 Jesus did ascend a mountain to pray alone in the evening after dismissing the multitudes.

Matthew 14:24 The ship was in the midst of the sea in the throes of the waves. The wind was contrary.

Matthew 14:25 Jesus did join the ship in the sea in the fourth watch of the night. Jesus had walked upon the sea to the ship.

Matthew 14:26 The disciples did see Jesus upon the sea. The disciples were troubled. The disciples did say "It is a spirit" in a cry of fear.

Matthew 14:27 Jesus did speak straightway. Jesus did say "Be of good cheer; it is I; be not afraid" to the disciples.

Matthew 14:28 Peter did say "Lord if it be thou bid me come unto thee on the water" to Jesus.

Matthew 14:29 Jesus did say "Come". Peter did descend the ship to walk upon the water to Jesus.

Matthew 14:30 Peter did fear the boisterous wind. Peter did begin to sink. Peter did say "Lord save me" in a cry to Jesus.

Matthew 14:31 Jesus did reach out to catch Peter immediately. Jesus did say "O thou of little faith wherefore didst thou doubt?" to Peter.

Matthew 14:32 The wind did cease after Jesus did return to the ship with Peter.

Matthew 14:33 Jesus was approached for worship by the other people in the ship. People did say "Of a truth thou art the Son of God".

Matthew 14:34 The ship did arrive in the land of Gennesaret.

Matthew 14:35 The inhabitants did gain knowledge of the presence of Jesus. The inhabitants did gather all of the diseased people around the country.

Matthew 14:36 The people did want to touch the hem of the garment of Jesus. If a person did touch the hem then then the person was healed.



Matthew 15:1 Jesus was approached by scribes and by Pharisees from Jerusalem.

Matthew 15:2 The Pharisees did say "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" to Jesus.

Matthew 15:3 Jesus did say "Why do ye also transgress the commandment of God by your tradition?" to the Pharisees.

Matthew 15:4 Jesus did say "For God commanded saying Honour thy father and mother: and He that curseth father or mother let him die the death" to the Pharisees.

Matthew 15:5 Jesus did say "But ye say Whosoever shall say to his father or his mother It is a gift by whatsoever thou mightest be profited by me;" to the Pharisees.

Matthew 15:6 Jesus did say "And honour not his father or his mother he shall be free. Thus have ye made the commandment of God of none effect by your tradition" to the Pharisees.

Matthew 15:7 Jesus did say "Ye hypocrites well did Esaias prophesy of you saying" to the Pharisees.

Matthew 15:8 Jesus did say "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me" to the Pharisees.

Matthew 15:9 Jesus did say "But in vain they do worship me teaching for doctrines the commandments of men" to the Pharisees.

Matthew 15:10 Jesus did proceed to call to the multitude. Jesus did say "Hear and understand:".

Matthew 15:11 Jesus did say "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth a man". A person is not defiled by things that are heard. A person can be defiled by things that are spoken.

Matthew 15:12 Jesus was approached by the disciples. The disciples did say "Knowest thou that the Pharisees were offended after they heard this saying?" to Jesus.

Matthew 15:13 Jesus did say "Every plant which my heavenly Father hath not planted shall be rooted up" to the disciples.

Matthew 15:14 Jesus did say "Let them alone; they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch" to the disciples.

Matthew 15:15 Peter did want to understand the parable. Peter did say "Declare unto us this parable" to Jesus.

Matthew 15:16 Jesus did say "Are ye also yet without understanding?" to Peter.

Matthew 15:17 Jesus did say "Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught?" to Peter.

Matthew 15:18 Jesus did say "But those things which proceed out of the mouth come forth from the heart; and they defile the man" to Peter.

Matthew 15:19 Jesus did say "For out of the heart proceed evil thoughts murders adulteries fornications thefts false witness blasphemies:" to Peter.

Matthew 15:20 Jesus did say "These are the things which defile a man: but to eat with unwashen hands defileth not a man" to Peter.

Matthew 15:21 Jesus did depart to go to the coasts of Tyre and the coasts of Sidon.

Matthew 15:22 Jesus was approached by a woman from Canaan from the same coasts. The woman did say "Have mercy on me O Lord thou son of David; my daughter is grievously vexed with a devil" to Jesus. The woman did seek help for a daughter who was vexed with a devil.

Matthew 15:23 Jesus did not respond to the woman. The disciples did beseech Jesus. The disciples did say "Send her away; for she crieth after us" to Jesus.

Matthew 15:24 Jesus did say "I am not sent but unto the lost sheep of the house of Israel" to the disciples. Jesus did convey that Jesus was not sent to guide the heathen.

Matthew 15:25 The woman did approach to worship Jesus anyway. The woman did say "Lord help me" to Jesus.

Matthew 15:26 Jesus did say "It is not meet to take the children's bread and to cast it to dogs" to the woman.

Matthew 15:27 The woman did say "Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table" to Jesus.

Matthew 15:28 Jesus was convinced by the woman to help the daughter. Jesus did say "O woman great is thy faith: be it unto thee even as thou wilt" to the woman. The daughter was cleaned instantly.

Matthew 15:29 Jesus did depart to go near to the sea of Galilee. Jesus did ascend a mountain to sit.

Matthew 15:30 Great multitudes did assemble before Jesus with people who were lame and blind and dumb and maimed with many others. The people were cast to the feet of Jesus for healing. Jesus did heal the sick.

Matthew 15:31 The multitude did glorify God after seeing the dumb to speak and the maimed to be whole and the lame to walk and the blind to see.

Matthew 15:32 Jesus did gather the disciples together. Jesus did say "I have compassion on the multitude because they continue with me now three days and have nothing to eat: and I will not send them away fasting lest they faint in the way". Jesus did remark about the hunger of the multitude after 3 days in the presence of Jesus.

Matthew 15:33 The disciples did say "Whence should we have so much bread in the wilderness as to fill so great a multitude?" to Jesus.

Matthew 15:34 Jesus did say "How many loaves have ye?". The disciples did say "Seven and a few little fishes".

Matthew 15:35 Jesus did command the multitude to sit down on the ground.

Matthew 15:36 Jesus did give thanks for the 7 loaves and the fish. Jesus did break the food to give to the disciples. The disciples did feed the multitude.

Matthew 15:37 Everyone did eat the meal to fullness. The leftovers did measure 7 baskets full.

Matthew 15:38 The meal did feed 4000 men with addition women and children.

Matthew 15:39 Jesus did dismiss the multitude. Jesus did take a ship to the coasts of Magdala.



Matthew 16:1 Jesus was met by the Pharisees and by the Sadducees with desires to see signs from heaven.

Matthew 16:2 Jesus did say "When it is evening ye say It will be fair weather: for the sky is red" to the Pharisees.

Matthew 16:3 Jesus did say "And in the morning It will be foul weather to day: for the sky is red and lowering. O ye hypocrites ye can discern the face of the sky; but can ye not discern the signs of the times?" to the Pharisees.

Matthew 16:4 Jesus did say "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas" to the Pharisees. Jesus did depart.

Matthew 16:5 The disciples had forgotten to take bread before traveling.

Matthew 16:6 Jesus did say "Take heed and beware of the leaven of the Pharisees and of the Sadducees" to the disciples. Jesus did warn the disciples to be wary of the Pharisees and of the Suddacees.

Matthew 16:7 The disciples did reason amongst themselves. The disciples did say "It is because we have taken no bread" to themselves.

Matthew 16:8 Jesus did perceive the thoughts of the disciples. Jesus did say "O ye of little faith why reason ye among yourselves because ye have brought no bread?" to the disciples.

Matthew 16:9 Jesus did say "Do ye not yet understand neither remember the five loaves of the five thousand and how many baskets ye took up?" to the disciples.

Matthew 16:10 Jesus did say "Neither the seven loaves of the four thousand and how many baskets ye took up?" to the disciples.

Matthew 16:11 Jesus did say "How is it that ye do not understand that I spake it not to you concerning bread that ye should beware of the leaven of the Pharisees and of the Sadducees?" to the disciples.

Matthew 16:12 The disciples did come to understand that Jesus was warning about the doctrine of the Pharisees and of the Sadducees.

Matthew 16:13 Jesus did arrive at the coasts of "Caesarea Philippi". Jesus did say "Whom do men say that I the Son of man am?" to the disciples.

Matthew 16:14 The disciples did say "Some say that thou art John the Baptist: some Elias; and others Jeremias or one of the prophets" to Jesus.

Matthew 16:15 Jesus did say "But whom say ye that I am?" to the disciples.

Matthew 16:16 Simon was also known as "Simon Peter". "Simon Peter" did say "Thou art the Christ the Son of the living God" to Jesus.

Matthew 16:17 Jesus did say "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven" to "Simon Peter".

Matthew 16:18 Jesus did say "And I say also unto thee That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it".

Matthew 16:19 Jesus did say "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven:". Jesus did say "and whatsoever thou shalt loose on earth shall be loosed in heaven". Jesus did acknowledge the righteousness of Peter for identifying Jesus as "Christ the Son of the living God". Jesus is also known as "Christ the Son of the living God".

Matthew 16:20 Jesus did charge the disciples to refrain from disclosing the identity of Jesus as "Jesus Christ".

Matthew 16:21 Jesus did begin to explain the fate of Jesus to the disciples. Jesus did explain that Jesus would go to Jerusalem to suffer many things of the elders and of the "chief priests" and of the scribes. Jesus did explain that Jesus would be killed and would be resurrected on the third day.

Matthew 16:22 Peter did begin to rebuke Jesus. Peter did say "Be it far from thee Lord: this shall not be unto thee" to Jesus.

Matthew 16:23 Jesus did turn upon Jesus. Jesus did say "Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God but those that be of men" to Peter.

Matthew 16:24 Jesus did say "If any man will come after me let him deny himself and take up his cross and follow me" to the disciples. Jesus did prepare the disciples for persecution.

Matthew 16:25 Jesus did say "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" to the disciples.

Matthew 16:26 Jesus did say "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" to the disciples.

Matthew 16:27 Jesus did say "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" to the disciples.

Matthew 16:28 Jesus did say "Verily I say unto you There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom" to the disciples.



Matthew 17:1 Jesus would take 3 disciples high into a mountain after 6 days. Jesus did take Peter and James and John to an isolated part of a high mountain.

Matthew 17:2 Jesus did transform before the 3 disciples. Jesus did have a face that did shine as the sun. Jesus did have raiment that was white as the light.

Matthew 17:3 The disciples could see Jesus in a conversation with Moses and with Elias.

Matthew 17:4 Peter did say "Lord it is good for us to be here: if thou wilt let us make here three tabernacles; one for thee and one for Moses and one for Elias" to Jesus.

Matthew 17:5 A bright cloud did come to overshadow the 3 disciples as peter did speak. A voice did come from the cloud. The voice did say "This is my beloved Son in whom I am well pleased; hear ye him".

Matthew 17:6 The disciples did fall into prostration upon hearing the voice. The disciples were afraid.

Matthew 17:7 Jesus did approach to touch the 3 disciples. Jesus did say "Arise and be not afraid".

Matthew 17:8 The disciples did begin to stand. Jesus was alone with the 3 disciples again.

Matthew 17:9 The men did descend the mountain. Jesus did say "Tell the vision to no man until the Son of man be risen again from the dead" to the 3 disciples.

Matthew 17:10 The disciples did say "Why then say the scribes that Elias must first come?" to Jesus.

Matthew 17:11 Jesus did say "Elias truly shall first come and restore all things" to the 3 disciples.

Matthew 17:12 Jesus did say "But I say unto you That Elias is come already and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them" to the 3 disciples.

Matthew 17:13 The disciples did come to understand that "John the Baptist" was also known as Elias.

Matthew 17:14 The men did reach the multitude. A certain man did approach to kneel before Jesus.

Matthew 17:15 The man did say "Lord have mercy on my son: for he is lunatick and sore vexed: for oftentimes he falleth into the fire and oft into the water" to Jesus.

Matthew 17:16 The man did say "And I brought him to thy disciples and they could not cure him" to Jesus. The man did have a sick son who could not be cured by the other disciples.

Matthew 17:17 Jesus did say "O faithless and perverse generation how long shall I be with you? how long shall I suffer you? bring him hither to me" to the man.

Matthew 17:18 The man did bring the son to Jesus. Jesus did rebuke the devil to rid the son of the evil presence. The son was cured instantly.

Matthew 17:19 The disciples did approach Jesus to the side. The disciples did say "Why could not we cast him out?" to Jesus.

Matthew 17:20 Jesus did say "Because of your unbelief: for verily I say unto you If ye have faith as a grain of mustard seed ye shall say unto this mountain Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" to the disciples. Belief did grant the disciples tremendous abilities. If the disciples did have faith then the disciples could accomplish the impossible.

Matthew 17:21 Jesus may have said "Howbeit this kind goeth not out but by prayer and fasting" to the disciples.

Matthew 17:22 The men did continue to abide in Galilee. Jesus did say "The Son of man shall be betrayed into the hands of men:" to the disciples.

Matthew 17:23 Jesus did say "And they shall kill him and the third day he shall be raised again" to the disciples. The disciples were exceeding sorry.

Matthew 17:24 The men were met by the receiver of tribute money in Capernaum. The receiver did approach Peter. The receiver did say "Doth not your master pay tribute?".

Matthew 17:25 Peter did say "Yes" in reply. Peter did return to the house to retrieve the tribute money. Jesus did stop Peter. Jesus did say "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" to Peter.

Matthew 17:26 Peter did say "Of strangers". Jesus did say "Then are the children free".

Matthew 17:27 Jesus did say "Notwithstanding lest we should offend them go thou to the sea and cast an hook and take up the fish that first cometh up;" to Peter. Jesus did say "and when thou hast opened his mouth thou shalt find a piece of money: that take and give unto them for me and thee" to Peter. Jesus did tell Peter to collect the money of tribute from the mouth of a fish in the sea.



Matthew 18:1 The disciples did approach to inquire of Jesus. The disciples did say "Who is the greatest in the kingdom of heaven?" to Jesus.

Matthew 18:2 Jesus did call a little child into the midst of the men.

Matthew 18:3 Jesus did say "Verily I say unto you Except ye be converted and become as little children ye shall not enter into the kingdom of heaven". A person must be converted to attain the innocence of a little child to enter the kingdom of heaven.

Matthew 18:4 Jesus did say "Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven".

Matthew 18:5 Jesus did say "And whoso shall receive one such little child in my name receiveth me". If a person does accept a little child in the name of Jesus then the person does accept Jesus.

Matthew 18:6 Jesus did say "But whoso shall offend one of these little ones which believe in me it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea". If a person does offend a child who does believe in Jesus then the person would be better served by drowning in the depth of the sea.

Matthew 18:7 Jesus did say "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!". A person will be met with tribulation in the world. If a person does cause tribulation then the person will suffer woe.

Matthew 18:8 Jesus did say "Wherefore if thy hand or thy foot offend thee cut them off and cast them from thee:". Jesus did say "it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire".

Matthew 18:9 Jesus did say "And if thine eye offend thee pluck it out and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire".

Matthew 18:10 Jesus did say "Take heed that ye despise not one of these little ones; for I say unto you That in heaven their angels do always behold the face of my Father which is in heaven".

Matthew 18:11 Jesus may have said "For the Son of man is come to save that which was lost".

Matthew 18:12 Jesus did say "How think ye? if a man have an hundred sheep and one of them be gone astray doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?".

Matthew 18:13 Jesus did say "And if so be that he find it verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray".

Matthew 18:14 Jesus did say "Even so it is not the will of your Father which is in heaven that one of these little ones should perish".

Matthew 18:15 Jesus did say "Moreover if thy brother shall trespass against thee go and tell him his fault between thee and him alone:". Jesus did say "if he shall hear thee thou hast gained thy brother". A person should attempt to address a trespass in private initially.

Matthew 18:16 Jesus did say "But if he will not hear thee then take with thee one or two more that in the mouth of two or three witnesses every word may be established". If a person does fail in addressing a trespass privately then the person can bring additional witnesses to address a trespass.

Matthew 18:17 Jesus did say "And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church let him be unto thee as an heathen man and a publican". If a person does fail in addressing a trespass with the assistance of witnesses then the person can attempt to address a trespass with the assistance of the church.

Matthew 18:18 Jesus did say "Verily I say unto you Whatsoever ye shall bind on earth shall be bound in heaven:". Jesus did say "and whatsoever ye shall loose on earth shall be loosed in heaven".

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

Matthew 18:20 Jesus did say "For where two or three are gathered together in my name there am I in the midst of them".

Matthew 18:21 Peter did say "Lord how oft shall my brother sin against me and I forgive him? till seven times?" to Jesus.

Matthew 18:22 Jesus did say "I say not unto thee Until seven times: but Until seventy times seven". A person should forgive another person of trespass as many times as required.

Matthew 18:23 Jesus did begin to explain in a parable. Jesus did say "Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants".

Matthew 18:24 Jesus did say "And when he had begun to reckon one was brought unto him which owed him ten thousand talents".

Matthew 18:25 Jesus did say "But forasmuch as he had not to pay his lord commanded him to be sold and his wife and children and all that he had and payment to be made".

Matthew 18:26 Jesus did say "The servant therefore fell down and worshipped him saying Lord have patience with me and I will pay thee all".

Matthew 18:27 Jesus did say "Then the lord of that servant was moved with compassion and loosed him and forgave him the debt".

Matthew 18:28 Jesus did say "But the same servant went out and found one of his fellowservants which owed him an hundred pence:". Jesus did say "and he laid hands on him and took him by the throat saying Pay me that thou owest".

Matthew 18:29 Jesus did say "And his fellowservant fell down at his feet and besought him saying Have patience with me and I will pay thee all".

Matthew 18:30 Jesus did say "And he would not: but went and cast him into prison till he should pay the debt".

Matthew 18:31 Jesus did say "So when his fellowservants saw what was done they were very sorry and came and told unto their lord all that was done".

Matthew 18:32 Jesus did say "Then his lord after that he had called him said unto him O thou wicked servant I forgave thee all that debt because thou desiredst me:".

Matthew 18:33 Jesus did say "Shouldest not thou also have had compassion on thy fellowservant even as I had pity on thee?".

Matthew 18:34 Jesus did say "And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him".

Matthew 18:35 Jesus did say "So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses". A person should not succumb to hypocrisy. A person should not be a hypocrite. If a person does seek forgiveness for a trespass then the person should be forgiven.



Matthew 19:1 Jesus did finish speaking. Jesus did depart from Galilee to go into the coasts of Judaea beyond Jordan.

Matthew 19:2 Jesus was followed by great multitudes. Jesus did heal the multitudes in Judaea.

Matthew 19:3 The Pharisees did arrive to tempt Jesus. The Pharisees did say "Is it lawful for a man to put away his wife for every cause?" to Jesus.

Matthew 19:4 Jesus did say "Have ye not read that he which made them at the beginning made them male and female" to the Pharisees.

Matthew 19:5 Jesus did say "And said For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh?" to the Pharisees.

Matthew 19:6 Jesus did say "Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder" to the Pharisees.

Matthew 19:7 The Pharisees did say "Why did Moses then command to give a writing of divorcement and to put her away?" to Jesus.

Matthew 19:8 Jesus did say "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" to the Pharisees.

Matthew 19:9 Jesus did say "And I say unto you Whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery:" to the Pharisees. Jesus did say "and whoso marrieth her which is put away doth commit adultery" to the Pharisees.

Matthew 19:10 The disciples were listening to the exchange. The disciples did say "If the case of the man be so with his wife it is not good to marry".

Matthew 19:11 Jesus did say "All men cannot receive this saying save they to whom it is given" to the disciples.

Matthew 19:12 Jesus did say "For there are some eunuchs which were so born from their mother's womb:" to the disciples. Jesus did say "and there are some eunuchs which were made eunuchs of men:" to the disciples. Jesus did say "and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake" to the disciples. Jesus did say "He that is able to receive it let him receive it" to the disciples.

Matthew 19:13 Little children were brought people to Jesus for healing. The disciples did rebuke the people.

Matthew 19:14 Jesus did say "Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven".

Matthew 19:15 Jesus did lay hands on the little children. Jesus did depart afterwards.

Matthew 19:16 Jesus was approached by a young man. The young man did say "Good Master what good thing shall I do that I may have eternal life?" to Jesus.

Matthew 19:17 Jesus did say "Why callest thou me good? there is none good but one that is God: but if thou wilt enter into life keep the commandments" to the young man. A person should keep the commandments to enter into eternal life.

Matthew 19:18 The young man did say "Which?". Jesus did say "Thou shalt do no murder Thou shalt not commit adultery Thou shalt not steal Thou shalt not bear false witness" to the young man. A person shall not murder. A person shall not commit adultery. A person shall not steal. A person shall not bear false witness.

Matthew 19:19 Jesus did say "Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself" to the young man. A person shall not dishonor parents. A person shall love other people as the person does love oneself.

Matthew 19:20 The young man did say "All these things have I kept from my youth up: what lack I yet?" to Jesus.

Matthew 19:21 Jesus did say "If thou wilt be perfect go and sell that thou hast and give to the poor and thou shalt have treasure in heaven: and come and follow me" to the young man. Jesus did tell the young man to attempt to attain perfection and treasure in heaven by giving to the poor.

Matthew 19:22 Jesus had told the young man to give to the poor after selling all possessions. The young man did depart sorrowful. The young man did have great possessions.

Matthew 19:23 Jesus did say "Verily I say unto you That a rich man shall hardly enter into the kingdom of heaven" to the disciples. Jesus did stress the difficulty for a rich person to enter heaven.

Matthew 19:24 Jesus did say "And again I say unto you It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" to the disciples. A camel could pass through the eye of a needle before a rich man could enter the kingdom of heaven.

Matthew 19:25 The disciples were amazed at the words from Jesus. The disciples did say "Who then can be saved?" to Jesus.

Matthew 19:26 Jesus did take a moment to look at the disciples. Jesus did say "With men this is impossible; but with God all things are possible" to the disciples.

Matthew 19:27 Peter did say "Behold we have forsaken all and followed thee; what shall we have therefore?" to Jesus.

Matthew 19:28 Jesus did say "Verily I say unto you That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory" to the disciples. Jesus did say "ye also shall sit upon twelve thrones judging the twelve tribes of Israel" to the disciples.

Matthew 19:29 Jesus did say "And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive an hundredfold and shall inherit everlasting life".

Matthew 19:30 Jesus did say "But many that are first shall be last; and the last shall be first" to the disciples.



Matthew 20:1 Jesus did continue with a parable. Jesus did say "For the kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire labourers into his vineyard".

Matthew 20:2 Jesus did say "And when he had agreed with the labourers for a penny a day he sent them into his vineyard".

Matthew 20:3 Jesus did say "And he went out about the third hour and saw others standing idle in the marketplace".

Matthew 20:4 Jesus did say "And said unto them; Go ye also into the vineyard and whatsoever is right I will give you. And they went their way".

Matthew 20:5 Jesus did say "Again he went out about the sixth and ninth hour and did likewise".

Matthew 20:6 Jesus did say "And about the eleventh hour he went out and found others standing idle and saith unto them Why stand ye here all the day idle?".

Matthew 20:7 Jesus did say "They say unto him Because no man hath hired us. He saith unto them Go ye also into the vineyard; and whatsoever is right that shall ye receive".

Matthew 20:8 Jesus did say "So when even was come the lord of the vineyard saith unto his steward Call the labourers and give them their hire beginning from the last unto the first".

Matthew 20:9 Jesus did say "And when they came that were hired about the eleventh hour they received every man a penny".

Matthew 20:10 Jesus did say "But when the first came they supposed that they should have received more; and they likewise received every man a penny".

Matthew 20:11 Jesus did say "And when they had received it they murmured against the goodman of the house".

Matthew 20:12 Jesus did say "Saying These last have wrought but one hour and thou hast made them equal unto us which have borne the burden and heat of the day".

Matthew 20:13 Jesus did say "But he answered one of them and said Friend I do thee no wrong: didst not thou agree with me for a penny?".

Matthew 20:14 Jesus did say "Take that thine is and go thy way: I will give unto this last even as unto thee".

Matthew 20:15 Jesus did say "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?".

Matthew 20:16 Jesus did say "So the last shall be first and the first last". Jesus may have said "for many be called but few chosen";

Matthew 20:17 Jesus was going up to Jerusalem. Jesus did pull the disciples aside.

Matthew 20:18 Jesus did say "Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes and they shall condemn him to death" to the disciples.

Matthew 20:19 Jesus did say "And shall deliver him to the Gentiles to mock and to scourge and to crucify him: and the third day he shall rise again" to the disciples.

Matthew 20:20 Jesus was approached by the mother of the children of Zebedee. The woman was the mother of James and of John the disciples. The mother had come to worship and to require something from Jesus.

Matthew 20:21 Jesus did say "What wilt thou?" to the mother. The mother did say "Grant that these my two sons may sit the one on thy right hand and the other on the left in thy kingdom" to Jesus.

Matthew 20:22 Jesus did say "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" to the sons. Jesus may have said "and to be baptized with the baptism that I am baptized with?" to the sons. The sons did say "We are able" to Jesus.

Matthew 20:23 Jesus did say "Ye shall drink indeed of my cup" to the sons. Jesus may have said "and be baptized with the baptism that I am baptized with" to the sons. Jesus did say "but to sit on my right hand and on my left is not mine to give but it shall be given to them for whom it is prepared of my Father" to the sons.

Matthew 20:24 The other disciples were moved with indignation against James and against John.

Matthew 20:25 Jesus did call to the disciples. Jesus did say "Ye know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them" to the disciples.

Matthew 20:26 Jesus did say "But it shall not be so among you: but whosoever will be great among you let him be your minister;" to the disciples.

Matthew 20:27 Jesus did say "And whosoever will be chief among you let him be your servant:" to the disciples.

Matthew 20:28 Jesus did say "Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many" to the disciples.

Matthew 20:29 Jesus did depart from Jericho with the disciples. A great multitude did follow Jesus.

Matthew 20:30 Jesus did pass beside 2 blind men. The men did hear the passage of Jesus. The men did say "Have mercy on us O Lord thou son of David" to Jesus.

Matthew 20:31 The multitude did rebuke the men because the men should have kept quiet. The men did continue. The men did say "Have mercy on us O Lord thou son of David" to Jesus.

Matthew 20:32 Jesus did come to a standstill. Jesus did say "What will ye that I shall do unto you?" to the 2 men.

Matthew 20:33 The men did say "Lord that our eyes may be opened".

Matthew 20:34 Jesus did have compassion on the 2 men. Jesus did touch the eyes of the 2 men to restore sight to the men immediately. The men did follow Jesus.



Matthew 21:1 Jesus did approach near to Jerusalem. Jesus had arrived at the mount of Olives in Bethphage. Jesus did dispatch 2 disciples.

Matthew 21:2 Jesus did say "Go into the village over against you and straightway ye shall find an ass tied and a colt with her: loose them and bring them unto me" to the 2 disciples.

Matthew 21:3 Jesus did say "And if any man say ought unto you ye shall say The Lord hath need of them; and straightway he will send them" to the 2 disciples. Jesus did send 2 disciples to retrieve an ass and a colt from the nearby village.

Matthew 21:4 The event did fulfill the words of a prophet.

Matthew 21:5 The prophet had said "Tell ye the daughter of Sion Behold thy King cometh unto thee meek and sitting upon an ass and a colt the foal of an ass".

Matthew 21:6 The disciples did accomplish the task.

Matthew 21:7 The disciples did dress the ass and the colt with the clothes of the disciples. Jesus did sit upon the clothes upon the animals.

Matthew 21:8 A great multitude did spread their garments in the way. Other people did cut branches from the trees to spread in the way.

Matthew 21:9 The multitudes did begin to shout. The multitudes did say "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest".

Matthew 21:10 Jesus did enter Jerusalem. The inhabitants were moved by the procession. The inhabitants did say "Who is this?".

Matthew 21:11 The multitude did say "This is Jesus the prophet of Nazareth of Galilee".

Matthew 21:12 Jesus did proceed into the temple of God to expel all of the merchants in the temple. Jesus did overthrow the tables of currency exchangers. Jesus did overturn the seats of the merchants of doves.

Matthew 21:13 Jesus did say "It is written My house shall be called the house of prayer; but ye have made it a den of thieves".

Matthew 21:14 Jesus did receive the blind and the lame into the temple for healing.

Matthew 21:15 Jesus was observed by the chief priests and scribes. The officials did see the wonderful things that Jesus did perform. The officials did see crying children in the temple. The children did say "Hosanna to the son of David". The officials were sore displeased.

Matthew 21:16 The officials did say "Hearest thou what these say?" to Jesus. Jesus did say "Yea; have ye never read Out of the mouth of babes and sucklings thou hast perfected praise?" to the officials.

Matthew 21:17 Jesus did depart the city to lodge in Bethany.

Matthew 21:18 Jesus had become hungry in the morning upon returning to the city.

Matthew 21:19 Jesus did see a "fig tree" in the way without fruit but with leaves only. Jesus did say "Let no fruit grow on thee henceforward for ever". The "fig tree" did begin to wither away.

Matthew 21:20 The disciples did marvel at the sight. The disciples did say "How soon is the fig tree withered away!".

Matthew 21:21 Jesus did say "Verily I say unto you If ye have faith and doubt not ye shall not only do this which is done to the fig tree" to the disciples. Jesus did say "but also if ye shall say unto this mountain Be thou removed and be thou cast into the sea; it shall be done" to the disciples. If a person does have faith without doubt then the person can accomplish anything.

Matthew 21:22 Jesus did say "And all things whatsoever ye shall ask in prayer believing ye shall receive". If a person does have faith without doubt then the person will receive answers to prayers.

Matthew 21:23 Jesus did go into the temple to teach. Jesus was approached by the chief priests and by the elders of the people. The elders did say "By what authority doest thou these things? and who gave thee this authority?" to Jesus.

Matthew 21:24 Jesus did say "I also will ask you one thing which if ye tell me I in like wise will tell you by what authority I do these things" to the elders.

Matthew 21:25 Jesus did say "The baptism of John whence was it? from heaven or of men?" to the elders. The elders did pause to reason amongst themselves. The elders did say "If we shall say From heaven; he will say unto us Why did ye not then believe him?" to themselves.

Matthew 21:26 The elders did say "But if we shall say Of men; we fear the people; for all hold John as a prophet" to themselves.

Matthew 21:27 The elders did say "We cannot tell" to Jesus. Jesus did say "Neither tell I you by what authority I do these things" to the elders.

Matthew 21:28 Jesus did say "But what think ye? A certain man had two sons; and he came to the first and said Son go work to day in my vineyard" to the elders.

Matthew 21:29 Jesus did say "He answered and said I will not: but afterward he repented and went" to the elders.

Matthew 21:30 Jesus did say "And he came to the second and said likewise. And he answered and said I go sir: and went not" to the elders.

Matthew 21:31 Jesus did say "Whether of them twain did the will of his father?" to the elders. The elders did say "The first" to Jesus. Jesus did say "Verily I say unto you That the publicans and the harlots go into the kingdom of God before you" to the elders.

Matthew 21:32 Jesus did say "For John came unto you in the way of righteousness and ye believed him not: but the publicans and the harlots believed him:". Jesus did say "and ye when ye had seen it repented not afterward that ye might believe him".

Matthew 21:33 Jesus did say "Hear another parable: There was a certain householder which planted a vineyard and hedged it round about". Jesus did say "and digged a winepress in it and built a tower and let it out to husbandmen and went into a far country:".

Matthew 21:34 Jesus did say "And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it".

Matthew 21:35 Jesus did say "And the husbandmen took his servants and beat one and killed another and stoned another".

Matthew 21:36 Jesus did say "Again he sent other servants more than the first: and they did unto them likewise".

Matthew 21:37 Jesus did say "But last of all he sent unto them his son saying They will reverence my son".

Matthew 21:38 Jesus did say "But when the husbandmen saw the son they said among themselves This is the heir; come let us kill him and let us seize on his inheritance".

Matthew 21:39 Jesus did say "And they caught him and cast him out of the vineyard and slew him".

Matthew 21:40 Jesus did say "When the lord therefore of the vineyard cometh what will he do unto those husbandmen?".

Matthew 21:41 The elders did say "He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons" to Jesus.

Matthew 21:42 Jesus did say "Did ye never read in the scriptures The stone which the builders rejected the same is become the head of the corner:". Jesus did say "this is the Lord's doing and it is marvellous in our eyes?".

Matthew 21:43 Jesus did say "Therefore say I unto you The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof".

Matthew 21:44 Jesus did say "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder".

Matthew 21:45 The parables were heard by the chief priests and by the Pharisees. The Pharisees did realize that Jesus was speaking about the chief priests and about the Pharisees.

Matthew 21:46 The Pharisees had sought to lay hands on Jesus. The Pharisees did come to fear the multitude however. The Pharisees had come to realize that the multitude had taken Jesus for a prophet.



Matthew 22:1 Jesus did continue to speak in parables.

Matthew 22:2 Jesus did say "The kingdom of heaven is like unto a certain king which made a marriage for his son".

Matthew 22:3 Jesus did say "And sent forth his servants to call them that were bidden to the wedding: and they would not come".

Matthew 22:4 Jesus did say "Again he sent forth other servants saying Tell them which are bidden Behold I have prepared my dinner: my oxen and my fatlings are killed and all things are ready: come unto the marriage".

Matthew 22:5 Jesus did say "But they made light of it and went their ways one to his farm another to his merchandise:".

Matthew 22:6 Jesus did say "And the remnant took his servants and entreated them spitefully and slew them".

Matthew 22:7 Jesus did say "But when the king heard thereof he was wroth: and he sent forth his armies and destroyed those murderers and burned up their city".

Matthew 22:8 Jesus did say "Then saith he to his servants The wedding is ready but they which were bidden were not worthy".

Matthew 22:9 Jesus did say "Go ye therefore into the highways and as many as ye shall find bid to the marriage".

Matthew 22:10 Jesus did say "So those servants went out into the highways and gathered together all as many as they found both bad and good: and the wedding was furnished with guests".

Matthew 22:11 Jesus did say "And when the king came in to see the guests he saw there a man which had not on a wedding garment:".

Matthew 22:12 Jesus did say "And he saith unto him Friend how camest thou in hither not having a wedding garment? And he was speechless".

Matthew 22:13 Jesus did say "Then said the king to the servants Bind him hand and foot and take him away and cast him into outer darkness there shall be weeping and gnashing of teeth".

Matthew 22:14 Jesus did say "For many are called but few are chosen".

Matthew 22:15 The Pharisees did take counsel to discern the means to entangle the words of Jesus.

Matthew 22:16 The Pharisees did have disciples also. The Pharisees did send the "disciples of the Pharisees" and the supporters of Herod to inquire of Jesus. The "disciples of the Pharisees" did say "Master we know that thou art true and teachest the way of God in truth neither carest thou for any man: for thou regardest not the person of men" to Jesus.

Matthew 22:17 The "disciples of the Pharisees" did say "Tell us therefore What thinkest thou? Is it lawful to give tribute unto Caesar or not?" to Jesus.

Matthew 22:18 Jesus did perceive the wickedness in the "disciples of the Pharisees". Jesus did say "Why tempt ye me ye hypocrites?" to the "disciples of the Pharisees".

Matthew 22:19 Jesus did say "Shew me the tribute money" to the "disciples of the Pharisees". A penny was shown to Jesus.

Matthew 22:20 Jesus did say "Whose is this image and superscription?".

Matthew 22:21 The "disciples of the Pharisees" did say "Caesar's". Jesus did say "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's".

Matthew 22:22 The "disciples of the Pharisees" did marvel at the words of Jesus before departing.

Matthew 22:23 Jesus was approached by the Sadducees on the same day. The Sadducees did not believe in resurrection.

Matthew 22:24 The Sadducees did say "Master Moses said If a man die having no children his brother shall marry his wife and raise up seed unto his brother" to Jesus.

Matthew 22:25 The Sadducees did say "Now there were with us seven brethren: and the first when he had married a wife deceased and having no issue left his wife unto his brother:" to Jesus.

Matthew 22:26 The Sadducees did say "Likewise the second also and the third unto the seventh" to Jesus.

Matthew 22:27 The Sadducees did say "And last of all the woman died also" to Jesus.

Matthew 22:28 The Sadducees did say "Therefore in the resurrection whose wife shall she be of the seven? for they all had her" to Jesus.

Matthew 22:29 Jesus did say "Ye do err not knowing the scriptures nor the power of God" to the Sadducees.

Matthew 22:30 Jesus did say "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven" to the Sadducees.

Matthew 22:31 Jesus did say "But as touching the resurrection of the dead have ye not read that which was spoken unto you by God saying" to the Sadducees.

Matthew 22:32 Jesus did say "I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living" to the Sadducees.

Matthew 22:33 The multitude did overhear the exchange. The multitude was astonished at the doctrine of Jesus.

Matthew 22:34 The Pharisees had heard that Jesus had put the Sadducees to silence. The Pharisees did gather together.

Matthew 22:35 A lawyer was within the group of Pharisees. The lawyer did try to tempt Jesus with a question.

Matthew 22:36 The lawyer did say "Master which is the great commandment in the law?" to Jesus.

Matthew 22:37 Jesus did say "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" to the lawyer. A person should love God with all heart and soul and mind.

Matthew 22:38 Jesus did say "This is the first and great commandment" to the lawyer.

Matthew 22:39 Jesus did say "And the second is like unto it Thou shalt love thy neighbour as thyself". A person should love a neighbor as a person does love oneself.

Matthew 22:40 Jesus did say "On these two commandments hang all the law and the prophets". The "great commandments" is a collection of 2 commandments that serve as the foundation of all of the laws of God. "A person should love God with all heart and soul and mind" is the first commandment in the "great commandments". "A person should love a neighbor as a person does love oneself" is the second commandment in the "great commandments". A person should be devoted to God. A person should not be a hypocrite.

Matthew 22:41 Jesus did pose a question to the Pharisees in attendance.

Matthew 22:42 Jesus did say "What think ye of Christ? whose son is he?" to the Pharisees. The Pharisees did say "The son of David" to Jesus.

Matthew 22:43 Jesus did say "How then doth David in spirit call him Lord saying" to the Pharisees.

Matthew 22:44 Jesus did say "The LORD said unto my Lord Sit thou on my right hand till I make thine enemies thy footstool?" to the Pharisees.

Matthew 22:45 Jesus did say "If David then call him Lord how is he his son?" to the Pharisees.

Matthew 22:46 An answer was not presented by any man. Jesus was not questioned again going forward.



Matthew 23:1 Jesus did speak to the multitude and to the disciples of Jesus.

Matthew 23:2 Jesus did say "The scribes and the Pharisees sit in Moses' seat:".

Matthew 23:3 Jesus did say "All therefore whatsoever they bid you observe that observe and do; but do not ye after their works: for they say and do not".

Matthew 23:4 Jesus did say "For they bind heavy burdens and grievous to be borne and lay them on men's shoulders;". Jesus did say "but they themselves will not move them with one of their fingers".

Matthew 23:5 Jesus did say "But all their works they do for to be seen of men: they make broad their phylacteries and enlarge the borders of their garments".

Matthew 23:6 Jesus did say "And love the uppermost rooms at feasts and the chief seats in the synagogues".

Matthew 23:7 Jesus did say "And greetings in the markets and to be called of men Rabbi Rabbi".

Matthew 23:8 Jesus did say "But be not ye called Rabbi: for one is your Master even Christ; and all ye are brethren".

Matthew 23:9 Jesus did say "And call no man your father upon the earth: for one is your Father which is in heaven". God is also known as Father.

Matthew 23:10 Jesus did say "Neither be ye called masters: for one is your Master even Christ". Christ is also known as Master.

Matthew 23:11 Jesus did say "But he that is greatest among you shall be your servant".

Matthew 23:12 Jesus did say "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted". If a person does practice humility then the person should be exalted. If a person does practice hubris then the person should be abased.

Matthew 23:13 Jesus did say "But woe unto you scribes and Pharisees hypocrites!". Jesus did say "for ye shut up the kingdom of heaven against men:". Jesus did say "for ye neither go in yourselves neither suffer ye them that are entering to go in".

Matthew 23:14 Jesus may have said "Woe unto you scribes and Pharisees hypocrites!". Jesus may have said "for ye devour widows' houses and for a pretence make long prayer:". Jesus may have said "therefore ye shall receive the greater damnation".

Matthew 23:15 Jesus did say "Woe unto you scribes and Pharisees hypocrites!". Jesus did say "for ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves".

Matthew 23:16 Jesus did say "Woe unto you ye blind guides which say Whosoever shall swear by the temple it is nothing;". Jesus did say "but whosoever shall swear by the gold of the temple he is a debtor!".

Matthew 23:17 Jesus did say "Ye fools and blind: for whether is greater the gold or the temple that sanctifieth the gold?".

Matthew 23:18 Jesus did say "And Whosoever shall swear by the altar it is nothing; but whosoever sweareth by the gift that is upon it he is guilty".

Matthew 23:19 Jesus did say "Ye fools and blind: for whether is greater the gift or the altar that sanctifieth the gift?".

Matthew 23:20 Jesus did say "Whoso therefore shall swear by the altar sweareth by it and by all things thereon".

Matthew 23:21 Jesus did say "And whoso shall swear by the temple sweareth by it and by him that dwelleth therein".

Matthew 23:22 Jesus did say "And he that shall swear by heaven sweareth by the throne of God and by him that sitteth thereon".

Matthew 23:23 Jesus did say "Woe unto you scribes and Pharisees hypocrites!". Jesus did say "for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law judgment mercy and faith:". Jesus did say "these ought ye to have done and not to leave the other undone".

Matthew 23:24 Jesus did say "Ye blind guides which strain at a gnat and swallow a camel".

Matthew 23:25 Jesus did say "Woe unto you scribes and Pharisees hypocrites!". Jesus did say "for ye make clean the outside of the cup and of the platter but within they are full of extortion and excess".

Matthew 23:26 Jesus did say "Thou blind Pharisee cleanse first that which is within the cup and platter that the outside of them may be clean also".

Matthew 23:27 Jesus did say "Woe unto you scribes and Pharisees hypocrites!". Jesus did say "for ye are like unto whited sepulchres which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness".

Matthew 23:28 Jesus did say "Even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity".

Matthew 23:29 Jesus did say "Woe unto you scribes and Pharisees hypocrites!". Jesus did say "because ye build the tombs of the prophets and garnish the sepulchres of the righteous".

Matthew 23:30 Jesus did say "And say If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets".

Matthew 23:31 Jesus did say "Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets".

Matthew 23:32 Jesus did say "Fill ye up then the measure of your fathers".

Matthew 23:33 Jesus did say "Ye serpents ye generation of vipers how can ye escape the damnation of hell?".

Matthew 23:34 Jesus did say "Wherefore behold I send unto you prophets and wise men and scribes: and some of them ye shall kill and crucify;" Jesus did say "and some of them shall ye scourge in your synagogues and persecute them from city to city:".

Matthew 23:35 Jesus did say "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias whom ye slew between the temple and the altar".

Matthew 23:36 Jesus did say "Verily I say unto you All these things shall come upon this generation".

Matthew 23:37 Jesus did say "O Jerusalem Jerusalem thou that killest the prophets and stonest them which are sent unto thee". Jesus did say "how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!".

Matthew 23:38 Jesus did say "Behold your house is left unto you desolate".

Matthew 23:39 Jesus did say "For I say unto you Ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord".



Matthew 24:1 Jesus did depart the temple. The disciples did arrive to show the buildings of the temple to Jesus.

Matthew 24:2 Jesus did say "See ye not all these things? verily I say unto you There shall not be left here one stone upon another that shall not be thrown down" to the disciples.

Matthew 24:3 Jesus was sitting on the mount of Olives. The disciples did approach Jesus privately. The disciples did say "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" to Jesus.

Matthew 24:4 Jesus did begin to foretell of the end of the world. Jesus did say "Take heed that no man deceive you" to the disciples.

Matthew 24:5 Jesus did say "For many shall come in my name saying I am Christ; and shall deceive many" to the disciples. Jesus did foretell of the arrival of people who would attempt to impersonate Christ.

Matthew 24:6 Jesus did say "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass but the end is not yet" to the disciples.

Matthew 24:7 Jesus did say "For nation shall rise against nation and kingdom against kingdom:" to the disciples. Jesus did say " and there shall be famines and pestilences and earthquakes in divers places" to the disciples. Jesus did foretell of a period of time of war and of famines and of pestilences and of earthquakes.

Matthew 24:8 Jesus did say "All these are the beginning of sorrows" to the disciples.

Matthew 24:9 Jesus did say "Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name's sake" to the disciples.

Matthew 24:10 Jesus did say "And then shall many be offended and shall betray one another and shall hate one another" to the disciples.

Matthew 24:11 Jesus did say "And many false prophets shall rise and shall deceive many" to the disciples.

Matthew 24:12 Jesus did say "And because iniquity shall abound the love of many shall wax cold" to the disciples.

Matthew 24:13 Jesus did say "But he that shall endure unto the end the same shall be saved" to the disciples.

Matthew 24:14 Jesus did say "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" to the disciples.

Matthew 24:15 Jesus did say "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whoso readeth let him understand:)" to the disciples.

Matthew 24:16 Jesus did say "Then let them which be in Judaea flee into the mountains:" to the disciples.

Matthew 24:17 Jesus did say "Let him which is on the housetop not come down to take any thing out of his house:" to the disciples.

Matthew 24:18 Jesus did say "Neither let him which is in the field return back to take his clothes" to the disciples.

Matthew 24:19 Jesus did say "And woe unto them that are with child and to them that give suck in those days!" to the disciples.

Matthew 24:20 Jesus did say "But pray ye that your flight be not in the winter neither on the sabbath day:" to the disciples.

Matthew 24:21 Jesus did say "For then shall be great tribulation such as was not since the beginning of the world to this time no nor ever shall be" to the disciples.

Matthew 24:22 Jesus did say "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened" to the disciples.

Matthew 24:23 Jesus did say "Then if any man shall say unto you Lo here is Christ or there; believe it not" to the disciples.

Matthew 24:24 Jesus did say "For there shall arise false Christs and false prophets and shall shew great signs and wonders; insomuch that if it were possible they shall deceive the very elect" to the disciples. Jesus did foretell of the rise of "false prophets".

Matthew 24:25 Jesus did say "Behold I have told you before" to the disciples.

Matthew 24:26 Jesus did say "Wherefore if they shall say unto you Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not" to the disciples. The "false prophets" will pretend to know about the return of Christ.

Matthew 24:27 Jesus did say "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be" to the disciples.

Matthew 24:28 Jesus did say "For wheresoever the carcase is there will the eagles be gathered together" to the disciples.

Matthew 24:29 Jesus did say "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken:" to the disciples.

Matthew 24:30 Jesus did say "And then shall appear the sign of the Son of man in heaven:" to the disciples. Jesus did say "and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory" to the disciples.

Matthew 24:31 Jesus did say "And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other" to the disciples.

Matthew 24:32 Jesus did present the parable of the fig tree. Jesus did say "Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves ye know that summer is nigh:" to the disciples.

Matthew 24:33 Jesus did say "So likewise ye when ye shall see all these things know that it is near even at the doors" to the disciples.

Matthew 24:34 Jesus did say "Verily I say unto you This generation shall not pass till all these things be fulfilled" to the disciples.

Matthew 24:35 Jesus did say "Heaven and earth shall pass away but my words shall not pass away" to the disciples.

Matthew 24:36 Jesus may have said "But of that day and hour knoweth no man no not the angels of heaven but my Father only" to the disciples. Jesus may have said "But of that day and hour knoweth no man no not the angels of heaven nor the Son but my Father only" to the disciples.

Matthew 24:37 Jesus did say "But as the days of Noe were so shall also the coming of the Son of man be" to the disciples. Jesus did liken the coming of the Son of Man to be like the days of Noah. Noah was also known as Noe.

Matthew 24:38 Jesus did say "For as in the days that were before the flood they were eating and drinking marrying and giving in marriage until the day that Noe entered into the ark" to the disciples.

Matthew 24:39 Jesus did say "And knew not until the flood came and took them all away; so shall also the coming of the Son of man be" to the disciples.

Matthew 24:40 Jesus did say "Then shall two be in the field; the one shall be taken and the other left" to the disciples. Jesus did imply that people will be taken selectively.

Matthew 24:41 Jesus did say "Two women shall be grinding at the mill; the one shall be taken and the other left" to the disciples.

Matthew 24:42 Jesus did say "Watch therefore: for ye know not what hour your Lord doth come" to the disciples. Nobody would know the hour of the second coming of Christ.

Matthew 24:43 Jesus did say "But know this that if the goodman of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up" to the disciples.

Matthew 24:44 Jesus did say "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" to the disciples.

Matthew 24:45 Jesus did say "Who then is a faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season?" to the disciples.

Matthew 24:46 Jesus did say "Blessed is that servant whom his lord when he cometh shall find so doing" to the disciples.

Matthew 24:47 Jesus did say "Verily I say unto you That he shall make him ruler over all his goods" to the disciples.

Matthew 24:48 Jesus did say "But and if that evil servant shall say in his heart My lord delayeth his coming;" to the disciples.

Matthew 24:49 Jesus did say "And shall begin to smite his fellowservants and to eat and drink with the drunken;" to the disciples.

Matthew 24:50 Jesus did say "The lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of" to the disciples.

Matthew 24:51 Jesus did say "And shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" to the disciples.



Matthew 25:1 Jesus did continue to foretell of the second coming of Christ to the disciples. Jesus did begin to convey a parable about 10 virgins and a bridegroom. Jesus did say "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom".

Matthew 25:2 Jesus did say "And five of them were wise and five were foolish".

Matthew 25:3 Jesus did say "They that were foolish took their lamps and took no oil with them:".

Matthew 25:4 Jesus did say "But the wise took oil in their vessels with their lamps".

Matthew 25:5 Jesus did say "While the bridegroom tarried they all slumbered and slept".

Matthew 25:6 Jesus did say "And at midnight there was a cry made Behold the bridegroom cometh; go ye out to meet him".

Matthew 25:7 Jesus did say "Then all those virgins arose and trimmed their lamps".

Matthew 25:8 Jesus did say "And the foolish said unto the wise Give us of your oil; for our lamps are gone out".

Matthew 25:9 Jesus did say "But the wise answered saying Not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves".

Matthew 25:10 Jesus did say "And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut".

Matthew 25:11 Jesus did say "Afterward came also the other virgins saying Lord Lord open to us".

Matthew 25:12 Jesus did say "But he answered and said Verily I say unto you I know you not".

Matthew 25:13 Jesus did say "Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh".

Matthew 25:14 Jesus did say "For the kingdom of heaven is as a man travelling into a far country who called his own servants and delivered unto them his goods".

Matthew 25:15 Jesus did say "And unto one he gave five talents to another two and to another one; to every man according to his several ability; and straightway took his journey".

Matthew 25:16 Jesus did say "Then he that had received the five talents went and traded with the same and made them other five talents".

Matthew 25:17 Jesus did say "And likewise he that had received two he also gained other two".

Matthew 25:18 Jesus did say "But he that had received one went and digged in the earth and hid his lord's money".

Matthew 25:19 Jesus did say "After a long time the lord of those servants cometh and reckoneth with them".

Matthew 25:20 Jesus did say "And so he that had received five talents came and brought other five talents saying Lord thou deliveredst unto me five talents: behold I have gained beside them five talents more".

Matthew 25:21 Jesus did say "His lord said unto him Well done thou good and faithful servant: thou hast been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy lord".

Matthew 25:22 Jesus did say "He also that had received two talents came and said Lord thou deliveredst unto me two talents: behold I have gained two other talents beside them".

Matthew 25:23 Jesus did say "His lord said unto him Well done good and faithful servant; thou hast been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy lord".

Matthew 25:24 Jesus did say "Then he which had received the one talent came and said Lord I knew thee that thou art an hard man reaping where thou hast not sown and gathering where thou hast not strawed:".

Matthew 25:25 Jesus did say "And I was afraid and went and hid thy talent in the earth: lo there thou hast that is thine".

Matthew 25:26 Jesus did say "His lord answered and said unto him Thou wicked and slothful servant thou knewest that I reap where I sowed not and gather where I have not strawed:".

Matthew 25:27 Jesus did say "Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury".

Matthew 25:28 Jesus did say "Take therefore the talent from him and give it unto him which hath ten talents".

Matthew 25:29 Jesus did say "For unto every one that hath shall be given and he shall have abundance: but from him that hath not shall be taken away even that which he hath".

Matthew 25:30 Jesus did say "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth".

Matthew 25:31 Jesus did say "When the Son of man shall come in his glory and all the holy angels with him then shall he sit upon the throne of his glory:".

Matthew 25:32 Jesus did say "And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats:".

Matthew 25:33 Jesus did say "And he shall set the sheep on his right hand but the goats on the left".

Matthew 25:34 Jesus did say "Then shall the King say unto them on his right hand Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world:".

Matthew 25:35 Jesus did say "For I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in:".

Matthew 25:36 Jesus did say "Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me".

Matthew 25:37 Jesus did say "Then shall the righteous answer him saying Lord when saw we thee an hungred and fed thee? or thirsty and gave thee drink?".

Matthew 25:38 Jesus did say "When saw we thee a stranger and took thee in? or naked and clothed thee?".

Matthew 25:39 Jesus did say "Or when saw we thee sick or in prison and came unto thee?".

Matthew 25:40 Jesus did say "And the King shall answer and say unto them Verily I say unto you Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me".

Matthew 25:41 Jesus did say "Then shall he say also unto them on the left hand Depart from me ye cursed into everlasting fire prepared for the devil and his angels:".

Matthew 25:42 Jesus did say "For I was an hungred and ye gave me no meat: I was thirsty and ye gave me no drink:".

Matthew 25:43 Jesus did say "I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison and ye visited me not".

Matthew 25:44 Jesus did say "Then shall they also answer him saying Lord when saw we thee an hungred or athirst or a stranger or naked or sick or in prison and did not minister unto thee?".

Matthew 25:45 Jesus did say "Then shall he answer them saying Verily I say unto you Inasmuch as ye did it not to one of the least of these ye did it not to me".

Matthew 25:46 Jesus did say "And these shall go away into everlasting punishment: but the righteous into life eternal".



Matthew 26:1 Jesus did address the disciples after speaking.

Matthew 26:2 Jesus did say "Ye know that after two days is the feast of the passover and the Son of man is betrayed to be crucified" to the disciples.

Matthew 26:3 Caiaphas was the high priest. An assembly was made of the chief priests and of the scribes and of the elders of the people in the palace of Caiaphas.

Matthew 26:4 The assembly did conspire against Jesus. The conspirators did want to kill Jesus by subtilty.

Matthew 26:5 The conspirators did say "Not on the feast day lest there be an uproar among the people" amongst themselves.

Matthew 26:6 Jesus was in Bethany in the house of Simon the leper.

Matthew 26:7 Jesus was sitting for a meal. Jesus was approached by a woman with an alabaster box of very precious ointment. The woman did pour the ointment on the head of Jesus.

Matthew 26:8 The disciples were indignant upon seeing the act. The disciples did say "To what purpose is this waste?".

Matthew 26:9 The disciples did say "For this ointment might have been sold for much and given to the poor".

Matthew 26:10 Jesus did listen to the rebukes from the disciples. Jesus did say "Why trouble ye the woman? for she hath wrought a good work upon me" to the disciples.

Matthew 26:11 Jesus did say "For ye have the poor always with you; but me ye have not always" to the disciples.

Matthew 26:12 Jesus did say "For in that she hath poured this ointment on my body she did it for my burial" to the disciples.

Matthew 26:13 Jesus did say "Verily I say unto you Whosoever this gospel shall be preached in the whole world there shall also this that this woman hath done be told for a memorial of her" to the disciples.

Matthew 26:14 "Judas Iscariot" did depart from the presence of the other disciples. "Judas Iscariot" did go to the chief priests.

Matthew 26:15 "Judas Iscariot" did say "What will ye give me and I will deliver him unto you?" to the chief priests. "Judas Iscariot" was promised 30 pieces of silver for delivering Jesus into the hands of the chief priests.

Matthew 26:16 "Judas Iscariot" did begin looking for an opportunity to betray Jesus.

Matthew 26:17 The disciples did approach Jesus on the first day of the feast of unleavened bread. The disciples did say "Where wilt thou that we prepare for thee to eat the passover?" to Jesus. The disciples did seek a location for the meal of the passover with Jesus.

Matthew 26:18 Jesus did say "Go into the city to such a man and say unto him The Master saith My time is at hand;" to the disciples. Jesus did say "I will keep the passover at thy house with my disciples" to the disciples.

Matthew 26:19 The disciples did go into the city to find the man who would host the meal of the passover. The disciples did make ready the passover.

Matthew 26:20 Jesus did sit down with the 12 disciples in the evening.

Matthew 26:21 Jesus did begin to speak during the meal. Jesus did say "Verily I say unto you that one of you shall betray me" to the disciples.

Matthew 26:22 The disciples were exceeding sorrowful. Each disciple did wonder about the identity of the betrayer. The disciples would say "Lord is it I?".

Matthew 26:23 Jesus did say "He that dippeth his hand with me in the dish the same shall betray me" to the disciples.

Matthew 26:24 Jesus did say "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed!" to the disciples. Jesus did say "it had been good for that man if he had not been born" to the disciples.

Matthew 26:25 Judas did say "Master is it I?" to Jesus. Jesus did say "Thou hast said".

Matthew 26:26 Jesus did take bread and did bless the bread. Jesus did break the bread into pieces to hand to the disciples. Jesus did say "Take eat; this is my body" to the disciples.

Matthew 26:27 Jesus did take the cup and did give thanks. Jesus did pass the cup to the disciples. Jesus did say "Drink ye all of it;" to the disciples.

Matthew 26:28 Jesus did say "For this is my blood of the new testament which is shed for many for the remission of sins" to the disciples.

Matthew 26:29 Jesus did say "But I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" to the disciples.

Matthew 26:30 The men did sing a hymn. The men did go out into the mount of Olives after singing.

Matthew 26:31 Jesus did say "All ye shall be offended because of me this night:" to the disciples. Jesus did say "for it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad" to the disciples.

Matthew 26:32 Jesus did say "But after I am risen again I will go before you into Galilee" to the disciples.

Matthew 26:33 Peter did say "Though all men shall be offended because of thee yet will I never be offended" to Jesus.

Matthew 26:34 Jesus did say "Verily I say unto thee That this night before the cock crow thou shalt deny me thrice" to Peter.

Matthew 26:35 Peter did say "Though I should die with thee yet will I not deny thee" to Jesus. The disciples were in agreement.

Matthew 26:36 Jesus had led the disciples to a place with the name of Gethsemane. Jesus did say "Sit ye here while I go and pray yonder" to the disciples in Gethsemane.

Matthew 26:37 Jesus did take Peter and James and John. Jesus did become sorrowful and very heavy.

Matthew 26:38 Jesus did say "My soul is exceeding sorrowful even unto death: tarry ye here and watch with me" to the 3 disciples.

Matthew 26:39 Jesus did proceed a little farther. Jesus did fall prostrate to pray to God. Jesus did say "O my Father if it be possible let this cup pass from me: nevertheless not as I will but as thou wilt" in prayer to God.

Matthew 26:40 Jesus did return to find the 3 disciples asleep. Jesus did say "Peter What could ye not watch with me one hour?" to Peter.

Matthew 26:41 Jesus did say "Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak" to Peter.

Matthew 26:42 Jesus did depart the 3 disciples again for the second time to pray to God. Jesus did say "O my Father if this cup may not pass away from me except I drink it thy will be done" in prayer to God.

Matthew 26:43 Jesus did return to find the 3 disciples asleep again. The disciples were tired.

Matthew 26:44 Jesus did depart the 3 disciples again for the third time to pray to God. Jesus did say "O my Father if this cup may not pass away from me except I drink it thy will be done" in prayer to God.

Matthew 26:45 Jesus did return to the sleeping disciples. Jesus did say "Sleep on now and take your rest: behold the hour is at hand and the Son of man is betrayed into the hands of sinners" to the 3 sleeping disciples.

Matthew 26:46 Jesus did rouse the 3 disciples. Jesus did say "Rise let us be going: behold he is at hand that doth betray me" to the 3 disciples.

Matthew 26:47 Judas did approach as Jesus was speaking to Peter and to James and to John. Judas did arrive with a great multitude with swords and with staves from the chief priests and from elders of the people.

Matthew 26:48 Judas did covey the sign of the betrayal to the multitude. Judas did say "Whomsoever I shall kiss that same is he: hold him fast".

Matthew 26:49 Judas did approach Jesus. Judas did say "Hail master;" to Jesus. Judas did kiss Jesus as the sign of the betrayal.

Matthew 26:50 Jesus did say "Friend wherefore art thou come?" to Judas. Jesus was captured by the multitude.

Matthew 26:51 A disciple did draw a sword to strike the ear of a servant of the high priest.

Matthew 26:52 Jesus did stop the disciple. Jesus did say "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" to the disciple.

Matthew 26:53 Jesus did say "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" to the disciple.

Matthew 26:54 Jesus did say "But how then shall the scriptures be fulfilled that thus it must be?" to the disciple.

Matthew 26:55 Jesus did say "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple and ye laid no hold on me" to the multitude.

Matthew 26:56 Jesus did say "But all this was done that the scriptures of the prophets might be fulfilled". All disciples did forsake Jesus and did flee.

Matthew 26:57 Jesus was led away to Caiaphas and to an assembly of scribes and of elders.

Matthew 26:58 Peter did follow the procession at a distance until reaching the palace. Peter did enter to sit with the servants to see the end.

Matthew 26:59 The assembly had sought "false witness" in an attempt to bring death to Jesus.

Matthew 26:60 The assembly could not find a lie to charge upon Jesus. Many false witnesses had arrived without success. The assembly did call 2 final false witnesses.

Matthew 26:61 The "false witness" did say "This fellow said I am able to destroy the temple of God and to build it in three days".

Matthew 26:62 The "high priest" did rise to address Jesus. The "high priest" did say "Answerest thou nothing? what is it which these witness against thee?" to Jesus.

Matthew 26:63 Jesus did remain silent. The "high priest" did say "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God" to Jesus.

Matthew 26:64 Jesus did say "Thou hast said: nevertheless I say unto you Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven" to the "high priest".

Matthew 26:65 The "high priest" did proceed to rend clothing. The "high priest" did say "He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy".

Matthew 26:66 The "high priest" did say "What think ye?" to the assembly. The assembly did say "He is guilty of death".

Matthew 26:67 The assembly did proceed to spit in the face of Jesus. Jesus was buffeted and was struck by the palms of the hands of the assembly.

Matthew 26:68 The assembly did say "Prophesy unto us thou Christ Who is he that smote thee?" to Jesus.

Matthew 26:69 Peter was sitting outside of the palace. Peter was approached by a damsel. The damsel did say "Thou also wast with Jesus of Galilee" to Peter.

Matthew 26:70 Peter did deny the accusation before everyone. Peter did say "I know not what thou sayest".

Matthew 26:71 Peter did go out into the porch to be seen by another maid. The maid did say "This fellow was also with Jesus of Nazareth" to the people nearby.

Matthew 26:72 Peter did deny the accusation again with an oath. Peter did say "I do not know the man".

Matthew 26:73 Peter was approached by the people nearby. The people did say "Surely thou also art one of them; for thy speech bewrayeth thee" to Peter.

Matthew 26:74 Peter did begin to curse and to swear. Peter did say "I know not the man". A rooster did begin to crow immediately.

Matthew 26:75 Peter did remember the word of Jesus. Jesus had said "Before the cock crow thou shalt deny me thrice" to Peter. Peter did depart to weep bitterly.



Matthew 27:1 Morning did arrive. Jesus was sought for death by all of the chief priests and by the elders of the people.

Matthew 27:2 Jesus was bound and was delivered to "Pontius Pilate". "Pontius Pilate" was the governor.

Matthew 27:3 Judas did observe the plight of Jesus. Judas did repent for betraying Jesus. Judas did attempt to return the 30 pieces of silver to the chief priests and to the elders.

Matthew 27:4 Judas did say "I have sinned in that I have betrayed the innocent blood". The elders did say "What is that to us? see thou to that" to Judas.

Matthew 27:5 Judas did throw the silver to the ground in the temple. Judas did depart to hang himself.

Matthew 27:6 The silver was collected by the chief priests. The priests did say "It is not lawful for to put them into the treasury because it is the price of blood".

Matthew 27:7 The priests did convene a counsel over the silver pieces. The priests did use the silver pieces to purchase the field of the potter to bury strangers in.

Matthew 27:8 The "field of blood" is the name of the field that was bought with the 30 pieces of silver.

Matthew 27:9 The event did fulfill a prophecy from Jeremy. Jeremy was a prophet. Jeremy had said "And they took the thirty pieces of silver the price of him that was valued whom they of the children of Israel did value;".

Matthew 27:10 Jeremy had said "And gave them for the potter's field as the Lord appointed me".

Matthew 27:11 Jesus was standing before the governor. The governor did say "Art thou the King of the Jews?" to Jesus. Jesus did say "Thou sayest" to the governor.

Matthew 27:12 Jesus did remain silent during the accusations from the chief priests and from the elders.

Matthew 27:13 "Pontius Pilate" did say "Hearest thou not how many things they witness against thee?" to Jesus.

Matthew 27:14 Jesus did not provide an answer. "Pontius Pilate" did marvel greatly at Jesus.

Matthew 27:15 A feast was held by the governor. The governor would release a prisoner by the choice of the people during the feast.

Matthew 27:16 Barabbas was a notable prisoner at the time.

Matthew 27:17 The people did gather for the feast. "Pontius Pilate" did say "Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?" to the people. "Pontius Pilate" did offer a choice between Jesus and Barabbas.

Matthew 27:18 "Pontius Pilate" did realize that envy had driven the captors of Jesus.

Matthew 27:19 "Pontius Pilate" did sit down on the judgment seat. "Pontius Pilate" did have a wife. The wife had sent a message to "Pontius Pilate". The wife had said "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" to "Pontius Pilate". The wife did urge "Pontius Pilate" to release Jesus.

Matthew 27:20 The multitude was persuaded by the chief priests and by the elders to save Barabbas and to condemn Jesus.

Matthew 27:21 "Pontius Pilate" did offer the choice again. "Pontius Pilate" did say "Whether of the twain will ye that I release unto you?". The people did say "Barabbas" in response.

Matthew 27:22 "Pontius Pilate" did say "What shall I do then with Jesus which is called Christ?" to the people. The people did say "Let him be crucified". The people did condemn Jesus to death by crucifixion.

Matthew 27:23 "Pontius Pilate" did say "Why what evil hath he done?". "Pontius Pilate" did want the people to explain the charges against Jesus. The people would cry out more however. The people did say "Let him be crucified".

Matthew 27:24 "Pontius Pilate" did realize that "Pontius Pilate" would not prevail without creating a tumult. "Pontius Pilate" did wash the hands of "Pontius Pilate" with water before the multitude. "Pontius Pilate" did say "I am innocent of the blood of this just person: see ye to it" to the people. "Pontius Pilate" would not participate in the crucifixion of Jesus.

Matthew 27:25 The people did say "His blood be on us and on our children" in response to "Pontius Pilate".

Matthew 27:26 Barabbas was released to the people. "Pontius Pilate" did order the scourging of Jesus before being presented for crucifixion.

Matthew 27:27 Jesus was taken into the common hall by soldiers. Jesus was surrounded by the whole band of soldiers.

Matthew 27:28 Jesus was stripped and was clothed in a scarlet robe.

Matthew 27:29 The soldiers did plat a crown of thorns to place upon the head of Jesus. Jesus was given a reed in the right hand. The soldiers did bow in mockery to Jesus. The soldiers did say "Hail King of the Jews!" in mockery to Jesus.

Matthew 27:30 The soldiers did proceed to spit upon Jesus. The soldiers did grab the reed to strike the head of Jesus.

Matthew 27:31 The soldiers did remove the scarlet robe after mocking Jesus. Jesus was clothed in his original clothing. Jesus was led away for crucifixion.

Matthew 27:32 The procession did emerge. The solders did see a man of Cyrene by the name of Simon. Simon was compelled to bear the cross for Jesus by the soldiers.

Matthew 27:33 The procession did reach a place with the name of Golgotha. Golgotha was a place of a skull.

Matthew 27:34 Jesus was given a mixture of vinegar with gall to drink. Jesus did taste and did refuse to drink the mixture.

Matthew 27:35 The soldiers did proceed to crucify Jesus. The soldiers did part the garments of Jesus. The soldiers did cast lots. The event did fulfill the words of a prophet. The prophet had said "They parted my garments among them and upon my vesture did they cast lots".

Matthew 27:36 The soldiers did sit to watch Jesus.

Matthew 27:37 The soldiers did engrave an accusation over the head of Jesus. The accusation did say "THIS IS JESUS THE KING OF THE JEWS".

Matthew 27:38 The soldiers did crucify an additional 2 thieves beside Jesus. The thieves were crucified on the left and on the right of Jesus.

Matthew 27:39 People would revile Jesus with a wagging of the head in passing.

Matthew 27:40 The people would say "Thou that destroyest the temple and buildest it in three days save thyself. If thou be the Son of God come down from the cross" to Jesus on the cross.

Matthew 27:41 Jesus was mocked by the chief priests and by the scribes and by the elders.

Matthew 27:42 The men did say "He saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross and we will believe him" about Jesus.

Matthew 27:43 The men did say "He trusted in God; let him deliver him now if he will have him: for he said I am the Son of God" about Jesus.

Matthew 27:44 The crucified thieves would cast insults at Jesus also.

Matthew 27:45 Darkness did cover all of the land from the sixth hour to the ninth hour.

Matthew 27:46 Jesus did cry out with a loud voice about the ninth hour. Jesus did say "Eli Eli lama sabachthani?". "Eli Eli lama sabachthani?" does tranlate to "My God my God why hast thou forsaken me?".

Matthew 27:47 Some people were in attendance still. The people did hear Jesus cry out. The people did say "This man calleth for Elias".

Matthew 27:48 A person did run to fill a sponge with vinegar. The sponge was affixed to a reed for Jesus to drink from.

Matthew 27:49 Other people did say "Let be let us see whether Elias will come to save him".

Matthew 27:50 Jesus did cry in a loud voice again before surrendering the ghost.

Matthew 27:51 The "veil of the temple" was rent in 2 pieces from the top to the bottom upon the death of Jesus. The earth did quake. The rocks did crumble.

Matthew 27:52 The graves were opened to give rise to many bodies of the saints.

Matthew 27:53 The saints would emerge from the graves after the resurrection of Jesus to appear to many in the holy city.

Matthew 27:54 A centurion was in attendance with other people during the tumult after the death of Jesus. The people did begin to fear greatly. The people did say "Truly this was the Son of God".

Matthew 27:55 Many women were beholding at a far distance. The women had followed Jesus from Galilee. The women had ministered to Jesus.

Matthew 27:56 "Mary Magdalene" was among the women who did follow Jesus from Galilee. The women did include Mary who was the mother of James and of Joses. The women did include the mother of Zebedees children also.

Matthew 27:57 Joseph did arrive in the evening. Joseph was a rich man of Arimathaea. Joseph was a disciple of Jesus also.

Matthew 27:58 Joseph did approach "Pontius Pilate" to beg for the body of Jesus. "Pontius Pilate" did command for the body to be delivered to Joseph.

Matthew 27:59 Joseph did wrap the body in a clean linen cloth.

Matthew 27:60 Joseph did lay the body in new tomb under the ownership of Joseph. Joseph had hewn the tomb in the rock. Joseph did roll a great stone to the door of the sepulchre before departing.

Matthew 27:61 "Mary Magdalene" was sitting with the other Mary against the sepulchre.

Matthew 27:62 "Pontius Pilate" was approached by the chief priests and by the Pharisees on the day following the day of the preparation.

Matthew 27:63 The Pharisees did say "Sir we remember that that deceiver said while he was yet alive After three days I will rise again" to "Pontius Pilate".

Matthew 27:64 The Pharisees did say "Command therefore that the sepulchre be made sure until the third day lest his disciples come by night and steal him away" to "Pontius Pilate". The Pharisees did say "and say unto the people He is risen from the dead: so the last error shall be worse than the first" to "Pontius Pilate".

Matthew 27:65 "Pontius Pilate" did say "Ye have a watch: go your way make it as sure as ye can" to the Pharisees.

Matthew 27:66 The Pharisees did secure the sepulchre by sealing the stone and by setting a watch.



Matthew 28:1 The sabbath did end with the coming of the dawn on the first day of the week. "Mary Magdalene" did arrive with the other Mary to see the sepulchre.

Matthew 28:2 A great earthquake did occur. An "angel of the Lord" had descended from heaven to roll the stone from the door. The "angel of the Lord" did sit upon the stone.

Matthew 28:3 The "angel of the Lord" did have a countenance that was like lightning. The "angel of the Lord" was clothed in raiment as white as snow.

Matthew 28:4 The watchers did shake in fear of the "angel of the Lord". The watchers did become as dead men.

Matthew 28:5 The "angel of the Lord" did speak to "Mary Magdalene" and to the other Mary. The "angel of the Lord" did say "Fear not ye: for I know that ye seek Jesus which was crucified" to the women.

Matthew 28:6 The "angel of the Lord" did say "He is not here: for he is risen as he said. Come see the place where the Lord lay" to the women.

Matthew 28:7 The "angel of the Lord" did say "And go quickly and tell his disciples that he is risen from the dead;" to the women. The "angel of the Lord" did say "and behold he goeth before you into Galilee; there shall ye see him: lo I have told you" to the women.

Matthew 28:8 The women did depart quickly from the sepulchre with fear and with great joy. The women did run to bring the disciples the word of the resurrection.

Matthew 28:9 The women were met by Jesus on the way to the disciples. Jesus did say "All hail" to the women. The women did approach to hold the feet of Jesus in worship.

Matthew 28:10 Jesus did say "Be not afraid: go tell my brethren that they go into Galilee and there shall they see me" to the women.

Matthew 28:11 The women did proceed to the disciples. The watch did report the latest events to the chief priests in the city.

Matthew 28:12 The priests did take counsel in an assembly with the elders. Large money was given to the soldiers.

Matthew 28:13 The assembly did say "Say ye His disciples came by night and stole him away while we slept" to the soldiers.

Matthew 28:14 The assembly did say "And if this come to the governor's ears we will persuade him and secure you" to the soldiers. The assembly did want the soldiers to hide the facts surrounding the resurrection of Jesus.

Matthew 28:15 The soldiers did take the money to perform as expected by the assembly. The soldiers had spread the false testimony of the removal of the body of Jesus from the tomb by the disciples.

Matthew 28:16 The eleven disciples did go into Galilee to the mountain where Jesus had appointed the disciples.

Matthew 28:17 The disciples did see Jesus. The disciples did worship Jesus. Some disciples were in doubt.

Matthew 28:18 Jesus did say "All power is given unto me in heaven and in earth".

Matthew 28:19 Jesus did say "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost:".

Matthew 28:20 Jesus did say "Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway even unto the end of the world. Amen".



Mark



Mark 1:1 "The beginning of the gospel of Jesus Christ the Son of God;"

Mark 1:2 The prophets had said "Behold I send my messenger before thy face which shall prepare thy way before thee".

Mark 1:3 The prophets had said "The voice of one crying in the wilderness Prepare ye the way of the Lord make his paths straight".

Mark 1:4 "John the Baptist" was also known as John. John did baptize in the wilderness. John did preach the baptism of repentance for the remission of sins.

Mark 1:5 John was met by many people from all of the lands of Judaea and of Jerusalem. The people would confess sins for baptism by John in the river of Jordan.

Mark 1:6 John was clothed with in a garment of camel hair with a girdle of skin at the loins. John did have a diet of locusts and of wild honey.

Mark 1:7 John would preach to the people. John did say "There cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose".

Mark 1:8 John did say "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost".

Mark 1:9 Jesus did hail from Nazareth of Galilee. Jesus had gone to become baptized by John in the river of Jordan.

Mark 1:10 Jesus did see the opening of the heavens immediately upon rising from the water. Jesus did see the Spirit on descent like a dove.

Mark 1:11 A voice was heard from heaven. The voice did say "Thou art my beloved Son in whom I am well pleased" to Jesus.

Mark 1:12 The spirit did drive Jesus into the wilderness immediately.

Mark 1:13 Jesus would remain in the wilderness for 40 days. Jesus was tempted by Satan in the wilderness. Jesus was with the wild beasts in the wilderness. The angels did minister to Jesus.

Mark 1:14 John was put into prison after a time. Jesus did return to Galilee to preach the gospel of the kingdom of God.

Mark 1:15 Jesus did say "The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel".

Mark 1:16 Jesus was walking by the sea of Galilee. Jesus did see Simon and Andrew. Simon was the brother of Andrew. The brothers were casting a net into the sea. The brothers were fishermen.

Mark 1:17 Jesus did say "Come ye after me and I will make you to become fishers of men" to the brothers.

Mark 1:18 The brothers did decide to leave the nets to follow Jesus.

Mark 1:19 Jesus did proceed a little further with Simon and with Andrew. Jesus did see James and John on a ship. James was the brother of John. James was a son of Zebedee. John was a son of Zebedee also. The brothers were mending nets on the ship.

Mark 1:20 Jesus did call to the brothers on the ship. The brothers did decide to leave Zebedee in the ship with the hired servants to follow Jesus.

Mark 1:21 Jesus did enter into Capernaum and did teach straightway in the synagogue on the sabbath.

Mark 1:22 The people were astonished at the doctrine of Jesus. Jesus was teaching the people like a person with authority. Jesus did not teach like the scribes.

Mark 1:23 A man did cry out in the synagogue. The man did have an "unclean spirit".

Mark 1:24 The man did say "Let us alone; what have we to do with thee thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art the Holy One of God" to Jesus.

Mark 1:25 Jesus did rebuke the man. Jesus did say "Hold thy peace and come out of him" to the man.

Mark 1:26 The "unclean spirit" did tear at the man to cause the man to cry with a loud voice. The "unclean spirit" did leave the man.

Mark 1:27 The people were all amazed with questions amongst themselves. The people did say "What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits and they do obey him".

Mark 1:28 Fame did spread immediately about Jesus throughout all of the region around Galilee.

Mark 1:29 Jesus did leave the synagogue to enter the home of Simon and of Andrew. Jesus was followed by James and by John.

Mark 1:30 Jesus was told promptly about a sickness that did grip the mother-in-law of Simon. The mother-in-law was lying in bed with a fever.

Mark 1:31 Jesus did take the hand of the mother-in-law to rouse the woman. The fever did leave the mother-in-law immediately. The mother-in-law did proceed to minister to the men.

Mark 1:32 Jesus was brought all of the people with disease and with demonic possessions at sunset.

Mark 1:33 The people had gathered from all of the city at the door.

Mark 1:34 Jesus did heal many of the people of divers diseases. Jesus did exorcize many devils. Jesus would not allow the devils to speak. The devils did know the identity of Jesus.

Mark 1:35 Jesus did rise early before dawn to go to a solitary place to pray.

Mark 1:36 Jesus was followed by Simon and by others.

Mark 1:37 The men did say "All men seek for thee" to Jesus.

Mark 1:38 Jesus did say "Let us go into the next towns that I may preach there also: for therefore came I forth" to the men.

Mark 1:39 Jesus would preach in the synagogues throughout all of Galilee. Jesus would exorcize devils also.

Mark 1:40 A leper did approach Jesus to kneel before Jesus. The leper did say "If thou wilt thou canst make me clean" to Jesus.

Mark 1:41 Jesus was moved with compassion for the leper. Jesus did touch the leper by hand. Jesus did say "I will; be thou clean" to the leper.

Mark 1:42 The leprosy did depart the man immediately at the words of Jesus. The man was cleansed.

Mark 1:43 Jesus did charge the man afterwards.

Mark 1:44 Jesus did say "See thou say nothing to any man: but go thy way shew thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony unto them" to the man. Jesus did tell the man to keep the matter private.

Mark 1:45 The man did proclaim the matter broadly however. Jesus could not enter the city openly any longer. Jesus would remain in lonely places. The people would continue to approach Jesus from every quarter.



Mark 2:1 Jesus did enter Capernaum after some days. People did broadcast the arrival of Jesus in the house.

Mark 2:2 Many people did gather in the house straightway. The people did overwhelm the space. The people had begun to spill outside of the door. Jesus did begin to preached the word to the people.

Mark 2:3 A man was brought with the sickness of palsy. The man was carried by 4 people.

Mark 2:4 The man could not be brought to Jesus through the crowd. The transporters did uncover a portion of the roof to create an opening above Jesus. The man was lowered on a mat through the opening to come to rest in front of Jesus.

Mark 2:5 Jesus did behold the faith of the transporters. Jesus did say "Son thy sins be forgiven thee" to the man with palsy.

Mark 2:6 Certain scribes were in attendance. The scribes did reason within their hearts.

Mark 2:7 The scribes did say "Why doth this man thus speak blasphemies? who can forgive sins but God only?" to themselves.

Mark 2:8 Jesus did perceive the thoughts of the scribes. Jesus did say "Why reason ye these things in your hearts?" to the scribes.

Mark 2:9 Jesus did say "Whether is it easier to say to the sick of the palsy Thy sins be forgiven thee; or to say Arise and take up thy bed and walk?" to the scribes.

Mark 2:10 Jesus did say "But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy)" to the scribes.

Mark 2:11 Jesus did say "I say unto thee Arise and take up thy bed and go thy way into thine house" to the scribes.

Mark 2:12 The man did rise to take the bed. The man did depart in front of everyone. Everyone were amazed and did glorify God. The people did say "We never saw it on this fashion".

Mark 2:13 Jesus did return to the sea side again. Jesus did teach the multitude who were following.

Mark 2:14 Jesus did see Levi upon passing. Levi was the son of Alphaeus. Levi was sitting at the receipt of custom. Jesus did say "Follow me" to Levi. Levi did rise to follow after Jesus. Levi was also known as Matthew.

Mark 2:15 Jesus did sit at meat with the disciples in the home of Matthew. Jesus was accompanied by many publicans and sinners at meat also. Many people were following in the multitude.

Mark 2:16 The event was noted by the scribes and by the Pharisees. The Pharisees did say "How is it that he eateth and drinketh with publicans and sinners?" to the disciples.

Mark 2:17 Jesus did overhear the question from the Pharisees. Jesus did say "They that are whole have no need of the physician but they that are sick: I came not to call the righteous but sinners to repentance" to the Pharisees.

Mark 2:18 John did have disciples. The Pharisees did have disciples also. The disciples were fasting. A person did approach Jesus to inquire about the disciples of Jesus. The person did say "Why do the disciples of John and of the Pharisees fast but thy disciples fast not?" to Jesus.

Mark 2:19 Jesus did say "Can the children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast" to the person.

Mark 2:20 Jesus did say "But the days will come when the bridegroom shall be taken away from them and then shall they fast in those days" to the person.

Mark 2:21 Jesus did say "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old and the rent is made worse" to the person.

Mark 2:22 Jesus did say "And no man putteth new wine into old bottles: else the new wine doth burst the bottles and the wine is spilled and the bottles will be marred: but new wine must be put into new bottles" to the person.

Mark 2:23 Jesus was going through the corn fields on the sabbath one day. The disciples had decided to follow. The disciples were picking ears of corn on the sabbath.

Mark 2:24 The Pharisees did behold the event. The Pharisees did say "Behold why do they on the sabbath day that which is not lawful?" to Jesus.

Mark 2:25 Jesus did say "Have ye never read what David did when he had need and was an hungred he and they that were with him?" to the Pharisees.

Mark 2:26 Jesus did say "How he went into the house of God in the days of Abiathar the high priest and did eat the shewbread which is not lawful to eat but for the priests and gave also to them which were with him?" to the Pharisees.

Mark 2:27 Jesus did say "The sabbath was made for man and not man for the sabbath:" to the Pharisees.

Mark 2:28 Jesus did say "Therefore the Son of man is Lord also of the sabbath" to the Pharisees.



Mark 3:1 Jesus had entered the synagogue again to find a man inside with a withered hand.

Mark 3:2 Jesus was being watched to determine if Jesus would heal the man on the sabbath day. Jesus was being sought for accusations.

Mark 3:3 Jesus did say "Stand forth" to the man.

Mark 3:4 Jesus did say "Is it lawful to do good on the sabbath days or to do evil? to save life or to kill?" to the Pharisees. The Pharisees did remain silent.

Mark 3:5 Jesus did look at the Pharisees with anger and with grief for the hardness in the hearts of the Pharisees. Jesus did say "Stretch forth thine hand" to the man. The man did stretch forth the hand. The hand was restored whole as the other hand.

Mark 3:6 The Pharisees did proceed straightway to take counsel with the Herodians against Jesus. The Pharisees did seek to destroy Jesus.

Mark 3:7 Jesus did withdraw to the sea with the disciples. A great multitude did follow from Galilee and from Judaea.

Mark 3:8 The multitude was formed with people from Jerusalem and from Idumaea and from beyond Jordan and from Tyre and Sidon. The multitude had come to Jesus after hearing about the great things that Jesus had performed.

Mark 3:9 Jesus did tell the disciples to assign a small ship to wait on Jesus in case of thronging by the multitude.

Mark 3:10 Jesus had healed many people. The multitude was pressing upon Jesus for a single touch of healing. Many people had plagues.

Mark 3:11 Many people had unclean spirits also. People would fall down upon seeing Jesus. The people would say "Thou art the Son of God".

Mark 3:12 Jesus would charge the people straitly to keep the knowledge of Jesus private.

Mark 3:13 Jesus would ascend a mountain and would call for people. The people would come after being called.

Mark 3:14 Jesus did ordain 12 disciples to accompany Jesus and to preach to the people.

Mark 3:15 The disciples would have power to heal sicknesses and to exorcize devils.

Mark 3:16 Jesus did rename Simon to Peter. Peter was a disciple of Jesus.

Mark 3:17 James was a disciple of Jesus and a son of Zebedee. John was a disciple of Jesus and a son of Zebedee. Jesus did rename the "sons of Zebedee" to Boanerges. Boanerges is also known as "the sons of thunder".

Mark 3:18 Andrew was a disciple of Jesus. Philip was a disciple of Jesus. Bartholomew was a disciple of Jesus. Matthew was a disciple of Jesus. Thomas was a disciple of Jesus. James was a disciple of Jesus and the son of Alphaeus. Thaddaeus was a disciple of Jesus. Simon was a disciple of Jesus and a Canaanite.

Mark 3:19 "Judas Iscariot" was a disciple of Jesus and the betrayer of Jesus. Jesus did lead the disciples into a house.

Mark 3:20 The multitude did assemble again. The men could not find the time to eat bread.

Mark 3:21 Word did reach the friends of Jesus about the situation with the multitude. The friends did depart to take Jesus away. The friends did say "He is beside himself" about Jesus.

Mark 3:22 Scribes had come from Jerusalem. The scribes did say "He hath Beelzebub and by the prince of the devils casteth he out devils" about Jesus.

Mark 3:23 Jesus did call for the scribes to speak parables to the scribes. Jesus did say "How can Satan cast out Satan?" to the scribes.

Mark 3:24 Jesus did say "And if a kingdom be divided against itself that kingdom cannot stand".

Mark 3:25 Jesus did say "And if a house be divided against itself that house cannot stand".

Mark 3:26 Jesus did say "And if Satan rise up against himself and be divided he cannot stand but hath an end".

Mark 3:27 Jesus did say "No man can enter into a strong man's house and spoil his goods except he will first bind the strong man; and then he will spoil his house".

Mark 3:28 Jesus did say "Verily I say unto you All sins shall be forgiven unto the sons of men and blasphemies wherewith soever they shall blaspheme:". A person can be forgiven of most sins and most blasphemies.

Mark 3:29 Jesus did say "But he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation". A person will never be forgiven for blasphemy against the "Holy Ghost".

Mark 3:30 Jesus did impart the knowledge to the scribes because the scribes had said "He hath an unclean spirit" about Jesus.

Mark 3:31 Jesus did receive notice of the arrival of the mother and of the brethren of Jesus. The kin were standing outside.

Mark 3:32 The multitude was sitting around Jesus. People did say "Behold thy mother and thy brethren without seek for thee" to Jesus.

Mark 3:33 Jesus did say "Who is my mother or my brethren?" in response.

Mark 3:34 Jesus did look around at the people of the multitude. Jesus did say "Behold my mother and my brethren!" in reference to the people of the multitude.

Mark 3:35 Jesus did say "For whosoever shall do the will of God the same is my brother and my sister and mother". Jesus did equate followers of God with personal kin.



Mark 4:1 Jesus had begun to teach by the seaside again to an assembly of a great multitude of people. Jesus did enter a ship to sit in the sea. The whole multitude was by the sea on the land.

Mark 4:2 Jesus did proceed to teach the multitude many things by parables. Jesus did begin to impart the doctrine of Jesus.

Mark 4:3 Jesus did say "Hearken; Behold there went out a sower to sow:".

Mark 4:4 Jesus did say "And it came to pass as he sowed some fell by the way side and the fowls of the air came and devoured it up".

Mark 4:5 Jesus did say "And some fell on stony ground where it had not much earth; and immediately it sprang up because it had no depth of earth:".

Mark 4:6 Jesus did say "But when the sun was up it was scorched; and because it had no root it withered away".

Mark 4:7 Jesus did say "And some fell among thorns and the thorns grew up and choked it and it yielded no fruit".

Mark 4:8 Jesus did say "And other fell on good ground and did yield fruit that sprang up and increased; and brought forth some thirty and some sixty and some an hundred".

Mark 4:9 Jesus did say "He that hath ears to hear let him hear".

Mark 4:10 Jesus was alone after teaching. The disciples did approach Jesus to inquire about the parable.

Mark 4:11 Jesus did say "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all these things are done in parables:" to the disciples. The disciples were given an understanding of the mystery of the kingdom of God. The people did require parables to convey understanding.

Mark 4:12 Jesus did say "That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them" to the disciples.

Mark 4:13 Jesus did say "Know ye not this parable? and how then will ye know all parables?" to the disciples.

Mark 4:14 Jesus did say "The sower soweth the word" to the disciples.

Mark 4:15 Jesus did say "And these are they by the way side where the word is sown; but when they have heard Satan cometh immediately and taketh away the word that was sown in their hearts" to the disciples.

Mark 4:16 Jesus did say "And these are they likewise which are sown on stony ground; who when they have heard the word immediately receive it with gladness;" to the disciples.

Mark 4:17 Jesus did say "And have no root in themselves and so endure but for a time:" to the disciples. Jesus did say "afterward when affliction or persecution ariseth for the word's sake immediately they are offended" to the disciples.

Mark 4:18 Jesus did say "And these are they which are sown among thorns; such as hear the word" to the disciples.

Mark 4:19 Jesus did say "And the cares of this world and the deceitfulness of riches and the lusts of other things entering in choke the word and it becometh unfruitful" to the disciples.

Mark 4:20 Jesus did say "And these are they which are sown on good ground; such as hear the word and receive it and bring forth fruit some thirtyfold some sixty and some an hundred" to the disciples.

Mark 4:21 Jesus did say "Is a candle brought to be put under a bushel or under a bed? and not to be set on a candlestick?" to the disciples.

Mark 4:22 Jesus did say "For there is nothing hid which shall not be manifested; neither was any thing kept secret but that it should come abroad" to the disciples.

Mark 4:23 Jesus did say "If any man have ears to hear let him hear" to the disciples.

Mark 4:24 Jesus did say "Take heed what ye hear: with what measure ye mete it shall be measured to you: and unto you that hear shall more be given" to the disciples.

Mark 4:25 Jesus did say "For he that hath to him shall be given: and he that hath not from him shall be taken even that which he hath" to the disciples.

Mark 4:26 Jesus did say "So is the kingdom of God as if a man should cast seed into the ground;" to the disciples.

Mark 4:27 Jesus did say "And should sleep and rise night and day and the seed should spring and grow up he knoweth not how" to the disciples.

Mark 4:28 Jesus did say "For the earth bringeth forth fruit of herself; first the blade then the ear after that the full corn in the ear" to the disciples.

Mark 4:29 Jesus did say "But when the fruit is brought forth immediately he putteth in the sickle because the harvest is come" to the disciples.

Mark 4:30 Jesus did say "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" to the disciples.

Mark 4:31 Jesus did say "It is like a grain of mustard seed which when it is sown in the earth is less than all the seeds that be in the earth:" to the disciples.

Mark 4:32 Jesus did say "But when it is sown it groweth up and becometh greater than all herbs and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" to the disciples.

Mark 4:33 Jesus did speak in many parables to the people. Jesus would speak as long as the people could listen.

Mark 4:34 Jesus did not speak in parables to the disciples however. Jesus would expound all things to the disciples in private.

Mark 4:35 Jesus did say "Let us pass over unto the other side" to the disciples upon the arrival of the evening on the same day.

Mark 4:36 The men did proceed to dismiss the multitude. Jesus did depart on the ship with the disciples. The ship was followed by other little ships.

Mark 4:37 A storm did arise at sea. The ship was beaten by the waves from the great storm of wind. The ship was taking on water.

Mark 4:38 Jesus was in the hinder part of the ship asleep on a pillow. Jesus was awakened by the disciples. The disciples did say "Master carest thou not that we perish?" to Jesus.

Mark 4:39 Jesus did rise to rebuke the wind to bring calm to the sea. Jesus did say "Peace be still" to the sea. The wind did cease blowing to bring a great calm.

Mark 4:40 Jesus did say "Why are ye so fearful? how is it that ye have no faith?" to the disciples.

Mark 4:41 The disciples did feel fear exceedingly. The disciples did say "What manner of man is this that even the wind and the sea obey him?" to each other.



Mark 5:1 Jesus did arrive with the disciples on the other side of the sea in the country of the Gadarenes.

Mark 5:2 Jesus did depart the ship. Jesus was met by a man from the tombs immediately. The man was possessed with an unclean spirit.

Mark 5:3 The man was dwelling among the tombs. Nobody could bind the man with chains.

Mark 5:4 People had tried to bind the man in chains and in fetters in the past. The man would break the chains in pieces. Nobody could tame the man.

Mark 5:5 The man was in the mountains and in the tombs day and night. The man would cut himself with stones.

Mark 5:6 The man did run to worship Jesus upon seeing Jesus in the distance.

Mark 5:7 The man did cry with a loud voice. The man did say "What have I to do with thee Jesus thou Son of the most high God? I adjure thee by God that thou torment me not" to Jesus.

Mark 5:8 Jesus had said "Come out of the man thou unclean spirit" to the man.

Mark 5:9 Jesus did begin to speak to the "unclean spirit". Jesus did say "What is thy name?" to the "unclean spirit". The "unclean spirit" did say "My name is Legion: for we are many" to Jesus.

Mark 5:10 The "unclean spirit" did beg Jesus to refrain from sending the "unclean spirit" out of the country.

Mark 5:11 Swine were feeding in a great herd near the mountains.

Mark 5:12 An "unclean spirit" is also known as a devil. The devils did beg to be sent into the herd of swine. The devils did say "Send us into the swine that we may enter into them" to Jesus.

Mark 5:13 Jesus did release the devils from the man. The devils did proceed to enter into the swine. The herd did run violently down a steep place into the sea to drown. The herd was composed of about 2000 swine.

Mark 5:14 The swine were tended by herdsmen. The herdsmen did flee after seeing the destruction of the swine. The herdsmen did inform the inhabitants in the city and in the country about the event. The inhabitants did go to inquire about the event.

Mark 5:15 The inhabitants did approach Jesus. The inhabitants did see the man who was cured of the legion. The man was sitting and was clothed with the right mind. The inhabitants did become afraid.

Mark 5:16 The herdsmen did convey the happenings about the man and about the swine to the inhabitants.

Mark 5:17 The inhabitants did beg for Jesus to depart from their coasts.

Mark 5:18 Jesus did return to the ship. The cured man did approach Jesus. Jesus was asked to be accompanied by the man who was possessed.

Mark 5:19 Jesus did decline the request. Jesus did say "Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee" to the cured man.

Mark 5:20 The cured man did depart. The cured man did begin to publish in Decapolis about the great things that was done for the man by Jesus. All men did marvel at the story.

Mark 5:21 Jesus did travel by ship to the other side again. Many people had gathered to Jesus beside the sea.

Mark 5:22 Jairus was one of the rulers of the synagogue. Jairus did approach and did fall to the feet of Jesus upon seeing Jesus.

Mark 5:23 Jairus did beseech Jesus greatly. Jairus did say "My little daughter lieth at the point of death: I pray thee come and lay thy hands on her that she may be healed; and she shall live" to Jesus.

Mark 5:24 Jesus did go with Jairus. Many people did follow in a throng around Jesus.

Mark 5:25 A woman was within the throng in possession of an issue of blood for 12 years.

Mark 5:26 The woman had suffered many things of many physicians. The woman had spent everything that the woman did have. The woman could not find a remedy. The woman did grow worse instead.

Mark 5:27 The woman had heard of Jesus. The woman did approach in the throng behind Jesus. The woman did touch the garment of Jesus.

Mark 5:28 The woman did say "If I may touch but his clothes I shall be whole" in thought to herself.

Mark 5:29 The woman was cured immediately with a drying of the fountain of blood. The woman could feel the healing of the plague in her body.

Mark 5:30 Jesus did sense immediately that virtue had left Jesus. Jesus did turn around in the throng. Jesus did say "Who touched my clothes?".

Mark 5:31 The disciples were aware of the throng of people around Jesus. The disciples did say "Thou seest the multitude thronging thee and sayest thou Who touched me?" to Jesus.

Mark 5:32 Jesus did look around the throng. Jesus did find the woman who had touched the garment of Jesus.

Mark 5:33 The woman was fearing and was trembling with the knowledge of her cure. The woman did come to fall at the feet of Jesus in confession of the truth.

Mark 5:34 Jesus did say "Daughter thy faith hath made thee whole; go in peace and be whole of thy plague" to the woman.

Mark 5:35 Jesus was approached by a member of the household of Jairus as Jesus was speaking to the woman. The member did say "Thy daughter is dead: why troublest thou the Master any further?" to Jairus.

Mark 5:36 Jesus did address Jairus as the words were spoken. Jesus did say "Be not afraid only believe" to Jairus.

Mark 5:37 Jesus did proceed into the house with Peter and with James and with John only.

Mark 5:38 Jesus did enter the house to see a tumult of weeping and of great wailing.

Mark 5:39 Jesus did say "Why make ye this ado and weep? the damsel is not dead but sleepeth" to the household upon entering the house.

Mark 5:40 The household did laugh Jesus to scorn. Jesus did expel most of the household. Jesus did approach the damsel with the 3 disciples and with the parents of the damsel.

Mark 5:41 Jesus did take the hand of the damsel. Jesus did say "Talitha cumi" to the damsel. "Talitha cumi" is translated to "Damsel I say unto thee arise".

Mark 5:42 The damsel did rise to walk around immediately. The damsel was 12 years old. The event did bring great astonishment to the people in attendance.

Mark 5:43 Jesus did charge everyone to keep the event private. Jesus did command that something should be given to the damsel to eat.



Mark 6:1 Jesus did depart with the disciples to enter the country of Jesus.

Mark 6:2 Jesus was teaching in the synagogue on the sabbath day. The people were astonished. The people did say "From whence hath this man these things? and what wisdom is this which is given unto him that even such mighty works are wrought by his hands?" about Jesus.

Mark 6:3 The people did say "Is not this the carpenter the son of Mary the brother of James and Joses and of Juda and Simon? and are not his sisters here with us?" about Jesus. The people were offended at Jesus. Jesus was a carpenter. Jesus did have brothers. James was a brother of Jesus. Joses was a brother of Jesus. Juda was a brother of Jesus. Simon was a brother of Jesus. Jesus did have sisters.

Mark 6:4 Jesus did say "A prophet is not without honour but in his own country and among his own kin and in his own house" in response to the people.

Mark 6:5 Jesus could not do mighty works in the country of Jesus. Jesus did heal a few sick folk however.

Mark 6:6 Jesus did marvel at the disbelief of the people in the country of Jesus. Jesus did proceed to teach around the villages.

Mark 6:7 Jesus did assemble the 12 disciples. Jesus did send the disciples in pairs to minister to the people. The disciples were given power over unclean spirits by Jesus.

Mark 6:8 Jesus did command that the disciples should take anything for their journey except a staff. The disciples should not take scrip or bread or money in their purses.

Mark 6:9 The disciples should wear sandals. The disciples should not put on 2 coats.

Mark 6:10 Jesus did say "In what place soever ye enter into an house there abide till ye depart from that place" to the disciples.

Mark 6:11 Jesus did say "And whosoever shall not receive you nor hear you when ye depart thence shake off the dust under your feet for a testimony against them" to the disciples. Jesus may have said "Verily I say unto you It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city" to the disciples.

Mark 6:12 The disciples did proceed to preach repentance to the people.

Mark 6:13 The disciples would exorcize many devils. The disciples would anoint the sick with oil and would heal the sick.

Mark 6:14 Herod did come to hear about Jesus. The people had spread the name of Jesus. Herod did say "That John the Baptist was risen from the dead and therefore mighty works do shew forth themselves in him" about Jesus. Herod did begin to believe that "John the Baptist" had risen from the dead.

Mark 6:15 Some people would say "That it is Elias" about Jesus. Other people would believe that Jesus was one of the prophets.

Mark 6:16 Herod was unconvinced however. Herod did say "It is John whom I beheaded: he is risen from the dead".

Mark 6:17 Herod had sent for the capture of "John the Baptist". "John the Baptist" was bound in prison for the sake of Herodias. Herodias was the wife of the brother of Herod. Philip was the brother of Herod. Herod had married Herodias.

Mark 6:18 John had said "It is not lawful for thee to have thy brother's wife" to Herod.

Mark 6:19 Herodias would quarrel against "John the Baptist". Herodias would have killed "John the Baptist". Herodias could not kill "John the Baptist" however.

Mark 6:20 Herod did fear "John the Baptist". Herod did know that "John the Baptist" was just and was holy. Herod did like to observe and to listen to "John the Baptist". Herod was pleased by the actions and by the words of "John the Baptist".

Mark 6:21 A convenient day had come for the birthday supper for Herod. The supper was made for the lords and the high captains and the chief estates of Galilee.

Mark 6:22 The "daughter of Herodias" did come to dance during the supper. Herod was pleased with the dance. The "daughter of Herodias" did sit with Herod. Herod had said "Ask of me whatsoever thou wilt and I will give it thee" to the "daughter of Herodias".

Mark 6:23 Herod did pledge an oath to grant any wish of the "daughter of Herodias". Herod did say "Whatsoever thou shalt ask of me I will give it thee unto the half of my kingdom" to the "daughter of Herodias".

Mark 6:24 The "daughter of Herodias" did consult with Herodias. The "daughter of Herodias" did say "What shall I ask?" to Herodias. Herodias did say "The head of John the Baptist" to her daughter.

Mark 6:25 The "daughter of Herodias" did return to Herod in haste. The "daughter of Herodias" did say "I will that thou give me by and by in a charger the head of John the Baptist" to Herod.

Mark 6:26 Herod was exceedingly sorry. Herod could not reject the request for the sake of the oath and for the sake of the guests.

Mark 6:27 Herod did send an executioner immediately to collect the head of "John the Baptist". The executioner did behead "John the Baptist" in the prison.

Mark 6:28 The head was retrieved in a charger for presentation to the damsel. The damsel did give the head to Herodias.

Mark 6:29 The execution was relayed to the disciples of "John the Baptist". The disciples would remove the corpse to lay within a tomb.

Mark 6:30 The apostles had gathered to Jesus with reports of all of things that were done and were taught. The disciples were also known as the apostles.

Mark 6:31 Jesus did say "Come ye yourselves apart into a desert place and rest a while" to the apostles. Many people were coming and were going. The apostles did not have time to eat.

Mark 6:32 Jesus did depart with the apostles by ship to a desert place privately.

Mark 6:33 Some people did see the departure of Jesus with the disciples. The people did run from all of the cities to reach the destination before Jesus.

Mark 6:34 Jesus did depart the ship to see many people. Jesus was moved with compassion toward the people who were like sheep without a shepherd. Jesus did begin to teach many things.

Mark 6:35 Jesus was approached by the disciples late in the day. The disciples did say "This is a desert place and now the time is far passed:" to Jesus.

Mark 6:36 The disciples did say "Send them away that they may go into the country round about and into the villages and buy themselves bread: for they have nothing to eat". The disciples did remark about the lack of food for the people.

Mark 6:37 Jesus did say "Give ye them to eat" in response to the disciples. The disciples did say "Shall we go and buy two hundred pennyworth of bread and give them to eat?" to Jesus.

Mark 6:38 Jesus did say "How many loaves have ye? go and see". The disciples did count 5 loaves of bread and 2 fish.

Mark 6:39 Jesus did command the disciples to instruct the people to sit by companies upon the green grass.

Mark 6:40 The people did seat themselves in ranks by hundreds and by fifties.

Mark 6:41 Jesus did look to heaven in blessing with the bread and with the fish in hand. Jesus did break the loaves in pieces to set before the disciples. Jesus had broken the loaves and the fish for distribution to the people.

Mark 6:42 Everyone did eat and did become full.

Mark 6:43 Fragments were gathered from the meal with enough to fill 12 baskets.

Mark 6:44 The loaves were able to feed about 5000 men.

Mark 6:45 Jesus did send the disciples into the ship to travel to Bethsaida before Jesus. Jesus did remain to dismiss the people.

Mark 6:46 Jesus did depart into a mountain to pray after dismissing the people.

Mark 6:47 Jesus was alone on the land with the ship in the middle of the sea upon the arrival of the evening.

Mark 6:48 Jesus could see the crew who were toiling in rowing upon the ship. The wind was contrary to the ship in the sea. Jesus did walk upon the sea about the fourth watch of the night. Jesus would come close to passing the ship.

Mark 6:49 The crew did behold Jesus upon the sea. The crew did believe the sight to be a spirit. The crew did cry out in fear.

Mark 6:50 The sight had troubled everyone who had seen Jesus. Jesus did talk to the people on the ship at once. Jesus did say "Be of good cheer: it is I; be not afraid".

Mark 6:51 Jesus did go to the men into the ship. The wind did cease blowing. The men were sore amazed in themselves beyond measure and in wonder.

Mark 6:52 The men had not considered the miracle of the loaves. The men did have hardened hearts.

Mark 6:53 The ship did arrive into the land of Gennesaret. The ship did draw to the shore.

Mark 6:54 Jesus did depart the ship. People did recognize Jesus immediately.

Mark 6:55 The people would run throughout the whole region to bring the sick to Jesus. The people would carry the sick in beds.

Mark 6:56 The sick were laid in the streets in the villages and in the cities and in the countries in anticipation of the arrival of Jesus. The people would beg to touch the border of the garment of Jesus. If a person was able to touch Jesus then the person was made whole.



Mark 7:1 Jesus was approached by the Pharisees and by certain scribes from Jerusalem.

Mark 7:2 The Pharisees did find fault that some disciples did eat bread without washed hands.

Mark 7:3 A tradition did exist at the time for the cleaning of hands before eating. The tradition was started with the elders and was followed by the Pharisees and by all of the Jews.

Mark 7:4 A Jew could not eat before washing hands after returning from the market. A Jew would observe other traditions that did include the washing of cups and of pots and of brass vessels and of tables.

Mark 7:5 Jesus was questioned by the Pharisees and by the scribes. The Pharisees did say "Why walk not thy disciples according to the tradition of the elders but eat bread with unwashen hands?" to Jesus.

Mark 7:6 Jesus did say "Well hath Esaias prophesied of you hypocrites as it is written This people honoureth me with their lips but their heart is far from me". Jesus did confirm the Pharisees and the scribes as hypocrites as written by Esaias.

Mark 7:7 Jesus did say "Howbeit in vain do they worship me teaching for doctrines the commandments of men" to the hypocrites.

Mark 7:8 Jesus did say "For laying aside the commandment of God ye hold the tradition of men" to the hypocrites. Jesus may have said "For laying aside the commandment of God ye hold the tradition of men as the washing of pots and cups: and many other such like things ye do" to the hypocrites.

Mark 7:9 Jesus did say "Full well ye reject the commandment of God that ye may keep your own tradition" to the hypocrites. Jesus did accuse the hypocrites of keeping traditions at the expense of rejecting the commandments of God.

Mark 7:10 Jesus did say "For Moses said Honour thy father and thy mother; and Whoso curseth father or mother let him die the death:" to the hypocrites.

Mark 7:11 Jesus did say "But ye say If a man shall say to his father or mother It is Corban that is to say a gift by whatsoever thou mightest be profited by me; he shall be free" to the hypocrites.

Mark 7:12 Jesus did say "And ye suffer him no more to do ought for his father or his mother;" to the hypocrites.

Mark 7:13 Jesus did say "Making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye" to the hypocrites.

Mark 7:14 Jesus did call the people together for teaching. Jesus did say "Hearken unto me every one of you and understand:".

Mark 7:15 Jesus did say "There is nothing from without a man that entering into him can defile him: but the things which come out of him those are they that defile the man". A person can not be defiled by their consumption of anything. A person can be defiled by their words and by their actions.

Mark 7:16 Jesus may have said "If any man have ears to hear let him hear".

Mark 7:17 Jesus did return into the house with the disciples. The disciples did ask about the parable.

Mark 7:18 Jesus did say "Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man it cannot defile him;" to the disciples.

Mark 7:19 Jesus did say "Because it entereth not into his heart but into the belly and goeth out into the draught purging all meats?" to the disciples.

Mark 7:20 Jesus did say "And he said That which cometh out of the man that defileth the man" to the disciples.

Mark 7:21 Jesus did say "For from within out of the heart of men proceed evil thoughts adulteries fornications murders" to the disciples. A person can be defiled by evil thoughts. A person can be defiled by adultery. A person can be defiled by fornication. A person can be defiled by murder.

Mark 7:22 Jesus did say "Thefts covetousness wickedness deceit lasciviousness an evil eye blasphemy pride foolishness:" to the disciples. A person can be defiled by theft. A person can be defiled by covetousness. A person can be defiled by wickedness. A person can be defiled by deceit. A person can be defiled by lasciviousness. A person can be defiled by an evil eye. A person can be defiled by blasphemy. A person can be defiled by pride. A person can be defiled by foolishness.

Mark 7:23 Jesus did say "All these evil things come from within and defile the man" to the disciples. If a person does perform evil then the person does become defiled by evil.

Mark 7:24 Jesus did rise to go into the borders of Tyre and of Sidon. Jesus did enter into a house with the intention to attain privacy. Jesus could not attain privacy however.

Mark 7:25 Jesus was approached by a certain woman who had heard of Jesus. The woman did have a daughter with an unclean spirit. The woman did fall to the feet of Jesus.

Mark 7:26 The woman was a Greek and a Syrophenician by nation. The woman did beseech Jesus to exorcize the devil from the daughter.

Mark 7:27 Jesus did say "Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs" in response to the woman.

Mark 7:28 The woman did say "Yes Lord: yet the dogs under the table eat of the children's crumbs" to Jesus.

Mark 7:29 Jesus did say "For this saying go thy way; the devil is gone out of thy daughter" to the woman.

Mark 7:30 The woman did return home. The devil was gone from the daughter. The daughter was laying upon the bed.

Mark 7:31 Jesus did depart from the coasts of Tyre and of Sidon. Jesus did come to the sea of Galilee through the midst of the coasts of Decapolis.

Mark 7:32 Jesus was brought a deaf person with a speech impediment. Jesus was begged to lay hands upon the person.

Mark 7:33 Jesus did take the person aside from the multitude. Jesus did put the fingers of Jesus into the ears of the deaf person. Jesus did spit and did touch the tongue of the deaf person.

Mark 7:34 Jesus did look to heaven and did sigh. Jesus did say "Ephphatha" to the man. "Ephphatha" is translated to "Be opened".

Mark 7:35 The deafness was cleared immediately. The impediment was cleared to allow the person to speak plainly.

Mark 7:36 Jesus did charge the people to refrain from recounting the act to any man. The people did ignore the charge however. If Jesus did increase the charges for silence then the people would increase the proclamations of the acts.

Mark 7:37 The people were astonished beyond measure. The people would say "He hath done all things well: he maketh both the deaf to hear and the dumb to speak" about Jesus.



Mark 8:1 The multitude had grown to a great size. The multitude did not have food to eat. Jesus did assemble the disciples together.

Mark 8:2 Jesus did say "I have compassion on the multitude because they have now been with me three days and have nothing to eat:" to the disciples.

Mark 8:3 Jesus did say "And if I send them away fasting to their own houses they will faint by the way: for divers of them came from far" to the disciples.

Mark 8:4 The disciples did say "From whence can a man satisfy these men with bread here in the wilderness?" to Jesus.

Mark 8:5 Jesus did say "How many loaves have ye?". The disciples did say "Seven".

Mark 8:6 Jesus did command the people to sit down on the ground. Jesus did take the 7 loaves to give thanks. Jesus did proceed to break the loaves to give to the disciples. The disciples did set the broken bread before the people.

Mark 8:7 The disciples did have a few small fish also. Jesus did bless the fish. Jesus did command the disciples to set the fish before the people also.

Mark 8:8 The multitude did become full from the food. The meal did have 7 baskets of leftovers.

Mark 8:9 The meal had fed about 4000 people. Jesus did dismiss the people.

Mark 8:10 Jesus did enter the ship with the disciples straightway. The ship did travel into the parts of Dalmanutha.

Mark 8:11 Jesus was approached by Pharisees. The Pharisees had come with questions and with temptations and with desires to see signs from heaven.

Mark 8:12 Jesus did sigh deeply in spirit. Jesus did say "Why doth this generation seek after a sign? verily I say unto you There shall no sign be given unto this generation" to the Pharisees.

Mark 8:13 Jesus did depart on the ship to the other side.

Mark 8:14 The disciples had forgotten to take bread into the ship. The ship did not contain more than a single loaf.

Mark 8:15 Jesus did say "Take heed beware of the leaven of the Pharisees and of the leaven of Herod" to the disciples.

Mark 8:16 The disciples did reason among themselves. The disciples did say "It is because we have no bread".

Mark 8:17 Jesus did perceive the thoughts of the disciples. Jesus did say "Why reason ye because ye have no bread? perceive ye not yet neither understand? have ye your heart yet hardened?" to the disciples.

Mark 8:18 Jesus did say "Having eyes see ye not? and having ears hear ye not? and do ye not remember?" to the disciples.

Mark 8:19 Jesus did say "When I brake the five loaves among five thousand how many baskets full of fragments took ye up?". The disciples did say "Twelve".

Mark 8:20 Jesus did say "And when the seven among four thousand how many baskets full of fragments took ye up?". The disciples did say "Seven".

Mark 8:21 Jesus did say "How is it that ye do not understand?" to the disciples.

Mark 8:22 Jesus did arrive at Bethsaida. A blind man was brought to Jesus for healing through the touch of Jesus.

Mark 8:23 Jesus did lead the blind man by hand out of the town. Jesus did spit on the eyes of the man. Jesus did lay hands on the blind man. Jesus did ask the man about being able to see.

Mark 8:24 The man did look up to respond. The man did say "I see men as trees walking" to Jesus.

Mark 8:25 Jesus did touch the eyes of the man again. Jesus did make the man to look up. Clear vision was restored to the man.

Mark 8:26 Jesus did send the man home. Jesus did say "Neither go into the town nor tell it to any in the town" to the man.

Mark 8:27 Jesus did go with the disciples into the towns of Caesarea Philippi. Jesus did speak to the disciples along the way. Jesus did say "Whom do men say that I am?" to the disciples.

Mark 8:28 The disciples did say "John the Baptist; but some say Elias; and others One of the prophets" to Jesus.

Mark 8:29 Jesus did say "But whom say ye that I am?" to the disciples. Peter did say "Thou art the Christ" to Jesus.

Mark 8:30 Jesus did charge the disciples with silence about the identity of Jesus.

Mark 8:31 Jesus did begin to teach the disciples. Jesus did convey that the "Son of man" must suffer many things and rejection by the elders and by chief priests and by the scribes. Jesus did convey that the "Son of man" will be killed and will rise after 3 days.

Mark 8:32 Jesus did speak openly. Peter did take Jesus and did begin to rebuke Jesus.

Mark 8:33 Jesus did turn around to look on the disciples. Jesus did proceed to rebuke Peter. Jesus did say "Get thee behind me Satan: for thou savourest not the things that be of God but the things that be of men" to Peter.

Mark 8:34 Jesus did call the people together with the disciples. Jesus did say "Whosoever will come after me let him deny himself and take up his cross and follow me".

Mark 8:35 Jesus did say "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it".

Mark 8:36 Jesus did say "For what shall it profit a man if he shall gain the whole world and lose his own soul?".

Mark 8:37 Jesus did say "Or what shall a man give in exchange for his soul?".

Mark 8:38 Jesus did say "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels".



Mark 9:1 Jesus did say "Verily I say unto you That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power".

Mark 9:2 Jesus did leave with Peter and with James and with John after 6 days. Jesus did lead the 3 disciples high to a remote part of the mountain. Jesus did become transfigured before the 3 disciples.

Mark 9:3 Jesus did gain raiment that was shining and was pure as white as snow.

Mark 9:4 The disciples did behold Jesus in a conversation with Elias and with Moses.

Mark 9:5 Peter did say "Master it is good for us to be here: and let us make three tabernacles; one for thee and one for Moses and one for Elias" to Jesus.

Mark 9:6 Peter did not know what to say. Fear had gripped the 3 disciples.

Mark 9:7 A cloud did overshadow the men. The voice did say "This is my beloved Son: hear him" from the cloud.

Mark 9:8 The disciples did not see anyone but Jesus a moment later.

Mark 9:9 Jesus did descend the mountain with the 3 disciples. Jesus did charge the 3 disciples with secrecy about the event until the time of the resurrection of Jesus.

Mark 9:10 The disciples did keep the saying to themselves. The disciples did not understand the meaning of rising from the dead.

Mark 9:11 The disciples did say "Why say the scribes that Elias must first come?" to Jesus.

Mark 9:12 Jesus did say "Elias verily cometh first and restoreth all things; and how it is written of the Son of man that he must suffer many things and be set at nought" to the 3 disciples.

Mark 9:13 Jesus did say "But I say unto you That Elias is indeed come and they have done unto him whatsoever they listed as it is written of him" to the 3 disciples.

Mark 9:14 Jesus did return to find a great multitude around the remaining disciples. The disciples were being questioned by scribes.

Mark 9:15 The people did behold Jesus straightway in great amazement. The people did run to salute Jesus.

Mark 9:16 Jesus did say "What question ye with them?" to the scribes.

Mark 9:17 Someone did say "Master I have brought unto thee my son which hath a dumb spirit;" within the multitude to Jesus.

Mark 9:18 Someone did say "And wheresoever he taketh him he teareth him: and he foameth and gnasheth with his teeth and pineth away: and I spake to thy disciples that they should cast him out; and they could not" to Jesus.

Mark 9:19 Jesus did say "O faithless generation how long shall I be with you? how long shall I suffer you? bring him unto me".

Mark 9:20 The people did bring the son with the spirit to Jesus. The spirit did tear at the son upon beholding Jesus. The son did fall to the ground. The son was foaming and was wallowing.

Mark 9:21 Jesus did say "How long is it ago since this came unto him?" to the father of the son. The father did say "Of a child" to Jesus.

Mark 9:22 The father did say "And oftentimes it hath cast him into the fire and into the waters to destroy him:" to Jesus. The father did say "but if thou canst do any thing have compassion on us and help us" to Jesus.

Mark 9:23 Jesus did say "If thou canst believe all things are possible to him that believeth" to the father.

Mark 9:24 The father did cry out in tears straightway. The father did say "Lord I believe; help thou mine unbelief" to Jesus.

Mark 9:25 Jesus did see the people who were running to assemble. Jesus did rebuke the foul spirit. Jesus did say "Thou dumb and deaf spirit I charge thee come out of him and enter no more into him" to the spirit.

Mark 9:26 The spirit did cry out and did rend the son before departing. The son did appear to be dead. The people did say "He is dead".

Mark 9:27 Jesus did take the hand of the son to lift the man. The son did rise.

Mark 9:28 Jesus did return into the house with the disciples. The disciples did say "Why could not we cast him out?" to Jesus in the privacy in the house.

Mark 9:29 Jesus did say "This kind can come forth by nothing but by prayer and fasting" to the disciples.

Mark 9:30 Jesus did depart with the disciples to pass through Galilee in private.

Mark 9:31 Jesus did proceed to teach the disciples. Jesus did say "The Son of man is delivered into the hands of men and they shall kill him; and after that he is killed he shall rise the third day" to the disciples.

Mark 9:32 The disciples did not understand. The disciples were afraid to ask for clarification.

Mark 9:33 Jesus did arrive at a house in Capernaum. Jesus did say "What was it that ye disputed among yourselves by the way?" to the disciples.

Mark 9:34 The disciples did remain silent. The disciples had disputed about the rank of stature amongst the disciples.

Mark 9:35 Jesus did sit down. Jesus did call to the 12 disciples. Jesus did say "If any man desire to be first the same shall be last of all and servant of all" to the disciples.

Mark 9:36 Jesus did bring a child into the midst of the disciples. Jesus did take the child into the arms of Jesus.

Mark 9:37 Jesus did say "Whosoever shall receive one of such children in my name receiveth me: and whosoever shall receive me receiveth not me but him that sent me" to the disciples.

Mark 9:38 John did say "Master we saw one casting out devils in thy name and he followeth not us: and we forbad him because he followeth not us" to Jesus.

Mark 9:39 Jesus did say "Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me" to John.

Mark 9:40 Jesus did say "For he that is not against us is on our part" to John.

Mark 9:41 Jesus did say "For whosoever shall give you a cup of water to drink in my name because ye belong to Christ verily I say unto you he shall not lose his reward" to John.

Mark 9:42 Jesus did say "And whosoever shall offend one of these little ones that believe in me it is better for him that a millstone were hanged about his neck and he were cast into the sea" to the disciples.

Mark 9:43 Jesus did say "And if thy hand offend thee cut it off: it is better for thee to enter into life maimed than having two hands to go into hell into the fire that never shall be quenched:" to the disciples.

Mark 9:44 Jesus may have said "Where their worm dieth not and the fire is not quenched" to the disciples.

Mark 9:45 Jesus did say "And if thy foot offend thee cut it off: it is better for thee to enter halt into life than having two feet to be cast into hell into the fire that never shall be quenched:" to the disciples.

Mark 9:46 Jesus may have said "Where their worm dieth not and the fire is not quenched" to the disciples.

Mark 9:47 Jesus did say "And if thine eye offend thee pluck it out: it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire:" to the disciples.

Mark 9:48 Jesus did say "Where their worm dieth not and the fire is not quenched" to the disciples.

Mark 9:49 Jesus did say "For every one shall be salted with fire" to the disciples. Jesus may have said "and every sacrifice shall be salted with salt" to the disciples.

Mark 9:50 Jesus did say "Salt is good: but if the salt have lost his saltness wherewith will ye season it? Have salt in yourselves and have peace one with another" to the disciples.



Mark 10:1 Jesus did depart to go to the coasts of Judaea by the farther side of Jordan. The people did arrive. Jesus did begin to teach the people again.

Mark 10:2 The Pharisees did approach Jesus. The Pharisees did say "Is it lawful for a man to put away his wife?" in an attempt to tempt Jesus.

Mark 10:3 Jesus did say "What did Moses command you?".

Mark 10:4 The Pharisees did say "Moses suffered to write a bill of divorcement and to put her away" to Jesus.

Mark 10:5 Jesus did say "For the hardness of your heart he wrote you this precept" to the Pharisees.

Mark 10:6 Jesus did say "But from the beginning of the creation God made them male and female" to the Pharisees.

Mark 10:7 Jesus did say "For this cause shall a man leave his father and mother and cleave to his wife;" to the Pharisees.

Mark 10:8 Jesus did say "And they twain shall be one flesh: so then they are no more twain but one flesh" to the Pharisees.

Mark 10:9 Jesus did say "What therefore God hath joined together let not man put asunder" to the Pharisees.

Mark 10:10 The disciples did question Jesus about in the matter of divorce in the house.

Mark 10:11 Jesus did say "Whosoever shall put away his wife and marry another committeth adultery against her" to the disciples. If a man does divorce his wife to marry another then the person does commit adultery.

Mark 10:12 Jesus did say "And if a woman shall put away her husband and be married to another she committeth adultery" to the disciples. If a woman does divorce her husband to marry another then the wife does commit adultery.

Mark 10:13 People did bring young children to Jesus to be touched by Jesus. The disciples did rebuke the people for the act.

Mark 10:14 Jesus was very displeased by the actions of the disciples. Jesus did say "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God" to the disciples.

Mark 10:15 Jesus did say "Verily I say unto you Whosoever shall not receive the kingdom of God as a little child he shall not enter therein" to the disciples. If a person does not receive the kingdom of God with the simplicity of a child then the person will not enter the kingdom of God.

Mark 10:16 Jesus did take the children within the arms of Jesus to touch and to bless the children.

Mark 10:17 Jesus did proceed to go into the way. Jesus was approached by a running man. The man did approach to kneel before Jesus. The man did say "Good Master what shall I do that I may inherit eternal life?" to Jesus.

Mark 10:18 Jesus did say "Why callest thou me good? there is none good but one that is God" to the man.

Mark 10:19 Jesus did say "Thou knowest the commandments Do not commit adultery Do not kill Do not steal Do not bear false witness Defraud not Honour thy father and mother" to the man. A person should not commit adultery. A person should not kill. A person should not steal. A person should not bear a false witness. A person should not defraud another. A person should honor parents.

Mark 10:20 The man did say "Master all these have I observed from my youth" to Jesus.

Mark 10:21 Jesus did behold the man in a loving way. Jesus did say "One thing thou lackest: go thy way sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven: and come take up the cross and follow me" to the man. A person should provide charity to the poor.

Mark 10:22 The man was sad at the words of Jesus. The man did depart grieving. The man had great possessions.

Mark 10:23 Jesus did look around. Jesus did say "How hardly shall they that have riches enter into the kingdom of God!" to the disciples.

Mark 10:24 The disciples were astonished at the words of Jesus. Jesus did continue to speak. Jesus did say "Children how hard is it for them that trust in riches to enter into the kingdom of God!" to the disciples. Jesus may have said "Children how hard it is to enter the kingdom of God!" to the disciples.

Mark 10:25 Jesus did say "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" to the disciples. If a person is rich then the person will find difficulty in entering the kingdom of God.

Mark 10:26 The disciples were astonished out of measure. The disciples did say "Who then can be saved?" amongst themselves.

Mark 10:27 Jesus did look upon the disciples. Jesus did say "With men it is impossible but not with God: for with God all things are possible" to the disciples.

Mark 10:28 Peter did say "Lo we have left all and have followed thee" to Jesus.

Mark 10:29 Jesus did say "Verily I say unto you There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospel's" to Peter.

Mark 10:30 Jesus did say "But he shall receive an hundredfold now in this time houses and brethren and sisters and mothers and children and lands with persecutions; and in the world to come eternal life" to Peter.

Mark 10:31 Jesus did say "But many that are first shall be last; and the last first" to Peter.

Mark 10:32 Jesus did lead the way before the disciples to Jerusalem. The disciples were amazed and were afraid. Jesus did begin to explain the future course of events to the disciples again.

Mark 10:33 Jesus did say "Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and unto the scribes;"to the disciples. Jesus did say "and they shall condemn him to death and shall deliver him to the Gentiles:"to the disciples.

Mark 10:34 Jesus did say "And they shall mock him and shall scourge him and shall spit upon him and shall kill him: and the third day he shall rise again"to the disciples.

Mark 10:35 The "sons of Zebedee" did say "Master we would that thou shouldest do for us whatsoever we shall desire" to Jesus.

Mark 10:36 Jesus did say "What would ye that I should do for you?" in response to the "sons of Zebedee".

Mark 10:37 The "sons of Zebedee" did say "Grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory" to Jesus.

Mark 10:38 Jesus did say "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" to the "sons of Zebedee".

Mark 10:39 The "sons of Zebedee" did say "We can". Jesus did say "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:" to the "sons of Zebedee".

Mark 10:40 Jesus did say "But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared" to the "sons of Zebedee".

Mark 10:41 The other disciples were much displeased with the "sons of Zebedee".

Mark 10:42 Jesus did call to assemble the disciples. Jesus did say "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them" to the disciples.

Mark 10:43 Jesus did say "But so shall it not be among you: but whosoever will be great among you shall be your minister:" to the disciples.

Mark 10:44 Jesus did say "And whosoever of you will be the chiefest shall be servant of all" to the disciples.

Mark 10:45 Jesus did say "For even the Son of man came not to be ministered unto but to minister and to give his life a ransom for many" to the disciples.

Mark 10:46 Jesus did arrive in Jericho with the disciples. Jesus did leave Jericho with the disciples and a great number of people. Bartimaeus was sitting and was begging beside the highway. Bartimaeus was the son of Timaeus. Bartimaeus was blind.

Mark 10:47 Bartimaeus did hear that Jesus was passing by. Bartimaeus did begin to cry out. Bartimaeus did say "Jesus thou son of David have mercy on me" to Jesus.

Mark 10:48 Many people did attempt to silence Bartimaeus. Bartimaeus did cry out a great deal more. Bartimaeus did say "Thou son of David have mercy on me".

Mark 10:49 Jesus did come to a standstill. Jesus did command for Bartimaeus to be called. The people did say "Be of good comfort rise; he calleth thee" to Bartimaeus.

Mark 10:50 Bartimaeus did remove the garment of Bartimaeus. Bartimaeus did rise to approach Jesus.

Mark 10:51 Jesus did say "What wilt thou that I should do unto thee?" to Bartimaeus. Bartimaeus did say "Lord that I might receive my sight" to Jesus.

Mark 10:52 Jesus did say "Go thy way; thy faith hath made thee whole" to Bartimaeus. Bartimaeus did receive sight immediately. Bartimaeus did proceed to follow Jesus in the way.



Mark 11:1 Jesus did come near to Jerusalem at Bethphage and Bethany at the mount of Olives. Jesus did dispatch 2 disciples.

Mark 11:2 Jesus did say "Go your way into the village over against you: and as soon as ye be entered into it ye shall find a colt tied whereon never man sat; loose him and bring him" to the 2 disciples.

Mark 11:3 Jesus did say "And if any man say unto you Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither" to the 2 disciples.

Mark 11:4 The disciples did go to find a colt that was tied by an outside door in an intersection. The disciples did release the colt.

Mark 11:5 Someone did question the intentions of the 2 disciples. The person did say "What do ye loosing the colt?" to the disciples.

Mark 11:6 The disciples did tell the person that Jesus had need of the colt. The disciples were allowed to proceed with the colt.

Mark 11:7 The colt was brought to Jesus. The colt was draped with the garments of the disciples. Jesus did sit upon the colt.

Mark 11:8 Many people did proceed to spread garments in the way. Other people did cut branches from trees to spread in the way.

Mark 11:9 People did precede Jesus in the way. Many people did continue to follow. The people did say "Hosanna; Blessed is he that cometh in the name of the Lord:" in the procession.

Mark 11:10 The people did say "Blessed be the kingdom of our father David that cometh in the name of the Lord: Hosanna in the highest" in the procession.

Mark 11:11 Jesus did enter the temple in Jerusalem. Jesus did look around at everything. Jesus did go to Bethany with the 12 disciples in the evening.

Mark 11:12 Jesus did depart from Bethany on the following day. Jesus had become hungry.

Mark 11:13 Jesus did see a fig tree afar with leaves in the distance. Jesus did hope to find something on the fig tree. The fig tree did not have fruit yet. The fig tree had leaves only.

Mark 11:14 Jesus did say "No man eat fruit of thee hereafter for ever" to the fig tree. Jesus was overheard by the disciples.

Mark 11:15 Jesus did arrive into Jerusalem with the disciples. Jesus did go into the temple to expel the merchants and the consumers from the temple. Jesus did overturn the tables of the moneychangers. Jesus did overturn the seats of the people who did sell doves.

Mark 11:16 Jesus would not allow any man to carry any vessel through the temple.

Mark 11:17 Jesus did begin to teach. Jesus did say "Is it not written My house shall be called of all nations the house of prayer? but ye have made it a den of thieves".

Mark 11:18 Jesus was overheard by the scribes and by the chief priests. Jesus was sought for destruction by the men because of fear. The men did fear Jesus because the people were astonished at the doctrine of Jesus.

Mark 11:19 Jesus did depart the city in the evening.

Mark 11:20 Jesus did travel back into the city in the morning. The disciples did see the dead fig tree in passing.

Mark 11:21 Peter did say "Master behold the fig tree which thou cursedst is withered away" to Jesus.

Mark 11:22 Jesus did say "Have faith in God" to Peter.

Mark 11:23 Jesus did say "For verily I say unto you That whosoever shall say unto this mountain Be thou removed and be thou cast into the sea;". Jesus did say "and shall not doubt in his heart but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith". If a person does believe in God without doubt then the person can accomplish anything.

Mark 11:24 Jesus did say "Therefore I say unto you What things soever ye desire when ye pray believe that ye receive them and ye shall have them".

Mark 11:25 Jesus did say "And when ye stand praying forgive if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses". A person should forgive the trespasses of others.

Mark 11:26 Jesus may have said "But if ye do not forgive neither will your Father which is in heaven forgive your trespasses".

Mark 11:27 Jesus did arrive in Jerusalem again with the disciples. Jesus was walking in the temple. Jesus was approached by the chief priests and by the scribes and by the elders.

Mark 11:28 The men did say "By what authority doest thou these things? and who gave thee this authority to do these things?" to Jesus.

Mark 11:29 Jesus did say "I will also ask of you one question and answer me and I will tell you by what authority I do these things" to the men.

Mark 11:30 Jesus did say "The baptism of John was it from heaven or of men? answer me" to the men.

Mark 11:31 The men did begin to reason with themselves. The men did say "If we shall say From heaven; he will say Why then did ye not believe him?" to themselves.

Mark 11:32 The men did say "But if we shall say Of men; they feared the people: for all men counted John that he was a prophet indeed" to themselves.

Mark 11:33 The men did say "We cannot tell" to Jesus. Jesus did say "Neither do I tell you by what authority I do these things" to the men.



Mark 12:1 Jesus did begin to speak in parables. Jesus did say "A certain man planted a vineyard and set an hedge about it and digged a place for the winefat and built a tower and let it out to husbandmen and went into a far country".

Mark 12:2 Jesus did say "And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard".

Mark 12:3 Jesus did say "And they caught him and beat him and sent him away empty".

Mark 12:4 Jesus did say "And again he sent unto them another servant; and at him they cast stones and wounded him in the head and sent him away shamefully handled".

Mark 12:5 Jesus did say "And again he sent another; and him they killed and many others; beating some and killing some".

Mark 12:6 Jesus did say "Having yet therefore one son his wellbeloved he sent him also last unto them saying They will reverence my son".

Mark 12:7 Jesus did say "But those husbandmen said among themselves This is the heir; come let us kill him and the inheritance shall be our's".

Mark 12:8 Jesus did say "And they took him and killed him and cast him out of the vineyard".

Mark 12:9 Jesus did say "What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen and will give the vineyard unto others".

Mark 12:10 Jesus did say "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:".

Mark 12:11 Jesus did say "This was the Lord's doing and it is marvellous in our eyes?".

Mark 12:12 Jesus did finish speaking the parable to the priests and to the scribes. The men did want to lay hands on Jesus. The men did fear the people however. The men did realize that Jesus had spoken the parable against the priests and scribes. The men did depart.

Mark 12:13 Jesus was questioned by certain members of the Pharisees and of the Herodians in an attempt to ensnare Jesus in words.

Mark 12:14 The Pharisees did say "Master we know that thou art true and carest for no man: for thou regardest not the person of men but teachest the way of God in truth:" to Jesus. The Pharisees did say "Is it lawful to give tribute to Caesar or not?" to Jesus.

Mark 12:15 The Pharisees did say "Shall we give or shall we not give?". Jesus did perceive the hypocrisy of the Pharisees. Jesus did say "Why tempt ye me? bring me a penny that I may see it" to the Pharisees.

Mark 12:16 A penny was brought to Jesus. Jesus did say "Whose is this image and superscription?". The Pharisees did say "Caesar's".

Mark 12:17 Jesus did say "Render to Caesar the things that are Caesar's and to God the things that are God's" to the Pharisees. The Pharisees did marvel at Jesus.

Mark 12:18 The Sadducees did approach Jesus next. The Sadducees did not believe in resurrection.

Mark 12:19 The Sadducees did say "Master Moses wrote unto us If a man's brother die and leave his wife behind him and leave no children that his brother should take his wife and raise up seed unto his brother" to Jesus.

Mark 12:20 The Sadducees did say "Now there were seven brethren: and the first took a wife and dying left no seed" to Jesus.

Mark 12:21 The Sadducees did say "And the second took her and died neither left he any seed: and the third likewise" to Jesus.

Mark 12:22 The Sadducees did say "And the seven had her and left no seed: last of all the woman died also" to Jesus.

Mark 12:23 The Sadducees did say "In the resurrection therefore when they shall rise whose wife shall she be of them? for the seven had her to wife" to Jesus.

Mark 12:24 Jesus did say "Do ye not therefore err because ye know not the scriptures neither the power of God?" to the Sadducees.

Mark 12:25 Jesus did say "For when they shall rise from the dead they neither marry nor are given in marriage; but are as the angels which are in heaven" to the Sadducees.

Mark 12:26 Jesus did say "And as touching the dead that they rise: have ye not read in the book of Moses" to the Sadducees. Jesus did say "how in the bush God spake unto him saying I am the God of Abraham and the God of Isaac and the God of Jacob?" to the Sadducees.

Mark 12:27 Jesus did say "He is not the God of the dead but the God of the living: ye therefore do greatly err" to the Sadducees.

Mark 12:28 A scribe did approach to speak with Jesus. The scribe had listened to the previous exchanges. The scribe did perceive that Jesus had answered the inquiries well. The scribe did say "Which is the first commandment of all?" to Jesus.

Mark 12:29 Jesus did say "The first of all the commandments is Hear O Israel; The Lord our God is one Lord:".

Mark 12:30 Jesus did say "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength: this is the first commandment". "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and

with all thy strength" is the first commandment. A person should love God with all heart and soul and mind and strength.

Mark 12:31 Jesus did say "And the second is like namely this Thou shalt love thy neighbour as thyself. There is none other commandment greater than these". A person should love a neighbor as a person does love oneself. The "great commandments" is a collection of 2 commandments that serve as the foundation of all of the laws of God. "A person should love God with all heart and soul and mind" is the first commandment in the "great commandments". "A person should love a neighbor as a person does love oneself" is the second commandment in the "great commandments". A person should be devoted to God. A person should not be a hypocrite.

Mark 12:32 The scribe did say "Well Master thou hast said the truth: for there is one God; and there is none other but he:" to Jesus.

Mark 12:33 The scribe did say "And to love him with all the heart and with all the understanding and with all the soul and with all the strength" to Jesus. The scribe did say "and to love his neighbour as himself is more than all whole burnt offerings and sacrifices" to Jesus. The scribe did perceive the value of the "great commandments" above the value of burnt offerings and of sacrifices. The "great commandments" do supercede rituals.

Mark 12:34 Jesus did see that the scribe had responded discreetly. Jesus did say "Thou art not far from the kingdom of God" to the scribe. Nobody would ask a question of Jesus again.

Mark 12:35 Jesus did continue to teach in the temple. Jesus did say "How say the scribes that Christ is the son of David?".

Mark 12:36 Jesus did say "For David himself said by the Holy Ghost The LORD said to my Lord Sit thou on my right hand till I make thine enemies thy footstool".

Mark 12:37 Jesus did say "David therefore himself calleth him Lord; and whence is he then his son?". The common people were listening gladly.

Mark 12:38 Jesus did continue to speak the doctrine. Jesus did say "Beware of the scribes which love to go in long clothing and love salutations in the marketplaces".

Mark 12:39 Jesus did say "And the chief seats in the synagogues and the uppermost rooms at feasts:".

Mark 12:40 Jesus did say "Which devour widows' houses and for a pretence make long prayers: these shall receive greater damnation". Jesus did warn the people against the hypocrisy of the scribes. If a person is a hypocrite then the person will receive greater damnation.

Mark 12:41 Jesus was sitting beside the treasury to behold the casting of money into the treasury by the people. Rich people did cast much money.

Mark 12:42 A poor widow did approach to cast money. The widow did cast a farthing. A farthing did have a value of 2 mites.

Mark 12:43 Jesus did call to assemble the disciples. Jesus did say "Verily I say unto you That this poor widow hath cast more in than all they which have cast into the treasury:" to the disciples.

Mark 12:44 Jesus did say "For all they did cast in of their abundance; but she of her want did cast in all that she had even all her living" to the disciples. Jesus did recognize that the rich had cast excess. Jesus did recognize that the widow had cast all of her living.



Mark 13:1 Jesus did proceed to leave the temple. A disciple did say "Master see what manner of stones and what buildings are here!" to Jesus.

Mark 13:2 Jesus did say "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down".

Mark 13:3 Jesus did go to sit upon the mount of Olives against the temple. Jesus was approached by Peter and by James and by John and by Andrew privately.

Mark 13:4 The disciples did say "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" to Jesus.

Mark 13:5 Jesus did begin to explain the events and the signs that would lead to the fulfillment of prophecy. Jesus did say "Take heed lest any man deceive you:" to the 4 disciples.

Mark 13:6 Jesus did say "For many shall come in my name saying I am Christ; and shall deceive many" to the 4 disciples.

Mark 13:7 Jesus did say "And when ye shall hear of wars and rumours of wars be ye not troubled: for such things must needs be; but the end shall not be yet" to the 4 disciples.

Mark 13:8 Jesus did say "For nation shall rise against nation and kingdom against kingdom:" to the 4 disciples. Jesus did say "and there shall be earthquakes in divers places and there shall be famines and troubles: these are the beginnings of sorrows" to the 4 disciples.

Mark 13:9 Jesus did say "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten:" to the 4 disciples. Jesus did say "and ye shall be brought before rulers and kings for my sake for a testimony against them" to the 4 disciples.

Mark 13:10 Jesus did say "And the gospel must first be published among all nations" to the 4 disciples.

Mark 13:11 Jesus did say "But when they shall lead you and deliver you up take no thought beforehand what ye shall speak neither do ye premeditate:" to the 4 disciples. Jesus did say "but whatsoever shall be given you in that hour that speak ye: for it is not ye that speak but the Holy Ghost" to the 4 disciples.

Mark 13:12 Jesus did say "Now the brother shall betray the brother to death and the father the son; and children shall rise up against their parents and shall cause them to be put to death" to the 4 disciples.

Mark 13:13 Jesus did say "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end the same shall be saved" to the 4 disciples.

Mark 13:14 Jesus did say "But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not" to the 4 disciples. Jesus did say "(let him that readeth understand) then let them that be in Judaea flee to the mountains:" to the 4 disciples.

Mark 13:15 Jesus did say "And let him that is on the housetop not go down into the house neither enter therein to take any thing out of his house:" to the 4 disciples.

Mark 13:16 Jesus did say "And let him that is in the field not turn back again for to take up his garment" to the 4 disciples.

Mark 13:17 Jesus did say "But woe to them that are with child and to them that give suck in those days!" to the 4 disciples.

Mark 13:18 Jesus did say "And pray ye that your flight be not in the winter" to the 4 disciples.

Mark 13:19 Jesus did say "For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time neither shall be" to the 4 disciples.

Mark 13:20 Jesus did say "And except that the Lord had shortened those days no flesh should be saved: but for the elect's sake whom he hath chosen he hath shortened the days" to the 4 disciples.

Mark 13:21 Jesus did say "And then if any man shall say to you Lo here is Christ; or lo he is there; believe him not:" to the 4 disciples.

Mark 13:22 Jesus did say "For false Christs and false prophets shall rise and shall shew signs and wonders to seduce if it were possible even the elect" to the 4 disciples.

Mark 13:23 Jesus did say "But take ye heed: behold I have foretold you all things" to the 4 disciples.

Mark 13:24 Jesus did say "But in those days after that tribulation the sun shall be darkened and the moon shall not give her light" to the 4 disciples.

Mark 13:25 Jesus did say "And the stars of heaven shall fall and the powers that are in heaven shall be shaken" to the 4 disciples.

Mark 13:26 Jesus did say "And then shall they see the Son of man coming in the clouds with great power and glory" to the 4 disciples.

Mark 13:27 Jesus did say "And then shall he send his angels and shall gather together his elect from the four winds from the uttermost part of the earth to the uttermost part of heaven" to the 4 disciples.

Mark 13:28 Jesus did continue with a parable. Jesus did say "Now learn a parable of the fig tree; When her branch is yet tender and putteth forth leaves ye know that summer is near:" to the 4 disciples.

Mark 13:29 Jesus did say "So ye in like manner when ye shall see these things come to pass know that it is nigh even at the doors" to the 4 disciples.

Mark 13:30 Jesus did say "Verily I say unto you that this generation shall not pass till all these things be done" to the 4 disciples.

Mark 13:31 Jesus did say "Heaven and earth shall pass away: but my words shall not pass away" to the 4 disciples.

Mark 13:32 Jesus did say "But of that day and that hour knoweth no man no not the angels which are in heaven neither the Son but the Father" to the 4 disciples.

Mark 13:33 Jesus did say "Take ye heed watch and pray: for ye know not when the time is" to the 4 disciples.

Mark 13:34 Jesus did say "For the Son of Man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work and commanded the porter to watch" to the 4 disciples.

Mark 13:35 Jesus did say "Watch ye therefore: for ye know not when the master of the house cometh at even or at midnight or at the cockcrowing or in the morning:" to the 4 disciples.

Mark 13:36 Jesus did say "Lest coming suddenly he find you sleeping" to the 4 disciples.

Mark 13:37 Jesus did say "And what I say unto you I say unto all Watch" to the 4 disciples.



Mark 14:1 People did partake in the feast of the passover and of unleavened bread at the time. The feast was approaching in 2 days. The chief priests did conspire with the scribes about taking Jesus by craft for execution.

Mark 14:2 The conspirators did say "Not on the feast day lest there be an uproar of the people" to themselves.

Mark 14:3 Jesus was currently in Bethany in the house of Simon the leper. Jesus was sitting for a meal. A woman did approach with an alabaster box of ointment of precious spikenard. The woman did break the box to pour the contents onto the head of Jesus.

Mark 14:4 People did observe the act. Some people were indignant. The people did say "Why was this waste of the ointment made?" to themselves.

Mark 14:5 The people did say "For it might have been sold for more than three hundred pence and have been given to the poor". Some people did murmur against the woman.

Mark 14:6 Jesus did say "Let her alone; why trouble ye her? she hath wrought a good work on me" in defense of the woman.

Mark 14:7 Jesus did say "For ye have the poor with you always and whensoever ye will ye may do them good: but me ye have not always" in defense of the woman.

Mark 14:8 Jesus did say "She hath done what she could: she is come aforehand to anoint my body to the burying" in defense of the woman.

Mark 14:9 Jesus did say "Verily I say unto you Wheresoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her" in defense of the woman.

Mark 14:10 "Judas Iscariot" did seek out the chief priests to betray Jesus.

Mark 14:11 The men were glad with the intentions of "Judas Iscariot". The men did promise to give money to "Judas Iscariot" for the betrayal of Jesus. "Judas Iscariot" did begin to plan for the betrayal.

Mark 14:12 The disciples did speak to Jesus on the first day of unleavened bread after the slaying of the passover animal. The disciples did say "Where wilt thou that we go and prepare that thou mayest eat the passover?" to Jesus.

Mark 14:13 Jesus did dispatch 2 disciples into the city. Jesus did say "Go ye into the city and there shall meet you a man bearing a pitcher of water: follow him" to the 2 disciples.

Mark 14:14 Jesus did say "And wheresoever he shall go in say ye to the goodman of the house The Master saith Where is the guestchamber where I shall eat the passover with my disciples?" to the 2 disciples.

Mark 14:15 Jesus did say "And he will shew you a large upper room furnished and prepared: there make ready for us" to the 2 disciples.

Mark 14:16 The disciples did proceed into the city to find the host for the passover. The disciples did prepare the passover after finding the host and the location for the passover.

Mark 14:17 Jesus did arrive for the meal of the passover with the 12 disciples in the evening.

Mark 14:18 The men did begin to eat. Jesus did say "Verily I say unto you One of you which eateth with me shall betray me" to the disciples.

Mark 14:19 The disciples did begin to be sorrowful. Each disciple would say "Is it I?" to Jesus.

Mark 14:20 Jesus did say "It is one of the twelve that dippeth with me in the dish" to the disciples.

Mark 14:21 Jesus did say "The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born" to the disciples.

Mark 14:22 The men did continue to eat. Jesus did bless and did break the bread to give to the disciples. Jesus did say "Take eat: this is my body" to the disciples.

Mark 14:23 Jesus did take the cup in hand to give thanks. Jesus did give the cup to the disciples to drink.

Mark 14:24 Jesus did say "This is my blood of the new testament which is shed for many" to the disciples.

Mark 14:25 Jesus did say "Verily I say unto you I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God" to the disciples.

Mark 14:26 The men did sing a hymn before going into the mount of Olives.

Mark 14:27 Jesus did say "All ye shall be offended because of me this night: for it is written I will smite the shepherd and the sheep shall be scattered" to the disciples.

Mark 14:28 Jesus did say "But after that I am risen I will go before you into Galilee". Jesus did tell the disciples that Jesus would rise from the dead and would appear before the disciples in Galilee.

Mark 14:29 Peter did say "Although all shall be offended yet will not I" to Jesus. Peter did not believe that Peter would waver in loyalty to Jesus.

Mark 14:30 Jesus did say "Verily I say unto thee That this day even in this night before the cock crow twice thou shalt deny me thrice" to Peter. Jesus did tell Peter that Peter would deny Jesus 3 times before the second crow of a rooster in the morning.

Mark 14:31 Peter did begin to speak more vehemently. Peter did say "If I should die with thee I will not deny thee in any wise" to Jesus. The disciples were in agreement with Peter.

Mark 14:32 Jesus did lead the disciples to Gethsemane. Jesus did say "Sit ye here while I shall pray" to the disciples.

Mark 14:33 Jesus did call Peter and James and John from the rest of the disciples. Jesus did begin to be sore amazed and to be very heavy.

Mark 14:34 Jesus did say "My soul is exceeding sorrowful unto death: tarry ye here and watch" to the 3 disciples.

Mark 14:35 Jesus did leave the 3 disciples and did proceed a little further to fall to the ground in prayer. Jesus did begin to pray for a possible reprieve from the hour of betrayal.

Mark 14:36 Jesus did say "Abba Father all things are possible unto thee; take away this cup from me: nevertheless not what I will but what thou wilt" in prayer to God.

Mark 14:37 Jesus did return to find the 3 disciples asleep. Jesus did say "Simon sleepest thou? couldest not thou watch one hour?" to Peter.

Mark 14:38 Jesus did say "Watch ye and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak" to Peter. Jesus did tell Peter to watch and to pray.

Mark 14:39 Jesus did depart again to pray the same words to God.

Mark 14:40 Jesus did return to find the 3 disciples asleep again. The disciples did have heavy eyes. The disciples could not offer an answer to Jesus.

Mark 14:41 Jesus did return from praying to find the 3 disciples asleep for the third time. Jesus did say "Sleep on now and take your rest: it is enough the hour is come; behold the Son of man is betrayed into the hands of sinners" to the 3 sleeping disciples.

Mark 14:42 Jesus did say "Rise up let us go; lo he that betrayeth me is at hand" to the 3 disciples. Jesus did rouse the 3 disciples.

Mark 14:43 "Judas Iscariot" did appear as Jesus was speaking. "Judas Iscariot" had arrived with a great multitude who did bear swords and staves from the chief priests and from the scribes and from the elders.

Mark 14:44 "Judas Iscariot" had given the multitude a token to look for. "Judas Iscariot" had said "Whomsoever I shall kiss that same is he; take him and lead him away safely" to the multitude previously. "Judas Iscariot" would betray Jesus with a kiss.

Mark 14:45 "Judas Iscariot" did approach Jesus immediately. "Judas Iscariot" did say "Master master". "Judas Iscariot" did kiss Jesus.

Mark 14:46 The multitude did proceed to capture Jesus.

Mark 14:47 A disciple did draw a sword to sever the ear from a servant of the high priest.

Mark 14:48 Jesus did say "Are ye come out as against a thief with swords and with staves to take me?" to the multitude.

Mark 14:49 Jesus did say "I was daily with you in the temple teaching and ye took me not: but the scriptures must be fulfilled" to the multitude.

Mark 14:50 The disciples did forsake Jesus and did flee.

Mark 14:51 A certain young man had been following. The young man was attired with a single linen cloth upon his naked body. The multitude did attempt to capture the young man.

Mark 14:52 The young man did flee naked from the multitude. The young man had left the linen cloth.

Mark 14:53 Jesus was led away to the high priest. The high priest was joined by an assembly of all of the chief priests and elders and scribes.

Mark 14:54 Peter did follow at a distance. Peter did enter into the palace of the high priest to sit with the servants to become warm at the fire.

Mark 14:55 The assembly had sought for witness against Jesus for reason of execution. The assembly could not find a witness.

Mark 14:56 Many people would present false witness against Jesus with conflicting testimonies.

Mark 14:57 A certain "false witness" did rise to present testimony against Jesus.

Mark 14:58 The "false witness" did say "We heard him say I will destroy this temple that is made with hands and within three days I will build another made without hands" in testimony against Jesus.

Mark 14:59 The testimonies could not agree still.

Mark 14:60 The high priest did rise amidst the assembly. The high priest did say "Answerest thou nothing? what is it which these witness against thee?" to Jesus.

Mark 14:61 Jesus did remain silent. The high priest did say "Art thou the Christ the Son of the Blessed?" to Jesus.

Mark 14:62 Jesus did say "I am: and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven" to the high priest.

Mark 14:63 The high priest did rip the clothing of the high priest. The high priest did say "What need we any further witnesses?"

Mark 14:64 The high priest did say "Ye have heard the blasphemy: what think ye?". The assembly did condemn Jesus to be guilty of death.

Mark 14:65 Some people did begin to spit and to buffet and to cover the face of Jesus. Some people would say "Prophesy". The servants did strike Jesus with the palms of their hands.

Mark 14:66 Peter was approached by a maid of the high priest in the palace.

Mark 14:67 The maid did see Peter who was warming by the fire. The maid did say "And thou also wast with Jesus of Nazareth" to Peter.

Mark 14:68 Peter did deny the acquaintance. Peter did say "I know not neither understand I what thou sayest" to the maid. Peter did go out into the porch. The rooster did begin to crow.

Mark 14:69 The maid did see Peter again. The maid did say "This is one of them" to the nearby people.

Mark 14:70 Peter did deny the acquaintance again. A little time would pass. Nearby people did say "Peter Surely thou art one of them: for thou art a Galilaean and thy speech agreeth thereto" to Peter.

Mark 14:71 Peter did begin to curse and to swear in denial for a third time. Peter did say "I know not this man of whom ye speak" to the people.

Mark 14:72 The rooster did crow for the second time. Peter did recall the earlier words of Jesus. Jesus had said "Before the cock crow twice thou shalt deny me thrice". Peter did weep after remembering.



Mark 15:1 A consultation was held straightway in the morning by the chief priests with the elders and with the scribes and with the whole council. Jesus was bound and was delivered to Pilate.

Mark 15:2 Pilate did say "Art thou the King of the Jews?" to Jesus. Jesus did say "Thou sayest it" to Pilate.

Mark 15:3 Jesus was accused of many things by the chief priests. Jesus did not answer the accusations.

Mark 15:4 Pilate did say "Answerest thou nothing? behold how many things they witness against thee" to Jesus.

Mark 15:5 Jesus did continue to remain silent. Pilate did marvel at Jesus.

Mark 15:6 Pilate would release 1 prisoner by the desire of the people during a feast.

Mark 15:7 Barabbas was a prisoner currently. Barabbas was imprisoned with other rebels for insurrection and for murder.

Mark 15:8 The multitude did begin to cry for the release of a prisoner as was done in the past.

Mark 15:9 Pilate did say "Will ye that I release unto you the King of the Jews?" to the multitude.

Mark 15:10 Pilate had understood that Jesus was captured because of the envy of the chief priests.

Mark 15:11 The multitude was moved by the chief priests however. The multitude was convinced to release Barabbas.

Mark 15:12 Pilate did say "What will ye then that I shall do unto him whom ye call the King of the Jews?" to the multitude.

Mark 15:13 The multitude did say "Crucify him".

Mark 15:14 Pilate did say "Why what evil hath he done?" to the multitude. The multitude did say "Crucify him" in a forceful shout.

Mark 15:15 Pilate did decide to content the people by releasing Barabbas. Jesus would be scourged before crucifixion.

Mark 15:16 Jesus was led by soldiers into the hall that was called Praetorium. The soldiers did assemble the whole band.

Mark 15:17 The soldiers did clothe Jesus in purple attire with a platted crown of thorns. The crown was put upon the head of Jesus.

Mark 15:18 The soldiers would say "Hail King of the Jews!" in mock salute to Jesus.

Mark 15:19 The soldiers did smite Jesus on the head with a reed before spitting upon Jesus. The soldiers did kneel in mock worship of Jesus.

Mark 15:20 The soldiers did remove the purple attire after mocking Jesus. The soldiers did replace the original clothing on Jesus. Jesus was led away to crucifixion.

Mark 15:21 Simon was a Cyrenian. Simon was passing by on return from the country. Simon was the father of Alexander and of Rufus. The soldiers did force Simon to bear the cross for Jesus.

Mark 15:22 Jesus was brought to Golgotha. Golgotha was translated to "The place of a skull".

Mark 15:23 Jesus was given wine that was mingled with myrrh. Jesus would not drink.

Mark 15:24 The soldiers did part the garments of Jesus. Lots were cast to determine ownership of the parts of the garments.

Mark 15:25 Jesus was crucified in the third hour.

Mark 15:26 Someone did inscribe a superscription of accusation against Jesus. The superscription did say "THE KING OF THE JEWS".

Mark 15:27 Jesus was crucified with 2 thieves. The thieves were on the right side and on the left side beside Jesus.

Mark 15:28 The scripture might have been fulfilled with the crucifixion. The scripture may have said "And he was numbered with the transgressors".

Mark 15:29 People would pass by and would rail on Jesus with wagging heads. The people would say "Ah thou that destroyest the temple and buildest it in three days" to Jesus.

Mark 15:30 The people would say "Save thyself and come down from the cross" to Jesus.

Mark 15:31 The chief priests were mocking Jesus also. The chief priests did say "He saved others; himself he cannot save" among themselves with the scribes.

Mark 15:32 The chief priests did say "Let Christ the King of Israel descend now from the cross that we may see and believe". The thieves did revile Jesus also.

Mark 15:33 Darkness did descend over the whole land from the sixth hour until the ninth hour.

Mark 15:34 Jesus did cry out with a loud voice in the ninth hour. Jesus did say "Eloi Eloi lama sabachthani?". "Eloi Eloi lama sabachthani?" was translated to "My God my God why hast thou forsaken me?".

Mark 15:35 Some people did overhear the words of Jesus. The people did say "Behold he calleth Elias".

Mark 15:36 Someone did run to fill a sponge full of vinegar. The sponge was put upon a reed for Jesus to drink. Someone did say "Let alone; let us see whether Elias will come to take him down".

Mark 15:37 Jesus did cry out with a loud voice before surrendering the ghost.

Mark 15:38 The "veil of the temple" was rent in twain from the top to the bottom.

Mark 15:39 A centurion did see the manner of the surrendering of the ghost by Jesus. The centurion did say "Truly this man was the Son of God" about Jesus.

Mark 15:40 Women were looking from a distance. "Mary Magdalene" did behold the passing of Jesus from afar with Mary who was the mother of James the less and of Joses and of Salome;

Mark 15:41 The women had followed and had ministered to Jesus in Galilee. Many women had followed Jesus to Jerusalem.

Mark 15:42 Evening had arrived on the day of preparation before the sabbath.

Mark 15:43 Joseph was an honorable counselor of Arimathaea. Joseph had waited for the kingdom of God also. Joseph did approach Pilate boldly to acquire the body of Jesus.

Mark 15:44 Pilate was surprised to learn that Jesus was dead already. Pilate did call for a centurion to verify the status of Jesus.

Mark 15:45 The centurion did confirm the passing of Jesus. Pilate did give the body to Joseph.

Mark 15:46 Joseph did buy fine linen to wrap the body. Joseph did lay the wrapped body in a sepulchre that was hewn out of a rock. Joseph did roll a stone onto the door of the sepulchre.

Mark 15:47 The sepulchre was beheld by "Mary Magdalene" and by Mary the mother of Joses.



Mark 16:1 "Mary Magdalene" was accompanied by Mary the mother of James and Salome after the passing of the sabbath in buying sweet spices to anoint the body.

Mark 16:2 The women did go to the sepulchre at the rising of the sun very early in the morning on the first day of the week.

Mark 16:3 The women did say "Who shall roll us away the stone from the door of the sepulchre?" to themselves.

Mark 16:4 The women did turn to see that the stone had rolled away. The stone was very great.

Mark 16:5 The women did proceed to enter the sepulchre to see a young man who was sitting on the right side in a raiment of a long white garment. The women were frightened.

Mark 16:6 The young man did say "Be not affrighted: Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him" to the women.

Mark 16:7 The young man did say "But go your way tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you" to the women.

Mark 16:8 The women did flee the sepulchre quickly. The women were trembling with amazement. The women did not say anything to any man. The women were afraid.

Mark 16:9 "Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalene out of whom he had cast seven devils".

Mark 16:10 "And she went and told them that had been with him as they mourned and wept".

Mark 16:11 "And they when they had heard that he was alive and had been seen of her believed not".

Mark 16:12 "After that he appeared in another form unto two of them as they walked and went into the country".

Mark 16:13 "And they went and told it unto the residue: neither believed they them".

Mark 16:14 "Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen".

Mark 16:15 "And he said unto them Go ye into all the world and preach the gospel to every creature".

Mark 16:16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned".

Mark 16:17 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;".

Mark 16:18 "They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover".

Mark 16:19 "So then after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God".

Mark 16:20 "And they went forth and preached every where the Lord working with them and confirming the word with signs following. Amen".



Luke



Luke 1:1 Luke did say "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us".

Luke 1:2 Luke did say "Even as they delivered them unto us which from the beginning were eyewitnesses and ministers of the word;".

Luke 1:3 Luke did say "It seemed good to me also having had perfect understanding of all things from the very first to write unto thee in order most excellent Theophilus".

Luke 1:4 Luke did say "That thou mightest know the certainty of those things wherein thou hast been instructed".

Luke 1:5 Zacharias was a priest of the course of Abia in the days of Herod. Elisabeth was the wife of Zacharias. Elisabeth was from the daughters of Aaron.

Luke 1:6 The couple was righteous before God. The couple did walk blameless in all of the commandments and in all of the ordinances of God.

Luke 1:7 The couple did not have children. Elisabeth was barren. The couple had grown old through the years.

Luke 1:8 Zacharias did execute the work of the office of the priest.

Luke 1:9 Zacharias was chosen by lot in a custom of the office to burn incense upon entering the temple of God.

Luke 1:10 People were gathered in a multitude outside at the time of incense.

Luke 1:11 Zacharias did behold an angel of God. The angel was standing on the right side of the altar of incense.

Luke 1:12 Zacharias did become troubled and did become fearful upon seeing the angel.

Luke 1:13 The angel did say "Fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son and thou shalt call his name John" to Zacharias. The angel did convey that Zacharias would have a son with the name of John.

Luke 1:14 The angel did say "And thou shalt have joy and gladness; and many shall rejoice at his birth" to Zacharias.

Luke 1:15 The angel did say "For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb" to Zacharias. John would be great in the sight of God. John would not consume strong drinks. John would be filled with the "Holy Ghost" from birth.

Luke 1:16 The angel did say "And many of the children of Israel shall he turn to the Lord their God" to Zacharias.

Luke 1:17 The angel did say "And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just;" to Zacharias. The angel did say "to make ready a people prepared for the Lord" to Zacharias. John would turn people to God.

Luke 1:18 Zacharias did say "Whereby shall I know this? for I am an old man and my wife well stricken in years" to the angel.

Luke 1:19 The angel did say "I am Gabriel that stand in the presence of God; and am sent to speak unto thee and to shew thee these glad tidings" to Zacharias. The angel was named Gabriel. Gabriel was an angel of God.

Luke 1:20 The angel did say "And behold thou shalt be dumb and not able to speak until the day that these things shall be performed because thou believest not my words which shall be fulfilled in their season". Zacharias would become speechless until the arrival of the days of the prophesy because Zacharias did not believe Gabriel.

Luke 1:21 The multitude was waiting for Zacharias. The multitude did wonder about the reason for the length of time in the temple.

Luke 1:22 Zacharias did emerge from the temple speechless. The multitude did realize that Zacharias had seen a vision in the temple. The multitude did beckoned Zacharias to speak. Zacharias could not speak however.

Luke 1:23 Zacharias did depart for home after finishing his days of ministration.

Luke 1:24 Elisabeth did conceive after a time. Elisabeth did hide the pregnancy for 5 months.

Luke 1:25 Elisabeth did say "Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men".

Luke 1:26 God did send Gabriel to Nazareth in the sixth month. Nazareth was a city of Galilee.

Luke 1:27 Gabriel was sent to a virgin who was engaged to a man with the name of Joseph of the house of David. The virgin did have the name of Mary.

Luke 1:28 Gabriel did approach Mary. Gabriel did say "Hail thou that art highly favoured the Lord is with thee" to Mary. Gabriel might have said "blessed art thou among women" to Mary.

Luke 1:29 Mary was troubled at the words of Gabriel. Mary was confused about the manner of salutation from Gabriel.

Luke 1:30 Gabriel did say "Fear not Mary: for thou hast found favour with God" to Mary.

Luke 1:31 Gabriel did say "And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name JESUS" to Mary.

Luke 1:32 Gabriel did say "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:" to Mary.

Luke 1:33 Gabriel did say "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" to Mary. Gabriel did convey that Mary would give birth to Jesus.

Luke 1:34 Mary did say "How shall this be seeing I know not a man?" to Gabriel. Mary was a virgin.

Luke 1:35 Gabriel did say "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee:" to Mary. Gabriel did say "therefore also that holy thing which shall be born of thee shall be called the Son of God" to Mary.

Luke 1:36 Gabriel did say "And behold thy cousin Elisabeth she hath also conceived a son in her old age: and this is the sixth month with her who was called barren" to Mary. Elisabeth was a cousin of Mary.

Luke 1:37 Gabriel did say "For with God nothing shall be impossible" to Mary.

Luke 1:38 Mary did say "Behold the handmaid of the Lord; be it unto me according to thy word". Gabriel did depart.

Luke 1:39 Mary did proceed to travel into the hill country with haste into a city of Juda;

Luke 1:40 Mary did go to the house of Zacharias to salute Elisabeth.

Luke 1:41 The baby did leap in the womb of Elisabeth upon hearing the salutation of Mary. Elisabeth did become filled with the Holy Ghost.

Luke 1:42 Elisabeth did begin to speak with a loud voice. Elisabeth did say "Blessed art thou among women and blessed is the fruit of thy womb" in a loud voice.

Luke 1:43 Elisabeth did say "And whence is this to me that the mother of my Lord should come to me?" in a loud voice.

Luke 1:44 Elisabeth did say "For lo as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy" in a loud voice.

Luke 1:45 Elisabeth did say "And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord" in a loud voice.

Luke 1:46 Mary did say "My soul doth magnify the Lord" in response to Elisabeth.

Luke 1:47 Mary did say "And my spirit hath rejoiced in God my Saviour" in response to Elisabeth.

Luke 1:48 Mary did say "For he hath regarded the low estate of his handmaiden: for behold from henceforth all generations shall call me blessed" in response to Elisabeth.

Luke 1:49 Mary did say "For he that is mighty hath done to me great things; and holy is his name" in response to Elisabeth.

Luke 1:50 Mary did say "And his mercy is on them that fear him from generation to generation" in response to Elisabeth.

Luke 1:51 Mary did say "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts" in response to Elisabeth.

Luke 1:52 Mary did say "He hath put down the mighty from their seats and exalted them of low degree" in response to Elisabeth.

Luke 1:53 Mary did say "He hath filled the hungry with good things; and the rich he hath sent empty away" in response to Elisabeth.

Luke 1:54 Mary did say "He hath holpen his servant Israel in remembrance of his mercy;" in response to Elisabeth.

Luke 1:55 Mary did say "As he spake to our fathers to Abraham and to his seed for ever" in response to Elisabeth.

Luke 1:56 Mary would abide with Elisabeth about 3 months before returning home.

Luke 1:57 Elisabeth did come to a full term. Elisabeth did give birth to a son.

Luke 1:58 News had traveled to neighbors and to the cousins of Elisabeth about the mercy from God. The people did rejoice with Elisabeth.

Luke 1:59 Kinfolk had arrived to circumcise the child on the eighth day after birth. The kinfolk did begin to address the child with the name of Zacharias after the father.

Luke 1:60 Elisabeth did take issue with the naming. Elisabeth did say "Not so; but he shall be called John" to the kinfolk.

Luke 1:61 The kinfolk did say "There is none of thy kindred that is called by this name" to Elisabeth.

Luke 1:62 The kinfolk did direct the discussion to the father for guidance on naming the child.

Luke 1:63 The father did ask for a writing table. The father did say "His name is John" in writing upon the table. The kinfolk did marvel at the act.

Luke 1:64 The father was compelled immediately to speak praise to God.

Luke 1:65 Fear did befall everyone who did dwell nearby. The event was retold to people throughout all of the hill country of Judaea.

Luke 1:66 The people would say "What manner of child shall this be!" in wonder. John was supported by the hand of God.

Luke 1:67 Zacharias was filled with the Holy Ghost. Zacharias did begin to prophesy.

Luke 1:68 Zacharias did say "Blessed be the Lord God of Israel; for he hath visited and redeemed his people" in a prophesy.

Luke 1:69 Zacharias did say "And hath raised up an horn of salvation for us in the house of his servant David;" in a prophesy.

Luke 1:70 Zacharias did say "As he spake by the mouth of his holy prophets which have been since the world began:" in a prophesy.

Luke 1:71 Zacharias did say "That we should be saved from our enemies and from the hand of all that hate us;" in a prophesy.

Luke 1:72 Zacharias did say "To perform the mercy promised to our fathers and to remember his holy covenant;" in a prophesy.

Luke 1:73 Zacharias did say "The oath which he sware to our father Abraham" in a prophesy.

Luke 1:74 Zacharias did say "That he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear" in a prophesy.

Luke 1:75 Zacharias did say "In holiness and righteousness before him all the days of our life" in a prophesy.

Luke 1:76 Zacharias did say "And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;" in a prophesy.

Luke 1:77 Zacharias did say "To give knowledge of salvation unto his people by the remission of their sins" in a prophesy.

Luke 1:78 Zacharias did say "Through the tender mercy of our God; whereby the dayspring from on high hath visited us" in a prophesy.

Luke 1:79 Zacharias did say "To give light to them that sit in darkness and in the shadow of death to guide our feet into the way of peace" in a prophesy.

Luke 1:80 John would grow and would become strong in spirit. John would remain in the deserts until the day that John would make a public showing in Israel.



Luke 2:1 "Caesar Augustus" did issue a decree for the taxation of everyone in the world at the time.

Luke 2:2 The taxation was initiated during the rule of Cyrenius as the governor of Syria.

Luke 2:3 Everyone did go to be taxed in their own city.

Luke 2:4 Joseph did go from Nazareth in Galilee to Bethlehem in Judaea. Bethlehem was known as the city of David. Joseph was within the lineage of the house of David.

Luke 2:5 Joseph did travel with the pregnant Mary to be taxed.

Luke 2:6 Mary would give birth in Bethlehem.

Luke 2:7 Mary did give birth to her firstborn son. The son was wrapped in swaddling clothes and was laid in a manger. The inn did could not accommodate the family of Joseph.

Luke 2:8 Shepherds were abiding in the field in the same country. The shepherds were keeping watch over the flocks by night.

Luke 2:9 An "angel of God" did visit the shepherds. The shepherds were surrounded by the shine of the glory of God. The shepherds were afraid.

Luke 2:10 The "angel of God" did say "Fear not: for behold I bring you good tidings of great joy which shall be to all people" to the shepherds.

Luke 2:11 The "angel of God" did say "For unto you is born this day in the city of David a Saviour which is Christ the Lord" to the shepherds.

Luke 2:12 The "angel of God" did say "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger" to the shepherds.

Luke 2:13 The "angel of God" was joined suddenly by a multitude of the "heavenly host" in praise to God.

Luke 2:14 The "heavenly host" did say "Glory to God in the highest and on earth peace good will toward men".

Luke 2:15 The angels did depart from the presence of the shepherds eventually to return to heaven. The shepherds did say "Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us" to each other.

Luke 2:16 The shepherds did arrive with haste to find Mary and Joseph and the baby who was lying in a manger.

Luke 2:17 The shepherds did proceed to proclaim the event abroad. The shepherds did convey the words of the angel about the child.

Luke 2:18 Everyone would wonder about the things that were conveyed by the shepherds.

Luke 2:19 Mary did keep all of the things in her heart to ponder on.

Luke 2:20 The shepherds did return with glory and with praise of God for all of the things that the shepherds had heard from the angels and had seen.

Luke 2:21 The child was circumcised after 8 days. The child was named Jesus in accordance with the prophecy from the angel during the pregnancy of Mary.

Luke 2:22 Mary would remain in place through the days of her purification in accordance with the law of Moses. Jesus was brought to Jerusalem for presentation to God after the purification of Mary.

Luke 2:23 The "law of God" did say "Every male that openeth the womb shall be called holy to the Lord".

Luke 2:24 The "law of God" did say "And to offer a sacrifice according to that which is said in the law of the Lord A pair of turtledoves or two young pigeons".

Luke 2:25 A man was in Jerusalem with the name of Simeon. Simeon was just and was devout. Simeon was waiting for the consolation of Israel. The "Holy Ghost" was upon Simeon.

Luke 2:26 The "Holy Ghost" did tell Simeon that Simeon would not die until beholding the Christ.

Luke 2:27 Simeon was led by the Spirit into the temple. Jesus was brought into the temple by Joseph and by Mary in accordance with the custom of the law.

Luke 2:28 Simeon did take Jesus within the arms of Simeon. Simeon did bless God.

Luke 2:29 Simeon did say "Lord now lettest thou thy servant depart in peace according to thy word:" in a blessing to God about Jesus.

Luke 2:30 Simeon did say "For mine eyes have seen thy salvation" in a blessing to God about Jesus.

Luke 2:31 Simeon did say "Which thou hast prepared before the face of all people;" in a blessing to God about Jesus.

Luke 2:32 Simeon did say "A light to lighten the Gentiles and the glory of thy people Israel" in a blessing to God about Jesus.

Luke 2:33 Joseph did marvel with Mary at the words that were spoken by Simeon about Jesus.

Luke 2:34 Simeon did proceed to bless the parents. Simeon did say "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;" to Mary.

Luke 2:35 Simeon did say "(Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed" to Mary.

Luke 2:36 Anna was a prophetess. Anna was the daughter of Phanuel of the tribe of Aser. Anna was very old. Anna had lived with a husband 7 years from the virginity of Anna.

Luke 2:37 Anna was a widow of about 84 years. Anna would not depart from the temple. Anna would serve God with fasting and with prayers night and day.

Luke 2:38 Anna did arrive immediately to give thanks to God also. Anna would speak about Jesus to anyone who did look for redemption in Jerusalem.

Luke 2:39 The family did return to Nazareth in Galilee after performing all of the things in accordance with the law of God.

Luke 2:40 Jesus did grow over time. Jesus did become strong in spirit and did become filled with wisdom. Jesus did have the grace of God.

Luke 2:41 Jerusalem did host the feast of the passover every year. The feast was attended by the parents of Jesus every year.

Luke 2:42 Jesus had reached 12 years old. The family did travel to the customary feast in Jerusalem.

Luke 2:43 The family did fulfill the days of the feast before returning home. Jesus had tarried behind in Jerusalem without knowledge of the parents of Jesus.

Luke 2:44 The parents did believe that Jesus was traveling in the company. The company had traveled for a day before the parents had thought to seek for Jesus among the kinsfolk and among the acquaintances.

Luke 2:45 The parents did return to Jerusalem after failing to find Jesus within the company.

Luke 2:46 The parents did look for Jesus for 3 days. Jesus was found in the temple. Jesus was sitting in the midst of the doctors. Jesus was listening and was asking questions.

Luke 2:47 Everyone was astonished at the understanding and at the answers from Jesus.

Luke 2:48 The parents were amazed upon seeing Jesus among the doctors. Mary did say "Son why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing" to Jesus.

Luke 2:49 Jesus did say "How is it that ye sought me? wist ye not that I must be about my Father's business?" to Mary.

Luke 2:50 The parents did not understand the response from Jesus.

Luke 2:51 Jesus did return to Nazareth with Joseph and with Mary. Jesus was obedient to Joseph and to Mary. Mary would keep all of the sayings of Jesus in her heart.

Luke 2:52 Jesus would continue to increase in wisdom and in stature and in favor with God and with man.



Luke 3:1 "Tiberius Caesar" had ruled for 15 years. "Pontius Pilate" was the governor of Judaea currently. Herod was the tetrarch of Galilee. Philip was the brother of Herod. Philip was the tetrarch of Ituraea and of the region of Trachonitis. Lysanias the tetrarch of Abilene.

Luke 3:2 Annas was a high priest. Caiaphas was a high priest. The "word of God" did come to John the son of Zacharias in the wilderness. "John the Baptist" was the son of Zacharias. "John the Baptist" was also known as John.

Luke 3:3 John had gone into all of the country about Jordan with the preaching about the baptism of repentance for the remission of sins;

Luke 3:4 Esaias had given prophesy previously. Esaias had said "The voice of one crying in the wilderness Prepare ye the way of the Lord make his paths straight".

Luke 3:5 Esaias had said "Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth;".

Luke 3:6 Esaias had said "And all flesh shall see the salvation of God".

Luke 3:7 "John the Baptist" did address the multitude that had come to become baptized by John. "John the Baptist" did say "O generation of vipers who hath warned you to flee from the wrath to come?" to the multitude.

Luke 3:8 "John the Baptist" did say "Bring forth therefore fruits worthy of repentance and begin not to say within yourselves We have Abraham to our father:" to the multitude. "John the Baptist" did say "for I say unto you That God is able of these stones to raise up children unto Abraham" to the multitude.

Luke 3:9 "John the Baptist" did say "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" to the multitude.

Luke 3:10 The multitude did say "What shall we do then?" in response to "John the Baptist".

Luke 3:11 "John the Baptist" did say "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise".

Luke 3:12 Publicans did arrive for baptism by "John the Baptist". The publicans did say "Master what shall we do?" to "John the Baptist".

Luke 3:13 "John the Baptist" did say "Exact no more than that which is appointed you" to the publicans.

Luke 3:14 Soldiers did arrive for baptism by "John the Baptist" also. The soldiers did say "And what shall we do?" to "John the Baptist". "John the Baptist" did say "Do violence to no man neither accuse any falsely; and be content with your wages" to the soldiers.

Luke 3:15 The people were in expectation. Everyone would muse in their hearts about the possibility of "John the Baptist" as the Christ.

Luke 3:16 "John the Baptist" did say "I indeed baptize you with water; but one mightier than I cometh the latchet of whose shoes I am not worthy to unloose:" about the arrival of Jesus. "John the Baptist" did say "he shall baptize you with the Holy Ghost and with fire:" about the arrival of Jesus.

Luke 3:17 "John the Baptist" did say "Whose fan is in his hand and he will thoroughly purge his floor and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" about Jesus.

Luke 3:18 "John the Baptist" did preach many other warnings to the people.

Luke 3:19 Herodias was the wife of Philip. "John the Baptist" had reproved Herod in the past for Herodias and for all of the evils that Herod had committed.

Luke 3:20 Herod did commit another sin by imprisoning "John the Baptist".

Luke 3:21 "John the Baptist" had baptized all of the people one day. Jesus had arrived for baptism also. Jesus was praying during the baptism as the heaven was opened.

Luke 3:22 The "Holy Ghost" did descend in a bodily shape like a dove upon Jesus. A voice did come from heaven. The voice did say "Thou art my beloved Son; in thee I am well pleased".

Luke 3:23 Jesus did begin to minister around 30 years of age. People did believe that Jesus was the son of Joseph. Joseph was the son of Heli.

Luke 3:24 Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Janna. Janna was the son of Joseph.

Luke 3:25 Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Naum. Naum was the son of Esli. Esli was the son of Nagge.

Luke 3:26 Nagge was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semei. Semei was the son of Joseph. Joseph was the son of Juda.

Luke 3:27 Juda was the son of Joanna. Joanna was the son of Rhesa. Rhesa was the son of Zorobabel. Zorobabel was the son of Salathiel. Salathiel was the son of Neri.

Luke 3:28 Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmodam. Elmodam was the son of Er.

Luke 3:29 Er was the son of Jose. Jose was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi.

Luke 3:30 Levi was the son of Simeon. Simeon was the son of Juda. Juda was the son of Joseph. Joseph was the son of Jonan. Jonan was the son of Eliakim.

Luke 3:31 Eliakim was the son of Melea. Melea was the son of Menan. Menan was the son of Mattatha. Mattatha was the son of Nathan. Nathan was the son of David.

Luke 3:32 David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Booz. Booz was the son of Salmon. Salmon was the son of Naasson.

Luke 3:33 Naasson was the son of Aminadab. Aminadab was the son of Aram. Aram was the son of Esrom. Esrom was the son of Phares. Phares was the son of Juda.

Luke 3:34 Juda was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham. Abraham was the son of Thara. Thara was the son of Nachor.

Luke 3:35 Nachor was the son of Saruch. Saruch was the son of Ragau. Ragau was the son of Phalec. Phalec was the son of Heber. Heber was the son of Sala.

Luke 3:36 Sala was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Sem. Sem was the son of Noe. Noe was the son of Lamech.

Luke 3:37 Lamech was the son of Mathusala. Mathusala was the son of Enoch. Enoch was the son of Jared. Jared was the son of Maleleel. Maleleel was the son of Cainan.

Luke 3:38 Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam was the son of God.



Luke 4:1 Jesus was full of the "Holy Ghost" upon returning from the Jordan river. Jesus was led by the Spirit into the wilderness.

Luke 4:2 Jesus was tempted by the devil for 40 days in the wilderness. Jesus did fast during the temptation. Jesus was hungry after fasting.

Luke 4:3 The devil did say "If thou be the Son of God command this stone that it be made bread" to Jesus.

Luke 4:4 Jesus did say "It is written That man shall not live by bread alone but by every word of God" to the devil.

Luke 4:5 The devil did attempt to tempt Jesus more by taking Jesus to the top of a high mountain. The devil did show Jesus all of the kingdoms of the world in a moment of time.

Luke 4:6 The devil did say "All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" to Jesus.

Luke 4:7 The devil did say "If thou therefore wilt worship me all shall be thine" to Jesus.

Luke 4:8 Jesus did say "Get thee behind me Satan: for it is written Thou shalt worship the Lord thy God and him only shalt thou serve" to the devil.

Luke 4:9 The devil did bring Jesus to Jerusalem to be set on a pinnacle of the temple. The devil did say "If thou be the Son of God cast thyself down from hence:" to Jesus.

Luke 4:10 The devil did say "For it is written He shall give his angels charge over thee to keep thee:" to Jesus.

Luke 4:11 The devil did say "And in their hands they shall bear thee up lest at any time thou dash thy foot against a stone" to Jesus.

Luke 4:12 Jesus did say "It is said Thou shalt not tempt the Lord thy God" to the devil.

Luke 4:13 The devil did depart from Jesus for a season after finishing the temptations.

Luke 4:14 Jesus did return in the power of the Spirit into Galilee. Fame did spread about Jesus in all of the surrounding regions.

Luke 4:15 Jesus did begin to teach in the synagogues. Jesus was glorified by everyone.

Luke 4:16 Jesus did return to his place of origin in Nazareth. Jesus did go into the synagogue on the sabbath day as usual. Jesus did stand to read.

Luke 4:17 Jesus was handed the book of the prophet Esaias. Jesus did open the book to read from a passage.

Luke 4:18 Jesus did say "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor;". Jesus did say "he hath sent me to heal the brokenhearted to preach deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised".

Luke 4:19 Jesus did say "To preach the acceptable year of the Lord".

Luke 4:20 Jesus did finish reading from the book. Jesus did hand the book to the minister before seating. Jesus was being watched by everyone in the synagogue.

Luke 4:21 Jesus did say "This day is this scripture fulfilled in your ears" to the people in the synagogue.

Luke 4:22 Everyone did wonder at the gracious words from Jesus. The people did say "Is not this Joseph's son?" about Jesus.

Luke 4:23 Jesus did say "Ye will surely say unto me this proverb Physician heal thyself: whatsoever we have heard done in Capernaum do also here in thy country" to the people in the synagogue.

Luke 4:24 Jesus did say "Verily I say unto you No prophet is accepted in his own country" to the people in the synagogue.

Luke 4:25 Jesus did say "But I tell you of a truth many widows were in Israel in the days of Elias when the heaven was shut up three years and six months when great famine was throughout all the land;" to the people in the synagogue.

Luke 4:26 Jesus did say "But unto none of them was Elias sent save unto Sarepta a city of Sidon unto a woman that was a widow" to the people in the synagogue.

Luke 4:27 Jesus did say "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian" to the people in the synagogue.

Luke 4:28 The people did conclude that Jesus might not bring benefit to the folk of Nazareth. The people did become filled with wrath at the words of Jesus.

Luke 4:29 The people did expel Jesus from the city. Jesus was led to the brow of the hill beneath the city. The people did intend to throw Jesus over the brow of the hill.

Luke 4:30 Jesus did manage to escape amidst the people.

Luke 4:31 Jesus did go to the city of Capernaum in Galilee. Jesus did proceed to teach the people of Capernaum on the sabbath days.

Luke 4:32 The people were astonished at the doctrine of Jesus. Jesus was speaking words with power.

Luke 4:33 A man did have a spirit of an unclean devil in the synagogue. The man did cry out with a loud voice.

Luke 4:34 The possessed man did say "Let us alone; what have we to do with thee thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God" to Jesus.

Luke 4:35 Jesus did rebuke the possessed man. Jesus did say "Hold thy peace and come out of him" to the devil within the man. The devil did throw the man in the midst. The devil was exorcized without harming the man.

Luke 4:36 The people were all amazed. The people did say "What a word is this! for with authority and power he commandeth the unclean spirits and they come out" to themselves.

Luke 4:37 Fame did spread to every place of the surrounding country about Jesus.

Luke 4:38 Jesus did leave the synagogue to enter the house of Simon. Simon did have a mother-in-law. The mother-in-law was sick with a great fever. The household did beseech Jesus to attend to the mother-in-law.

Luke 4:39 Jesus did go to stand over the mother-in-law. Jesus did cure the mother-in-law by rebuking the fever. The mother-in-law did rise immediately to minister to the inhabitants.

Luke 4:40 People did begin to bring the sick with divers diseases to Jesus at dusk. Jesus did lay hands on every sick person to bring healing.

Luke 4:41 Jesus did exorcize many devils also. The devils would cry out. The devils would say "Thou art Christ the Son of God" to Jesus. Jesus did rebuke the devils to silence. The devils did know the identity of Jesus as the Christ.

Luke 4:42 Jesus did depart to a desert place on the following day. The people did seek and did find Jesus. The people did stay with Jesus so that Jesus could not depart from the people.

Luke 4:43 Jesus did say "I must preach the kingdom of God to other cities also: for therefore am I sent" to the people. Jesus did tell the people that Jesus was needed to preach in other cities also.

Luke 4:44 Jesus did go to preach in the synagogues of Galilee.



Luke 5:1 Jesus was preaching by the lake of Gennesaret. The people were pressing upon Jesus to hear the word of God.

Luke 5:2 Jesus did see 2 deserted ships at rest in the lake. The fishermen had left to wash the nets.

Luke 5:3 Jesus did enter into the ship of Simon. Jesus did ask Simon to move the ship into the lake a little from the land. Jesus did sit to teach the people from the ship.

Luke 5:4 Jesus did speak to Simon after teaching. Jesus did say "Launch out into the deep and let down your nets for a draught" to Simon. Jesus did tell Simon to launch the ship with set nets.

Luke 5:5 Simon did say "Master we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net" to Jesus. Simon had not caught fish all night. Simon did drop the nets nevertheless.

Luke 5:6 The fishermen did catch a great multitude of fish. The net did break under the strain of the many fish that were caught.

Luke 5:7 The fishermen did beckon for help from the other ship. The ships were filled with the fish. The ships did begin to sink under the weight of the many fish.

Luke 5:8 Simon was also known as "Simon Peter". "Simon Peter" did behold the haul. "Simon Peter" did fall to the feet of Jesus in supplication. "Simon Peter" did say "Depart from me; for I am a sinful man O Lord" to Jesus.

Luke 5:9 "Simon Peter" was astonished with all of the other fishermen at the draught of the fish that were caught.

Luke 5:10 James was a son of Zebedee. John was a son of Zebedee. The "sons of Zebedee" were partners with Simon. Jesus did say "Fear not; from henceforth thou shalt catch men" to Simon.

Luke 5:11 The ships did return to land. Jesus was followed by the 3 fishermen. The fishermen had left everything to follow Jesus. Simon did become a disciple of Jesus. James did become a disciple of Jesus. John did become a disciple of Jesus.

Luke 5:12 Jesus had entered a certain city. Jesus did behold a man full of leprosy. The man did fall in prostration upon seeing Jesus. The man did say "Lord if thou wilt thou canst make me clean".

Luke 5:13 Jesus did touch the man with leprosy. Jesus did say "I will: be thou clean" to the man. The leprosy did depart from the man immediately.

Luke 5:14 Jesus did charge the man to silence. Jesus did say "but go and shew thyself to the priest and offer for thy cleansing according as Moses commanded for a testimony unto them" to the man.

Luke 5:15 Fame did spread abroad greatly anyway. Great multitudes would gather to hear and to be healed of sickness by Jesus.

Luke 5:16 Jesus did withdraw into the wilderness to pray.

Luke 5:17 Jesus was teaching one day. Jesus was teaching to Pharisees and to doctors of the law from every town of Galilee and of Judaea and of Jerusalem. Jesus was imbued with the power of God to heal people.

Luke 5:18 Men did bring a bed with a man who was taken with a palsy. The men did seek the means to bring the man to lay before Jesus.

Luke 5:19 The men could not find a direct route to Jesus through the multitude. The men did ascend the roof to lower the bed through the roofing tiles to come to rest before Jesus.

Luke 5:20 Jesus did behold the faith of the men. Jesus did say "Man thy sins are forgiven thee" to the man with the palsy.

Luke 5:21 The Pharisees did begin to reason with the scribes. The Pharisees did say "Who is this which speaketh blasphemies? Who can forgive sins but God alone?" to themselves.

Luke 5:22 Jesus did perceive the thoughts of the Pharisees. Jesus did say "What reason ye in your hearts?" to the Pharisees.

Luke 5:23 Jesus did say "Whether is easier to say Thy sins be forgiven thee; or to say Rise up and walk?" to the Pharisees.

Luke 5:24 Jesus did say "But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy)" to the Pharisees. Jesus did say "I say unto thee Arise and take up thy couch and go into thine house" to the man with the palsy.

Luke 5:25 The man did rise immediately. The man did gather the bed to depart home. The man did glorify God.

Luke 5:26 The people did glorify God. The people were all amazed and were filled with fear. The people did say "We have seen strange things to day".

Luke 5:27 Jesus did depart and did find a publican with the name of Levi. Levi was sitting at the receipt of custom. Jesus did say "Follow me" to Levi.

Luke 5:28 Levi did leave everything to follow Jesus. Levi did become a disciple of Jesus.

Luke 5:29 Levi had made a great feast for Jesus in the house of Levi. The feast was attended by a great company of publicans and by others.

Luke 5:30 Pharisees did murmur with the scribes against the disciples of Jesus. The Pharisees did say "Why do ye eat and drink with publicans and sinners?".

Luke 5:31 Jesus did say "They that are whole need not a physician; but they that are sick" to the Pharisees.

Luke 5:32 Jesus did say "I came not to call the righteous but sinners to repentance" to the Pharisees. Jesus had not arrived to call to the righteous. Jesus had arrived to call sinners to repentance.

Luke 5:33 The Pharisees did say "Why do the disciples of John fast often and make prayers and likewise the disciples of the Pharisees; but thine eat and drink?" to Jesus.

Luke 5:34 Jesus did say "Can ye make the children of the bridechamber fast while the bridegroom is with them?" to the Pharisees.

Luke 5:35 Jesus did say "But the days will come when the bridegroom shall be taken away from them and then shall they fast in those days" to the Pharisees.

Luke 5:36 Jesus did continue to speak parables to the Pharisees. Jesus did say "No man putteth a piece of a new garment upon an old; if otherwise then both the new maketh a rent and the piece that was taken out of the new agreeth not with the old" to the Pharisees.

Luke 5:37 Jesus did say "And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled and the bottles shall perish" to the Pharisees.

Luke 5:38 Jesus did say "But new wine must be put into new bottles; and both are preserved" to the Pharisees.

Luke 5:39 Jesus did say "No man also having drunk old wine straightway desireth new: for he saith The old is better" to the Pharisees.



Luke 6:1 Jesus did pass through corn fields on the second sabbath after the first. The disciples pluck the ears of corn for eating. The disciples did rub the ears in their hands.

Luke 6:2 Pharisees did say "Why do ye that which is not lawful to do on the sabbath days?"

Luke 6:3 Jesus did say "Have ye not read so much as this what David did when himself was an hungred and they which were with him;" to the Pharisees.

Luke 6:4 Jesus did say "How he went into the house of God and did take and eat the shewbread and gave also to them that were with him; which it is not lawful to eat but for the priests alone?" to the Pharisees.

Luke 6:5 Jesus did say "That the Son of man is Lord also of the sabbath" to the Pharisees.

Luke 6:6 Jesus did enter a synagogue for teaching on another sabbath. Jesus did find a man inside with a withered right hand.

Luke 6:7 Jesus was being watched by the scribes and by the Pharisees in order to find a cause for accusation against Jesus. The accusers did think that Jesus would provide healing on the sabbath.

Luke 6:8 Jesus did know the thoughts of the accusers however. Jesus did say "Rise up and stand forth in the midst" to the man with the withered hand. The man did rise to stand.

Luke 6:9 Jesus did proceed to address the accusers. Jesus did say "I will ask you one thing; Is it lawful on the sabbath days to do good or to do evil? to save life or to destroy it?" to the Pharisees and to the scribes.

Luke 6:10 Jesus did look at the accusers. Jesus did say "Stretch forth thy hand" to the man. The hand was restored whole.

Luke 6:11 The accusers were filled with madness. The accusers did commune with each other on a strategy to inhibit Jesus.

Luke 6:12 Jesus did go into a mountain to pray one day. Jesus would continue in prayer to God all night.

Luke 6:13 Jesus did call for the disciples on the following day. Jesus did choose 12 disciples as apostles.

Luke 6:14 Peter was an apostle of Christ. Peter was also known as Simon. Andrew was the brother of Peter. Andrew was an apostle of Christ. James was an apostle of Christ. John was an apostle of Christ. Philip was an apostle of Christ. Bartholomew was an apostle of Christ.

Luke 6:15 Matthew was an apostle of Christ. Thomas was an apostle of Christ. James was an apostle of Christ. James was the son of Alphaeus. Simon was an apostle of Christ. Simon was also known as Zelotes.

Luke 6:16 Judas was an apostle of Christ. Judas was the brother of James. "Judas Iscariot" was an apostle of Christ. "Judas Iscariot" was the traitor of Jesus.

Luke 6:17 Jesus did descend the mountain to stand in the plain in the company of the disciples. A great multitude had assembled from Judaea and from Jerusalem and from the sea coast of Tyre and Sidon to hear Jesus and to be healed of disease.

Luke 6:18 The multitude did contain people with unclean spirits also. The people were healed.

Luke 6:19 The whole multitude did seek to touch Jesus. Virtue would be released from Jesus on touch. The virtue would provide healing for all.

Luke 6:20 Jesus did look up to the disciples. Jesus did say "Blessed be ye poor: for yours is the kingdom of God".

Luke 6:21 Jesus did say "Blessed are ye that hunger now: for ye shall be filled". Jesus did say "Blessed are ye that weep now: for ye shall laugh".

Luke 6:22 Jesus did say "Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of man's sake".

Luke 6:23 Jesus did say "Rejoice ye in that day and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets".

Luke 6:24 Jesus did say "But woe unto you that are rich! for ye have received your consolation".

Luke 6:25 Jesus did say "Woe unto you that are full! for ye shall hunger". Jesus did say "Woe unto you that laugh now! for ye shall mourn and weep".

Luke 6:26 Jesus did say "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets".

Luke 6:27 Jesus did say "But I say unto you which hear Love your enemies do good to them which hate you". A person should show love to enemies. A person should do good to the people who do reciprocate with hate.

Luke 6:28 Jesus did say "Bless them that curse you and pray for them which despitefully use you". A person should extend blessing to the people who do reciprocate with curses. A person should pray for the people who do reciprocate with spite.

Luke 6:29 Jesus did say "And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also". A person should not embark on a path of revenge.

Luke 6:30 Jesus did say "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again". A person should provide charity without charge.

Luke 6:31 Jesus did say "And as ye would that men should do to you do ye also to them likewise". A person should do to others as the person does expect others to do to the person.

Luke 6:32 Jesus did say "For if ye love them which love you what thank have ye? for sinners also love those that love them".

Luke 6:33 Jesus did say "And if ye do good to them which do good to you what thank have ye? for sinners also do even the same".

Luke 6:34 Jesus did say "And if ye lend to them of whom ye hope to receive what thank have ye? for sinners also lend to sinners to receive as much again".

Luke 6:35 Jesus did say "But love ye your enemies and do good and lend hoping for nothing again; and your reward shall be great and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil".

Luke 6:36 Jesus did say "Be ye therefore merciful as your Father also is merciful". A person should be merciful.

Luke 6:37 Jesus did say "Judge not and ye shall not be judged: condemn not and ye shall not be condemned: forgive and ye shall be forgiven:". A person should not judge others. A person should not condemn others. A person should show forgiveness.

Luke 6:38 Jesus did say "Give and it shall be given unto you; good measure pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again". A person should do to others as the person does expect others to do to the person.

Luke 6:39 Jesus did begin to speak a parable. Jesus did say "And he spake a parable unto them Can the blind lead the blind? shall they not both fall into the ditch?".

Luke 6:40 Jesus did say "The disciple is not above his master: but every one that is perfect shall be as his master".

Luke 6:41 Jesus did say "And why beholdest thou the mote that is in thy brother's eye but perceivest not the beam that is in thine own eye?".

Luke 6:42 Jesus did say "Either how canst thou say to thy brother Brother let me pull out the mote that is in thine eye when thou thyself beholdest not the beam that is in thine own eye?". Jesus did say "Thou hypocrite cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye". A person should address their own issues before attempting to address the issues of others.

Luke 6:43 Jesus did say "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit".

Luke 6:44 Jesus did say "For every tree is known by his own fruit. For of thorns men do not gather figs nor of a bramble bush gather they grapes".

Luke 6:45 Jesus did say "A good man out of the good treasure of his heart bringeth forth that which is good;". Jesus did say "and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh".

Luke 6:46 Jesus did say "And why call ye me Lord Lord and do not the things which I say?".

Luke 6:47 Jesus did say "Whosoever cometh to me and heareth my sayings and doeth them I will shew you to whom he is like:".

Luke 6:48 Jesus did say "He is like a man which built an house and digged deep and laid the foundation on a rock:". Jesus did say "and when the flood arose the stream beat vehemently upon that house and could not shake it: for it was founded upon a rock".

Luke 6:49 Jesus did say "But he that heareth and doeth not is like a man that without a foundation built an house upon the earth;". Jesus did say "against which the stream did beat vehemently and immediately it fell; and the ruin of that house was great".



Luke 7:1 Jesus did enter into Capernaum after speaking to the people.

Luke 7:2 A centurion did have a dear servant. The servant was sick and was ready to die.

Luke 7:3 The centurion had heard of Jesus. The centurion did send some elders of the Jews to beseech Jesus to heal the servant.

Luke 7:4 Jesus was approached by the elders. The elders did say "That he was worthy for whom he should do this:" to Jesus immediately upon approach.

Luke 7:5 The elders did say "For he loveth our nation and he hath built us a synagogue" to Jesus.

Luke 7:6 Jesus did agree to accompany the elders to the centurion. The centurion did send friends to Jesus as Jesus did near the house of the centurion. The friends did say "Lord trouble not thyself: for I am not worthy that thou shouldest enter under my roof:" to Jesus for the centurion.

Luke 7:7 The friends did say "Wherefore neither thought I myself worthy to come unto thee: but say in a word and my servant shall be healed" to Jesus for the centurion.

Luke 7:8 The friends did say "For I also am a man set under authority having under me soldiers and I say unto one Go and he goeth;" to Jesus for the centurion. The friends did say "and to another Come and he cometh; and to my servant Do this and he doeth it" to Jesus for the centurion.

Luke 7:9 Jesus did marvel at the words from the centurion. Jesus did turn around to speak to the elders. Jesus did say "I say unto you I have not found so great faith no not in Israel".

Luke 7:10 The friends did return to the house. The friends did find that the servant was healed.

Luke 7:11 Jesus did go into the city of Nain on the following day. Jesus was accompanied by many of the disciples and by many people.

Luke 7:12 Jesus did near the gate of the city. A dead man was carried out. The man was the only son of a widow. The widow was joined by much of the people of the city.

Luke 7:13 Jesus did behold the widow and did feel compassion. Jesus did say "Weep not" to the widow.

Luke 7:14 Jesus did approach to touch the bier. The bearers did stand still. Jesus did say "Young man I say unto thee Arise" to the dead man.

Luke 7:15 The man was revived and did begin to speak. The man was delivered to the widow.

Luke 7:16 Fear did befall everyone in attendance. The people did glorify God. The people did say "That a great prophet is risen up among us; and That God hath visited his people".

Luke 7:17 Rumors did spread throughout all of Judaea and throughout all of the surrounding region about Jesus.

Luke 7:18 "John the Baptist" was informed of the doings of Jesus by the disciples of "John the Baptist".

Luke 7:19 "John the Baptist" did dispatch 2 disciples of "John the Baptist" to speak with Jesus for John. "John the Baptist" did say "Art thou he that should come? or look we for another?" to the 2 disciples.

Luke 7:20 Jesus was approached by the 2 disciples of "John the Baptist". The disciples did say "John Baptist hath sent us unto thee saying Art thou he that should come? or look we for another?" to Jesus.

Luke 7:21 Jesus was curing many people of infirmities and of plagues and of evil spirits at the time. Jesus was restoring sight to many blind people also.

Luke 7:22 Jesus did say "Go your way and tell John what things ye have seen and heard;" to the 2 disciples of "John the Baptist". Jesus did say "how that the blind see the lame walk the lepers are cleansed the deaf hear the dead are raised to the poor the gospel is preached" to the 2 disciples of "John the Baptist".

Luke 7:23 Jesus did say "And blessed is he whosoever shall not be offended in me" to the 2 disciples of "John the Baptist".

Luke 7:24 The disciples did depart from Jesus. Jesus did begin to speak to the people about John after the departure of the 2 disciples. Jesus did say "What went ye out into the wilderness for to see? A reed shaken with the wind?".

Luke 7:25 Jesus did say "But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled and live delicately are in kings' courts".

Luke 7:26 Jesus did say "But what went ye out for to see? A prophet? Yea I say unto you and much more than a prophet".

Luke 7:27 Jesus did say "This is he of whom it is written Behold I send my messenger before thy face which shall prepare thy way before thee".

Luke 7:28 Jesus did say "For I say unto you Among those that are born of women there is not a greater prophet than John the Baptist:". Jesus did say "but he that is least in the kingdom of God is greater than he". Jesus did convey that "John the Baptist" was the greatest of the prophets who are born of women. Jesus did convey that "John the Baptist" was lower than the least in the kingdom of God however.

Luke 7:29 God was justified by all of the people and by the publicans in attendance. The people were baptized with the baptism of John.

Luke 7:30 The Pharisees did reject the counsel of God. The lawyers did reject the counsel also. John had not baptized the Pharisees nor the lawyers.

Luke 7:31 Jesus did say "Whereunto then shall I liken the men of this generation? and to what are they like?".

Luke 7:32 Jesus did say "They are like unto children sitting in the marketplace and calling one to another and saying We have piped unto you and ye have not danced; we have mourned to you and ye have not wept".

Luke 7:33 Jesus did say "For John the Baptist came neither eating bread nor drinking wine; and ye say He hath a devil".

Luke 7:34 Jesus did say "The Son of man is come eating and drinking; and ye say Behold a gluttonous man and a winebibber a friend of publicans and sinners!".

Luke 7:35 Jesus did say "But wisdom is justified of all her children".

Luke 7:36 A Pharisee had desired to sit for a meal with Jesus. Jesus did go to eat at the house of the Pharisee.

Luke 7:37 A sinful woman was in the city. The woman did learn that Jesus was sitting for a meal in the home of the Pharisee. The woman did bring an alabaster box of ointment.

Luke 7:38 The woman did come to stand behind Jesus. The woman was weeping. The woman did begin to wash the feet of Jesus with her tears. The woman did wipe the feet of Jesus with her hair. The woman did kiss the feet of Jesus and did anoint the feet with the ointment.

Luke 7:39 The Pharisee did behold the actions of the woman during the meal. The Pharisee did say "This man if he were a prophet would have known who and what manner of woman this is that toucheth him: for she is a sinner" to himself.

Luke 7:40 The Pharisee did have the name of Simon. Jesus did say "Simon I have somewhat to say unto thee" to Simon the Pharisee. Simon did say "Master say on" to Jesus.

Luke 7:41 Jesus did say "There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty" to Simon the Pharisee.

Luke 7:42 Jesus did say "And when they had nothing to pay he frankly forgave them both. Tell me therefore which of them will love him most?" to Simon the Pharisee.

Luke 7:43 Simon did say "I suppose that he to whom he forgave most" to Jesus. Jesus did say "Thou hast rightly judged".

Luke 7:44 Jesus did turn to look at the woman. Jesus did say "Simon Seest thou this woman? I entered into thine house thou gavest me no water for my feet:" to Simon the Pharisee. Jesus did say "but she hath washed my feet with tears and wiped them with the hairs of her head" to Simon the Pharisee.

Luke 7:45 Jesus did say "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet" to Simon the Pharisee.

Luke 7:46 Jesus did say "My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment" to Simon the Pharisee.

Luke 7:47 Jesus did say "Wherefore I say unto thee Her sins which are many are forgiven; for she loved much: but to whom little is forgiven the same loveth little" to Simon the Pharisee.

Luke 7:48 Jesus did say "Thy sins are forgiven" to the woman.

Luke 7:49 The attendees did begin to question within themselves. The attendees did say "Who is this that forgiveth sins also?" to themselves.

Luke 7:50 Jesus did say "Thy faith hath saved thee; go in peace" to the woman.



Luke 8:1 Jesus did proceed throughout every city and throughout every village to preach and to show the glad tidings of the kingdom of God. Jesus was accompanied by the 12 disciples.

Luke 8:2 Jesus was accompanied by certain women also. The women had been healed of evil spirits and of infirmities. Mary was a woman who did accompany Jesus. Mary was also known as Magdalene. Mary was also known as "Mary Magdalene". "Mary Magdalene" was exorcized of 7 devils.

Luke 8:3 Joanna was a woman who did accompany Jesus. Joanna was the wife of Chuza. Chuza was the steward of Herod. Susanna was a woman who did accompany Jesus. Many women did accompany and did minister to Jesus using their own resources.

Luke 8:4 Many people had gathered together from every city. Jesus did begin to speak a parable.

Luke 8:5 Jesus did say "A sower went out to sow his seed: and as he sowed some fell by the way side; and it was trodden down and the fowls of the air devoured it" in a parable.

Luke 8:6 Jesus did say "And some fell upon a rock; and as soon as it was sprung up it withered away because it lacked moisture" in a parable.

Luke 8:7 Jesus did say "And some fell among thorns; and the thorns sprang up with it and choked it" in a parable.

Luke 8:8 Jesus did say "And other fell on good ground and sprang up and bare fruit an hundredfold" in a parable. Jesus did cry aloud. Jesus did say "He that hath ears to hear let him hear" in a parable.

Luke 8:9 The disciples did inquire Jesus about the parable. The disciples did say "What might this parable be?" to Jesus.

Luke 8:10 Jesus did say "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see and hearing they might not understand" to the disciples.

Luke 8:11 Jesus did say "Now the parable is this: The seed is the word of God" to the disciples.

Luke 8:12 Jesus did say "Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved" to the disciples.

Luke 8:13 Jesus did say "They on the rock are they which when they hear receive the word with joy; and these have no root which for a while believe and in time of temptation fall away" to the disciples.

Luke 8:14 Jesus did say "And that which fell among thorns are they which when they have heard go forth and are choked with cares and riches and pleasures of this life and bring no fruit to perfection" to the disciples.

Luke 8:15 Jesus did say "But that on the good ground are they which in an honest and good heart having heard the word keep it and bring forth fruit with patience" to the disciples.

Luke 8:16 Jesus did say "No man when he hath lighted a candle covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick that they which enter in may see the light" to the disciples.

Luke 8:17 Jesus did say "For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad" to the disciples.

Luke 8:18 Jesus did say "Take heed therefore how ye hear: for whosoever hath to him shall be given; and whosoever hath not from him shall be taken even that which he seemeth to have" to the disciples.

Luke 8:19 Jesus was sought by the mother and by the brethren of Jesus. The kin could not approach Jesus because of the press of people.

Luke 8:20 Someone did say "Thy mother and thy brethren stand without desiring to see thee" to Jesus.

Luke 8:21 Jesus did say "My mother and my brethren are these which hear the word of God and do it" in response.

Luke 8:22 Jesus did go into a ship with the disciples on a certain day. Jesus did say "Let us go over unto the other side of the lake". The ship was launched to travel to the other side of the lake.

Luke 8:23 Jesus did fall asleep during the passage. The lake was struck by a storm of wind. The ship did begin to fill with water. The men were in jeopardy.

Luke 8:24 The disciples did go to wake Jesus. The disciples did say "Master master we perish". Jesus did rise to rebuke the wind and the raging water. The rebuke did bring calm.

Luke 8:25 Jesus did say "Where is your faith?" to the disciples. The disciples were afraid. The disciples did say "What manner of man is this! for he commandeth even the winds and water and they obey him" in wonder among themselves.

Luke 8:26 The ship did arrive at the country of the Gadarenes. Gadarenes did border against Galilee.

Luke 8:27 Jesus did bring the ship in for a landing. Jesus was met by a man from the city. The man was possessed by devils for a long time. The man was naked and did not live in a house. The man did abide in the tombs.

Luke 8:28 The man did fall prostrate upon seeing Jesus. The man did cry out with a loud voice. The man did say "What have I to do with thee Jesus thou Son of God most high? I beseech thee torment me not" to Jesus.

Luke 8:29 Jesus had commanded the unclean spirit to come out of the man. The devil had ensnared the man often. The man was bound by chains and by fetters usually. The devil would cause the man to break the bonds and to go into the wilderness.

Luke 8:30 Jesus did say "What is thy name?" to the spirits in the man. The spirits did say "Legion". Many devils were within the man.

Luke 8:31 The devils did beseech Jesus. The devils did not want to be commanded out of the man into the deep.

Luke 8:32 Swine were feeding in a herd on the mountain nearby. The devils did desire permission to enter the swine. Jesus did permit the devils to enter the swine.

Luke 8:33 The devils did leave the man to enter the herd of swine. The herd did proceed to run violently down a steep place into the lake to drown in the water.

Luke 8:34 The herd was kept by herders. The herders did flee upon seeing the event. The herders did relay the happening to the inhabitants in the city and in the country.

Luke 8:35 The inhabitants did gather to go see the aftermath. The inhabitants did find Jesus and the man who was exorcized of the devils. The man was sitting at the feet of Jesus in clothing with a sound countenance. The inhabitants did become afraid.

Luke 8:36 The herders did convey that Jesus had healed the man.

Luke 8:37 Jesus was demanded by the multitude of the country to depart from Gadarenes. The multitude were taken with great fear. Jesus did return to the ship to depart.

Luke 8:38 The man had requested to depart with Jesus. Jesus did deny the request. Jesus did send the man away with directions.

Luke 8:39 Jesus had said "Return to thine own house and shew how great things God hath done unto thee" to the exorcized man. The man did depart. The man would publish the great things about Jesus throughout the whole city.

Luke 8:40 Jesus did return to shore to glad people who were waiting to receive Jesus again.

Luke 8:41 Jairus was a ruler of the synagogue. Jesus was approached by Jairus. Jesus did fall to the feet of Jesus in a request for Jesus to come to the home of Jairus.

Luke 8:42 Jairus did have a single 12 year old daughter. The daughter was dying. Jesus was thronged by the people during the travel to the house.

Luke 8:43 A woman did have an issue of blood ongoing for 12 years. The woman had spent all of her resources on cures with physicians. The woman could not be healed.

Luke 8:44 The woman did approach Jesus from behind to touch the border of the garment of Jesus. The woman was healed immediately.

Luke 8:45 Jesus did say "Who touched me?". Everyone did deny touching Jesus. Peter did say "Master the multitude throng thee and press thee and sayest thou Who touched me?" to Jesus.

Luke 8:46 Jesus did say "Somebody hath touched me: for I perceive that virtue is gone out of me" to Peter.

Luke 8:47 The woman did realize that the woman could not hide. The woman did approach Jesus in a tremble. The woman did fall before Jesus in a confession before all of the people. The woman did explain the cause for touching the garment of Jesus and the subsequent healing.

Luke 8:48 Jesus did say "Daughter be of good comfort: thy faith hath made thee whole; go in peace" to the woman.

Luke 8:49 Jesus was approached by a member of the household of Jairus as Jesus was speaking to the woman. The member did say "Thy daughter is dead; trouble not the Master" to Jairus.

Luke 8:50 Jesus did say "Fear not: believe only and she shall be made whole" in response to the member.

Luke 8:51 Jesus did go into the house with Peter and with James and with John and with the parents of the maiden only.

Luke 8:52 The household was weeping and was wailing over the death of the daughter. Jesus did say "Weep not; she is not dead but sleepeth" to the household.

Luke 8:53 The household did laugh Jesus to scorn over the perceived death of the daughter.

Luke 8:54 Jesus did expel the household. Jesus did take the daughter by the hand. Jesus did say "Maid arise".

Luke 8:55 The spirit did return to the daughter. The daughter did rise straightway. Jesus did command for the daughter to be given meat.

Luke 8:56 The parents were astonished. Jesus did charge the parents with silence about the resurrection however.



Luke 9:1 Jesus did call the 12 disciples together. The disciples were given power and authority over all devils and to cure diseases.

Luke 9:2 Jesus did send the disciples to preach the kingdom of God and to heal the sick.

Luke 9:3 Jesus did say "Take nothing for your journey neither staves nor scrip neither bread neither money; neither have two coats apiece" to the disciples.

Luke 9:4 Jesus did say "And whatsoever house ye enter into there abide and thence depart" to the disciples.

Luke 9:5 Jesus did say "And whosoever will not receive you when ye go out of that city shake off the very dust from your feet for a testimony against them" to the disciples.

Luke 9:6 The disciples did depart to go through the towns. The disciples did preach the gospel and did perform healing everywhere.

Luke 9:7 Herod did hear of the doings of Jesus. Herod was perplexed. Some people had said "John was risen from the dead".

Luke 9:8 Some people had said "Elias had appeared". Other people had said "one of the old prophets was risen again".

Luke 9:9 Herod did say "John have I beheaded: but who is this of whom I hear such things?". Herod did desire to see Jesus.

Luke 9:10 The apostles did submit reports of their actions upon return to Jesus. Jesus did take the apostles privately to a desert place within the city of Bethsaida.

Luke 9:11 The people did learn of the movement of Jesus. The people did proceed to follow. Jesus did receive the people and did preach the kingdom of God. Jesus would heal the people in need of healing.

Luke 9:12 The apostles did approach Jesus toward the end of the day. The apostles did say "Send the multitude away that they may go into the towns and country round about and lodge and get victuals: for we are here in a desert place" to Jesus.

Luke 9:13 Jesus did say "Give ye them to eat". The apostles did say "We have no more but five loaves and two fishes; except we should go and buy meat for all this people".

Luke 9:14 The people did number about 5000 men. Jesus did say "Make them sit down by fifties in a company" to the disciples.

Luke 9:15 The disciples did get the people to sit down.

Luke 9:16 Jesus did take the 5 loaves and the 2 fish. Jesus did look to heaven before blessing the food. Jesus did break the food for distribution by the disciples to the multitude of people.

Luke 9:17 The people did eat and did become full. Fragments were gathered after the meal to fill 12 baskets.

Luke 9:18 Jesus was praying alone after a time. The disciples were with Jesus. Jesus did say "Whom say the people that I am?" to the disciples.

Luke 9:19 The disciples did say "John the Baptist; but some say Elias; and others say that one of the old prophets is risen again" to Jesus.

Luke 9:20 Jesus did say "But whom say ye that I am?" to the disciples. Peter did say "The Christ of God" to Jesus.

Luke 9:21 Jesus did charge the disciples straitly with silence about the identity of Jesus as the "Christ of God". Jesus was also known as the "Christ of God".

Luke 9:22 Jesus did say "The Son of man must suffer many things and be rejected of the elders and chief priests and scribes and be slain and be raised the third day" to the disciples.

Luke 9:23 Jesus did say "If any man will come after me let him deny himself and take up his cross daily and follow me" to the disciples.

Luke 9:24 Jesus did say "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake the same shall save it" to the disciples.

Luke 9:25 Jesus did say "For what is a man advantaged if he gain the whole world and lose himself or be cast away?" to the disciples.

Luke 9:26 Jesus did say "For whosoever shall be ashamed of me and of my words of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's and of the holy angels" to the disciples.

Luke 9:27 Jesus did say "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God" to the disciples.

Luke 9:28 Jesus did go up a mountain to pray after the passage of approximately 8 days since speaking to the disciples. Jesus did take Peter and James and John up the mountain.

Luke 9:29 Jesus did begin to pray. Jesus did begin to change in countenance. Jesus did gain raiment that was white and shining.

Luke 9:30 Jesus did begin to speak to Moses and to Elias.

Luke 9:31 The men did appear in glory. The men were speaking about the impending departure of Jesus from the world in Jerusalem.

Luke 9:32 The disciplines were heavy in sleep. The disciples did waken to see the glory of the 3 men in conversation.

Luke 9:33 Moses did depart with Esias from the presence of Jesus. Peter did say "Master it is good for us to be here: and let us make three tabernacles; one for thee and one for Moses and one for Elias" to Jesus. Peter did not know what to say.

Luke 9:34 A cloud did arrive to overshadow the men as Peter was speaking. The disciples did become afraid as the cloud did move to envelop the men.

Luke 9:35 A voice did emerge from the cloud. The voice did say "This is my beloved Son: hear him".

Luke 9:36 Jesus was found alone after the passage of the voice. The disciples would keep the event secret.

Luke 9:37 Jesus did descend the mountain with the 3 disciples on the next day. The multitude was in place to meet the men.

Luke 9:38 A man did shout from the crowd. The man did say "Master I beseech thee look upon my son: for he is mine only child" to Jesus.

Luke 9:39 The man did say "And lo a spirit taketh him and he suddenly crieth out; and it teareth him that he foameth again and bruising him hardly departeth from him" to Jesus.

Luke 9:40 The man did say "And I besought thy disciples to cast him out; and they could not" to Jesus.

Luke 9:41 Jesus did say "O faithless and perverse generation how long shall I be with you and suffer you? Bring thy son hither" to the man.

Luke 9:42 The man did the son of the man to Jesus. The devil did throw the son to the ground to tear at the son on approach to Jesus. Jesus did rebuke the unclean spirit. Jesus did heal the son. The son was returned to the man.

Luke 9:43 Everyone was amazed and in wonder at the mighty power of God. Jesus did begin to speak to the disciples.

Luke 9:44 Jesus did say "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men" to the disciples.

Luke 9:45 The disciples could not understand the meaning of the words from Jesus. The disciples did fear asking for clarification.

Luke 9:46 The disciples did begin to confer about the hierarchy among the disciples.

Luke 9:47 Jesus did perceive the thoughts in the hearts of the disciples. Jesus did move to set a child beside Jesus.

Luke 9:48 Jesus did say "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all the same shall be great" to the disciples.

Luke 9:49 John did say "Master we saw one casting out devils in thy name; and we forbad him because he followeth not with us" to Jesus. The disciples had rebuked a person who was exorcizing devils in the name of Jesus.

Luke 9:50 Jesus did say "Forbid him not: for he that is not against us is for us". Jesus did correct the disciples. If a person was not against the fellowship of Jesus then the person was allied with the fellowship of Jesus.

Luke 9:51 Jesus did realize that the time was approaching to go to Jerusalem.

Luke 9:52 Jesus did send messengers into a village of the Samaritans to make preparations for Jesus.

Luke 9:53 The Samaritans would not receive Jesus because Jesus was headed to Jerusalem.

Luke 9:54 The rejection was noted by James and by John. The disciples did say "Lord wilt thou that we command fire to come down from heaven and consume them even as Elias did?" to Jesus. The disciples did inquire about punishing the Samaritans.

Luke 9:55 Jesus did rebuke James and John. Jesus may have said "Ye know not what manner of spirit ye are of".

Luke 9:56 Jesus may have said "For the Son of man is not come to destroy men's lives but to save them". The men did depart for another village.

Luke 9:57 The men were addressed by another man on the way to the village. The man did say "Lord I will follow thee whithersoever thou goest" to Jesus.

Luke 9:58 Jesus did say "Foxes have holes and birds of the air have nests; but the Son of man hath not where to lay his head" to the man.

Luke 9:59 Jesus did speak to a different man along the way. Jesus did say "Follow me" to the man. The man did say "Lord suffer me first to go and bury my father" in reply to Jesus.

Luke 9:60 Jesus did say "Let the dead bury their dead: but go thou and preach the kingdom of God" to the man.

Luke 9:61 Another did say "Lord I will follow thee; but let me first go bid them farewell which are at home at my house" to Jesus.

Luke 9:62 Jesus did say "No man having put his hand to the plough and looking back is fit for the kingdom of God" to the man.



Luke 10:1 Jesus did appoint an additional 70 disciples. Jesus would send the disciples ahead in pairs to every place that Jesus would enter.

Luke 10:2 Jesus had said "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest" to the disciples.

Luke 10:3 Jesus had said "Go your ways: behold I send you forth as lambs among wolves" to the disciples.

Luke 10:4 Jesus had said "Carry neither purse nor scrip nor shoes: and salute no man by the way" to the disciples.

Luke 10:5 Jesus had said "And into whatsoever house ye enter first say Peace be to this house" to the disciples.

Luke 10:6 Jesus had said "And if the son of peace be there your peace shall rest upon it: if not it shall turn to you again" to the disciples.

Luke 10:7 Jesus had said "And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire" to the disciples. Jesus had said "Go not from house to house" to the disciples.

Luke 10:8 Jesus had said "And into whatsoever city ye enter and they receive you eat such things as are set before you:" to the disciples.

Luke 10:9 Jesus had said "And heal the sick that are therein and say unto them The kingdom of God is come nigh unto you" to the disciples.

Luke 10:10 Jesus had said "But into whatsoever city ye enter and they receive you not go your ways out into the streets of the same and say" to the disciples.

Luke 10:11 Jesus had said "Even the very dust of your city which cleaveth on us we do wipe off against you: notwithstanding be ye sure of this that the kingdom of God is come nigh unto you" to the disciples.

Luke 10:12 Jesus had said "But I say unto you that it shall be more tolerable in that day for Sodom than for that city" to the disciples.

Luke 10:13 Jesus had said "Woe unto thee Chorazin! woe unto thee Bethsaida!" to the disciples. Jesus had said "for if the mighty works had been done in Tyre and Sidon which have been done in you they had a great while ago repented sitting in sackcloth and ashes" to the disciples.

Luke 10:14 Jesus had said "But it shall be more tolerable for Tyre and Sidon at the judgment than for you" to the disciples.

Luke 10:15 Jesus had said "And thou Capernaum which art exalted to heaven shalt be thrust down to hell" to the disciples.

Luke 10:16 Jesus had said "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" to the disciples.

Luke 10:17 Jesus was greeted upon the return of the 70 disciples. The disciples did say "Lord even the devils are subject unto us through thy name" to Jesus.

Luke 10:18 Jesus did say "I beheld Satan as lightning fall from heaven" to the disciples.

Luke 10:19 Jesus did say "Behold I give unto you power to tread on serpents and scorpions and over all the power of the enemy:" to the disciples. Jesus did say "and nothing shall by any means hurt you" to the disciples.

Luke 10:20 Jesus did say "Notwithstanding in this rejoice not that the spirits are subject unto you;" to the disciples. Jesus did say "but rather rejoice because your names are written in heaven" to the disciples.

Luke 10:21 Jesus did rejoice in spirit within the same hour. Jesus did say "I thank thee O Father Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast

revealed them unto babes:" in prayer to God. Jesus did say "even so Father; for so it seemed good in thy sight" in prayer to God.

Luke 10:22 Jesus did say "All things are delivered to me of my Father: and no man knoweth who the Son is but the Father;". Jesus did say "and who the Father is but the Son and he to whom the Son will reveal him".

Luke 10:23 Jesus did turn to speak privately to the apostles and to the 70 disciples. Jesus did say "Blessed are the eyes which see the things that ye see:".

Luke 10:24 Jesus did say "For I tell you that many prophets and kings have desired to see those things which ye see and have not seen them;". Jesus did say "and to hear those things which ye hear and have not heard them".

Luke 10:25 A certain lawyer did stand to utter a temptation for Jesus. The lawyer did say "Master what shall I do to inherit eternal life?" to Jesus.

Luke 10:26 Jesus did say "What is written in the law? how readest thou?" to the lawyer.

Luke 10:27 The lawyer did say "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbour as thyself" to Jesus.

Luke 10:28 Jesus did say "Thou hast answered right: this do and thou shalt live" to the lawyer. A person should love God with all heart and soul and strength and mind. A person should love a neighbor as a person does love oneself.

Luke 10:29 The lawyer did attempt to justify himself. The lawyer did say "And who is my neighbour?" to Jesus.

Luke 10:30 Jesus did say "A certain man went down from Jerusalem to Jericho and fell among thieves which stripped him of his raiment and wounded him and departed leaving him half dead" to the lawyer.

Luke 10:31 Jesus did say "And by chance there came down a certain priest that way: and when he saw him he passed by on the other side" to the lawyer.

Luke 10:32 Jesus did say "And likewise a Levite when he was at the place came and looked on him and passed by on the other side" to the lawyer.

Luke 10:33 Jesus did say "But a certain Samaritan as he journeyed came where he was: and when he saw him he had compassion on him" to the lawyer.

Luke 10:34 Jesus did say "And went to him and bound up his wounds pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him" to the lawyer.

Luke 10:35 Jesus did say "And on the morrow when he departed he took out two pence and gave them to the host" to the lawyer. Jesus did say "and said unto him Take care of him; and whatsoever thou spendest more when I come again I will repay thee" to the lawyer.

Luke 10:36 Jesus did say "Which now of these three thinkest thou was neighbour unto him that fell among the thieves?" to the lawyer.

Luke 10:37 The lawyer did say "He that shewed mercy on him" to Jesus. Jesus did say "Go and do thou likewise" in reply to the lawyer.

Luke 10:38 The procession did continue to travel along. The procession did enter into a certain village. Martha was a woman who did live in the village. Martha did receive Jesus into her house.

Luke 10:39 Mary was the sister of Martha. Mary did sit at the feet of Jesus to hear the words of Jesus.

Luke 10:40 Martha was encumbered by preparations for her guests. Martha did say "Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" to Jesus.

Luke 10:41 Jesus did say "Martha Martha thou art careful and troubled about many things:" to Martha.

Luke 10:42 Jesus did say "But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her" to Martha.



Luke 11:1 Jesus was finishing praying in a certain place. A disciple did say "Lord teach us to pray as John also taught his disciples" to Jesus.

Luke 11:2 Jesus did say "When ye pray say Our Father which art in heaven Hallowed be thy name. Thy kingdom come" in recitation of the prayer. Jesus did say "Thy will be done as in heaven so in earth" in recitation of the prayer.

Luke 11:3 Jesus did say "Give us day by day our daily bread" in recitation of the prayer.

Luke 11:4 Jesus did say "And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation" in recitation of the prayer. Jesus may have said "but deliver us from evil" in recitation of the prayer.

Luke 11:5 Jesus did say "Which of you shall have a friend and shall go unto him at midnight and say unto him Friend lend me three loaves;" to the disciples.

Luke 11:6 Jesus did say "For a friend of mine in his journey is come to me and I have nothing to set before him?" to the disciples.

Luke 11:7 Jesus did say "And he from within shall answer and say Trouble me not: the door is now shut and my children are with me in bed; I cannot rise and give thee" to the disciples.

Luke 11:8 Jesus did say "I say unto you Though he will not rise and give him because he is his friend yet because of his importunity he will rise and give him as many as he needeth" to the disciples.

Luke 11:9 Jesus did say "And I say unto you Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you" to the disciples.

Luke 11:10 Jesus did say "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" to the disciples.

Luke 11:11 Jesus did say "If a son shall ask bread of any of you that is a father will he give him a stone? or if he ask a fish will he for a fish give him a serpent?" to the disciples.

Luke 11:12 Jesus did say "Or if he shall ask an egg will he offer him a scorpion?" to the disciples.

Luke 11:13 Jesus did say "If ye then being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" to the disciples.

Luke 11:14 Jesus was exorcizing a devil from a person who was mute. The person did begin to speak after the exorcism of the devil. The people did begin to wonder.

Luke 11:15 Some people did begin to doubt the motives of Jesus. Some people did say "He casteth out devils through Beelzebub the chief of the devils" about Jesus.

Luke 11:16 Other people did tempt Jesus by seeking a sign from heaven.

Luke 11:17 Jesus did know the thoughts of the people however. Jesus did say "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth" to the doubters.

Luke 11:18 Jesus did say "If Satan also be divided against himself how shall his kingdom stand? because ye say that I cast out devils through Beelzebub" to the doubters.

Luke 11:19 Jesus did say "And if I by Beelzebub cast out devils by whom do your sons cast them out? therefore shall they be your judges" to the doubters.

Luke 11:20 Jesus did say "But if I with the finger of God cast out devils no doubt the kingdom of God is come upon you" to the doubters.

Luke 11:21 Jesus did say "When a strong man armed keepeth his palace his goods are in peace:" to the people.

Luke 11:22 Jesus did say "But when a stronger than he shall come upon him and overcome him he taketh from him all his armour wherein he trusted and divideth his spoils" to the people.

Luke 11:23 Jesus did say "He that is not with me is against me: and he that gathereth not with me scattereth" to the people.

Luke 11:24 Jesus did say "When the unclean spirit is gone out of a man he walketh through dry places seeking rest;" to the people. Jesus did say "and finding none he saith I will return unto my house whence I came out" to the people.

Luke 11:25 Jesus did say "And when he cometh he findeth it swept and garnished" to the people.

Luke 11:26 Jesus did say "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first" to the people.

Luke 11:27 A certain woman was listening to Jesus from within the company. The woman did raise her voice to speak as Jesus was talking. The woman did say "Blessed is the womb that bare thee and the paps which thou hast sucked" to Jesus.

Luke 11:28 Jesus did say "Yea rather blessed are they that hear the word of God and keep it" in response to the words of the woman.

Luke 11:29 The people had gathered into a thick crowd. Jesus did say "This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet" to the people.

Luke 11:30 Jesus did say "For as Jonas was a sign unto the Ninevites so shall also the Son of man be to this generation" to the people.

Luke 11:31 Jesus did say "The queen of the south shall rise up in the judgment with the men of this generation and condemn them:" to the people. Jesus did say "for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here" to the people.

Luke 11:32 Jesus did say "The men of Nineve shall rise up in the judgment with this generation and shall condemn it:" to the people. Jesus did say "for they repented at the preaching of Jonas; and behold a greater than Jonas is here" to the people.

Luke 11:33 Jesus did say "No man when he hath lighted a candle putteth it in a secret place neither under a bushel but on a candlestick that they which come in may see the light" to the people.

Luke 11:34 Jesus did say "The light of the body is the eye; therefore when thine eye is single thy whole body also is full of light;" to the people. Jesus did say "but when thine eye is evil thy body also is full of darkness" to the people.

Luke 11:35 Jesus did say "Take heed therefore that the light which is in thee be not darkness" to the people.

Luke 11:36 Jesus did say "If thy whole body therefore be full of light having no part dark the whole shall be full of light as when the bright shining of a candle doth give thee light" to the people.

Luke 11:37 A certain Pharisee did seek to dine with Jesus as Jesus was speaking. Jesus did go to dine with the Pharisee.

Luke 11:38 The Pharisee did marvel that Jesus did not wash before dinner.

Luke 11:39 Jesus did say "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" to the Pharisee.

Luke 11:40 Jesus did say "Ye fools did not he that made that which is without make that which is within also?" to the Pharisee.

Luke 11:41 Jesus did say "But rather give alms of such things as ye have; and behold all things are clean unto you" to the Pharisee.

Luke 11:42 Jesus did say "But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God:" to the Pharisee. Jesus did say "these ought ye to have done and not to leave the other undone" to the Pharisee.

Luke 11:43 Jesus did say "Woe unto you Pharisees! for ye love the uppermost seats in the synagogues and greetings in the markets" to the Pharisee.

Luke 11:44 Jesus did say "Woe unto you scribes and Pharisees hypocrites!" to the Pharisee. Jesus did say "for ye are as graves which appear not and the men that walk over them are not aware of them" to the Pharisee.

Luke 11:45 A lawyer was in attendance. The lawyer did say "Master thus saying thou reproachest us also" to Jesus.

Luke 11:46 Jesus did say "Woe unto you also ye lawyers! for ye lade men with burdens grievous to be borne and ye yourselves touch not the burdens with one of your fingers" to the lawyer.

Luke 11:47 Jesus did say "Woe unto you! for ye build the sepulchres of the prophets and your fathers killed them" to the lawyer.

Luke 11:48 Jesus did say "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them and ye build their sepulchres" to the lawyer.

Luke 11:49 Jesus did say "Therefore also said the wisdom of God I will send them prophets and apostles and some of them they shall slay and persecute:" to the lawyer.

Luke 11:50 Jesus did say "That the blood of all the prophets which was shed from the foundation of the world may be required of this generation;" to the lawyer.

Luke 11:51 Jesus did say "From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you It shall be required of this generation" to the lawyer.

Luke 11:52 Jesus did say "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves and them that were entering in ye hindered" to the lawyer.

Luke 11:53 The Pharisees did begin to urge Jesus vehemently in order to provoke Jesus to speak many things. The scribes had joined with the Pharisees in an attempt to provoke Jesus also.

Luke 11:54 The Pharisees did seek the opportunity to twist the words of Jesus into accusations against Jesus.



Luke 12:1 The crowd had grown into an innumerable multitude of people. The people were standing upon each other. Jesus did say "Beware ye of the leaven of the Pharisees which is hypocrisy" to the disciples. A person should not be a hypocrite. A person should avoid hypocrisy.

Luke 12:2 Jesus did say "For there is nothing covered that shall not be revealed; neither hid that shall not be known" to the disciples.

Luke 12:3 Jesus did say "Therefore whatsoever ye have spoken in darkness shall be heard in the light;" to the disciples. Jesus did say "and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" to the disciples.

Luke 12:4 Jesus did say "And I say unto you my friends Be not afraid of them that kill the body and after that have no more that they can do" to the disciples. A person should not fear death at the hands of mankind.

Luke 12:5 Jesus did say "But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea I say unto you Fear him" to the disciples. A person should fear God who could sentence the person to Hell forever.

Luke 12:6 Jesus did say "Are not five sparrows sold for two farthings and not one of them is forgotten before God?" to the disciples.

Luke 12:7 Jesus did say "But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" to the disciples.

Luke 12:8 Jesus did say "Also I say unto you Whosoever shall confess me before men him shall the Son of man also confess before the angels of God:" to the disciples.

Luke 12:9 Jesus did say "But he that denieth me before men shall be denied before the angels of God" to the disciples. If a person does deny Jesus then the person will be denied before the angels of God.

Luke 12:10 Jesus did say "And whosoever shall speak a word against the Son of man it shall be forgiven him:" to the disciples. Jesus did say "but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" to the disciples. A person can be forgiven for speaking against Jesus. A person will not be forgiven for blasphemy against the "Holy Ghost".

Luke 12:11 Jesus did say "And when they bring you unto the synagogues and unto magistrates and powers take ye no thought how or what thing ye shall answer or what ye shall say:" to the disciples.

Luke 12:12 Jesus did say "For the Holy Ghost shall teach you in the same hour what ye ought to say" to the disciples.

Luke 12:13 Someone did call to Jesus from the company. The person did say "Master speak to my brother that he divide the inheritance with me" to Jesus. The person did want Jesus to decide upon an inheritance.

Luke 12:14 Jesus did say "Man who made me a judge or a divider over you?" to the person.

Luke 12:15 Jesus did say "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" to the people. Jesus did warn against the covetousness of material possessions. A person should avoid covetousness.

Luke 12:16 Jesus did begin a parable. Jesus did say "The ground of a certain rich man brought forth plentifully:" in a parable to the people.

Luke 12:17 Jesus did say "And he thought within himself saying What shall I do because I have no room where to bestow my fruits?" in a parable to the people.

Luke 12:18 Jesus did say "And he said This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods" in a parable to the people.

Luke 12:19 Jesus did say "And I will say to my soul Soul thou hast much goods laid up for many years; take thine ease eat drink and be merry" in a parable to the people.

Luke 12:20 Jesus did say "But God said unto him Thou fool this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" in a parable to the people.

Luke 12:21 Jesus did say "So is he that layeth up treasure for himself and is not rich toward God" in a parable to the people.

Luke 12:22 Jesus did begin to speak to the disciples again. Jesus did say "Therefore I say unto you Take no thought for your life what ye shall eat; neither for the body what ye shall put on" to the disciples. A person should not focus on the trappings of the world.

Luke 12:23 Jesus did say "The life is more than meat and the body is more than raiment" to the disciples.

Luke 12:24 Jesus did say "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" to the disciples.

Luke 12:25 Jesus did say "And which of you with taking thought can add to his stature one cubit?" to the disciples.

Luke 12:26 Jesus did say "If ye then be not able to do that thing which is least why take ye thought for the rest?" to the disciples.

Luke 12:27 Jesus did say "Consider the lilies how they grow: they toil not they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these" to the disciples.

Luke 12:28 Jesus did say "If then God so clothe the grass which is to day in the field and to morrow is cast into the oven;" to the disciples. Jesus did say "how much more will he clothe you O ye of little faith?" to the disciples.

Luke 12:29 Jesus did say "And seek not ye what ye shall eat or what ye shall drink neither be ye of doubtful mind" to the disciples. A person should not be doubtful of mind.

Luke 12:30 Jesus did say "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things" to the disciples. God is aware of the needs of everyone.

Luke 12:31 Jesus did say "But rather seek ye the kingdom of God; and all these things shall be added unto you" to the disciples. A person should seek the kingdom of God.

Luke 12:32 Jesus did say "Fear not little flock; for it is your Father's good pleasure to give you the kingdom" to the disciples.

Luke 12:33 Jesus did say "Sell that ye have and give alms; provide yourselves bags which wax not old a treasure in the heavens that faileth not where no thief approacheth neither moth corrupteth" to the disciples. A person should be charitable.

Luke 12:34 Jesus did say "For where your treasure is there will your heart be also" to the disciples.

Luke 12:35 Jesus did say "Let your loins be girded about and your lights burning;" to the disciples.

Luke 12:36 Jesus did say "And ye yourselves like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately" to the disciples.

Luke 12:37 Jesus did say "Blessed are those servants whom the lord when he cometh shall find watching;" to the disciples. Jesus did say "verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth and serve them" to the disciples.

Luke 12:38 Jesus did say "And if he shall come in the second watch or come in the third watch and find them so blessed are those servants" to the disciples.

Luke 12:39 Jesus did say "And this know that if the goodman of the house had known what hour the thief would come he would have watched and not have suffered his house to be broken through" to the disciples.

Luke 12:40 Jesus did say "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" to the disciples.

Luke 12:41 Peter did say "Lord speakest thou this parable unto us or even to all?" to Jesus.

Luke 12:42 Jesus did say "Who then is that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season?".

Luke 12:43 Jesus did say "Blessed is that servant whom his lord when he cometh shall find so doing". A person will find blessing in faith in God.

Luke 12:44 Jesus did say "Of a truth I say unto you that he will make him ruler over all that he hath".

Luke 12:45 Jesus did say "But and if that servant say in his heart My lord delayeth his coming; and shall begin to beat the menservants and maidens and to eat and drink and to be drunken;".

Luke 12:46 Jesus did say "The lord of that servant will come in a day when he looketh not for him and at an hour when he is not aware and will cut him in sunder and will appoint him his portion with the unbelievers".

Luke 12:47 Jesus did say "And that servant which knew his lord's will and prepared not himself neither did according to his will shall be beaten with many stripes".

Luke 12:48 Jesus did say "But he that knew not and did commit things worthy of stripes shall be beaten with few stripes". Jesus did say "For unto whomsoever much is given of him shall be much required: and to whom men have committed much of him they will ask the more".

Luke 12:49 Jesus did say "I am come to send fire on the earth; and what will I if it be already kindled?".

Luke 12:50 Jesus did say "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!".

Luke 12:51 Jesus did say "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division:". Jesus did not come to bring peace on earth. Jesus did come to bring clarity on earth through division.

Luke 12:52 Jesus did say "For from henceforth there shall be five in one house divided three against two and two against three".

Luke 12:53 Jesus did say "The father shall be divided against the son and the son against the father;". Jesus did say "the mother against the daughter and the daughter against the mother;". Jesus did say "the mother in law against her daughter in law and the daughter in law against her mother in law".

Luke 12:54 Jesus did say "When ye see a cloud rise out of the west straightway ye say There cometh a shower; and so it is" to the people.

Luke 12:55 Jesus did say "And when ye see the south wind blow ye say There will be heat; and it cometh to pass" to the people.

Luke 12:56 Jesus did say "Ye hypocrites ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" to the people.

Luke 12:57 Jesus did say "Yea and why even of yourselves judge ye not what is right?" to the people.

Luke 12:58 Jesus did say "When thou goest with thine adversary to the magistrate as thou art in the way give diligence that thou mayest be delivered from him;" to the people. Jesus did say "lest he hale thee to the judge and the judge deliver thee to the officer and the officer cast thee into prison" to the people.

Luke 12:59 Jesus did say "I tell thee thou shalt not depart thence till thou hast paid the very last mite" to the people.



Luke 13:1 Jesus was told at the time about the Galilaeans. Pilate had killed some people in Galilee during sacrifices.

Luke 13:2 Jesus did say "Suppose ye that these Galilaeans were sinners above all the Galilaeans because they suffered such things?".

Luke 13:3 Jesus did say "I tell you Nay: but except ye repent ye shall all likewise perish". A person should repent or perish.

Luke 13:4 Jesus did say "Or those eighteen upon whom the tower in Siloam fell and slew them think ye that they were sinners above all men that dwelt in Jerusalem?".

Luke 13:5 Jesus did say "I tell you Nay: but except ye repent ye shall all likewise perish". A person should repent or perish.

Luke 13:6 Jesus did begin a parable. Jesus did say "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon and found none".

Luke 13:7 Jesus did say "Then said he unto the dresser of his vineyard Behold these three years I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground?".

Luke 13:8 Jesus did say "And he answering said unto him Lord let it alone this year also till I shall dig about it and dung it:".

Luke 13:9 Jesus did say "And if it bear fruit well: and if not then after that thou shalt cut it down".

Luke 13:10 Jesus was teaching in one of the synagogues on the sabbath.

Luke 13:11 Jesus did behold a woman who did have a spirit of infirmity for 18 years. The woman was bowed. The woman could not lift herself.

Luke 13:12 Jesus did say "Woman thou art loosed from thine infirmity".

Luke 13:13 Jesus did lay hands on the woman. The woman was straightened immediately. The woman did glorify God.

Luke 13:14 The synagogue was administered by an overseer. The overseer did answer with indignation because Jesus had healed on the sabbath. The overseer did say "There are six days in which men ought to work: in them therefore come and be healed and not on the sabbath day" to the people in attendance.

Luke 13:15 Jesus did say "Thou hypocrite doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering?" to the overseer.

Luke 13:16 Jesus did say "And ought not this woman being a daughter of Abraham whom Satan hath bound lo these eighteen years be loosed from this bond on the sabbath day?" to the overseer.

Luke 13:17 The adversaries were ashamed upon hearing the words of Jesus. The people did rejoice for all of the glorious things that were done by Jesus.

Luke 13:18 Jesus did say "Unto what is the kingdom of God like? and whereunto shall I resemble it?".

Luke 13:19 Jesus did say "It is like a grain of mustard seed which a man took and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it".

Luke 13:20 Jesus did say "Whereunto shall I liken the kingdom of God?".

Luke 13:21 Jesus did say "It is like leaven which a woman took and hid in three measures of meal till the whole was leavened".

Luke 13:22 Jesus did proceed through the cities and through the villages to teach on the way toward Jerusalem.

Luke 13:23 A person did say "Lord are there few that be saved?" to Jesus.

Luke 13:24 Jesus did say "Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able" to the person. A person should strive to enter the kingdom of God at the narrow gate.

Luke 13:25 Jesus did say "When once the master of the house is risen up and hath shut to the door and ye begin to stand without and to knock at the door". Jesus did say "saying Lord Lord open unto us; and he shall answer and say unto you I know you not whence ye are:".

Luke 13:26 Jesus did say "Then shall ye begin to say We have eaten and drunk in thy presence and thou hast taught in our streets".

Luke 13:27 Jesus did say "But he shall say I tell you I know you not whence ye are; depart from me all ye workers of iniquity".

Luke 13:28 Jesus did say "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out".

Luke 13:29 Jesus did say "And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God".

Luke 13:30 Jesus did say "And behold there are last which shall be first and there are first which shall be last".

Luke 13:31 Jesus was approached by certain of the Pharisees on the same day. The Pharisees did say "Get thee out and depart hence: for Herod will kill thee" to Jesus.

Luke 13:32 Jesus did say "Go ye and tell that fox Behold I cast out devils and I do cures to day and to morrow and the third day I shall be perfected" to the Pharisees.

Luke 13:33 Jesus did say "Nevertheless I must walk to day and to morrow and the day following: for it cannot be that a prophet perish out of Jerusalem" to the Pharisees.

Luke 13:34 Jesus did say "O Jerusalem Jerusalem which killest the prophets and stonest them that are sent unto thee;" to the Pharisees. Jesus did say "how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not!" to the Pharisees.

Luke 13:35 Jesus did say "Behold your house is left unto you desolate:" to the Pharisees. Jesus did say "and verily I say unto you Ye shall not see me until the time come when ye shall say Blessed is he that cometh in the name of the Lord" to the Pharisees.



Luke 14:1 Jesus did enter the house of one of the chief Pharisees to eat bread on the sabbath day. Jesus was being watched.

Luke 14:2 Jesus did behold a certain man who did have the dropsy.

Luke 14:3 Jesus did speak to the lawyers and to the Pharisees. Jesus did say "Is it lawful to heal on the sabbath day?"

Luke 14:4 The men did remain silent. Jesus did proceed to heal and to release the man.

Luke 14:5 Jesus did say "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the sabbath day?" to the men.

Luke 14:6 The men could not provide an answer to Jesus again.

Luke 14:7 Jesus did observe the selection of the chief rooms. Jesus did present a parable.

Luke 14:8 Jesus did say "When thou art bidden of any man to a wedding sit not down in the highest room; lest a more honourable man than thou be bidden of him;"

Luke 14:9 Jesus did say "And he that bade thee and him come and say to thee Give this man place; and thou begin with shame to take the lowest room".

Luke 14:10 Jesus did say "But when thou art bidden go and sit down in the lowest room; that when he that bade thee cometh he may say unto thee Friend go up higher:". Jesus did say "then shalt thou have worship in the presence of them that sit at meat with thee".

Luke 14:11 Jesus did say "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted". If a person is humble then the person will be exalted. If a person does exalt oneself then the person will be abased.

Luke 14:12 Jesus did say "When thou makest a dinner or a supper call not thy friends nor thy brethren neither thy kinsmen nor thy rich neighbours;" to the host. Jesus did say "lest they also bid thee again and a recompence be made thee" to the host.

Luke 14:13 Jesus did say "But when thou makest a feast call the poor the maimed the lame the blind:" to the host.

Luke 14:14 Jesus did say "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just". If a person does show charity to people in need then the person will be blessed.

Luke 14:15 A person did speak after hearing the words of Jesus. The person did say "Blessed is he that shall eat bread in the kingdom of God".

Luke 14:16 Jesus did respond to the person. Jesus did say "A certain man made a great supper and bade many:".

Luke 14:17 Jesus did say "And sent his servant at supper time to say to them that were bidden Come; for all things are now ready".

Luke 14:18 Jesus did say "And they all with one consent began to make excuse". Jesus did say "The first said unto him I have bought a piece of ground and I must needs go and see it: I pray thee have me excused".

Luke 14:19 Jesus did say "And another said I have bought five yoke of oxen and I go to prove them: I pray thee have me excused".

Luke 14:20 Jesus did say "And another said I have married a wife and therefore I cannot come".

Luke 14:21 Jesus did say "So that servant came and shewed his lord these things". Jesus did say "Then the master of the house being angry said to his servant". Jesus did say "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind".

Luke 14:22 Jesus did say "And the servant said Lord it is done as thou hast commanded and yet there is room".

Luke 14:23 Jesus did say "And the lord said unto the servant Go out into the highways and hedges and compel them to come in that my house may be filled".

Luke 14:24 Jesus did say "For I say unto you That none of those men which were bidden shall taste of my supper".

Luke 14:25 Jesus did say "And there went great multitudes with him: and he turned and said unto them".

Luke 14:26 Jesus did say "If any man come to me and hate not his father and mother and wife and children and brethren and sisters yea and his own life also he cannot be my disciple".

Luke 14:27 Jesus did say "And whosoever doth not bear his cross and come after me cannot be my disciple".

Luke 14:28 Jesus did say "For which of you intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it?".

Luke 14:29 Jesus did say "Lest haply after he hath laid the foundation and is not able to finish it all that behold it begin to mock him".

Luke 14:30 Jesus did say "Saying This man began to build and was not able to finish".

Luke 14:31 Jesus did say "Or what king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?".

Luke 14:32 Jesus did say "Or else while the other is yet a great way off he sendeth an ambassage and desireth conditions of peace".

Luke 14:33 Jesus did say "So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple".

Luke 14:34 Jesus did say "Salt is good: but if the salt have lost his savour wherewith shall it be seasoned?".

Luke 14:35 Jesus did say "It is neither fit for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear let him hear".



Luke 15:1 Jesus was approached for listening by all of the publicans and by all of the sinners.

Luke 15:2 The Pharisees did murmur with the scribes. The Pharisees did say "This man receiveth sinners and eateth with them" to the scribes.

Luke 15:3 Jesus did begin a parable to the people in attendance.

Luke 15:4 Jesus did say "What man of you having an hundred sheep if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?"

Luke 15:5 Jesus did say "And when he hath found it he layeth it on his shoulders rejoicing".

Luke 15:6 Jesus did say "And when he cometh home he calleth together his friends and neighbours". Jesus did say "saying unto them Rejoice with me; for I have found my sheep which was lost".

Luke 15:7 Jesus did say "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance".

Luke 15:8 Jesus did say "Either what woman having ten pieces of silver if she lose one piece doth not light a candle and sweep the house and seek diligently till she find it?"

Luke 15:9 Jesus did say "And when she hath found it she calleth her friends and her neighbours together". Jesus did say "saying Rejoice with me; for I have found the piece which I had lost".

Luke 15:10 Jesus did say "Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth".

Luke 15:11 Jesus did continue with another parable. Jesus did say "A certain man had two sons:"

Luke 15:12 Jesus did say "And the younger of them said to his father Father give me the portion of goods that falleth to me. And he divided unto them his living".

Luke 15:13 Jesus did say "And not many days after the younger son gathered all together and took his journey into a far country and there wasted his substance with riotous living".

Luke 15:14 Jesus did say "And when he had spent all there arose a mighty famine in that land; and he began to be in want".

Luke 15:15 Jesus did say "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine".

Luke 15:16 Jesus did say "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him".

Luke 15:17 Jesus did say "And when he came to himself he said How many hired servants of my father's have bread enough and to spare and I perish with hunger!".

Luke 15:18 Jesus did say "I will arise and go to my father and will say unto him Father I have sinned against heaven and before thee".

Luke 15:19 Jesus did say "And am no more worthy to be called thy son: make me as one of thy hired servants".

Luke 15:20 Jesus did say "And he arose and came to his father. But when he was yet a great way off his father saw him and had compassion and ran and fell on his neck and kissed him".

Luke 15:21 Jesus did say "And the son said unto him Father I have sinned against heaven and in thy sight and am no more worthy to be called thy son".

Luke 15:22 Jesus did say "But the father said to his servants Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet:".

Luke 15:23 Jesus did say "And bring hither the fatted calf and kill it; and let us eat and be merry:".

Luke 15:24 Jesus did say "For this my son was dead and is alive again; he was lost and is found. And they began to be merry".

Luke 15:25 Jesus did say "Now his elder son was in the field: and as he came and drew nigh to the house he heard musick and dancing".

Luke 15:26 Jesus did say "And he called one of the servants and asked what these things meant".

Luke 15:27 Jesus did say "And he said unto him Thy brother is come; and thy father hath killed the fatted calf because he hath received him safe and sound".

Luke 15:28 Jesus did say "And he was angry and would not go in: therefore came his father out and intreated him".

Luke 15:29 Jesus did say "And he answering said to his father Lo these many years do I serve thee neither transgressed I at any time thy commandment:". Jesus did say "and yet thou never gavest me a kid that I might make merry with my friends:".

Luke 15:30 Jesus did say "But as soon as this thy son was come which hath devoured thy living with harlots thou hast killed for him the fatted calf".

Luke 15:31 Jesus did say "And he said unto him Son thou art ever with me and all that I have is thine".

Luke 15:32 Jesus did say "It was meet that we should make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found".



Luke 16:1 Jesus did say "There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods" to the disciples.

Luke 16:2 Jesus did say "And he called him and said unto him How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward" to the disciples.

Luke 16:3 Jesus did say "Then the steward said within himself What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed" to the disciples.

Luke 16:4 Jesus did say "I am resolved what to do that when I am put out of the stewardship they may receive me into their houses" to the disciples.

Luke 16:5 Jesus did say "So he called every one of his lord's debtors unto him and said unto the first How much owest thou unto my lord?" to the disciples.

Luke 16:6 Jesus did say "And he said An hundred measures of oil. And he said unto him Take thy bill and sit down quickly and write fifty" to the disciples.

Luke 16:7 Jesus did say "Then said he to another And how much owest thou? And he said An hundred measures of wheat. And he said unto him Take thy bill and write fourscore" to the disciples.

Luke 16:8 Jesus did say "And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light" to the disciples.

Luke 16:9 Jesus did say "And I say unto you Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations" to the disciples. A person should show charity to others. Mammon did refer to wealth in the world. A person should use mammon to provide charity to others.

Luke 16:10 Jesus did say "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" to the disciples.

Luke 16:11 Jesus did say "If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches?" to the disciples.

Luke 16:12 Jesus did say "And if ye have not been faithful in that which is another man's who shall give you that which is your own?" to the disciples.

Luke 16:13 Jesus did say "No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon". A person can not have 2 masters. A person can not serve God and mammon simultaneously.

Luke 16:14 The Pharisees were a covetous people. The Pharisees did deride Jesus after hearing the words of Jesus about mammon.

Luke 16:15 Jesus did say "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" to the Pharisees. God does detest the things that mankind does hold in high esteem.

Luke 16:16 Jesus did say "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it" to the Pharisees.

Luke 16:17 Jesus did say "And it is easier for heaven and earth to pass than one tittle of the law to fail" to the Pharisees.

Luke 16:18 Jesus did say "Whosoever putteth away his wife and marrieth another committeth adultery:" to the Pharisees. Jesus did say "and whosoever marrieth her that is put away from her husband committeth adultery" to the Pharisees. If a person does divorce a wife to marry another then the person does commit adultery. If a person does marry a divorced wife then the person does commit adultery.

Luke 16:19 Jesus did proceed to give another parable. Jesus did say "There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day:".

Luke 16:20 Jesus did say "And there was a certain beggar named Lazarus which was laid at his gate full of sores".

Luke 16:21 Jesus did say "And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores".

Luke 16:22 Jesus did say "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried;".

Luke 16:23 Jesus did say "And in hell he lift up his eyes being in torments and seeth Abraham afar off and Lazarus in his bosom".

Luke 16:24 Jesus did say "And he cried and said Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame".

Luke 16:25 Jesus did say "But Abraham said Son remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things:". Jesus did say "but now he is comforted and thou art tormented".

Luke 16:26 Jesus did say "And beside all this between us and you there is a great gulf fixed:". Jesus did say "so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence".

Luke 16:27 Jesus did say "Then he said I pray thee therefore father that thou wouldest send him to my father's house:".

Luke 16:28 Jesus did say "For I have five brethren; that he may testify unto them lest they also come into this place of torment".

Luke 16:29 Jesus did say "Abraham saith unto him They have Moses and the prophets; let them hear them".

Luke 16:30 Jesus did say "And he said Nay father Abraham: but if one went unto them from the dead they will repent".

Luke 16:31 Jesus did say "And he said unto him If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead".



Luke 17:1 Jesus did say "It is impossible but that offences will come: but woe unto him through whom they come!" to the disciples.

Luke 17:2 Jesus did say "It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones" to the disciples.

Luke 17:3 Jesus did say "Take heed to yourselves: If thy brother trespass against thee rebuke him; and if he repent forgive him" to the disciples. A person can rebuke another person for trespass. A person should forgive the trespass of another person who does repent for the action.

Luke 17:4 Jesus did say "And if he trespass against thee seven times in a day and seven times in a day turn again to thee saying I repent; thou shalt forgive him" to the disciples.

Luke 17:5 The apostles did say "Increase our faith" to Jesus.

Luke 17:6 Jesus did say "If ye had faith as a grain of mustard seed ye might say unto this sycamine tree Be thou plucked up by the root and be thou planted in the sea; and it should obey you" to the apostles.

Luke 17:7 Jesus did say "But which of you having a servant plowing or feeding cattle will say unto him by and by when he is come from the field Go and sit down to meat?" to the apostles.

Luke 17:8 Jesus did say "And will not rather say unto him Make ready wherewith I may sup and gird thyself and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?" to the apostles.

Luke 17:9 Jesus did say "Doth he thank that servant because he did the things that were commanded him? I trow not" to the apostles.

Luke 17:10 Jesus did say "So likewise ye when ye shall have done all those things which are commanded you say We are unprofitable servants: we have done that which was our duty to do" to the apostles.

Luke 17:11 Jesus did pass through the midst of Samaria and of Galilee on the way to Jerusalem.

Luke 17:12 Jesus did enter into a certain village. Jesus was met by 10 men with leprosy. The men did stand afar.

Luke 17:13 The men did raise their voices. The men did say "Jesus Master have mercy on us".

Luke 17:14 Jesus did behold the men with leprosy. Jesus did say "Go shew yourselves unto the priests" to the men. The men were cleansed of leprosy on the way to the priests.

Luke 17:15 A man did realize the healing. The man did turn back to glorify God in a loud voice.

Luke 17:16 The man did fall in prostration to give thanks. The man was a Samaritan.

Luke 17:17 Jesus did say "Were there not ten cleansed? but where are the nine?".

Luke 17:18 Jesus did say "There are not found that returned to give glory to God save this stranger".

Luke 17:19 Jesus did say "Arise go thy way: thy faith hath made thee whole" to the man.

Luke 17:20 The Pharisees did demand an answer from Jesus with regard to the arrival of the kingdom of God. Jesus did say "The kingdom of God cometh not with observation:" to the Pharisees.

Luke 17:21 Jesus did say "Neither shall they say Lo here! or lo there! for behold the kingdom of God is within you" to the Pharisees.

Luke 17:22 Jesus did say "The days will come when ye shall desire to see one of the days of the Son of man and ye shall not see it" to the disciples.

Luke 17:23 Jesus did say "And they shall say to you See here; or see there: go not after them nor follow them" to the disciples.

Luke 17:24 Jesus did say "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day" to the disciples.

Luke 17:25 Jesus did say "But first must he suffer many things and be rejected of this generation" to the disciples.

Luke 17:26 Jesus did say "And as it was in the days of Noe so shall it be also in the days of the Son of man" to the disciples.

Luke 17:27 Jesus did say "They did eat they drank they married wives they were given in marriage until the day that Noe entered into the ark and the flood came and destroyed them all" to the disciples.

Luke 17:28 Jesus did say "Likewise also as it was in the days of Lot; they did eat they drank they bought they sold they planted they builded;" to the disciples.

Luke 17:29 Jesus did say "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all" to the disciples.

Luke 17:30 Jesus did say "Even thus shall it be in the day when the Son of man is revealed" to the disciples.

Luke 17:31 Jesus did say "In that day he which shall be upon the housetop and his stuff in the house let him not come down to take it away:" to the disciples. Jesus did say "and he that is in the field let him likewise not return back" to the disciples.

Luke 17:32 Jesus did say "Remember Lot's wife" to the disciples.

Luke 17:33 Jesus did say "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" to the disciples.

Luke 17:34 Jesus did say "I tell you in that night there shall be two men in one bed; the one shall be taken and the other shall be left" to the disciples.

Luke 17:35 Jesus did say "Two women shall be grinding together; the one shall be taken and the other left" to the disciples.

Luke 17:36 Jesus may have said "Two men shall be in the field; the one shall be taken and the other left" to the disciples.

Luke 17:37 The disciples did say "Where Lord?" to Jesus. Jesus did say "Wheresoever the body is thither will the eagles be gathered together" to the disciples.



Luke 18:1 Jesus did begin to speak a parable about perseverance in prayer.

Luke 18:2 Jesus did say "There was in a city a judge which feared not God neither regarded man:".

Luke 18:3 Jesus did say "And there was a widow in that city; and she came unto him saying Avenge me of mine adversary".

Luke 18:4 Jesus did say "And he would not for a while: but afterward he said within himself Though I fear not God nor regard man;".

Luke 18:5 Jesus did say "Yet because this widow troubleth me I will avenge her lest by her continual coming she weary me".

Luke 18:6 Jesus did say "And the Lord said Hear what the unjust judge saith".

Luke 18:7 Jesus did say "And shall not God avenge his own elect which cry day and night unto him though he bear long with them?".

Luke 18:8 Jesus did say "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh shall he find faith on the earth?".

Luke 18:9 Jesus did speak the parable to certain people who did have great confidence in their righteousness and did despise others.

Luke 18:10 Jesus did say "Two men went up into the temple to pray; the one a Pharisee and the other a publican".

Luke 18:11 Jesus did say "The Pharisee stood and prayed thus with himself God I thank thee that I am not as other men are extortioners unjust adulterers or even as this publican".

Luke 18:12 Jesus did say "I fast twice in the week I give tithes of all that I possess".

Luke 18:13 Jesus did say "And the publican standing afar off would not lift up so much as his eyes unto heaven but smote upon his breast saying God be merciful to me a sinner".

Luke 18:14 Jesus did say "I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted".

Luke 18:15 Infants were brought by people to Jesus for the touch of healing. The disciples did rebuke the people for the act.

Luke 18:16 Jesus did say "Suffer little children to come unto me and forbid them not: for of such is the kingdom of God" to the disciples.

Luke 18:17 Jesus did say "Verily I say unto you Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein". If a person does not receive the kingdom of God like a little child then the person will not enter the kingdom of God.

Luke 18:18 Jesus was queried by a certain ruler. The ruler did say "Good Master what shall I do to inherit eternal life?" to Jesus.

Luke 18:19 Jesus did say "Why callest thou me good? none is good save one that is God" to the ruler.

Luke 18:20 Jesus did say "Thou knowest the commandments Do not commit adultery Do not kill Do not steal Do not bear false witness Honour thy father and thy mother". A person should not commit adultery. A person should not kill. A person should not steal. A person should not bear false witness. A person should honor their parents.

Luke 18:21 The ruler did say "All these have I kept from my youth up" to Jesus.

Luke 18:22 Jesus did listen to the reply of the ruler. Jesus did say "Yet lackest thou one thing: sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven: and come follow me" to the ruler. Jesus did tell the ruler to sell all possessions for distribution to the poor to attain treasure in heaven.

Luke 18:23 The ruler was very sorrowful. The ruler was very rich.

Luke 18:24 Jesus did behold the sorrow of the ruler. Jesus did say "How hardly shall they that have riches enter into the kingdom of God!".

Luke 18:25 Jesus did say "For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God". A camel could pass through the eye of a needle before a rich person could enter the kingdom of God.

Luke 18:26 People did overhear the words of Jesus. The people did say "Who then can be saved?" to Jesus.

Luke 18:27 Jesus did say "The things which are impossible with men are possible with God".

Luke 18:28 Peter did say "Lo we have left all and followed thee" to Jesus.

Luke 18:29 Jesus did say "Verily I say unto you There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake" to the disciples.

Luke 18:30 Jesus did say "Who shall not receive manifold more in this present time and in the world to come life everlasting" to the disciples.

Luke 18:31 Jesus did gather the 12 disciples to explain the impending events. Jesus did say "Behold we go up to Jerusalem and all things that are written by the prophets concerning the Son of man shall be accomplished" to the disciples.

Luke 18:32 Jesus did say "For he shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on:" to the disciples.

Luke 18:33 Jesus did say "And they shall scourge him and put him to death: and the third day he shall rise again" to the disciples.

Luke 18:34 The disciples did not understand the words of Jesus. The meaning was hidden from the disciples.

Luke 18:35 Jesus did approach Jericho. A certain blind man was sitting and was begging by the way side.

Luke 18:36 The blind man did hear the passage of people. The blind man did question the meaning.

Luke 18:37 The blind man was told that Jesus of Nazareth was passing by.

Luke 18:38 The blind man did cry out. The man did say "Jesus thou son of David have mercy on me" to Jesus.

Luke 18:39 The blind man was told to keep peace by the leaders of the procession. The blind man did cry out more. The blind man did say "Thou son of David have mercy on me".

Luke 18:40 Jesus did come to a stop. Jesus did command for the blind man to be brought near. Jesus did begin to speak to the blind man.

Luke 18:41 Jesus did say "What wilt thou that I shall do unto thee?" to the blind man. The blind man did say "Lord that I may receive my sight".

Luke 18:42 Jesus did say "Receive thy sight: thy faith hath saved thee" to the blind man.

Luke 18:43 The blind man did receive sight immediately. The man did follow Jesus and did glorify God. Everyone did praise God upon seeing the miracle.



Luke 19:1 Jesus did enter and did pass through Jericho.

Luke 19:2 Zacchaeus was the chief among the publicans. Zacchaeus was a rich man.

Luke 19:3 Zacchaeus had sought to meet and to observe Jesus. Zacchaeus could not approach for the press of the crowd. Zacchaeus was little of stature also.

Luke 19:4 Zacchaeus did run before the procession to climb into a sycamore tree to see Jesus on passing.

Luke 19:5 Jesus did arrive near the tree and did look up to see Zacchaeus. Jesus did say "Zacchaeus make haste and come down; for to day I must abide at thy house" to Zacchaeus.

Luke 19:6 Zacchaeus did descend the tree quickly to receive Jesus joyfully.

Luke 19:7 People did observe the event with murmuring. The people did say "That he was gone to be guest with a man that is a sinner".

Luke 19:8 Zacchaeus did stand to speak to Jesus. Zacchaeus did say "Behold Lord the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him fourfold" to Jesus.

Luke 19:9 Jesus did say "This day is salvation come to this house forsomuch as he also is a son of Abraham" to Zacchaeus.

Luke 19:10 Jesus did say "For the Son of man is come to seek and to save that which was lost" to Zacchaeus.

Luke 19:11 The people were listening to Jesus. Jesus did begin to speak a parable to the people. The people were expecting the impending appearance of the kingdom of God because Jesus was near to Jerusalem.

Luke 19:12 Jesus did say "A certain nobleman went into a far country to receive for himself a kingdom and to return" in a parable.

Luke 19:13 Jesus did say "And he called his ten servants and delivered them ten pounds and said unto them Occupy till I come".

Luke 19:14 Jesus did say "But his citizens hated him and sent a message after him saying We will not have this man to reign over us".

Luke 19:15 Jesus did say "And it came to pass that when he was returned having received the kingdom then he commanded these servants to be called unto him". Jesus did say "to whom he had given the money that he might know how much every man had gained by trading".

Luke 19:16 Jesus did say "Then came the first saying Lord thy pound hath gained ten pounds".

Luke 19:17 Jesus did say "And he said unto him Well thou good servant: because thou hast been faithful in a very little have thou authority over ten cities".

Luke 19:18 Jesus did say "And the second came saying Lord thy pound hath gained five pounds".

Luke 19:19 Jesus did say "And he said likewise to him Be thou also over five cities".

Luke 19:20 Jesus did say "And another came saying Lord behold here is thy pound which I have kept laid up in a napkin:".

Luke 19:21 Jesus did say "For I feared thee because thou art an austere man: thou takest up that thou layedst not down and reapest that thou didst not sow".

Luke 19:22 Jesus did say "And he saith unto him Out of thine own mouth will I judge thee thou wicked servant". Jesus did say "Thou knewest that I was an austere man taking up that I laid not down and reaping that I did not sow:".

Luke 19:23 Jesus did say "Wherefore then gavest not thou my money into the bank that at my coming I might have required mine own with usury?".

Luke 19:24 Jesus did say "And he said unto them that stood by Take from him the pound and give it to him that hath ten pounds".

Luke 19:25 Jesus did say "(And they said unto him Lord he hath ten pounds.)".

Luke 19:26 Jesus did say "For I say unto you That unto every one which hath shall be given; and from him that hath not even that he hath shall be taken away from him".

Luke 19:27 Jesus did say "But those mine enemies which would not that I should reign over them bring hither and slay them before me".

Luke 19:28 Jesus did finish the parable. Jesus did proceed ahead to ascend to Jerusalem.

Luke 19:29 Jesus did near Bethphage and Bethany. Jesus did arrive at the mount of Olives. Jesus did dispatch 2 disciples.

Luke 19:30 Jesus did say "Go ye into the village over against you; in the which at your entering ye shall find a colt tied whereon yet never man sat: loose him and bring him hither" to the 2 disciples.

Luke 19:31 Jesus did say "And if any man ask you Why do ye loose him? thus shall ye say unto him Because the Lord hath need of him" to the 2 disciples.

Luke 19:32 The disciples did depart and did find the colt.

Luke 19:33 The disciples did proceed to release the colt. The disciples were spoken to by the owners of the colt. The owners did say "Why loose ye the colt?".

Luke 19:34 The disciples did say "The Lord hath need of him" to the owners of the colt.

Luke 19:35 The colt was brought to Jesus by the 2 disciples. The disciples did cast their garments on the colt for Jesus to sit upon.

Luke 19:36 People did spread their clothes in the way as Jesus did proceed forward.

Luke 19:37 Jesus was at the descent of the mount of Olives as the whole multitude of the disciples did begin to rejoice and to praise God. The multitude did rejoice with loud voices for all of the mighty works that were seen.

Luke 19:38 The multitude did say "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest".

Luke 19:39 The multitude did contain Pharisees. The Pharisees did say "Master rebuke thy disciples" to Jesus.

Luke 19:40 Jesus did say "I tell you that if these should hold their peace the stones would immediately cry out" to the Pharisees.

Luke 19:41 Jesus did begin to weep upon approaching and upon beholding the city.

Luke 19:42 Jesus did say "If thou hadst known even thou at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes".

Luke 19:43 Jesus did say "For the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side".

Luke 19:44 Jesus did say "And shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation".

Luke 19:45 Jesus did enter the temple in Jerusalem. Jesus did begin to expel the consumers and the sellers in the temple.

Luke 19:46 Jesus did say "It is written My house is the house of prayer: but ye have made it a den of thieves" to the expelled.

Luke 19:47 Jesus did begin to teach daily in the temple. Jesus was observed by the chief priests and by the scribes and by the chief of the people. The leaders did seek to destroy Jesus.

Luke 19:48 The leaders could not find a means to destroy Jesus because the people were very attentive to hear the words of Jesus.



Luke 20:1 Jesus was teaching the people in the temple and was preaching the gospel. Jesus was approached by the chief priests and by the scribes with the elders.

Luke 20:2 The leaders did say "Tell us by what authority doest thou these things? or who is he that gave thee this authority?" to Jesus.

Luke 20:3 Jesus did say "I will also ask you one thing; and answer me:" to the leaders.

Luke 20:4 Jesus did say "The baptism of John was it from heaven or of men?" to the leaders.

Luke 20:5 The leaders did begin to reason amongst themselves. The leaders did say "If we shall say From heaven; he will say Why then believed ye him not?" among themselves.

Luke 20:6 The leaders did say "But and if we say Of men; all the people will stone us: for they be persuaded that John was a prophet" among themselves.

Luke 20:7 The leaders did respond without a definitive answer.

Luke 20:8 Jesus did say "Neither tell I you by what authority I do these things" to the leaders.

Luke 20:9 Jesus did begin another parable to the people. Jesus did say "A certain man planted a vineyard and let it forth to husbandmen and went into a far country for a long time".

Luke 20:10 Jesus did say "And at the season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty".

Luke 20:11 Jesus did say "And again he sent another servant: and they beat him also and entreated him shamefully and sent him away empty".

Luke 20:12 Jesus did say "And again he sent a third: and they wounded him also and cast him out".

Luke 20:13 Jesus did say "Then said the lord of the vineyard What shall I do? I will send my beloved son: it may be they will reverence him when they see him".

Luke 20:14 Jesus did say "But when the husbandmen saw him they reasoned among themselves saying This is the heir: come let us kill him that the inheritance may be ours".

Luke 20:15 Jesus did say "So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them?".

Luke 20:16 Jesus did say "He shall come and destroy these husbandmen and shall give the vineyard to others". The people did say "God forbid" upon hearing the ending of the parable.

Luke 20:17 Jesus did behold the people. Jesus did say "What is this then that is written The stone which the builders rejected the same is become the head of the corner?".

Luke 20:18 Jesus did say "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder".

Luke 20:19 The leaders did begin to seek immediately for an opportunity to lay hands upon Jesus. The leaders did fear the people however. The leaders did perceive that Jesus had spoken the parable against the leaders.

Luke 20:20 The leaders did dispatch spies to listen to Jesus in an attempt to ensnare the words of Jesus. The leaders did desire to deliver Jesus to the power and to the authority of the governor.

Luke 20:21 The spies did say "Master we know that thou sayest and teachest rightly neither acceptest thou the person of any but teachest the way of God truly:" to Jesus.

Luke 20:22 The spies did say "Is it lawful for us to give tribute unto Caesar or no?" to Jesus.

Luke 20:23 Jesus did perceive the craftiness in the question from the spies. Jesus did say "Why tempt ye me?" to the spies.

Luke 20:24 Jesus did say "Shew me a penny. Whose image and superscription hath it?" to the spies. The spies did say "Caesar's".

Luke 20:25 Jesus did say "Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's" to the spies.

Luke 20:26 The spies could not take hold of the words of Jesus before the people. The spies did marvel at the words and did remain silent.

Luke 20:27 The Sadducees did deny resurrection. Jesus was approached by certain Sadducees. The Sadducees did question Jesus.

Luke 20:28 The Sadducees did say "Master Moses wrote unto us If any man's brother die having a wife and he die without children that his brother should take his wife and raise up seed unto his brother" to Jesus.

Luke 20:29 The Sadducees did say "There were therefore seven brethren: and the first took a wife and died without children" to Jesus.

Luke 20:30 The Sadducees did say "And the second took her to wife and he died childless" to Jesus.

Luke 20:31 The Sadducees did say "And the third took her; and in like manner the seven also: and they left no children and died" to Jesus.

Luke 20:32 The Sadducees did say "Last of all the woman died also" to Jesus.

Luke 20:33 The Sadducees did say "Therefore in the resurrection whose wife of them is she? for seven had her to wife" to Jesus.

Luke 20:34 Jesus did say "The children of this world marry and are given in marriage:" to the Sadducees.

Luke 20:35 Jesus did say "But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage:" to the Sadducees.

Luke 20:36 Jesus did say "Neither can they die any more: for they are equal unto the angels; and are the children of God being the children of the resurrection" to the Sadducees.

Luke 20:37 Jesus did say "Now that the dead are raised even Moses shewed at the bush when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob" to the Sadducees.

Luke 20:38 Jesus did say "For he is not a God of the dead but of the living: for all live unto him" to the Sadducees.

Luke 20:39 Certain scribes did say "Master thou hast well said" to Jesus.

Luke 20:40 Jesus was not questioned again.

Luke 20:41 Jesus did say "How say they that Christ is David's son?"

Luke 20:42 Jesus did say "And David himself saith in the book of Psalms The LORD said unto my Lord Sit thou on my right hand".

Luke 20:43 Jesus did say "Till I make thine enemies thy footstool".

Luke 20:44 Jesus did say "David therefore calleth him Lord how is he then his son?"

Luke 20:45 Jesus did begin to speak to the disciples within the audience of all of the people.

Luke 20:46 Jesus did say "Beware of the scribes which desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feasts;" to the disciples. Jesus did warn the disciples against the hypocrisy of haughty scribes. A person should not be a hypocrite.

Luke 20:47 Jesus did say "Which devour widows' houses and for a shew make long prayers: the same shall receive greater damnation" to the disciples. If a person is a hypocrite then the person will receive greater damnation.



Luke 21:1 Jesus did look up to see that rich men were casting gifts into the treasury.

Luke 21:2 Jesus did see a poor widow who was casting 2 mites into the treasury.

Luke 21:3 Jesus did say "Of a truth I say unto you that this poor widow hath cast in more than they all:".

Luke 21:4 Jesus did say "For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had".

Luke 21:5 Some people were speaking about the adornment and goodly stones and gifts within the temple.

Luke 21:6 Jesus did say "As for these things which ye behold the days will come in the which there shall not be left one stone upon another that shall not be thrown down".

Luke 21:7 Someone did say "Master but when shall these things be? and what sign will there be when these things shall come to pass?" to Jesus.

Luke 21:8 Jesus did begin to explain about the end of the days. Jesus did say "Take heed that ye be not deceived: for many shall come in my name saying I am Christ; and the time draweth near: go ye not therefore after them". Jesus did warn about the arrival of false prophets.

Luke 21:9 Jesus did say "But when ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by". Jesus did warn about the arrival of wars and the arrival of commotions.

Luke 21:10 Jesus did say "Nation shall rise against nation and kingdom against kingdom:".

Luke 21:11 Jesus did say "And great earthquakes shall be in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven". Jesus did warn about earthquakes and about famines and about pestilence and about great signs from heaven.

Luke 21:12 Jesus did say "But before all these they shall lay their hands on you and persecute you delivering you up to the synagogues and into prisons being brought before kings and rulers for my name's sake". Jesus did warn about the imminent persecution of the followers of Christ.

Luke 21:13 Jesus did say "And it shall turn to you for a testimony".

Luke 21:14 Jesus did say "Settle it therefore in your hearts not to meditate before what ye shall answer:".

Luke 21:15 Jesus did say "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist". Jesus did convey that Jesus would provide the voice and the wisdom for the followers of Christ at the time of persecution.

Luke 21:16 Jesus did say "And ye shall be betrayed both by parents and brethren and kinsfolks and friends; and some of you shall they cause to be put to death". Jesus did warn about the dissolution of families and of kinships. Jesus did warn about the possibility of death for the followers of Christ.

Luke 21:17 Jesus did say "And ye shall be hated of all men for my name's sake".

Luke 21:18 Jesus did say "But there shall not an hair of your head perish".

Luke 21:19 Jesus did say "In your patience possess ye your souls". Jesus did urge patience.

Luke 21:20 Jesus did say "And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh". Jesus did point to the compassing of Jerusalem by foreign armies as the nearing of the desolation.

Luke 21:21 Jesus did say "Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out;". Jesus did say "and let not them that are in the countries enter thereinto".

Luke 21:22 Jesus did say "For these be the days of vengeance that all things which are written may be fulfilled".

Luke 21:23 Jesus did say "But woe unto them that are with child and to them that give suck in those days! for there shall be great distress in the land and wrath upon this people".

Luke 21:24 Jesus did say "And they shall fall by the edge of the sword and shall be led away captive into all nations:". Jesus did say "and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled". Jesus did warn about the fall of Jerusalem to the Gentiles.

Luke 21:25 Jesus did say "And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring;". Jesus did convey the emergence of signs in the sun and in the moon and in the stars.

Luke 21:26 Jesus did say "Men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken".

Luke 21:27 Jesus did say "And then shall they see the Son of man coming in a cloud with power and great glory". Jesus did convey that mankind would see the return of Christ in a cloud of power and of glory.

Luke 21:28 Jesus did say "And when these things begin to come to pass then look up and lift up your heads; for your redemption draweth nigh".

Luke 21:29 Jesus did begin to speak another parable. Jesus did say "Behold the fig tree and all the trees;"

Luke 21:30 Jesus did say "When they now shoot forth ye see and know of your own selves that summer is now nigh at hand".

Luke 21:31 Jesus did say "So likewise ye when ye see these things come to pass know ye that the kingdom of God is nigh at hand".

Luke 21:32 Jesus did say "Verily I say unto you This generation shall not pass away till all be fulfilled".

Luke 21:33 Jesus did say "Heaven and earth shall pass away: but my words shall not pass away".

Luke 21:34 Jesus did say "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares".

Luke 21:35 Jesus did say "For as a snare shall it come on all them that dwell on the face of the whole earth".

Luke 21:36 Jesus did say "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man".

Luke 21:37 Jesus did continue to teach in the temple during the day. Jesus would go to abide in the mount of Olives at night.

Luke 21:38 Multitudes would arrive early in the morning at the temple to hear the words of Jesus.



Luke 22:1 The Passover was the feast of unleavened bread. Passover was drawing near.

Luke 22:2 The leaders were seeking still a way to kill Jesus. The leaders did fear the people.

Luke 22:3 Satan did enter "Judas Iscariot". "Judas Iscariot" was a member of the 12 disciples.

Luke 22:4 "Judas Iscariot" did go to commune with the leaders about a way to betray Jesus.

Luke 22:5 The leaders were glad with the betrayal. "Judas Iscariot" did receive a covenant of money for the betrayal.

Luke 22:6 "Judas Iscariot" did promise and did seek an opportunity to betray Jesus to the leaders in the absence of the multitude.

Luke 22:7 The "day of unleavened bread" had arrived. The Passover did require the killing of the animal on the "day of unleavened bread".

Luke 22:8 Jesus did send Peter and John to secure a place to observe Passover. Jesus did say "Go and prepare us the passover that we may eat" to Peter and to John.

Luke 22:9 The disciples did say "Where wilt thou that we prepare?" to Jesus.

Luke 22:10 Jesus did say "Behold when ye are entered into the city there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in" to Peter and to John.

Luke 22:11 Jesus did say "And ye shall say unto the goodman of the house The Master saith unto thee Where is the guestchamber where I shall eat the passover with my disciples?" to Peter and to John.

Luke 22:12 Jesus did say "And he shall shew you a large upper room furnished: there make ready" to Peter and to John.

Luke 22:13 The disciples did proceed to find the place for the Passover. The place was made ready.

Luke 22:14 Jesus did sit with the 12 apostles at the appointed hour for the Passover.

Luke 22:15 Jesus did say "With desire I have desired to eat this passover with you before I suffer:" to the apostles.

Luke 22:16 Jesus did say "For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God" to the apostles.

Luke 22:17 Jesus did take the cup to give thanks. Jesus did say "Take this and divide it among yourselves:" to the apostles.

Luke 22:18 Jesus did say "For I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come" to the apostles.

Luke 22:19 Jesus did take the bread to give thanks before breaking the bread into pieces. Jesus did give the bread to the apostles. Jesus did say "This is my body which is given for you: this do in remembrance of me" to the apostles.

Luke 22:20 Jesus did take the cup in hand after supper. Jesus did say "This cup is the new testament in my blood which is shed for you" to the apostles.

Luke 22:21 Jesus did say "But behold the hand of him that betrayeth me is with me on the table" to the apostles. Jesus did announce the presence of the betrayer of Jesus at the table.

Luke 22:22 Jesus did say "And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!" to the apostles.

Luke 22:23 The apostles did begin to inquire among themselves about the identity of the betrayer.

Luke 22:24 The apostles did begin to argue about hierarchy among the apostles.

Luke 22:25 Jesus did say "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors" to the apostles.

Luke 22:26 Jesus did say "But ye shall not be so: but he that is greatest among you let him be as the younger; and he that is chief as he that doth serve" to the apostles.

Luke 22:27 Jesus did say "For whether is greater he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" to the apostles.

Luke 22:28 Jesus did say "Ye are they which have continued with me in my temptations" to the apostles.

Luke 22:29 Jesus did say "And I appoint unto you a kingdom as my Father hath appointed unto me;" to the apostles.

Luke 22:30 Jesus did say "That ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel" to the apostles.

Luke 22:31 Jesus did say "Simon Simon behold Satan hath desired to have you that he may sift you as wheat:" to Peter.

Luke 22:32 Jesus did say "But I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren" to Peter.

Luke 22:33 Peter did say "Lord I am ready to go with thee both into prison and to death" to Jesus.

Luke 22:34 Jesus did say "I tell thee Peter the cock shall not crow this day before that thou shalt thrice deny that thou knowest me" to Peter.

Luke 22:35 Jesus did say "When I sent you without purse and scrip and shoes lacked ye any thing?" to the apostles. The apostles did say "Nothing".

Luke 22:36 Jesus did say "But now he that hath a purse let him take it and likewise his scrip: and he that hath no sword let him sell his garment and buy one" to the apostles. Jesus did tell the apostles to buy swords.

Luke 22:37 Jesus did say "For I say unto you that this that is written must yet be accomplished in me And he was reckoned among the transgressors: for the things concerning me have an end" to the apostles.

Luke 22:38 The apostles did say "Lord behold here are two swords" to Jesus. Jesus did say "It is enough".

Luke 22:39 Jesus did leave to go to the mount of Olives as usual. The disciples did follow Jesus.

Luke 22:40 Jesus did arrive at the place. Jesus did say "Pray that ye enter not into temptation" to the disciples.

Luke 22:41 Jesus did move to a distance in length of the casting of a stone from the disciples. Jesus did kneel to pray.

Luke 22:42 Jesus did say "Saying Father if thou be willing remove this cup from me: nevertheless not my will but thine be done".

Luke 22:43 "(And there appeared an angel unto him from heaven strengthening him)".

Luke 22:44 "(And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground)".

Luke 22:45 Jesus did rise from prayer to return to the disciples. The disciples were sleeping for sorrow.

Luke 22:46 Jesus did say "Why sleep ye? rise and pray lest ye enter into temptation" to the disciples. Jesus did tell the disciples to rise from sleep.

Luke 22:47 A multitude did approach as Jesus was speaking. Judas did go before the multitude. Judas did approach to kiss Jesus.

Luke 22:48 Jesus did say "Judas betrayest thou the Son of man with a kiss?" to Judas.

Luke 22:49 Other disciples did behold the unfolding event. The disciples did say "Lord shall we smite with the sword?" to Jesus.

Luke 22:50 A disciple did sever the right ear from the head of the servant of the high priest.

Luke 22:51 Jesus did say "Suffer ye thus far". Jesus did touch the ear of the servant to provide healing.

Luke 22:52 Jesus did begin to address the chief priests and the captains of the temple and the elders in the multitude. Jesus did say "Be ye come out as against a thief with swords and staves?"

Luke 22:53 Jesus did say "When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour and the power of darkness" to the leaders.

Luke 22:54 Jesus was taken by the multitude and was brought into the house of the high priest. Peter had followed from afar.

Luke 22:55 The multitude had kindled a fire in the midst of the hall. The multitude did sit together. Peter did sit among the multitude.

Luke 22:56 A certain maid did behold Peter earnestly by the fire. The maid did say "This man was also with him" about Peter.

Luke 22:57 Peter did deny knowing Jesus. Peter did say "Woman I know him not" to the maid.

Luke 22:58 Peter was beheld by another man. The man did say "Thou art also of them". Peter did say "Man I am not". Peter did deny knowing Jesus again.

Luke 22:59 Another man did affirm confidently the relationship of Peter to Jesus about an hour later. The man did say "Of a truth this fellow also was with him: for he is a Galilaean" about Peter.

Luke 22:60 Peter did say "Man I know not what thou sayest". The cock did begin to crow immediately in accordance with the previous words of Jesus.

Luke 22:61 Jesus did turn to look upon Peter. Peter did remember the words of Jesus. Jesus had said "Before the cock crow thou shalt deny me thrice".

Luke 22:62 Peter did depart to weep bitterly.

Luke 22:63 Jesus was mocked and was smitten by the captors.

Luke 22:64 The captors did blindfold Jesus before striking Jesus on the face. The captors did say "Prophecy who is it that smote thee?" to Jesus.

Luke 22:65 The captors did speak many other blasphemous things against Jesus.

Luke 22:66 The leaders did reconvene at the break of day. Jesus was led into the council of the elders of the people and of the chief priests and of the scribes.

Luke 22:67 The leaders did say "Art thou the Christ? tell us" to Jesus. Jesus did say "If I tell you ye will not believe:" to the leaders.

Luke 22:68 Jesus did say "And if I also ask you ye will not answer me nor let me go" to the leaders.

Luke 22:69 Jesus did say "Hereafter shall the Son of man sit on the right hand of the power of God" to the leaders.

Luke 22:70 The leaders did say "Art thou then the Son of God?" to Jesus. Jesus did say "Ye say that I am" to the leaders.

Luke 22:71 The leaders did say "What need we any further witness? for we ourselves have heard of his own mouth".



Luke 23:1 The leaders did take Jesus to Pilate.

Luke 23:2 The leaders did bring accusation against Jesus. The leaders did say "We found this fellow perverting the nation and forbidding to give tribute to Caesar saying that he himself is Christ a King" to Pilate.

Luke 23:3 Pilate did say "Art thou the King of the Jews?" to Jesus. Jesus did say "Thou sayest it" in response to Pilate.

Luke 23:4 Pilate did say "I find no fault in this man" to the chief priests and to the people.

Luke 23:5 The leaders did become more fierce. The leaders did say "He stirreth up the people teaching throughout all Jewry beginning from Galilee to this place" to Pilate.

Luke 23:6 Pilate did inquire about the home of Jesus upon hearing of Galilee.

Luke 23:7 Pilate did send Jesus to Herod upon realizing that the case was in the jurisdiction of Herod. Herod was in Jerusalem at the time.

Luke 23:8 Herod was exceeding glad upon seeing Jesus. Herod was desirous to see Jesus of a long season. Herod had heard many things about Jesus. Herod did hope to see the performance of a miracle by Jesus.

Luke 23:9 Herod did question with Jesus in many words. Jesus did not provide an answer to anything.

Luke 23:10 Jesus was accused vehemently by the chief priests and by the scribes.

Luke 23:11 Jesus was mocked by Herod and by the soldiers of Herod. Jesus was arrayed in a gorgeous robe and was returned to Pilate.

Luke 23:12 Animosity was resolved between Pilate and Herod on the same day. Enmity had surfaced between Pilate and Herod before.

Luke 23:13 Pilate did recall the chief priests and the rulers and the people.

Luke 23:14 Pilate did say "Ye have brought this man unto me as one that perverteth the people:". Pilate did say "and behold I having examined him before you have found no fault in this man touching those things whereof ye accuse him:". Pilate could not find fault in Jesus.

Luke 23:15 Pilate did say "No nor yet Herod: for I sent you to him; and lo nothing worthy of death is done unto him".

Luke 23:16 Pilate did say "I will therefore chastise him and release him".

Luke 23:17 "(For of necessity he must release one unto them at the feast.)".

Luke 23:18 The people did cry out all at once. The people did say "Away with this man and release unto us Barabbas:".

Luke 23:19 Barabbas was in prison for acts of sedition in the city and for murder.

Luke 23:20 Pilate was willing to release Jesus. Pilate did speak to the people again.

Luke 23:21 The people did say "Crucify him crucify him".

Luke 23:22 Pilate did appeal to the people for the third time. Pilate did say "Why what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go" to the people.

Luke 23:23 The people did respond instantly with loud voices with demands for the crucifixion of Jesus. The crucifixion was selected because of the uproar.

Luke 23:24 Pilate did give the sentence in accordance with the demands of the people.

Luke 23:25 Barabbas was released from imprisonment for seditious acts and for murder. Jesus was delivered into the hands of the people.

Luke 23:26 Jesus was led away. The people did lay hold on a Cyrenian. The Cyrenian was Simon who was coming out of the country. The Cyrenian was made to bear the cross in the procession after Jesus.

Luke 23:27 The procession did include a great company of people. Women did bewail and did lament within the company of people.

Luke 23:28 Jesus did turn to address the women. Jesus did say "Daughters of Jerusalem weep not for me but weep for yourselves and for your children" to the women.

Luke 23:29 Jesus did say "For behold the days are coming in the which they shall say Blessed are the barren and the wombs that never bare and the paps which never gave suck" to the women.

Luke 23:30 Jesus did say "Then shall they begin to say to the mountains Fall on us; and to the hills Cover us" to the women.

Luke 23:31 Jesus did say "For if they do these things in a green tree what shall be done in the dry?" to the women.

Luke 23:32 The procession did include 2 malefactors on the path to death with Jesus also.

Luke 23:33 The procession did reach Calvary. Jesus was crucified at Calvary with the malefactors. The malefactors were crucified on the right and on the left of Jesus.

Luke 23:34 Jesus may have said "Father forgive them; for they know not what they do". The people did part the raiment of Jesus and did cast lots.

Luke 23:35 The people did stand in beholding. The rulers would deride Jesus. The rulers would say "He saved others; let him save himself if he be Christ the chosen of God".

Luke 23:36 Soldiers did mock Jesus also. The soldiers did arrive to offer vinegar to Jesus.

Luke 23:37 The soldiers did say "If thou be the king of the Jews save thyself".

Luke 23:38 A superscription was written above the head of Jesus in letters of Greek and of Latin and of Hebrew. The superscription did say "THIS IS THE KING OF THE JEWS".

Luke 23:39 A malefactor did say "If thou be Christ save thyself and us" to Jesus.

Luke 23:40 The other malefactor did rebuke the remark. The other malefactor did say "Dost not thou fear God seeing thou art in the same condemnation?".

Luke 23:41 The other malefactor did say "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss".

Luke 23:42 The other malefactor did say "Jesus Lord remember me when thou comest into thy kingdom" to Jesus. A malefactor did ask Jesus for remembrance after death.

Luke 23:43 Jesus did say "Verily I say unto thee To day shalt thou be with me in paradise" to the other malefactor. Jesus did grant a pardon to the malefactor who did show humility.

Luke 23:44 A darkness did cover all of the earth from the sixth hour until the ninth hour.

Luke 23:45 The sun was darkened. The "veil of the temple" was rent in the midst.

Luke 23:46 Jesus did cry out with a loud voice. Jesus did say "Father into thy hands I commend my spirit" before surrendering the ghost.

Luke 23:47 A centurion did observe the event and did glorify God. The centurion did say "Certainly this was a righteous man".

Luke 23:48 People did behold the things at the site. The people would smite their breasts and would return.

Luke 23:49 Jesus was watched from afar by acquaintances and by the women who did follow from Galilee.

Luke 23:50 Joseph was a counsellor. Joseph was a good and a just man.

Luke 23:51 Joseph had not consented to the counsel and to the deeds of the people. Joseph was a citizen of Arimathaea. Arimathaea a city of the Jews. Joseph was in waiting for the kingdom of God.

Luke 23:52 Joseph did go to Pilate to beg for the body of Jesus.

Luke 23:53 Joseph did lower the body of Jesus to wrap in linen. The body was laid in a sepulchre that was hewn in stone. The sepulchre had not been used before.

Luke 23:54 The events did take place on the day of preparation. The Sabbath was oncoming.

Luke 23:55 The sepulchre was beheld by the women who had followed from Galilee. The women did observe the laying of the body.

Luke 23:56 The women did return to prepare spices and ointments. The women did rest on the Sabbath in accordance to the commandment.



Luke 24:1 The women did return to the sepulchre on the first day of the week in the early morning. The women had brought the prepared spices and certain other spices.

Luke 24:2 The women had found that the stone had been rolled away from the sepulchre.

Luke 24:3 The women did enter the sepulchre to find the body of Jesus missing.

Luke 24:4 The women were left perplexed. The women did behold 2 men nearby in shining garments.

Luke 24:5 The women were afraid. The women did bow their faces to the earth. The women did say "Why seek ye the living among the dead?" to the 2 men.

Luke 24:6 The men did say "He is not here but is risen: remember how he spake unto you when he was yet in Galilee" to the women.

Luke 24:7 The men did say "Saying The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again" to the women.

Luke 24:8 The women did remember the words of Jesus.

Luke 24:9 The women did return from the sepulchre to convey their findings to the 11 apostles and to the rest.

Luke 24:10 The event was conveyed to the apostles by "Mary Magdalene" and by Joanna and other women and by Mary who was the mother of James.

Luke 24:11 The apostles did not believe the women. The words did have the likeness of idle tales.

Luke 24:12 Peter did rise to run to the sepulchre. Peter did stop to see linen clothes without a body. Peter did depart in wonder about the meaning of the events.

Luke 24:13 Emmaus was visited by 2 disciples on the same day. Emmaus was a village that was at a distance of 60 furlongs from Jerusalem.

Luke 24:14 The disciples did talk together about everything that had happened.

Luke 24:15 Jesus did approach as the disciples were communing together.

Luke 24:16 The disciples did not recognize Jesus.

Luke 24:17 Jesus did say "What manner of communications are these that ye have one to another as ye walk and are sad?" to the disciples.

Luke 24:18 Cleopas did say "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days?" to Jesus.

Luke 24:19 Jesus did say "What things?" to the 2 disciples. The disciples did say "Concerning Jesus of Nazareth which was a prophet mighty in deed and word before God and all the people:" to Jesus. The disciples did review the recent events.

Luke 24:20 The disciples did say "And how the chief priests and our rulers delivered him to be condemned to death and have crucified him" to Jesus.

Luke 24:21 The disciples did say "But we trusted that it had been he which should have redeemed Israel: and beside all this to day is the third day since these things were done" to Jesus.

Luke 24:22 The disciples did say "Yea and certain women also of our company made us astonished which were early at the sepulchre;" to Jesus.

Luke 24:23 The disciples did say "And when they found not his body they came saying that they had also seen a vision of angels which said that he was alive" to Jesus.

Luke 24:24 The disciples did say "And certain of them which were with us went to the sepulchre and found it even so as the women had said: but him they saw not" to Jesus.

Luke 24:25 Jesus did say "O fools and slow of heart to believe all that the prophets have spoken:" to the 2 disciples.

Luke 24:26 Jesus did say "Ought not Christ to have suffered these things and to enter into his glory?" to the 2 disciples.

Luke 24:27 Jesus did begin to expound upon Moses and upon all of the prophets and upon all of the things in the scriptures with regard to Jesus.

Luke 24:28 The men did reach the village. Jesus did seem to want to continue walking.

Luke 24:29 The disciples did constrain Jesus from walking further. The disciples did say "Abide with us: for it is toward evening and the day is far spent" to Jesus. Jesus did enter to tarry with the disciples.

Luke 24:30 The men did sit for a meal. Jesus did take and did bless the bread. Jesus did break the bread before handing to the disciples.

Luke 24:31 The disciples did realize suddenly that Jesus was sitting with the disciples. Jesus did vanish from sight.

Luke 24:32 The disciples did say "Did not our heart burn within us while he talked with us by the way and while he opened to us the scriptures?" to each other.

Luke 24:33 The disciples did return to Jerusalem in the same hour. The disciples did find the 11 apostles in a gathering with others.

Luke 24:34 The apostles did say "The Lord is risen indeed and hath appeared to Simon".

Luke 24:35 The disciples did report the encounter with Jesus and the breaking of bread.

Luke 24:36 Jesus did appear in the midst of the men during the conversation. Jesus did say "Peace be unto you".

Luke 24:37 The people were terrified and were frightened. The people did suppose that the people were witnessing a spirit.

Luke 24:38 Jesus did say "Why are ye troubled? and why do thoughts arise in your hearts?".

Luke 24:39 Jesus did say "Behold my hands and my feet that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have".

Luke 24:40 Jesus did proceed to show the hands and the feet of Jesus.

Luke 24:41 The people did not believe with joy still. The people were left to wonder. Jesus did say "Have ye here any meat?".

Luke 24:42 Jesus was given a piece of a broiled fish and a piece of a honeycomb.

Luke 24:43 Jesus did proceed to eat before the people.

Luke 24:44 Jesus did say "These are the words which I spake unto you while I was yet with you that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me:".

Luke 24:45 Jesus did proceed to open the understanding of the scriptures for the people.

Luke 24:46 Jesus did say "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day:".

Luke 24:47 Jesus did say "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem".

Luke 24:48 Jesus did say "And ye are witnesses of these things".

Luke 24:49 Jesus did say "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high".

Luke 24:50 Jesus did lead the people to Bethany. Jesus did lift his hands to bless the people.

Luke 24:51 Jesus did depart to ascend into heaven during the blessing.

Luke 24:52 The people did worship Jesus. The people did return to Jerusalem with great joy.

Luke 24:53 The people did praise and did bless God in the temple continually. Amen.



John



John 1:1 The Word was in the beginning. The Word was with God. The Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by the Word. Nothing was made without the Word.

John 1:4 Life was found within the Word. The life was the light of men.

John 1:5 The light does shine in darkness. The darkness does not comprehend the light.

John 1:6 John was a man who was sent by God.

John 1:7 John was sent to bear witness of the Light to bring belief to all men.

John 1:8 John was not the Light. John was sent to bear witness of the Light.

John 1:9 John would bear witness of the true Light that does lighten every man upon entry into the world.

John 1:10 The Light was in the world. He world was made by the Light. The world did not know the Light.

John 1:11 The Light did go to kinsfolk and was not received.

John 1:12 The Light did bestow the power to become the sons of God to the few people who did receive and did believe on the name of the Light.

John 1:13 The people were not born of blood nor of the will of the flesh nor of the will of man. The people were born of God.

John 1:14 The Word was made into flesh to dwell among mankind. Mankind did behold the glory of the Word as the only begotten of the Father. The Word was full of grace and of truth.

John 1:15 John did bare witness of the Word. John did say "This was he of whom I spake He that cometh after me is preferred before me: for he was before me".

John 1:16 Everyone has received grace from the fullness of the Word.

John 1:17 Moses had brought the law. "Jesus Christ" had brought grace and truth.

John 1:18 John did say "No man hath seen God at any time the only begotten Son which is in the bosom of the Father he hath declared him". John may have said "No man hath seen God at any time the only begotten God which is in the bosom of the Father he hath declared him". No man has seen God at any time.

John 1:19 John did record the events after the dispatch of priests and Levites from Jerusalem by the Jews. The priests were sent to seek the identity of John by saying "Who art thou?".

John 1:20 John did say "I am not the Christ" in ready confession.

John 1:21 The priests did say "What then? Art thou Elias?" to John. John did say "I am not". The priests did say "Art thou that prophet?". John did say "No".

John 1:22 The priests did say "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" to John.

John 1:23 John did say "I am the voice of one crying in the wilderness Make straight the way of the Lord as said the prophet Esaias".

John 1:24 Pharisees were sent to John.

John 1:25 The Pharisees did say "Why baptizest thou then if thou be not that Christ nor Elias neither that prophet?" to John.

John 1:26 John did say "I baptize with water: but there standeth one among you whom ye know not;" to the Pharisees.

John 1:27 John did say "He it is who coming after me is preferred before me whose shoe's latchet I am not worthy to unloose" to the Pharisees.

John 1:28 The events did occur in Bethabara. John was baptizing in Bethabara beyond the Jordan.

John 1:29 John did see Jesus on approach on the following day. John did say "Behold the Lamb of God which taketh away the sin of the world" to Jesus.

John 1:30 John did say "This is he of whom I said After me cometh a man which is preferred before me: for he was before me".

John 1:31 John did say "And I knew him not: but that he should be made manifest to Israel therefore am I come baptizing with water".

John 1:32 John did say "I saw the Spirit descending from heaven like a dove and it abode upon him". John had seen the Spirit on descent from Heaven to rest upon Jesus.

John 1:33 John did say "And I knew him not: but he that sent me to baptize with water the same said unto me". John did say "Upon whom thou shalt see the Spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost".

John 1:34 John did say "And I saw and bare record that this is the Son of God". John did realize that Jesus was the "Son of God".

John 1:35 John was standing with 2 disciples of John on the following day.

John 1:36 John did observe Jesus walking. John did say "Behold the Lamb of God!".

John 1:37 Jesus was followed by the 2 disciples after hearing the words of John.

John 1:38 Jesus did turn to see the 2 disciples in tow. Jesus did say "What seek ye?" to the disciples. The disciples did say "Rabbi (which is to say being interpreted Master) where dwellest thou?" to Jesus. The disciples did inquire about the lodging of Jesus.

John 1:39 Jesus did say "Come and see" to the disciples. The disciples did go to see the dwelling of Jesus about the tenth hour. The disciples did stay with Jesus for the day.

John 1:40 Andrew had heard John speaking before following Jesus. Andrew was the brother of Simon Peter.

John 1:41 Andrew did begin to speak with Simon. Andrew did say "We have found the Messiah" to Simon. Messiah was interpreted as the Christ.

John 1:42 Andrew did bring Simon to Jesus. Jesus did look upon Simon. Jesus did say "Thou art Simon the son of Jona: thou shalt be called Cephas" to Simon. Cephas was interpreted as a "stone".

John 1:43 Jesus did depart for Galilee on the next day. Jesus did find Philip. Jesus did say "Follow me" to Phillip.

John 1:44 Philip was from the city of Bethsaida with Andrew and with Peter also.

John 1:45 Philip did go to find Nathanael. Philip did say "We have found him of whom Moses in the law and the prophets did write Jesus of Nazareth the son of Joseph" to Nathanael.

John 1:46 Nathanael did say "Can there any good thing come out of Nazareth?" to Philip. Philip did say "Come and see".

John 1:47 Jesus did see Nathanael on approach. Jesus did say "Behold an Israelite indeed in whom is no guile!" to Nathanael.

John 1:48 Nathanael did say "Whence knowest thou me?" to Jesus. Jesus did say "Before that Philip called thee when thou wast under the fig tree I saw thee" to Nathanael.

John 1:49 Nathanael did say "Rabbi thou art the Son of God; thou art the King of Israel" to Jesus.

John 1:50 Jesus did say "Because I said unto thee I saw thee under the fig tree believest thou? thou shalt see greater things than these" to Nathanael.

John 1:51 Jesus did say "Verily verily I say unto you Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man" to Nathanael.



John 2:1 A marriage did occur in Cana of Galilee on the third day. The marriage was attended by the mother of Jesus.

John 2:2 Jesus was summoned to the marriage with the disciples.

John 2:3 Wine was wanted by the group. The mother did say "They have no wine" to the group.

John 2:4 Jesus did say "Woman what have I to do with thee? mine hour is not yet come" to the mother of Jesus.

John 2:5 The mother did say "Whatsoever he saith unto you do it" to the servants.

John 2:6 Six stone waterpots were present as customary for the purposes of Jewish purification. Each waterpot did contain 2 firkins or 3 firkins.

John 2:7 Jesus did say "Fill the waterpots with water". The waterpots were filled to the brim with water.

John 2:8 Jesus did say "Draw out now and bear unto the governor of the feast". The waterpots were taken to the governor of the feast.

John 2:9 The governor did taste the water that had become wine. The governor did not know of the origin of the wine. The servants did understand the conversion of the water into wine. The governor did call for the bridegroom.

John 2:10 The governor did say "Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: but thou hast kept the good wine until now" to the bridegroom.

John 2:11 Jesus did begin to display miracles in Cana of Galilee to manifest the glory of Jesus. The disciples did believe in Jesus.

John 2:12 Jesus did lead the disciples and the mother of Jesus and the brethren of Jesus to Capernaum to stay for a short span of days.

John 2:13 The Passover was approaching. Jesus did proceed into Jerusalem.

John 2:14 Jesus did enter the Temple in Jerusalem to see people who where transacting oxen and sheep and doves and currencies.

John 2:15 Jesus had made a scourge of small cords. Jesus did drive the merchants out of the temple with the sheep and with the oxen. Jesus did pour out the currency of the money changers. Jesus did overthrow the tables.

John 2:16 Jesus did say "Take these things hence; make not my Father's house an house of merchandise" to the people who did sell doves.

John 2:17 The disciples did remember a writing that did say "The zeal of thine house hath eaten me up".

John 2:18 The Jews did respond to Jesus. The Jews did say "What sign shewest thou unto us seeing that thou doest these things?" to Jesus. The Jews did seek a sign from Jesus.

John 2:19 Jesus did say "Destroy this temple and in three days I will raise it up" to the Jews. Jesus did offer to recreate the temple in 3 days after destruction.

John 2:20 The Jews did say "Forty and six years was this temple in building and wilt thou rear it up in three days?" to Jesus.

John 2:21 Jesus was speaking of the temple of the body of Jesus.

John 2:22 The disciples would remember the words after the resurrection. The disciples did believe the scripture and the word of Jesus.

John 2:23 Jesus was in Jerusalem at the Passover in the feast day. Many people did believe in the name of Jesus after seeing the miracles.

John 2:24 Jesus did not commit himself to the people because Jesus did know all men.

John 2:25 Jesus did not need testimony about mankind. Jesus did know the contents of mankind.



John 3:1 Nicodemus was a Pharisee and was a ruler of the Jews.

John 3:2 Nicodemus did come to Jesus by night. Nicodemus did say "Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him" to Jesus.

John 3:3 Jesus did say "Verily verily I say unto thee Except a man be born again he cannot see the kingdom of God" to Nicodemus. Jesus did covey that a person must be reborn to see the kingdom of God.

John 3:4 Nicodemus did say "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" to Jesus.

John 3:5 Jesus did say "Verily verily I say unto thee Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" to Nicodemus. A person must be reborn of water and of the Spirit to enter into the kingdom of God.

John 3:6 Jesus did say "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" to Nicodemus.

John 3:7 Jesus did say "Marvel not that I said unto thee Ye must be born again" to Nicodemus.

John 3:8 Jesus did say "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit" to Nicodemus.

John 3:9 Nicodemus did say "How can these things be?" to Jesus.

John 3:10 Jesus did say "Art thou a master of Israel and knowest not these things?" to Nicodemus.

John 3:11 Jesus did say "Verily verily I say unto thee We speak that we do know and testify that we have seen; and ye receive not our witness" to Nicodemus.

John 3:12 Jesus did say "If I have told you earthly things and ye believe not how shall ye believe if I tell you of heavenly things?" to Nicodemus.

John 3:13 Jesus did say "And no man hath ascended up to heaven but he that came down from heaven even the Son of man which is in heaven" to Nicodemus.

John 3:14 Jesus did say "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up:" to Nicodemus.

John 3:15 Jesus did say "That whosoever believeth in him should not perish but have eternal life" to Nicodemus.

John 3:16 Jesus did say "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" to Nicodemus.

John 3:17 Jesus did say "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" to Nicodemus.

John 3:18 Jesus did say "He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" to Nicodemus.

John 3:19 Jesus did say "And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil" to Nicodemus.

John 3:20 Jesus did say "For every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved" to Nicodemus.

John 3:21 Jesus did say "But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God" to Nicodemus.

John 3:22 Jesus did lead the disciples into the land of Judaea to tarry and to baptize.

John 3:23 "John the Baptist" was baptizing in Aenon by Salim because the water was plentiful. People did go to become baptized.

John 3:24 "John the Baptist" had not been cast into prison yet.

John 3:25 A question did arise between some of the disciples of "John the Baptist" and the Jews about purifying.

John 3:26 "John the Baptist" was approached by the disciples of John. The disciples did say "Rabbi he that was with thee beyond Jordan to whom thou barest witness behold the same baptizeth and all men come to him" to "John the Baptist".

John 3:27 "John the Baptist" did say "A man can receive nothing except it be given him from heaven" to the disciples of John.

John 3:28 "John the Baptist" did say "Ye yourselves bear me witness that I said I am not the Christ but that I am sent before him" to the disciples of John.

John 3:29 "John the Baptist" did say "He that hath the bride is the bridegroom:" to the disciples of John. "John the Baptist" did say "but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" to the disciples of John.

John 3:30 "John the Baptist" did say "He must increase but I must decrease" to the disciples of John.

John 3:31 "John the Baptist" did say "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth: he that cometh from heaven is above all" to the disciples of John.

John 3:32 "John the Baptist" did say "And what he hath seen and heard that he testifieth; and no man receiveth his testimony" to the disciples of John.

John 3:33 "John the Baptist" did say "He that hath received his testimony hath set to his seal that God is true" to the disciples of John.

John 3:34 "John the Baptist" did say "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" to the disciples of John.

John 3:35 "John the Baptist" did say "The Father loveth the Son and hath given all things into his hand" to the disciples of John.

John 3:36 "John the Baptist" did say "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" to the disciples of John.



John 4:1 Jesus had made and had baptized more disciples than "John the Baptist". Jesus did learn that the Pharisees had heard about baptizing and about the disciples.

John 4:2 Jesus did not perform the baptizing personally. The disciples did perform the baptizing.

John 4:3 Jesus did depart Judaea for Galilee.

John 4:4 Jesus did need to travel through Samaria.

John 4:5 Jesus did arrive in Sychar by a parcel of ground that was given by Jacob to Joseph. Sychar was a city of Samaria.

John 4:6 The "well of Jacob" was in Sychar. Jesus was weary from the journey. Jesus did sit to rest upon the well about the sixth hour.

John 4:7 A Samaritan woman did approach the well to draw water. Jesus did say "Give me to drink" to the woman.

John 4:8 The disciples had departed into the city to buy meat.

John 4:9 The woman did say "How is it that thou being a Jew askest drink of me which am a woman of Samaria?" to Jesus. The Jews did not have dealings with the Samaritans.

John 4:10 Jesus did say "If thou knewest the gift of God and who it is that saith to thee Give me to drink; thou wouldest have asked of him and he would have given thee living water" to the woman.

John 4:11 The woman did say "Sir thou hast nothing to draw with and the well is deep: from whence then hast thou that living water?" to Jesus.

John 4:12 The woman did say "Art thou greater than our father Jacob which gave us the well and drank thereof himself and his children and his cattle?" to Jesus.

John 4:13 Jesus did say "Whosoever drinketh of this water shall thirst again:" to the woman.

John 4:14 Jesus did say "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" to the woman.

John 4:15 The woman did say "Sir give me this water that I thirst not neither come hither to draw" to Jesus.

John 4:16 Jesus did say "Go call thy husband and come hither" to the woman.

John 4:17 The woman did say "I have no husband". Jesus did say "Thou hast well said I have no husband:".

John 4:18 Jesus did say "For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly" to the woman.

John 4:19 The woman did say "Sir I perceive that thou art a prophet" to Jesus.

John 4:20 The woman did say "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship" to Jesus.

John 4:21 Jesus did say "Woman believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father" to the woman.

John 4:22 Jesus did say "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" to the woman.

John 4:23 Jesus did say "But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" to the woman.

John 4:24 Jesus did say "God is a Spirit: and they that worship him must worship him in spirit and in truth" to the woman.

John 4:25 The woman did say "I know that Messias cometh which is called Christ: when he is come he will tell us all things" to Jesus.

John 4:26 Jesus did say "I that speak unto thee am he" to the woman.

John 4:27 The disciples had returned to marvel at the conversation between Jesus and th woman. Noone did say "What seekest thou? or Why talkest thou with her?".

John 4:28 The woman did proceed to leave her waterpot to go to speak with the men of the city.

John 4:29 The woman did say "Come see a man which told me all things that ever I did: is not this the Christ?" to the men of the city.

John 4:30 The men did leave the city to approach Jesus.

John 4:31 The disciples were encouraging Jesus to eat. The disciples did say "Master eat" to Jesus.

John 4:32 Jesus did say "I have meat to eat that ye know not of" to the disciples.

John 4:33 The disciples did begin to converse with each other. The disciples did say "Hath any man brought him ought to eat?".

John 4:34 Jesus did say "My meat is to do the will of him that sent me and to finish his work" to the disciples.

John 4:35 Jesus did say "Say not ye There are yet four months and then cometh harvest? behold I say unto you Lift up your eyes and look on the fields; for they are white already to harvest" to the disciples.

John 4:36 Jesus did say "And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" to the disciples.

John 4:37 Jesus did say "And herein is that saying true One soweth and another reapeth" to the disciples.

John 4:38 Jesus did say "I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours" to the disciples.

John 4:39 Many Samaritans did begin to believe in Jesus on the testimony of the woman. The woman had said "He told me all that ever I did" to the Samaritans.

John 4:40 The Samaritans had besought Jesus to stay. Jesus did abide with the Samaritans for 2 days.

John 4:41 Jesus would bring many more Samaritans into belief with the words of Jesus.

John 4:42 The Samaritans did say "Now we believe not because of thy saying: for we have heard him ourselves and know that this is indeed the Christ the Saviour of the world" to the woman.

John 4:43 Jesus did depart after 2 days to go into Galilee.

John 4:44 Jesus had testified that a prophet does not have honor in the country of the prophet.

John 4:45 Jesus was received by the people of Galilee. The people had seen all of the things that Jesus did perform in Jerusalem at the feast. The people had attended the feast also.

John 4:46 Jesus did return to Cana of Galilee to the place of the conversion of water into wine. A certain nobleman did have a sick son at Capernaum.

John 4:47 The nobleman had learned of the arrival of Jesus in Galilee. The nobleman did travel to beseech Jesus to heal the son of the nobleman. The son was near death.

John 4:48 Jesus did say "Except ye see signs and wonders ye will not believe" to the nobleman.

John 4:49 The nobleman did say "Sir come down ere my child die" to Jesus.

John 4:50 Jesus did say "Go thy way; thy son liveth" to the nobleman. The nobleman did depart with belief in the word of Jesus.

John 4:51 The nobleman was met by servants of the nobleman on approach. The servants did say "Thy son liveth" to the nobleman.

John 4:52 The noblemen did inquire about the time of healing for the son. The servants did say "Yesterday at the seventh hour the fever left him" to the nobleman.

John 4:53 The nobleman did realize that the son did begin to heal in the hour of the spoken word from Jesus. Jesus had said "Thy son liveth:" at the time. Belief had come to the nobleman and to the household of the nobleman.

John 4:54 The healing was the second miracle of Jesus after departing Judaea for Galilee.



John 5:1 The Jews did have a feast after a time. Jesus did depart for Jerusalem.

John 5:2 A pool did exist in Jerusalem by the sheep market. The pool was called Bethesda. Bethesda did have 5 porches.

John 5:3 The porches were filled with a great multitude of impotent folk. The folk were blind and were halted and were withered. "The folk were waiting for the moving of the water".

John 5:4 "For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

John 5:5 A certain man was beside the pool. The impotent man did have an infirmity for 38 years.

John 5:6 Jesus did see the impotent man lying in the porch. Jesus did know about the term of infirmity for the impotent man. Jesus did say "Wilt thou be made whole?" to the impotent man.

John 5:7 The impotent man did say "Sir I have no man when the water is troubled to put me into the pool: but while I am coming another steppeth down before me" to Jesus.

John 5:8 Jesus did say "Rise take up thy bed and walk" to the impotent man.

John 5:9 The impotent man was cured immediately. The cured man did collect the bed of the man to walk. The event did happen on the Sabbath.

John 5:10 The Jews did say "It is the sabbath day: it is not lawful for thee to carry thy bed" to the cured man.

John 5:11 The cured man did say "He that made me whole the same said unto me Take up thy bed and walk" to the Jews.

John 5:12 The Jews did say "What man is that which said unto thee Take up thy bed and walk?" to the cured man.

John 5:13 The cured man did not know the identity of the healer. Jesus had moved into the crowd of the multitude.

John 5:14 Jesus did find the cured man in the temple afterwards. Jesus did say "Behold thou art made whole: sin no more lest a worse thing come unto thee" to the cured man.

John 5:15 The cured man did depart. The cured man did identify Jesus as the healer to the Jews.

John 5:16 The Jews did begin to persecute Jesus. The Jews did seek to slay Jesus for healing on the Sabbath.

John 5:17 Jesus did say "My Father worketh hitherto and I work" to the Jews.

John 5:18 The Jews did seek to kill Jesus even more because Jesus did identify God as the father of Jesus. The Jews did think that Jesus was attempting to equate with God.

John 5:19 Jesus did say "Verily verily I say unto you The Son can do nothing of himself but what he seeth the Father do: for what things soever he doeth these also doeth the Son likewise" to the Jews. Jesus did convey that the Son does emulate the actions of the Father.

John 5:20 Jesus did say "For the Father loveth the Son and sheweth him all things that himself doeth: and he will shew him greater works than these that ye may marvel" to the Jews.

John 5:21 Jesus did say "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will" to the Jews.

John 5:22 Jesus did say "For the Father judgeth no man but hath committed all judgment unto the Son:" to the Jews.

John 5:23 Jesus did say "That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" to the Jews.

John 5:24 Jesus did say "Verily verily I say unto you He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation; but is passed from death unto life" to the Jews.

John 5:25 Jesus did say "Verily verily I say unto you The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live" to the Jews.

John 5:26 Jesus did say "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" to the Jews.

John 5:27 Jesus did say "And hath given him authority to execute judgment also because he is the Son of man" to the Jews.

John 5:28 Jesus did say "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice" to the Jews.

John 5:29 Jesus did say "And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" to the Jews.

John 5:30 Jesus did say "I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will but the will of the Father which hath sent me" to the Jews.

John 5:31 Jesus did say "If I bear witness of myself my witness is not true" to the Jews.

John 5:32 Jesus did say "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true" to the Jews.

John 5:33 Jesus did say "Ye sent unto John and he bare witness unto the truth" to the Jews.

John 5:34 Jesus did say "But I receive not testimony from man: but these things I say that ye might be saved" to the Jews.

John 5:35 Jesus did say "He was a burning and a shining light: and ye were willing for a season to rejoice in his light" to the Jews.

John 5:36 Jesus did say "But I have greater witness than that of John:" to the Jews. Jesus did say "for the works which the Father hath given me to finish the same works that I do bear witness of me that the Father hath sent me" to the Jews.

John 5:37 Jesus did say "And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape" to the Jews.

John 5:38 Jesus did say "And ye have not his word abiding in you: for whom he hath sent him ye believe not" to the Jews.

John 5:39 Jesus did say "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" to the Jews.

John 5:40 Jesus did say "And ye will not come to me that ye might have life" to the Jews.

John 5:41 Jesus did say "I receive not honour from men" to the Jews.

John 5:42 Jesus did say "But I know you that ye have not the love of God in you" to the Jews.

John 5:43 Jesus did say "I am come in my Father's name and ye receive me not: if another shall come in his own name him ye will receive" to the Jews.

John 5:44 Jesus did say "How can ye believe which receive honour one of another and seek not the honour that cometh from God only?" to the Jews.

John 5:45 Jesus did say "Do not think that I will accuse you to the Father: there is one that accuseth you even Moses in whom ye trust" to the Jews.

John 5:46 Jesus did say "For had ye believed Moses ye would have believed me; for he wrote of me" to the Jews.

John 5:47 Jesus did say "But if ye believe not his writings how shall ye believe my words?" to the Jews.



John 6:1 Jesus would travel over Tiberias afterward. Tiberias was also known as the sea of Galilee.

John 6:2 Jesus was followed by a great multitude because the people had witnessed the miracles upon the diseased.

John 6:3 Jesus did ascend a mountain and did sit with the disciples.

John 6:4 The Passover was near. The Passover is a feast of the Jews.

John 6:5 Jesus did look up to see a great company in attendance. Jesus did say "Whence shall we buy bread that these may eat?" to Philip.

John 6:6 Jesus was testing Philip. Jesus had decided upon a course of action already.

John 6:7 Philip did say "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" to Jesus.

John 6:8 Andrew did add to the conversation. Andrew was the brother of Simon.

John 6:9 Andrew did say "There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?" to Jesus.

John 6:10 Jesus did say "Make the men sit down". The place did have much grass. The multitude did sit upon the grass. The multitude did number about 5000 men.

John 6:11 Jesus did take and did give thanks for the loaves before distributing to the disciples. The disciples would hand the bread to the sitting multitude. The fish was distributed in a similar manner.

John 6:12 The people did eat to become filled. Jesus did say "Gather up the fragments that remain that nothing be lost" to the disciples after the meal.

John 6:13 The disciples would gather 12 full baskets of bread leftovers from the 5 barley loaves.

John 6:14 The men had witnessed a miracle from Jesus. The men did say "This is of a truth that prophet that should come into the world".

John 6:15 Jesus did perceive that the men would come and would take Jesus by force to install Jesus as a king. Jesus did depart again into a mountain alone.

John 6:16 The disciples did descend to the sea in the evening.

John 6:17 The disciples did enter a ship at night to travel over the sea toward Capernaum. Jesus had not returned yet.

John 6:18 The sea did become disturbed by a great wind.

John 6:19 The men had rowed about 20 or 30 furlongs. The men did see that Jesus was walking on the sea toward the ship. The men were afraid.

John 6:20 Jesus did say "It is I; be not afraid" to the men on the ship.

John 6:21 The men did receive Jesus willingly into the ship after the greeting. The ship was at land immediately afterward.

John 6:22 The multitude had seen the disciples enter a ship without Jesus.

John 6:23 Other boats would land from Tiberias near the place of the miracle of the loaves.

John 6:24 The multitude did not find Jesus or the disciples on the following day. The multitude did board ships to travel to Capernaum. The multitude was seeking for Jesus.

John 6:25 The multitude did find Jesus on the other side of the sea. The multitude did say "Rabbi when camest thou hither?" to Jesus.

John 6:26 Jesus did say "Verily verily I say unto you Ye seek me not because ye saw the miracles but because ye did eat of the loaves and were filled" to the multitude.

John 6:27 Jesus did say "Labour not for the meat which perisheth but for that meat which endureth unto everlasting life which the Son of man shall give unto you: for him hath God the Father sealed" to the multitude.

John 6:28 The multitude did say "What shall we do that we might work the works of God?" to Jesus.

John 6:29 Jesus did say "This is the work of God that ye believe on him whom he hath sent" to the multitude.

John 6:30 The multitude did say "What sign shewest thou then that we may see and believe thee? what dost thou work?" to Jesus.

John 6:31 The multitude did say "Our fathers did eat manna in the desert; as it is written He gave them bread from heaven to eat" to Jesus.

John 6:32 Jesus did say "Verily verily I say unto you Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven" to the multitude.

John 6:33 Jesus did say "For the bread of God is he which cometh down from heaven and giveth life unto the world" to the multitude.

John 6:34 The multitude did say "Lord evermore give us this bread" to Jesus.

John 6:35 Jesus did say "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" to the multitude.

John 6:36 Jesus did say "But I said unto you That ye also have seen me and believe not" to the multitude.

John 6:37 Jesus did say "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" to the multitude.

John 6:38 Jesus did say "For I came down from heaven not to do mine own will but the will of him that sent me" to the multitude.

John 6:39 Jesus did say "And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing but should raise it up again at the last day" to the multitude.

John 6:40 Jesus did say "And this is the will of him that sent me that every one which seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day" to the multitude.

John 6:41 The Jews had begun to murmur at Jesus. Jesus had said "I am the bread which came down from heaven".

John 6:42 The multitude did say "Is not this Jesus the son of Joseph whose father and mother we know? how is it then that he saith I came down from heaven?".

John 6:43 Jesus did say "Murmur not among yourselves" to the multitude.

John 6:44 Jesus did say "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day" to the multitude.

John 6:45 Jesus did say "It is written in the prophets And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me" to the multitude.

John 6:46 Jesus did say "Not that any man hath seen the Father save he which is of God he hath seen the Father" to the multitude.

John 6:47 Jesus did say "Verily verily I say unto you He that believeth on me hath everlasting life" to the multitude. If a person does believe on Jesus then the person will attain everlasting life.

John 6:48 Jesus did say "I am that bread of life" to the multitude.

John 6:49 Jesus did say "Your fathers did eat manna in the wilderness and are dead" to the multitude.

John 6:50 Jesus did say "This is the bread which cometh down from heaven that a man may eat thereof and not die" to the multitude.

John 6:51 Jesus did say "I am the living bread which came down from heaven:" to the multitude. Jesus did say "if any man eat of this bread he shall live for ever:" to the multitude. Jesus did say "and the bread that I will give is my flesh which I will give for the life of the world" to the multitude.

John 6:52 The Jews did begin to fight among themselves. The multitude did say "How can this man give us his flesh to eat?".

John 6:53 Jesus did say "Verily verily I say unto you Except ye eat the flesh of the Son of man and drink his blood ye have no life in you" to the multitude.

John 6:54 Jesus did say "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" to the multitude.

John 6:55 Jesus did say "For my flesh is meat indeed and my blood is drink indeed" to the multitude.

John 6:56 Jesus did say "He that eateth my flesh and drinketh my blood dwelleth in me and I in him" to the multitude.

John 6:57 Jesus did say "As the living Father hath sent me and I live by the Father: so he that eateth me even he shall live by me" to the multitude.

John 6:58 Jesus did say "This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever" to the multitude.

John 6:59 Jesus had spoken the words in the synagogue during teachings in Capernaum.

John 6:60 Many disciples had begun to question among themselves after hearing the words of Jesus. The disciples did say "This is an hard saying; who can hear it?".

John 6:61 Jesus did realize that the disciples were murmuring at the words from Jesus. Jesus did say "Doth this offend you?" to the disciples.

John 6:62 Jesus did say "What and if ye shall see the Son of man ascend up where he was before?" to the disciples.

John 6:63 Jesus did say "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life" to the disciples.

John 6:64 Jesus did say "But there are some of you that believe not" to the disciples. Jesus had foreknowledge of the believers and of the disbelievers among the disciples.

John 6:65 Jesus did say "Therefore said I unto you that no man can come unto me except it were given unto him of my Father" to the disciples.

John 6:66 Many disciples did not walk with Jesus again afterwards.

John 6:67 Jesus did address the 12 disciples. Jesus did say "Will ye also go away?" to the disciples.

John 6:68 "Simon Peter" did say "Lord to whom shall we go? thou hast the words of eternal life" to Jesus.

John 6:69 "Simon Peter" did say "And we believe and are sure that thou art that Christ the Son of the living God" to Jesus. "Simon Peter" may have said "And we believe and are sure that thou art the Holy One of God" to Jesus.

John 6:70 Jesus did say "Have not I chosen you twelve and one of you is a devil?" to the disciples.

John 6:71 Jesus was speaking about the impending betrayal by "Judas Iscariot". "Judas Iscariot" was the son of Simon.



John 7:1 Jesus did proceed to walk in Galilee. Jesus would not walk in Jewry because the Jews had sought to kill Jesus.

John 7:2 The "feast of tabernacles" was at hand.

John 7:3 Jesus was speaking with the brethren of Jesus. The brethren did say "Depart hence and go into Judaea that thy disciples also may see the works that thou doest" to Jesus.

John 7:4 The brethren did say "For there is no man that doeth any thing in secret and he himself seeketh to be known openly. If thou do these things shew thyself to the world" to Jesus.

John 7:5 The brethren did not believe in Jesus.

John 7:6 Jesus did say "My time is not yet come: but your time is alway ready" to the brethren.

John 7:7 Jesus did say "The world cannot hate you; but me it hateth because I testify of it that the works thereof are evil" to the brethren.

John 7:8 Jesus did say "Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come" to the brethren.

John 7:9 Jesus did remain in Galilee after speaking to the brethren.

John 7:10 The brethren did go to attend the feast. Jesus did attend the feast in secret after the departure of the brethren.

John 7:11 The Jews had sought Jesus at the feast. The Jews did say "Where is he?".

John 7:12 The people did murmur greatly about Jesus. Some people did say "He is a good man" about Jesus. Other people did say "Nay; but he deceiveth the people" about Jesus.

John 7:13 Nobody would speak openly about Jesus for fear of the Jews.

John 7:14 Jesus did go into the temple to teach in the middle of the feast.

John 7:15 The Jews did marvel at the act. The Jews did say "How knoweth this man letters having never learned?" about Jesus.

John 7:16 Jesus did say "My doctrine is not mine but his that sent me" to the Jews.

John 7:17 Jesus did say "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself" to the Jews.

John 7:18 Jesus did say "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him the same is true and no unrighteousness is in him" to the Jews.

John 7:19 Jesus did say "Did not Moses give you the law and yet none of you keepeth the law? Why go ye about to kill me?" to the Jews.

John 7:20 The people did say "Thou hast a devil: who goeth about to kill thee?" to Jesus.

John 7:21 Jesus did say "I have done one work and ye all marvel".

John 7:22 Jesus did say "Moses therefore gave unto you circumcision; (not because it is of Moses but of the fathers;) and ye on the sabbath day circumcise a man".

John 7:23 Jesus did say "If a man on the sabbath day receive circumcision that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day?".

John 7:24 Jesus did say "Judge not according to the appearance but judge righteous judgment".

John 7:25 A question did arise from some of the people of Jerusalem. The people did say "Is not this he whom they seek to kill?" about Jesus.

John 7:26 The people did say "But lo he speaketh boldly and they say nothing unto him. Do the rulers know indeed that this is the very Christ?" about Jesus.

John 7:27 The people did say "Howbeit we know this man whence he is: but when Christ cometh no man knoweth whence he is" about Jesus.

John 7:28 Jesus did cry out in the temple during teaching. Jesus did say "Ye both know me and ye know whence I am: and I am not come of myself but he that sent me is true whom ye know not".

John 7:29 Jesus did say "But I know him: for I am from him and he hath sent me".

John 7:30 The people did seek to take Jesus. Nobody would lay hands on Jesus yet because the hour had not arrived for the eventual betrayal.

John 7:31 Many people did believe on Jesus. Many people would say "When Christ cometh will he do more miracles than these which this man hath done?".

John 7:32 The Pharisees did overhear the murmurings of the people about Jesus. Officers were dispatched by the Pharisees and by the chief priests to take Jesus.

John 7:33 Jesus did say "Yet a little while am I with you and then I go unto him that sent me" to the officers.

John 7:34 Jesus did say "Ye shall seek me and shall not find me: and where I am thither ye cannot come" to the officers.

John 7:35 The Jews did begin to confer among themselves. The Jews did say "Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles and teach the Gentiles?".

John 7:36 The Jews did say "What manner of saying is this that he said Ye shall seek me and shall not find me: and where I am thither ye cannot come?".

John 7:37 Jesus did stand and did cry out on the last great day of the feast. Jesus did say "If any man thirst let him come unto me and drink".

John 7:38 Jesus did say "He that believeth on me as the scripture hath said out of his belly shall flow rivers of living water".

John 7:39 Jesus was speaking about the Spirit that the believers would receive. The "Holy Ghost" was not given yet because Jesus was not glorified yet.

John 7:40 Many people did hear Jesus. Many people did say "Of a truth this is the Prophet" about Jesus.

John 7:41 Other people did say "This is the Christ" about Jesus. Some people did say "Shall Christ come out of Galilee?" however.

John 7:42 Some people did say "Hath not the scripture said That Christ cometh of the seed of David and out of the town of Bethlehem where David was?".

John 7:43 The people were divided because of Jesus.

John 7:44 Some people did desire to take Jesus. Nobody would lay hands on Jesus though.

John 7:45 The officers did return to the chief priests and to the Pharisees. The priests did say "Why have ye not brought him?" to the officers.

John 7:46 The officers did say "Never man spake like this man" to the priests about Jesus.

John 7:47 The Pharisees did say "Are ye also deceived?" to the officers.

John 7:48 The Pharisees did say "Have any of the rulers or of the Pharisees believed on him?" to the officers.

John 7:49 The Pharisees did say "But this people who knoweth not the law are cursed" to the officers.

John 7:50 Nicodemus was present upon the return of the officers.

John 7:51 Nicodemus did say "Doth our law judge any man before it hear him and know what he doeth?".

John 7:52 The Pharisees did say "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet" to Nicodemus.

John 7:53 "And every man went unto his own house".



John 8:1 "Jesus went unto the mount of Olives".

John 8:2 "And early in the morning he came again into the temple and all the people came unto him; and he sat down and taught them".

John 8:3 "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst".

John 8:4 "They say unto him Master this woman was taken in adultery in the very act".

John 8:5 "Now Moses in the law commanded us that such should be stoned: but what sayest thou?".

John 8:6 "This they said tempting him that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground as though he heard them not".

John 8:7 "So when they continued asking him he lifted up himself and said unto them He that is without sin among you let him first cast a stone at her".

John 8:8 "And again he stooped down and wrote on the ground".

John 8:9 "And they which heard it being convicted by their own conscience went out one by one beginning at the eldest even unto the last:". "And Jesus was left alone and the woman standing in the midst".

John 8:10 "When Jesus had lifted up himself and saw none but the woman he said unto her Woman where are those thine accusers? hath no man condemned thee?".

John 8:11 "She said No man Lord. And Jesus said unto her Neither do I condemn thee: go and sin no more".

John 8:12 Jesus did say "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life".

John 8:13 The Pharisees did say "Thou bearest record of thyself; thy record is not true" in response to Jesus.

John 8:14 Jesus did say "Though I bear record of myself yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go" to the Pharisees.

John 8:15 Jesus did say "Ye judge after the flesh; I judge no man" to the Pharisees.

John 8:16 Jesus did say "And yet if I judge my judgment is true: for I am not alone but I and the Father that sent me" to the Pharisees.

John 8:17 Jesus did say "It is also written in your law that the testimony of two men is true" to the Pharisees.

John 8:18 Jesus did say "I am one that bear witness of myself and the Father that sent me beareth witness of me" to the Pharisees.

John 8:19 The Pharisees did say "Where is thy Father?". Jesus did say "Ye neither know me nor my Father: if ye had known me ye should have known my Father also".

John 8:20 Jesus had spoken the words in the treasury during the lessons in the temple. Nobody would lay hands on Jesus because the hour had not arrived for the betrayal.

John 8:21 Jesus did say "I go my way and ye shall seek me and shall die in your sins: whither I go ye cannot come".

John 8:22 The Jews did say "Will he kill himself? because he saith Whither I go ye cannot come".

John 8:23 Jesus did say "Ye are from beneath; I am from above: ye are of this world; I am not of this world" to the Jews.

John 8:24 Jesus did say "I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he ye shall die in your sins" to the Jews.

John 8:25 The Jews did say "Who art thou?". Jesus did say "Even the same that I said unto you from the beginning".

John 8:26 Jesus did say "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him".

John 8:27 The people did not understand that Jesus was speaking about God.

John 8:28 Jesus did say "When ye have lifted up the Son of man then shall ye know that I am he and that I do nothing of myself; but as my Father hath taught me I speak these things".

John 8:29 Jesus did say "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him".

John 8:30 Many people did begin to believe upon hearing the words of Jesus.

John 8:31 Jesus did turn to address the Jews who were beginning to believe. Jesus did say "If ye continue in my word then are ye my disciples indeed;" to the Jews.

John 8:32 Jesus did say "And ye shall know the truth and the truth shall make you free" to the Jews.

John 8:33 The Jews did say "We be Abraham's seed and were never in bondage to any man: how sayest thou Ye shall be made free?" to Jesus.

John 8:34 Jesus did say "Verily verily I say unto you Whosoever committeth sin is the servant of sin". If a person does commit sin then the person is a servant of sin.

John 8:35 Jesus did say "And the servant abideth not in the house for ever: but the Son abideth ever".

John 8:36 Jesus did say "If the Son therefore shall make you free ye shall be free indeed".

John 8:37 Jesus did say "I know that ye are Abraham's seed; but ye seek to kill me because my word hath no place in you".

John 8:38 Jesus did say "I speak that which I have seen with my Father: and ye do that which ye have seen with your father".

John 8:39 The Jews did say "Abraham is our father" to Jesus. Jesus did say "If ye were Abraham's children ye would do the works of Abraham" to the Jews.

John 8:40 Jesus did say "But now ye seek to kill me a man that hath told you the truth which I have heard of God: this did not Abraham" to the Jews.

John 8:41 Jesus did say "Ye do the deeds of your father" to the Jews. The Jews did say "We be not born of fornication; we have one Father even God" to Jesus.

John 8:42 Jesus did say "If God were your Father ye would love me: for I proceeded forth and came from God; neither came I of myself but he sent me" to the Jews.

John 8:43 Jesus did say "Why do ye not understand my speech? even because ye cannot hear my word" to the Jews.

John 8:44 Jesus did say "Ye are of your father the devil and the lusts of your father ye will do" to the Jews. Jesus did say "He was a murderer from the beginning and abode not in the truth because there is no truth in him" to the Jews. Jesus did say "When he speaketh a lie he speaketh of his own: for he is a liar and the father of it" to the Jews.

John 8:45 Jesus did say "And because I tell you the truth ye believe me not" to the Jews.

John 8:46 Jesus did say "Which of you convinceth me of sin? And if I say the truth why do ye not believe me?" to the Jews.

John 8:47 Jesus did say "He that is of God heareth God's words: ye therefore hear them not because ye are not of God" to the Jews.

John 8:48 The Jews did say "Say we not well that thou art a Samaritan and hast a devil?" to Jesus.

John 8:49 Jesus did say "I have not a devil; but I honour my Father and ye do dishonour me" to the Jews.

John 8:50 Jesus did say "And I seek not mine own glory: there is one that seeketh and judgeth" to the Jews.

John 8:51 Jesus did say "Verily verily I say unto you If a man keep my saying he shall never see death" to the Jews.

John 8:52 The Jews did say "Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest If a man keep my saying he shall never taste of death" to Jesus.

John 8:53 The Jews did say "Art thou greater than our father Abraham which is dead? and the prophets are dead: whom makest thou thyself?" to Jesus.

John 8:54 Jesus did say "If I honour myself my honour is nothing: it is my Father that honoureth me; of whom ye say that he is your God:" to the Jews.

John 8:55 Jesus did say "Yet ye have not known him; but I know him: and if I should say I know him not I shall be a liar like unto you: but I know him and keep his saying" to the Jews.

John 8:56 Jesus did say "Your father Abraham rejoiced to see my day: and he saw it and was glad" to the Jews.

John 8:57 The Jews did say "Thou art not yet fifty years old and hast thou seen Abraham?" to Jesus.

John 8:58 Jesus did say "Verily verily I say unto you Before Abraham was I am" to the Jews.

John 8:59 The Jews did proceed to collect stones to cast at Jesus. Jesus did go into hiding and did leave the temple however. Jesus may have passed through the midst of the Jews.



John 9:1 Jesus did see a man in passing. The man was blind from birth.

John 9:2 The disciples did say "Master who did sin this man or his parents that he was born blind?" to Jesus.

John 9:3 Jesus did say "Neither hath this man sinned nor his parents: but that the works of God should be made manifest in him" to the disciples.

John 9:4 Jesus did say "I must work the works of him that sent me while it is day: the night cometh when no man can work" to the disciples.

John 9:5 Jesus did say "As long as I am in the world I am the light of the world" to the disciples.

John 9:6 Jesus did proceed to spit on the ground after speaking to clay of the spittle. Jesus did take the clay to anoint the eyes of the man.

John 9:7 Jesus did say "Go wash in the pool of Siloam". Siloam was translated as Sent. The man did emerge with sight after washing.

John 9:8 The man was known by neighbors to be blind. The neighbors did say "Is not this he that sat and begged?" after seeing the man with sight.

John 9:9 Some neighbors did say "This is he". Other neighbors did say "He is like him". The man did say "I am he".

John 9:10 The neighbors did say "How were thine eyes opened?" to the man.

John 9:11 The man did say "A man that is called Jesus made clay and anointed mine eyes and said unto me Go to the pool of Siloam and wash: and I went and washed and I received sight" to the neighbors.

John 9:12 The neighbors did say "Where is he?". The man did say "I know not".

John 9:13 The neighbors did take the man to the Pharisees.

John 9:14 Jesus had performed the healing of blindness on the Sabbath.

John 9:15 The Pharisees did inquire about the cure also. The man did say "He put clay upon mine eyes and I washed and do see" to the Pharisees.

John 9:16 Some Pharisees did say "This man is not of God because he keepeth not the sabbath day". Other Pharisees did say "How can a man that is a sinner do such miracles?". The Pharisees were divided over the actions of Jesus.

John 9:17 The Pharisees did say "What sayest thou of him that he hath opened thine eyes?" to the man. The man did say "He is a prophet" about Jesus.

John 9:18 The Jews did not believe that the man was cured from blindness. The Jews did consult the parents of the man to verify the claim.

John 9:19 The Jews did say "Is this your son who ye say was born blind? how then doth he now see?" to the parents.

John 9:20 The parents did say "We know that this is our son and that he was born blind:" to the Jews.

John 9:21 The parents did say "But by what means he now seeth we know not; or who hath opened his eyes we know not: he is of age; ask him: he shall speak for himself" to the Jews.

John 9:22 The parents did fear the Jews. The Jews had agreed aforetime to expel anyone who did confess to Jesus as being the Christ.

John 9:23 The parents had said "He is of age; ask him".

John 9:24 The Jews did call for the man again. The Jews did say "Give God the praise: we know that this man is a sinner" to the man.

John 9:25 The man did say "Whether he be a sinner or no I know not: one thing I know that whereas I was blind now I see" to the Jews.

John 9:26 The Jews did say "What did he to thee? how opened he thine eyes?" to the man again.

John 9:27 The man did say "I have told you already and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" to the Jews.

John 9:28 The Jews did become reviled with the man. The Jews did say "Thou art his disciple; but we are Moses' disciples" to the man.

John 9:29 The Jews did say "We know that God spake unto Moses: as for this fellow we know not from whence he is" to the man.

John 9:30 The man did say "Why herein is a marvellous thing that ye know not from whence he is and yet he hath opened mine eyes" to the Jews.

John 9:31 The man did say "Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will him he heareth" to the Jews.

John 9:32 The man did say "Since the world began was it not heard that any man opened the eyes of one that was born blind" to the Jews.

John 9:33 The man did say "If this man were not of God he could do nothing" to the Jews.

John 9:34 The Jews did say "Thou wast altogether born in sins and dost thou teach us?" to the man. The man was cast out by the Jews.

John 9:35 Jesus had heard that the Jews had expelled the man. Jesus did find the man. Jesus did say "Dost thou believe on the Son of God?" to the man.

John 9:36 The man did say "Who is he Lord that I might believe on him?" to Jesus.

John 9:37 Jesus did say "Thou hast both seen him and it is he that talketh with thee" to the man.

John 9:38 The man did say "Lord I believe" to Jesus. The man did begin to worship Jesus.

John 9:39 Jesus did say "For judgment I am come into this world that they which see not might see; and that they which see might be made blind".

John 9:40 Some Pharisees were nearby. The Pharisees did hear the words of Jesus. The Pharisees did say "Are we blind also?" to Jesus.

John 9:41 Jesus did say "If ye were blind ye should have no sin: but now ye say We see; therefore your sin remaineth" to the Pharisees.



John 10:1 Jesus did say "Verily verily I say unto you He that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber".

John 10:2 Jesus did say "But he that entereth in by the door is the shepherd of the sheep".

John 10:3 Jesus did say "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name and leadeth them out".

John 10:4 Jesus did say "And when he putteth forth his own sheep he goeth before them and the sheep follow him: for they know his voice".

John 10:5 Jesus did say "And a stranger will they not follow but will flee from him: for they know not the voice of strangers".

John 10:6 Jesus had conveyed a parable to the people. The people did not understand the parable. Jesus did continue with the parable of the shepherd of the sheep.

John 10:7 Jesus did say "Verily verily I say unto you I am the door of the sheep".

John 10:8 Jesus did say "All that ever came before me are thieves and robbers: but the sheep did not hear them".

John 10:9 Jesus did say "I am the door: by me if any man enter in he shall be saved and shall go in and out and find pasture".

John 10:10 Jesus did say "The thief cometh not but for to steal and to kill and to destroy: I am come that they might have life and that they might have it more abundantly".

John 10:11 Jesus did say "I am the good shepherd: the good shepherd giveth his life for the sheep".

John 10:12 Jesus did say "But he that is an hireling and not the shepherd whose own the sheep are not seeth the wolf coming and leaveth the sheep and fleeth:". Jesus did say "and the wolf catcheth them and scattereth the sheep".

John 10:13 Jesus did say "The hireling fleeth because he is an hireling and careth not for the sheep".

John 10:14 Jesus did say "I am the good shepherd and know my sheep and am known of mine".

John 10:15 Jesus did say "As the Father knoweth me even so know I the Father: and I lay down my life for the sheep".

John 10:16 Jesus did say "And other sheep I have which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd".

John 10:17 Jesus did say "Therefore doth my Father love me because I lay down my life that I might take it again".

John 10:18 Jesus did say "No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father".

John 10:19 Division did emerge among the Jews again.

John 10:20 Many Jews did say "He hath a devil and is mad; why hear ye him?" about Jesus.

John 10:21 Other Jews did say "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?".

John 10:22 Winter had come to Jerusalem. Jerusalem was celebrating the "feast of the dedication" currently.

John 10:23 Jesus did walk into the temple through the porch of Solomon.

John 10:24 The Jews did surround Jesus. The Jews did say "How long dost thou make us to doubt? If thou be the Christ tell us plainly" to Jesus.

John 10:25 Jesus did say "I told you and ye believed not: the works that I do in my Father's name they bear witness of me" to the Jews.

John 10:26 Jesus did say "But ye believe not because ye are not of my sheep as I said unto you" to the Jews.

John 10:27 Jesus did say "My sheep hear my voice and I know them and they follow me:" to the Jews.

John 10:28 Jesus did say "And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand" to the Jews.

John 10:29 Jesus did say "My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand" to the Jews.

John 10:30 Jesus did say "I and my Father are one" to the Jews.

John 10:31 The Jews did take stones in an attempt to kill Jesus again.

John 10:32 Jesus did say "Many good works have I shewed you from my Father; for which of those works do ye stone me?".

John 10:33 The Jews did say "For a good work we stone thee not; but for blasphemy; and because that thou being a man makest thyself God" to Jesus.

John 10:34 Jesus did say "Is it not written in your law I said Ye are gods?" to the Jews.

John 10:35 Jesus did say "If he called them gods unto whom the word of God came and the scripture cannot be broken;" to the Jews.

John 10:36 Jesus did say "Say ye of him whom the Father hath sanctified and sent into the world Thou blasphemest; because I said I am the Son of God?" to the Jews.

John 10:37 Jesus did say "If I do not the works of my Father believe me not" to the Jews.

John 10:38 Jesus did say "But if I do though ye believe not me believe the works: that ye may know and believe that the Father is in me and I in him" to the Jews.

John 10:39 Jesus did escape from the hands of the Jews before the Jews could attempt to take Jesus again.

John 10:40 Jesus did travel beyond Jordan to abide in the place of the first baptizings of John.

John 10:41 Many people did resort to Jesus. The people did say "John did no miracle: but all things that John spake of this man were true" about Jesus.

John 10:42 Many people did believe on Jesus at the place.



John 11:1 Lazarus was a sick man from Bethany. Bethany was the town of Mary and of Martha. Martha was the sister of Mary.

John 11:2 Mary had anointed Jesus with ointment. Mary had wiped the feet of Jesus with her hair also. Lazarus was the brother of Mary.

John 11:3 The sisters had sent for Jesus. The sisters did say "Lord behold he whom thou lovest is sick".

John 11:4 Jesus did receive the message from the sisters. Jesus did say "This sickness is not unto death but for the glory of God that the Son of God might be glorified thereby" in response.

John 11:5 Jesus did love Martha and Mary and Lazarus.

John 11:6 Jesus did stay for an additional 2 days upon hearing that Lazarus was sick.

John 11:7 Jesus did say "Let us go into Judaea again" to the disciples after the passage of 2 days.

John 11:8 The disciples did say "Master the Jews of late sought to stone thee; and goest thou thither again?" to Jesus.

John 11:9 Jesus did say "Are there not twelve hours in the day? If any man walk in the day he stumbleth not because he seeth the light of this world" to the disciples.

John 11:10 Jesus did say "But if a man walk in the night he stumbleth because there is no light in him" to the disciples.

John 11:11 Jesus did say "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep" to the disciples.

John 11:12 The disciples did say "Lord if he sleep he shall do well" to Jesus.

John 11:13 Jesus was speaking of the death of Lazarus. The disciples did think that Jesus was speaking about the sleep of Lazarus.

John 11:14 Jesus did respond to the disciples plainly. Jesus did say "Lazarus is dead" to the disciples.

John 11:15 Jesus did say "And I am glad for your sakes that I was not there to the intent ye may believe; nevertheless let us go unto him" to the disciples.

John 11:16 Thomas did say "Let us also go that we may die with him". Thomas was also known as Didymus to the disciples.

John 11:17 Jesus did arrive to learn that Lazarus had lain in the grave for 4 days already.

John 11:18 Bethany was close to Jerusalem. Bethany was about 15 furlongs from Jerusalem.

John 11:19 Many Jews had come to comfort Martha and Mary over the death of Lazarus.

John 11:20 Martha did go to meet Jesus upon hearing that Jesus was approaching. Mary did sit still in the house.

John 11:21 Martha did say "Lord if thou hadst been here my brother had not died" to Jesus.

John 11:22 Martha did say "But I know that even now whatsoever thou wilt ask of God God will give it thee" to Jesus.

John 11:23 Jesus did say "Thy brother shall rise again" to Martha.

John 11:24 Martha did say "I know that he shall rise again in the resurrection at the last day" to Jesus.

John 11:25 Jesus did say "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live:" to Martha.

John 11:26 Jesus did say "And whosoever liveth and believeth in me shall never die. Believest thou this?" to Martha.

John 11:27 Martha did say "Yea Lord: I believe that thou art the Christ the Son of God which should come into the world" to Jesus.

John 11:28 Martha did depart after speaking with Jesus. Martha did call Mary secretly. Martha did say "The Master is come and calleth for thee" to Mary.

John 11:29 Mary did rise quickly to go to Jesus after hearing the words of Martha.

John 11:30 Jesus had not entered the town yet. Jesus was in the location of the meeting with Martha still.

John 11:31 Jews were within the house at the time of the quick departure of Mary. The Jews did rise to follow Mary. The Jews did say "She goeth unto the grave to weep there".

John 11:32 Mary did fall to the feet of Jesus upon seeing Jesus. Mary did say "Lord if thou hadst been here my brother had not died" to Jesus.

John 11:33 Jesus did groan in the spirit upon seeing the weeping of Mary and the weeping of the Jews. Jesus was troubled.

John 11:34 Jesus did say "Where have ye laid him?". The Jews did say "Lord come and see" to Jesus.

John 11:35 Jesus did weep.

John 11:36 The Jews did say "Behold how he loved him!" about Jesus.

John 11:37 Some Jews did say "Could not this man which opened the eyes of the blind have caused that even this man should not have died?" about Jesus.

John 11:38 Jesus did continue to groan on approach to the grave. The grave was a cave with a stone as a seal.

John 11:39 Jesus did say "Take ye away the stone". Martha did say "Lord by this time he stinketh: for he hath been dead four days" to Jesus.

John 11:40 Jesus did say "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?" to Martha.

John 11:41 The stone was removed from the cave. Jesus did look upward. Jesus did say "Father I thank thee that thou hast heard me" in prayer.

John 11:42 Jesus did say "And I knew that thou hearest me always: but because of the people which stand by I said it that they may believe that thou hast sent me" in prayer.

John 11:43 Jesus did cry out in a loud voice. Jesus did say "Lazarus come forth".

John 11:44 Lazarus did emerge from the cave in the attire of the dead. Lazarus was bound about the face with a napkin. Jesus did say "Loose him and let him go".

John 11:45 The Jews had witnessed the actions of Jesus. Many Jews did begin to believe on Jesus.

John 11:46 Some Jews did return to the Pharisees to report on the actions of Jesus.

John 11:47 A council was gathered by the chief priests and by the Pharisees. The council did say "What do we? for this man doeth many miracles".

John 11:48 The council did say "If we let him thus alone all men will believe on him: and the Romans shall come and take away both our place and nation".

John 11:49 Caiaphas was a high priest currently. Caiaphas was present at the council. Caiaphas did say "Ye know nothing at all".

John 11:50 Caiaphas did say "Nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not".

John 11:51 Caiaphas was not speaking of himself. Caiaphas had prophesied that Jesus should die for the nation.

John 11:52 Jesus would not die for the nation only. Jesus would reassemble the "children of God" who were scattered abroad.

John 11:53 The council did decide to put Jesus to death.

John 11:54 Jesus did not walk openly among the Jews any more. Jesus did go into a country close to the wilderness into Ephraim. Ephraim was a city. Jesus did continue in Ephraim with the disciples.

John 11:55 The Passover was arriving soon. Many people were emerging from the country to go to Jerusalem before the Passover for the purpose of purification.

John 11:56 The people were looking for Jesus. The people did say "What think ye that he will not come to the feast?" within the Temple.

John 11:57 A command had been issued by the chief priests and by the Pharisees about Jesus. The command did state that a person must reveal the location of Jesus upon receiving the knowledge. The priests did intend to take Jesus.



John 12:1 Jesus did go to Bethany 6 days before the Passover. Lazarus had been in Bethany at the time of resurrection.

John 12:2 A supper was made for Jesus. The supper was served by Martha. Lazarus did join the supper at the table.

John 12:3 Mary did take a pound of ointment of spikenard in hand to anoint the feet of Jesus. Mary did wipe the feet of Jesus with her hair. The house was filled with the odor of the ointment.

John 12:4 "Judas Iscariot" did begin to speak. "Judas Iscariot" would betray Jesus in time.

John 12:5 "Judas Iscariot" did say "Why was not this ointment sold for three hundred pence and given to the poor?".

John 12:6 "Judas Iscariot" did not care about the poor. "Judas Iscariot" was a thief. "Judas Iscariot" did carry the bag and did steal from the bag.

John 12:7 Jesus did say "Let her alone: against the day of my burying hath she kept this" in response to "Judas Iscariot".

John 12:8 Jesus did say "For the poor always ye have with you; but me ye have not always".

John 12:9 Many Jews did know that Jesus was attending the supper. Many people had come to see both Jesus and Lazarus.

John 12:10 The chief priests did consult to put Lazarus to death also.

John 12:11 The priests did believe that Lazarus was drawing many Jews into belief on Jesus.

John 12:12 Many people had heard at the feast that Jesus was coming to Jerusalem.

John 12:13 The people did take branches of palm trees to go to meet Jesus on the next day. The people did say "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord".

John 12:14 Jesus had found a young ass to sit upon as written in writings.

John 12:15 The writings did say "Fear not daughter of Sion: behold thy King cometh sitting on an ass's colt".

John 12:16 The disciples did not understand the events at first. The disciples would find clarity upon the glorification of Jesus. The disciples would realize the prophecy.

John 12:17 The people did continue to spread the word about the events that did lead to the resurrection of Lazarus.

John 12:18 Many people had come to meet Jesus because of the miracle.

John 12:19 Pharisees did say "Perceive ye how ye prevail nothing? behold the world is gone after him" to each other.

John 12:20 Certain Greeks had come to worship at the feast.

John 12:21 The Greeks did approach Philip with a request. Philip was a native of Bethsaida of Galilee. The Greeks did say "Sir we would see Jesus" to Philip.

John 12:22 Philip did go to tell Andrew about the request. The request was conveyed to Jesus by Philip and by Andrew.

John 12:23 Jesus did say "The hour is come that the Son of man should be glorified" to Andrew and to Philip.

John 12:24 Jesus did say "Verily verily I say unto you Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit".

John 12:25 Jesus did say "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal".

John 12:26 Jesus did say "If any man serve me let him follow me; and where I am there shall also my servant be: if any man serve me him will my Father honour".

John 12:27 Jesus did say "Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour".

John 12:28 Jesus did say "Father glorify thy name". A voice could be heard from heaven. The voice did say "I have both glorified it and will glorify it again".

John 12:29 Some people did hear the voice as thunder. Other people did hear the voice of an angel speaking.

John 12:30 Jesus did say "This voice came not because of me but for your sakes".

John 12:31 Jesus did say "Now is the judgment of this world: now shall the prince of this world be cast out".

John 12:32 Jesus did say "And I if I be lifted up from the earth will draw all men unto me".

John 12:33 Jesus had identified the form of death that would occur for Jesus.

John 12:34 The people did say "We have heard out of the law that Christ abideth for ever: and how sayest thou The Son of man must be lifted up? who is this Son of man?" to Jesus.

John 12:35 Jesus did say "Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" to the people.

John 12:36 Jesus did say "While ye have light believe in the light that ye may be the children of light". Jesus did depart to hide from the people after speaking.

John 12:37 Some people did not believe on Jesus still after witnessing the many miracles.

John 12:38 Esaias had prophesied about the lack of belief in Jesus. Esaias had said "Lord who hath believed our report? and to whom hath the arm of the Lord been revealed?" in a prophecy.

John 12:39 The people could not believe. Esaias did continue.

John 12:40 Esaias had said "He hath blinded their eyes and hardened their heart; that they should not see with their eyes nor understand with their heart and be converted and I should heal them".

John 12:41 Esaias had seen the glory of Jesus in the future.

John 12:42 Belief did come to many chief rulers though. The Pharisees did not confess to belief for fear of expulsion from the synagogue.

John 12:43 The Pharisees did love the praise of men more than the praise of God.

John 12:44 Jesus did cry out. Jesus did say "He that believeth on me believeth not on me but on him that sent me".

John 12:45 Jesus did say "And he that seeth me seeth him that sent me".

John 12:46 Jesus did say "I am come a light into the world that whosoever believeth on me should not abide in darkness".

John 12:47 Jesus did say "And if any man hear my words and believe not I judge him not: for I came not to judge the world but to save the world". Jesus had not come to judge the world. Jesus had come to save the world.

John 12:48 Jesus did say "He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken the same shall judge him in the last day".

John 12:49 Jesus did say "For I have not spoken of myself; but the Father which sent me he gave me a commandment what I should say and what I should speak".

John 12:50 Jesus did say "And I know that his commandment is life everlasting: whatsoever I speak therefore even as the Father said unto me so I speak".



John 13:1 Passover had not arrived yet. Jesus did realize that the hour had arrived to pass from the world to return to the Father. Jesus did love the faithful in the world to the end.

John 13:2 Supper had ended. The devil had influenced the heart of "Judas Iscariot" to betray Jesus.

John 13:3 Jesus did know that the Father had given all things into the hands of Jesus. Jesus was from God. Jesus would return to God;

John 13:4 Jesus did rise from supper. Jesus did lay aside his garments to put on a towel.

John 13:5 Jesus did pour water into a bason to wash the feet of the disciples. Jesus would wipe the feet with the girded towel.

John 13:6 Jesus did come to "Simon Peter". "Simon Peter" did say "Lord dost thou wash my feet?" to Jesus.

John 13:7 Jesus did say "What I do thou knowest not now; but thou shalt know hereafter" to "Simon Peter".

John 13:8 "Simon Peter" did say "Thou shalt never wash my feet". Jesus did say "If I wash thee not thou hast no part with me" to "Simon Peter". "Simon Peter" did not want Jesus to wash the feet of "Simon Peter". Jesus did insist on washing the feet of "Simon Peter".

John 13:9 "Simon Peter" did say "Lord not my feet only but also my hands and my head" to Jesus.

John 13:10 Jesus did say "He that is washed needeth not save to wash his feet but is clean every whit: and ye are clean but not all" to "Simon Peter".

John 13:11 Jesus did know the identity of the betrayer. Jesus did say "Ye are not all clean" to the disciples.

John 13:12 Jesus did finish washing the feet of the disciples. Jesus did dress before sitting down. Jesus did say "Know ye what I have done to you?" to the disciples.

John 13:13 Jesus did say "Ye call me Master and Lord: and ye say well; for so I am" to the disciples.

John 13:14 Jesus did say "If I then your Lord and Master have washed your feet; ye also ought to wash one another's feet" to the disciples.

John 13:15 Jesus did say "For I have given you an example that ye should do as I have done to you" to the disciples.

John 13:16 Jesus did say "Verily verily I say unto you The servant is not greater than his lord; neither he that is sent greater than he that sent him" to the disciples.

John 13:17 Jesus did say "If ye know these things happy are ye if ye do them" to the disciples. Jesus had washed the feet as an example of humility for the disciples to follow.

John 13:18 Jesus did say "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled He that eateth bread with me hath lifted up his heel against me" to the disciples.

John 13:19 Jesus did say "Now I tell you before it come that when it is come to pass ye may believe that I am he" to the disciples.

John 13:20 Jesus did say "Verily verily I say unto you He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" to the disciples. If a person did accept Jesus then the person did accept God. If a person did reject Jesus then the person did reject God.

John 13:21 Jesus did become troubled in spirit after speaking. Jesus did say "Verily verily I say unto you that one of you shall betray me" to the disciples.

John 13:22 The disciples did look at each other in doubt about the identity of the betrayer.

John 13:23 A disciple was leaning against the bosom of Jesus. Jesus did love the disciple.

John 13:24 "Simon Peter" did beckon to the disciple to inquire about the identity of the betrayer.

John 13:25 The disciple was lying on the breast of Jesus. The disciple did say "Lord who is it?" to Jesus.

John 13:26 Jesus did say "He it is to whom I shall give a sop when I have dipped it". Jesus did dip a sop before handing to "Judas Iscariot". Jesus had identified "Judas Iscariot" as the betrayer.

John 13:27 Satan did enter "Judas Iscariot" after the sop. Jesus did say "That thou doest do quickly" to "Judas Iscariot".

John 13:28 The disciples did not understand the intent that was spoken by Jesus to "Judas Iscariot".

John 13:29 Some disciples did think that "Judas Iscariot" did need to purchase things for the feast. Some disciples did think that "Judas Iscariot" should give something to the poor.

John 13:30 "Judas Iscariot" did depart immediately into the night after receiving the sop.

John 13:31 Jesus did say "Now is the Son of man glorified and God is glorified in him" after the departure of "Judas Iscariot".

John 13:32 Jesus did say "If God be glorified in him God shall also glorify him in himself and shall straightway glorify him" to the disciples.

John 13:33 Jesus did say "Little children yet a little while I am with you. Ye shall seek me: and as I said unto the Jews Whither I go ye cannot come; so now I say to you" to the disciples.

John 13:34 Jesus did say "A new commandment I give unto you That ye love one another; as I have loved you that ye also love one another" to the disciples. Jesus did command the disciples to love each other as Jesus did love the disciples.

John 13:35 Jesus did say "By this shall all men know that ye are my disciples if ye have love one to another" to the disciples.

John 13:36 "Simon Peter" did say "Lord whither goest thou?" to Jesus. Jesus did say "Whither I go thou canst not follow me now; but thou shalt follow me afterwards" to "Simon Peter".

John 13:37 Peter did say "Lord why cannot I follow thee now? I will lay down my life for thy sake" to Jesus.

John 13:38 Jesus did say "Wilt thou lay down thy life for my sake? Verily verily I say unto thee The cock shall not crow till thou hast denied me thrice" to Peter.



John 14:1 Jesus did say "Let not your heart be troubled: ye believe in God believe also in me" to the disciples.

John 14:2 Jesus did say "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" to the disciples.

John 14:3 Jesus did say "And if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also" to the disciples.

John 14:4 Jesus did say "And whither I go ye know and the way ye know" to the disciples.

John 14:5 Thomas did say "Lord we know not whither thou goest; and how can we know the way?" to Jesus.

John 14:6 Jesus did say "I am the way the truth and the life: no man cometh unto the Father but by me" to Thomas. A person can reach God by emulating the way and the truth and the life of Jesus.

John 14:7 Jesus did say "If ye had known me ye should have known my Father also: and from henceforth ye know him and have seen him" to Thomas. If a person did know Jesus then the person should have known God also.

John 14:8 Philip did say "Lord shew us the Father and it sufficeth us" to Jesus.

John 14:9 Jesus did say "Have I been so long time with you and yet hast thou not known me Philip? he that hath seen me hath seen the Father; and how sayest thou then Shew us the Father?" to Philip.

John 14:10 Jesus did say "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me he doeth the works" to Philip. Jesus did explain that God did act through Jesus.

John 14:11 Jesus did say "Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake" to Philip.

John 14:12 Jesus did say "Verily verily I say unto you He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" to the disciples. Jesus did explain that God is capable of the greatest works.

John 14:13 Jesus did say "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son" to the disciples.

John 14:14 Jesus did say "If ye shall ask any thing in my name I will do it" to the disciples.

John 14:15 Jesus did say "If ye love me keep my commandments" to the disciples.

John 14:16 Jesus did say "And I will pray the Father and he shall give you another Comforter that he may abide with you for ever;" to the disciples. Jesus did request for the presence of another Comforter for mankind upon the departure of Jesus.

John 14:17 Jesus did say "Even the Spirit of truth; whom the world cannot receive because it seeth him not neither knoweth him: but ye know him; for he dwelleth with you and shall be in you" to the disciples. The "Spirit of Truth" was requested by Jesus to be the Comforter. A person can not see the "Spirit of Truth". A person can not touch the "Spirit of Truth". A person is imbued by the "Spirit of Truth".

John 14:18 Jesus did say "I will not leave you comfortless: I will come to you" to the disciples.

John 14:19 Jesus did say "Yet a little while and the world seeth me no more; but ye see me: because I live ye shall live also" to the disciples.

John 14:20 Jesus did say "At that day ye shall know that I am in my Father and ye in me and I in you" to the disciples.

John 14:21 Jesus did say "He that hath my commandments and keepeth them he it is that loveth me:" to the disciples. Jesus did say "and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him" to the disciples.

John 14:22 Jesus was questioned by the other Judas. Judas did say "Lord how is it that thou wilt manifest thyself unto us and not unto the world?" to Jesus.

John 14:23 Jesus did say "If a man love me he will keep my words: and my Father will love him and we will come unto him and make our abode with him" to the disciples.

John 14:24 Jesus did say "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine but the Father's which sent me" to the disciples.

John 14:25 Jesus did say "These things have I spoken unto you being yet present with you" to the disciples.

John 14:26 Jesus did say "But the Comforter which is the Holy Ghost whom the Father will send in my name" to the disciples. Jesus did say "he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" to the disciples. The Comforter is also known as the "Holy Ghost". The Comforter is also known as the "Spirit of Truth".

John 14:27 Jesus did say "Peace I leave with you my peace I give unto you: not as the world giveth give I unto you" to the disciples. Jesus did say "Let not your heart be troubled neither let it be afraid" to the disciples.

John 14:28 Jesus did say "Ye have heard how I said unto you I go away and come again unto you" to the disciples. Jesus did say "If ye loved me ye would rejoice because I said I go unto the Father: for my Father is greater than I" to the disciples.

John 14:29 Jesus did say "And now I have told you before it come to pass that when it is come to pass ye might believe" to the disciples.

John 14:30 Jesus did say "Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me" to the disciples.

John 14:31 Jesus did say "But that the world may know that I love the Father; and as the Father gave me commandment even so I do. Arise let us go hence" to the disciples.



John 15:1 Jesus did say "I am the true vine and my Father is the husbandman" to the disciples.

John 15:2 Jesus did say "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it that it may bring forth more fruit" to the disciples.

John 15:3 Jesus did say "Now ye are clean through the word which I have spoken unto you" to the disciples.

John 15:4 Jesus did say "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me" to the disciples.

John 15:5 Jesus did say "I am the vine ye are the branches: He that abideth in me and I in him the same bringeth forth much fruit: for without me ye can do nothing" to the disciples.

John 15:6 Jesus did say "If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned" to the disciples.

John 15:7 Jesus did say "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you" to the disciples.

John 15:8 Jesus did say "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples" to the disciples.

John 15:9 Jesus did say "As the Father hath loved me so have I loved you: continue ye in my love" to the disciples.

John 15:10 Jesus did say "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love" to the disciples.

John 15:11 Jesus did say "These things have I spoken unto you that my joy might remain in you and that your joy might be full" to the disciples.

John 15:12 Jesus did say "This is my commandment That ye love one another as I have loved you" to the disciples. "That ye love one another as I have loved you" is the commandment from "Jesus Christ". People should love each other as Jesus had loved mankind.

John 15:13 Jesus did say "Greater love hath no man than this that a man lay down his life for his friends" to the disciples. A person can not find a greater love than the love that is exhibited by the sacrifice of life for friendship.

John 15:14 Jesus did say "Ye are my friends if ye do whatsoever I command you" to the disciples.

John 15:15 Jesus did say "Henceforth I call you not servants; for the servant knoweth not what his lord doeth:" to the disciples. Jesus did say "but I have called you friends; for all things that I have heard of my Father I have made known unto you" to the disciples.

John 15:16 Jesus did say "Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain:" to the disciples. Jesus did say "that whatsoever ye shall ask of the Father in my name he may give it you" to the disciples.

John 15:17 Jesus did say "These things I command you that ye love one another" to the disciples.

John 15:18 Jesus did say "If the world hate you ye know that it hated me before it hated you" to the disciples.

John 15:19 Jesus did say "If ye were of the world the world would love his own:" to the disciples. Jesus did say "but because ye are not of the world but I have chosen you out of the world therefore the world hateth you" to the disciples.

John 15:20 Jesus did say "Remember the word that I said unto you The servant is not greater than his lord" to the disciples. Jesus did say "If they have persecuted me they will also persecute you; if they have kept my saying they will keep yours also" to the disciples.

John 15:21 Jesus did say "But all these things will they do unto you for my name's sake because they know not him that sent me" to the disciples.

John 15:22 Jesus did say "If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin" to the disciples.

John 15:23 Jesus did say "He that hateth me hateth my Father also" to the disciples.

John 15:24 Jesus did say "If I had not done among them the works which none other man did they had not had sin:" to the disciples. Jesus did say "but now have they both seen and hated both me and my Father" to the disciples.

John 15:25 Jesus did say "But this cometh to pass that the word might be fulfilled that is written in their law They hated me without a cause" to the disciples.

John 15:26 Jesus did say "But when the Comforter is come whom I will send unto you from the Father even the Spirit of truth which proceedeth from the Father he shall testify of me:" to the disciples.

John 15:27 Jesus did say "And ye also shall bear witness because ye have been with me from the beginning" to the disciples.



John 16:1 Jesus did continue to speak. Jesus did say "These things have I spoken unto you that ye should not be offended" to the disciples.

John 16:2 Jesus did say "They shall put you out of the synagogues: yea the time cometh that whosoever killeth you will think that he doeth God service" to the disciples. Jesus did convey that the disciples would be persecuted for following Jesus.

John 16:3 Jesus did say "And these things will they do unto you because they have not known the Father nor me" to the disciples.

John 16:4 Jesus did say "But these things have I told you that when the time shall come ye may remember that I told you of them" to the disciples. Jesus did say "And these things I said not unto you at the beginning because I was with you" to the disciples.

John 16:5 Jesus did say "But now I go my way to him that sent me; and none of you asketh me Whither goest thou?" to the disciples.

John 16:6 Jesus did say "But because I have said these things unto you sorrow hath filled your heart" to the disciples.

John 16:7 Jesus did say "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you;" to the disciples. Jesus did say "but if I depart I will send him unto you" to the disciples.

John 16:8 Jesus did say "And when he is come he will reprove the world of sin and of righteousness and of judgment:" to the disciples.

John 16:9 Jesus did say "Of sin because they believe not on me;" to the disciples.

John 16:10 Jesus did say "Of righteousness because I go to my Father and ye see me no more;" to the disciples.

John 16:11 Jesus did say "Of judgment because the prince of this world is judged" to the disciples.

John 16:12 Jesus did say "I have yet many things to say unto you but ye cannot bear them now" to the disciples.

John 16:13 Jesus did say "Howbeit when he the Spirit of truth is come he will guide you into all truth: for he shall not speak of himself;" to the disciples. Jesus did say "but whatsoever he shall hear that shall he speak: and he will shew you things to come" to the disciples.

John 16:14 Jesus did say "He shall glorify me: for he shall receive of mine and shall shew it unto you" to the disciples.

John 16:15 Jesus did say "All things that the Father hath are mine: therefore said I that he shall take of mine and shall shew it unto you" to the disciples.

John 16:16 Jesus did say "A little while and ye shall not see me: and again a little while and ye shall see me because I go to the Father" to the disciples.

John 16:17 The disciples did begin to speak among themselves. The disciples did say "What is this that he saith unto us A little while and ye shall not see me: and again a little while and ye shall see me: and Because I go to the Father?". The disciples did not understand.

John 16:18 The disciples did say "What is this that he saith A little while? we cannot tell what he saith".

John 16:19 Jesus did know that the disciples did desire to ask for clarification. Jesus did say "Do ye enquire among yourselves of that I said A little while and ye shall not see me: and again a little while and ye shall see me?" to the disciples.

John 16:20 Jesus did say "Verily verily I say unto you That ye shall weep and lament but the world shall rejoice: and ye shall be sorrowful but your sorrow shall be turned into joy" to the disciples.

John 16:21 Jesus did say "A woman when she is in travail hath sorrow because her hour is come:" to the disciples. Jesus did say "but as soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world" to the disciples.

John 16:22 Jesus did say "And ye now therefore have sorrow: but I will see you again and your heart shall rejoice and your joy no man taketh from you" to the disciples.

John 16:23 Jesus did say "And in that day ye shall ask me nothing. Verily verily I say unto you Whatsoever ye shall ask the Father in my name he will give it you" to the disciples.

John 16:24 Jesus did say "Hitherto have ye asked nothing in my name: ask and ye shall receive that your joy may be full" to the disciples.

John 16:25 Jesus did say "These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs but I shall shew you plainly of the Father" to the disciples.

John 16:26 Jesus did say "At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you:" to the disciples.

John 16:27 Jesus did say "For the Father himself loveth you because ye have loved me and have believed that I came out from God" to the disciples.

John 16:28 Jesus did say "I came forth from the Father and am come into the world: again I leave the world and go to the Father" to the disciples.

John 16:29 The disciples did begin to understand. The disciples did say "Lo now speakest thou plainly and speakest no proverb" to Jesus.

John 16:30 The disciples did say "Now are we sure that thou knowest all things and needest not that any man should ask thee: by this we believe that thou camest forth from God" to Jesus.

John 16:31 Jesus did say "Do ye now believe?" to the disciples.

John 16:32 Jesus did say "Behold the hour cometh yea is now come that ye shall be scattered every man to his own and shall leave me alone:" to the disciples. Jesus did say "and yet I am not alone because the Father is with me" to the disciples.

John 16:33 Jesus did say "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" to the disciples.



John 17:1 Jesus did finish speaking to the disciples. Jesus did look to heaven to pray. Jesus did say "Father the hour is come; glorify thy Son that thy Son also may glorify thee:" in prayer to God.

John 17:2 Jesus did say "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him" in prayer to God.

John 17:3 Jesus did say "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent" in prayer to God.

John 17:4 Jesus did say "I have glorified thee on the earth: I have finished the work which thou gavest me to do" in prayer to God.

John 17:5 Jesus did say "And now O Father glorify thou me with thine own self with the glory which I had with thee before the world was" in prayer to God.

John 17:6 Jesus did say "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word" in prayer to God.

John 17:7 Jesus did say "Now they have known that all things whatsoever thou hast given me are of thee" in prayer to God.

John 17:8 Jesus did say "For I have given unto them the words which thou gavest me;" in prayer to God. Jesus did say "and they have received them and have known surely that I came out from thee and they have believed that thou didst send me" in prayer to God.

John 17:9 Jesus did say "I pray for them: I pray not for the world but for them which thou hast given me; for they are thine" in prayer to God.

John 17:10 Jesus did say "And all mine are thine and thine are mine; and I am glorified in them" in prayer to God.

John 17:11 Jesus did say "And now I am no more in the world but these are in the world and I come to thee" in prayer to God. Jesus did say "Holy Father keep through thine own name those whom thou hast given me that they may be one as we are" in prayer to God.

John 17:12 Jesus did say "While I was with them in the world I kept them in thy name:" in prayer to God. Jesus did say "those that thou gavest me I have kept and none of them is lost but the son of perdition; that the scripture might be fulfilled" in prayer to God.

John 17:13 Jesus did say "And now come I to thee; and these things I speak in the world that they might have my joy fulfilled in themselves" in prayer to God.

John 17:14 Jesus did say "I have given them thy word; and the world hath hated them because they are not of the world even as I am not of the world" in prayer to God.

John 17:15 Jesus did say "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil" in prayer to God.

John 17:16 Jesus did say "They are not of the world even as I am not of the world" in prayer to God.

John 17:17 Jesus did say "Sanctify them through thy truth: thy word is truth" in prayer to God.

John 17:18 Jesus did say "As thou hast sent me into the world even so have I also sent them into the world" in prayer to God.

John 17:19 Jesus did say "And for their sakes I sanctify myself that they also might be sanctified through the truth" in prayer to God.

John 17:20 Jesus did say "Neither pray I for these alone but for them also which shall believe on me through their word;" in prayer to God.

John 17:21 Jesus did say "That they all may be one; as thou Father art in me and I in thee that they also may be one in us: that the world may believe that thou hast sent me" in prayer to God.

John 17:22 Jesus did say "And the glory which thou gavest me I have given them; that they may be one even as we are one:" in prayer to God.

John 17:23 Jesus did say "I in them and thou in me that they may be made perfect in one;" in prayer to God. Jesus did say "and that the world may know that thou hast sent me and hast loved them as thou hast loved me" in prayer to God.

John 17:24 Jesus did say "Father I will that they also whom thou hast given me be with me where I am;" in prayer to God. Jesus did say "that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world" in prayer to God.

John 17:25 Jesus did say "O righteous Father the world hath not known thee: but I have known thee and these have known that thou hast sent me" in prayer to God.

John 17:26 Jesus did say "And I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them and I in them" in prayer to God.



John 18:1 Jesus did finish speaking. Jesus did lead the disciples over the brook of Cedron to enter a garden.

John 18:2 "Judas Iscariot" did know of the location of the garden. Jesus had resorted to the garden with the disciples in the past.

John 18:3 "Judas Iscariot" did lead a band of men and of officers from the chief priests and from the Pharisees to the garden. The men were carrying lanterns and torches and weapons.

John 18:4 Jesus did understand the meaning of the intrusion. Jesus did approach the men. Jesus did say "Whom seek ye?" to the men.

John 18:5 The men did say "Jesus of Nazareth". Jesus did say "I am he". "Judas Iscariot" was standing with the men.

John 18:6 The men did go backwards to fall to the ground at the response of Jesus.

John 18:7 Jesus did say "Whom seek ye?" to the men again. The men did say "Jesus of Nazareth".

John 18:8 Jesus did say "I have told you that I am he: if therefore ye seek me let these go their way:" to the men.

John 18:9 The action would fulfill the words of Jesus. Jesus had said "Of them which thou gavest me have I lost none" in the past.

John 18:10 "Simon Peter" did have a sword in hand. "Simon Peter" did draw the sword to smite the right ear of Malchus. Malchus was the servant of the high priest.

John 18:11 Jesus did say "Put up thy sword into the sheath: the cup which my Father hath given me shall I not drink it?" to "Simon Peter".

John 18:12 Jesus was taken by the band and by the captain and by officers of the Jews. Jesus was bound.

John 18:13 Jesus was taken to Annas first. Annas was father-in-law of Caiaphas who was the high priest currently.

John 18:14 Caiaphas had given counsel to the Jews that one man should die for the people.

John 18:15 "Simon Peter" did follow Jesus with another disciple. The "high priest" did know the disciple. The disciple did proceed to follow Jesus into the palace of the high priest.

John 18:16 Peter did remain outside of the door. The disciple did speak to the doorkeep. The doorkeep was a woman. The disciple did secure entry for Peter.

John 18:17 The doorkeep did say "Peter Art not thou also one of this man's disciples?" to Peter. Peter did say "I am not" to the doorkeep.

John 18:18 A fire had been made of coals by the servants and by the officers. The weather was cold. Peter did stand with the others in the warmth of the fire.

John 18:19 Jesus was asked about the doctrine and about the disciples of Jesus by the high priest.

John 18:20 Jesus did say "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing" to the high priest.

John 18:21 Jesus did say "Why askest thou me? ask them which heard me what I have said unto them: behold they know what I said" in response to the high priest.

John 18:22 The response did elicit an officer to strike Jesus with an open palm. The officer did say "Answerest thou the high priest so?" to Jesus.

John 18:23 Jesus did say "If I have spoken evil bear witness of the evil: but if well why smitest thou me?" to the officer.

John 18:24 Annas did send Jesus in bindings to Caiaphas the high priest.

John 18:25 "Simon Peter" did continue to stand in warmth by the fire with other people. The people did say "Art not thou also one of his disciples?" to "Simon Peter". "Simon Peter" did deny being a disciple. "Simon Peter" did say "I am not".

John 18:26 Peter was addressed by a kinsman of Malchus. The kinsman did say "Did not I see thee in the garden with him?" to "Simon Peter".

John 18:27 Peter did deny being a disciple again. The cock did begin to crow immediately.

John 18:28 Jesus was led away by the captors from Caiaphas to the hall of judgment early in the morning. The captors did not enter the judgment hall to prevent becoming defiled. The captors did plan to eat the Passover still.

John 18:29 Pilate did proceed to meet the men. Pilate did say "What accusation bring ye against this man?".

John 18:30 The captors did say "If he were not a malefactor we would not have delivered him up unto thee" to Pilate.

John 18:31 Pilate did say "Take ye him and judge him according to your law" to the captors. The Jews did say "It is not lawful for us to put any man to death:" to Pilate.

John 18:32 The action would fulfill the words of Jesus. Jesus had identified the manner of death of Jesus in the past.

John 18:33 Pilate did reenter the hall of judgment. Pilate did say "Art thou the King of the Jews?" to Jesus.

John 18:34 Jesus did say "Sayest thou this thing of thyself or did others tell it thee of me?" to Pilate.

John 18:35 Pilate did say "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" to Jesus.

John 18:36 Jesus did say "My kingdom is not of this world:" to Pilate. Jesus did say "if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews:" to Pilate. Jesus did say "but now is my kingdom not from hence" to Pilate.

John 18:37 Pilate did say "Art thou a king then?". Jesus did say "Thou sayest that I am a king" to Pilate. Jesus did say "To this end was I born and for this cause came I into the world that I should bear witness unto the truth" to Pilate. Jesus did say "Every one that is of the truth heareth my voice" to Pilate.

John 18:38 Pilate did say "What is truth?" to Jesus. Pilate did return to the the Jews after speaking with Jesus. Pilate did say "I find in him no fault at all" to the Jews.

John 18:39 Pilate did say "But ye have a custom that I should release unto you one at the passover:" to the Jews. Pilate did say "will ye therefore that I release unto you the King of the Jews?" to the Jews.

John 18:40 The Jews did cry out. The Jews did say "Not this man but Barabbas" to Pilate. Barabbas was a robber.



John 19:1 Jesus was taken by Pilate for scourging.

John 19:2 Soldiers did platte a crown of thorns to place on the head of Jesus. The soldiers did dress Jesus in a purple robe.

John 19:3 The soldiers did say "Hail King of the Jews!". The soldiers did begin to smite Jesus with their hands.

John 19:4 Pilate did return to the Jews. Pilate did say "Behold I bring him forth to you that ye may know that I find no fault in him" to the Jews.

John 19:5 Jesus did emerge with the crown of thorns and with the purple robe. Pilate did say "Behold the man!".

John 19:6 The spectacle was observed by the chief priests and by the officers. The Jews did say "Crucify him crucify him". Pilate did say "Take ye him and crucify him: for I find no fault in him" to the Jews.

John 19:7 The Jews did say "We have a law and by our law he ought to die because he made himself the Son of God" to Pilate. The Jews would crucify Jesus for proclaiming to be the "Son of God".

John 19:8 Pilate did become more afraid after hearing the reason from the Jews.

John 19:9 Pilate did reenter the judgment hall to speak with Jesus. Pilate did say "Whence art thou?" to Jesus. Jesus would not answer Pilate.

John 19:10 Pilate did say "Speakest thou not unto me? knowest thou not that I have power to crucify thee and have power to release thee?" to Jesus.

John 19:11 Jesus did say "Thou couldest have no power at all against me except it were given thee from above:" to Pilate. Jesus did say "therefore he that delivered me unto thee hath the greater sin" to Pilate.

John 19:12 Pilate did try to get Jesus released. The Jews did cry out more. The Jews did say "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar".

John 19:13 Pilate did listen the the protests of the Jews. Pilate did call for Jesus to be brought forth. Pilate did sit down in the judgment seat in a place with the name of the Pavement. Pavement is translated to Gabbatha in Hebrew.

John 19:14 The Passover was being prepared about the sixth hour. Pilate did say "Behold your King!" to the Jews.

John 19:15 The Jews did cry out again. The Jews did say "Away with him away with him crucify him". Pilate did say "Shall I crucify your King?". The chief priests did say "We have no king but Caesar" in reply.

John 19:16 Pilate did deliver Jesus into the hands of the Jews for crucifixion. Jesus was led away by the Jews.

John 19:17 Jesus did bear the cross of his crucifixion to the place of the skull with the name of Golgotha in Hebrew.

John 19:18 Jesus was crucified at Golgotha with 2 other men. Jesus was flanked by the other men on each side.

John 19:19 Pilate did write a title to place upon the cross. The title did say "JESUS OF NAZARETH THE KING OF THE JEWS".

John 19:20 Many Jews did read the title. Golgotha was near to the city. The title was written in Hebrew and in Greek and in Latin.

John 19:21 Pilate was approached by the chief priests of the Jews. The priests did say "Write not The King of the Jews; but that he said I am King of the Jews" to Pilate.

John 19:22 Pilate did say "What I have written I have written" to the priests.

John 19:23 Soldiers did part the garments of Jesus into 4 parts after the crucifixion. Each soldier did take a part. The soldiers did take the coat of Jesus also. The coat was without a seam in woven fabric from the top throughout.

John 19:24 The soldiers did say "Let us not rend it but cast lots for it whose it shall be:" to each other. The action did fulfill a prophecy in the scripture. The scripture had said "They parted my raiment among them and for my vesture they did cast lots". The soldiers did cast lots for the raiment.

John 19:25 "Mary Magdalene" was standing by the cross. "Mary Magdalene" was joined by the mother of Jesus and by the wife of Cleophas. Mary was the wife of Cleophas. "Mary of Nazareth" was the mother of Jesus.

John 19:26 Jesus did see his mother nearby. Jesus did see the disciple who Jesus did love. Jesus did say "Woman behold thy son!" to the mother of Jesus.

John 19:27 Jesus did say "Behold thy mother!" to the disciple. The disciple did care for the mother of Jesus from that moment.

John 19:28 Jesus did understand that all things were accomplished now. Jesus did say "I thirst" so that the scripture could be fulfilled.

John 19:29 A vessel was nearby with a full capacity of vinegar. A sponge was filled with the vinegar. The sponge was placed on a hyssop to be given to Jesus to drink.

John 19:30 Jesus did receive the vinegar. Jesus did say "It is finished" after receiving the vinegar. Jesus did bow his head. Jesus did give up the ghost.

John 19:31 Passover was currently in the stage of preparation. The Jews did not want the bodies to remain upon the cross on the special sabbath day. The Jews did submit a request to Pilate to break the legs of the bodies to remove the men from the crosses.

John 19:32 The soldiers did break the legs of the 2 men who were flanking Jesus.

John 19:33 The soldiers did realize that Jesus was dead already. The soldiers did not break the legs of Jesus.

John 19:34 One soldier did pierce the side of Jesus with a spear. The piercing did release blood and water.

John 19:35 The witness did bare a true record of the event. The witness did provide the true record for others to believe.

John 19:36 The scripture was fulfilled with the actions of that day. The scripture had said "A bone of him shall not be broken".

John 19:37 Another scripture had said "They shall look on him whom they pierced".

John 19:38 Joseph was a native of Arimathaea. Joseph was a disciple of Jesus in secret for fear of the Jews. Joseph did beseech Pilate for permission to remove the body of Jesus. Pilate did grant permission to Joseph. Joseph did take away the body of Jesus.

John 19:39 Nicodemus did visit the body of Jesus by night with 100 pounds of a mixture of myrrh and of aloes.

John 19:40 The men did wrap the body of Jesus in linen clothes with the spices in the manner of Jewish burials.

John 19:41 A garden was in the place of crucifixion. The garden did contain a new sepulchre. The sepulchre had not been used by anyone before.

John 19:42 The men did lay the body of Jesus in the nearby sepulchre because of the current preparation day.



John 20:1 "Mary Magdalene" did travel in the dark to the sepulchre on the first day of the week. "Mary Magdalene" did see that the stone was removed from the sepulchre.

John 20:2 "Mary Magdalene" did run to "Simon Peter" and to the other disciple who was loved by Jesus. "Mary Magdalene" did say "They have taken away the LORD out of the sepulchre and we know not where they have laid him" to the disciples.

John 20:3 Peter did go with the disciple to the sepulchre.

John 20:4 The disciples were running together. Peter was outrun by the other disciple to arrive at the sepulchre second.

John 20:5 The disciple did stoop down to look into the sepulchre. The disciple did see that the linen clothes were discarded from the body.

John 20:6 "Simon Peter" did arrive at the sepulchre to find the discarded clothes that were lying on the floor.

John 20:7 A napkin had been wrapped about the head. The napkin was not lying with the linen clothes. The napkin was wrapped in a place by itself.

John 20:8 The first disciple did go in also. The first disciple did see and did believe.

John 20:9 The disciples did not know the prophecy in the scripture about the resurrection yet.

John 20:10 The disciples did depart for home.

John 20:11 "Mary Magdalene" did remain standing outside of the sepulchre. "Mary Magdalene" was weeping. "Mary Magdalene" did stoop to look into the sepulchre as Mary was weeping.

John 20:12 "Mary Magdalene" did see 2 angels in white. The angels were sitting with one at the head and with another at the feet at the place of the previously buried body.

John 20:13 The angels did say "Woman why weepest thou?" to "Mary Magdalene". "Mary Magdalene" did say "Because they have taken away my LORD and I know not where they have laid him" to the angels.

John 20:14 "Mary Magdalene" did turn around after speaking to see a standing Jesus. "Mary Magdalene" did not know that the man was Jesus.

John 20:15 Jesus did say "Woman why weepest thou? whom seekest thou?" to "Mary Magdalene". "Mary Magdalene" did suppose the man to be the gardener. "Mary Magdalene" did say "Sir if thou have borne him hence tell me where thou hast laid him and I will take him away" to the man.

John 20:16 Jesus did say "Mary". "Mary Magdalene" did say "Rabboni" in dawning recognition. Rabboni was translated as Master.

John 20:17 Jesus did say "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them I ascend unto my Father and your Father; and to my God and your God" to "Mary Magdalene".

John 20:18 "Mary Magdalene" did go to tell the disciples that "Mary Magdalene" had seen Jesus. "Mary Magdalene" did relay the words of Jesus.

John 20:19 The disciples were assembled behind closed doors on the evening of the same day. The disciples were in fear of the Jews. Jesus did arrive to stand in the midst. Jesus did say "Peace be unto you" to the disciples.

John 20:20 Jesus did show his hands to the disciples. Jesus did show the disciples the side of Jesus. The disciples did become glad upon realizing the identity of the man as Jesus.

John 20:21 Jesus did say "Peace be unto you: as my Father hath sent me even so send I you" to the disciples.

John 20:22 Jesus did breathe on the disciples after the greeting. Jesus did say "Receive ye the Holy Ghost:" to the disciples.

John 20:23 Jesus did say "Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained" to the disciples.

John 20:24 Thomas was not among the disciples at the time of the appearance of Jesus. Thomas was also known as Didymus.

John 20:25 The other disciples did tell Thomas about the appearance. The disciples did say "We have seen the LORD" to Thomas. Thomas did have a hard time believing the disciples however. Thomas did say "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side I will not believe".

John 20:26 Jesus did appear to the disciples behind closed doors again after 8 days. Thomas was with the disciples at the time. Jesus did appear in the midst of the disciples. Jesus did say "Peace be unto you".

John 20:27 Jesus did say "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing" to Thomas.

John 20:28 Thomas did say "My LORD and my God" in response to Jesus.

John 20:29 Jesus did say "Thomas because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed" to Thomas.

John 20:30 Jesus did present many other signs in the presence of his disciples. Many signs were not recorded.

John 20:31 Some signs were written so that a person might find belief in Jesus as Christ the "Son of God". A person can find life through the name of "Jesus Christ".



John 21:1 Jesus did appear again to the disciples at the sea of Tiberias.

John 21:2 "Simon Peter" was gathered with Thomas and with Nathanael of Cana in Galilee and with the sons of Zebedee and with 2 other disciples.

John 21:3 "Simon Peter" did say "I go a fishing" to the disciples. The disciples did say "We also go with thee". The disciples did depart immediately to mount a ship to go fishing. The disciples did not catch any fish overnight.

John 21:4 Jesus was standing on the shore in the morning. The disciples did not realize the identity of the man on the shore to be Jesus.

John 21:5 Jesus did say "Children have ye any meat?" to the disciples. The disciples did say "No" in response.

John 21:6 Jesus did say "Cast the net on the right side of the ship and ye shall find" to the disciples. The disciples did follow the direction of the man. The disciples could not hoist the nets because of the multitude of fish.

John 21:7 Peter was addressed by the disciple who was loved by Jesus. The disciple did say "It is the Lord" to Peter. "Simon Peter" was naked. Peter did girt a fishing coat after learning that the man was Jesus. Peter did proceed to jump into the sea.

John 21:8 The other disciples did come in a little ship. The disciples were not far from land. The disciples were about 200 cubits from land. The disciples were dragging the net with fishes.

John 21:9 The disciples did reach land. The disciples did see a fire of coals with cooking fish and bread.

John 21:10 Jesus did say "Bring of the fish which ye have now caught" to the disciples.

John 21:11 "Simon Peter" did go to draw the net to land full of great fishes. The net was holding 153 fish. The net had not broken under the weight.

John 21:12 Jesus did say "Come and dine" to the disciples. The disciples did not ask about the identity of the man. The disciples did know that the man was Jesus.

John 21:13 Jesus did distribute the bread and the fish to the disciples.

John 21:14 Jesus had shown himself to the disciples 3 times after the resurrection.

John 21:15 The men had finished eating. Jesus did say "Simon son of Jonas lovest thou me more than these?" to "Simon Peter". "Simon Peter" did say "Yea Lord; thou knowest that I love thee" to Jesus. Jesus did say "Feed my lambs" to "Simon Peter".

John 21:16 Jesus did address "Simon Peter" again. Jesus did say "Simon son of Jonas lovest thou me?" to "Simon Peter". "Simon Peter" did say "Yea Lord; thou knowest that I love thee" to Jesus. Jesus did say "Feed my sheep" to "Simon Peter".

John 21:17 Jesus did address "Simon Peter" for a third time. Jesus did say "Simon son of Jonas lovest thou me?" to "Simon Peter" again. Peter was grieved because Jesus had asked the question 3 times. Jesus did say "Lovest thou me?" to "Simon Peter". "Simon Peter" did say "Lord thou knowest all things; thou knowest that I love thee" to Jesus. Jesus did say "Feed my sheep" to "Simon Peter".

John 21:18 Jesus did say "Verily verily I say unto thee When thou wast young thou girdest thyself and walkedst whither thou wouldest:". Jesus did say "but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not".

John 21:19 Jesus had signified the death that "Simon Peter" would experience to glorify God. Jesus did say "Follow me" to "Simon Peter".

John 21:20 Peter did turn to see the disciple who was loved by Jesus. The disciple was following Jesus and Peter. The disciple had leaned on the breast of Jesus at the last supper. The disciple had said "Lord which is he that betrayeth thee?" at the time.

John 21:21 Peter did say "Lord and what shall this man do?" to Jesus about the disciple.

John 21:22 Jesus did say "If I will that he tarry till I come what is that to thee? follow thou me" to Peter.

John 21:23 The other disciples did believe that the disciple should not die. Jesus did not say "He shall not die". Jesus had said "If I will that he tarry till I come what is that to thee?".

John 21:24 The disciple was the author of the truthful recordings that are contained herein.

John 21:25 Jesus did perform many other acts. The world could not contain the books that would be needed to record the many acts of Jesus. Amen.



Acts



Acts 1:1 Luke did make a treatise to Theophilus previously about the acts of Jesus.

Acts 1:2 The treatise did cover the acts until the departure of Jesus. Jesus would give commandments to the apostles through the "Holy Ghost" afterwards.

Acts 1:3 Jesus did appear to the apostles with many infallible proofs of the continued life of Jesus. The apostles would see Jesus for 40 days. Jesus did speak of the things that did pertain to the kingdom of God.

Acts 1:4 Jesus had commanded the apostles to remain in Jerusalem in waiting for the promise of the Father as was conveyed by Jesus.

Acts 1:5 John had baptized with water truly. The apostles would be baptized with the "Holy Ghost" in a short time.

Acts 1:6 The apostles did reconvene again with Jesus. The apostles did say "Lord wilt thou at this time restore again the kingdom to Israel?" to Jesus.

Acts 1:7 Jesus did say "It is not for you to know the times or the seasons which the Father hath put in his own power" to the apostles.

Acts 1:8 Jesus did say "But ye shall receive power after that the Holy Ghost is come upon you:" to the apostles. Jesus did say "and ye shall be witnesses unto me both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth" to the apostles. The apostles would become witnesses to Jesus in the earth after receiving the "Holy Ghost".

Acts 1:9 Jesus did finish speaking. The apostles did behold the ascension of Jesus. A cloud would receive Jesus beyond the sight of the apostles.

Acts 1:10 Two men did appear to stand nearby as the apostles were looking toward heaven steadfastly. The men were dressed in white apparel.

Acts 1:11 The men did say "Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" to the apostles.

Acts 1:12 The apostles did return to Jerusalem from mount Olivet. Olivet was a journey of a sabbath day from Jerusalem.

Acts 1:13 The apostles did go into an upper room. The apostles did include Peter and James and John and Andrew and Philip and Thomas and Bartholomew and Matthew and "Simon Zelotes". The apostles did include James the son of Alphaeus and Judas the brother of James also.

Acts 1:14 The apostles did continue in a single accord in prayer and in supplication. The apostles were joined by the women and by Mary the mother of Jesus and by the brethren of Jesus.

Acts 1:15 Peter did rise in the midst of the disciples. The group did number about 120 people.

Acts 1:16 Peter did say "Men and brethren this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus".

Acts 1:17 Peter did say "For he was numbered with us and had obtained part of this ministry".

Acts 1:18 A certain man had purchased a field with the reward for an act of iniquity. The man had fallen headlong in the field and had burst asunder in the midsection. The man did spill all of his bowels.

Acts 1:19 The event was known the the people in Jerusalem. The people did rename the field to Aceldama. Aceldama was also known as "The field of blood".

Acts 1:20 Peter did continue. Peter did say "For it is written in the book of Psalms Let his habitation be desolate and let no man dwell therein: and his bishoprick let another take".

Acts 1:21 Peter did say "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us".

Acts 1:22 Peter did say "Beginning from the baptism of John unto that same day that he was taken up from us must one be ordained to be a witness with us of his resurrection".

Acts 1:23 The people did appoint 2 men to fill the vacancy that was left by "Judas Iscariot". The people did pick "Joseph Justus" who was also known as Barsabas. The people did pick Matthias also.

Acts 1:24 The people did begin to pray. The people did say "Thou Lord which knowest the hearts of all men shew whether of these two thou hast chosen".

Acts 1:25 The people did say "That he may take part of this ministry and apostleship from which Judas by transgression fell that he might go to his own place". The people did pray for guidance in choosing a replacement for "Judas Iscariot".

Acts 1:26 The people did cast lots. Matthias was chosen by lot to replace "Judas Iscariot" to serve with the 11 apostles.



Acts 2:1 The apostles were assembled in a single accord in one place on the arrival of the day of Pentecost.

Acts 2:2 The apostles did hear a sound from heaven as a rushing mighty wind. The sound did fill all of the house that the apostles were sitting in.

Acts 2:3 The apostles did behold cloven tongues like fire. The images did sit upon each of the apostles.

Acts 2:4 The apostles were filled with the "Holy Ghost". The apostles did begin to speak with other tongues as the Spirit did give utterance to the apostles.

Acts 2:5 Jerusalem was hosting Jews and devout men of every nation under heaven.

Acts 2:6 The multitude did come upon hearing the noise. The multitude was confounded because every man was hearing the apostles speaking in a native language.

Acts 2:7 The multitude was amazed in marvel. The multitude did say "Behold are not all these which speak Galilaeans?" to each other.

Acts 2:8 The multitude did say "And how hear we every man in our own tongue wherein we were born?" to each other.

Acts 2:9 The multitude did say "Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judaea and Cappadocia in Pontus and Asia".

Acts 2:10 The multitude did say "Phrygia and Pamphylia in Egypt and in the parts of Libya about Cyrene and strangers of Rome Jews and proselytes".

Acts 2:11 The multitude did say "Cretes and Arabians we do hear them speak in our tongues the wonderful works of God".

Acts 2:12 The multitude was amazed and in doubt. The multitude did say "What meaneth this?" to each other.

Acts 2:13 Other people did mock instead. The people did say "These men are full of new wine".

Acts 2:14 Peter was standing up with the 11 apostles. Peter did begin to address the multitude in a loud voice. Peter did say "Ye men of Judaea and all ye that dwell at Jerusalem be this known unto you and hearken to my words:" to the multitude.

Acts 2:15 Peter did say "For these are not drunken as ye suppose seeing it is but the third hour of the day" to the multitude.

Acts 2:16 Peter did say "But this is that which was spoken by the prophet Joel;" to the multitude.

Acts 2:17 Peter did say "And it shall come to pass in the last days saith God I will pour out of my Spirit upon all flesh:" to the multitude. Peter did say "and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams:" to the multitude.

Acts 2:18 Peter did say "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" to the multitude.

Acts 2:19 Peter did say "And I will shew wonders in heaven above and signs in the earth beneath; blood and fire and vapour of smoke:" to the multitude.

Acts 2:20 Peter did say "The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come:" to the multitude.

Acts 2:21 Peter did say "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved" to the multitude.

Acts 2:22 Peter did say "Ye men of Israel hear these words;" to the multitude. Peter did say "Jesus of Nazareth a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you as ye yourselves also know:" to the multitude.

Acts 2:23 Peter did say "Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain:" to the multitude.

Acts 2:24 Peter did say "Whom God hath raised up having loosed the pains of death: because it was not possible that he should be holden of it" to the multitude.

Acts 2:25 Peter did say "For David speaketh concerning him I foresaw the Lord always before my face for he is on my right hand that I should not be moved:" to the multitude.

Acts 2:26 Peter did say "Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope:" to the multitude.

Acts 2:27 Peter did say "Because thou wilt not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption" to the multitude.

Acts 2:28 Peter did say "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance" to the multitude.

Acts 2:29 Peter did say "Men and brethren let me freely speak unto you of the patriarch David that he is both dead and buried and his sepulchre is with us unto this day" to the multitude.

Acts 2:30 Peter did say "Therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins". Peter did say "according to the flesh he would raise up Christ to sit on his throne;" to the multitude. Peter may have said "He would seat one on his throne;" to the multitude.

Acts 2:31 Peter did say "He seeing this before spake of the resurrection of Christ that his soul was not left in hell neither his flesh did see corruption" to the multitude.

Acts 2:32 Peter did say "This Jesus hath God raised up whereof we all are witnesses" to the multitude.

Acts 2:33 Peter did say "Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear" to the multitude.

Acts 2:34 Peter did say "For David is not ascended into the heavens: but he saith himself The Lord said unto my Lord Sit thou on my right hand" to the multitude.

Acts 2:35 Peter did say "Until I make thy foes thy footstool" to the multitude.

Acts 2:36 Peter did say "Therefore let all the house of Israel know assuredly that God hath made the same Jesus whom ye have crucified both Lord and Christ" to the multitude.

Acts 2:37 Peter did finish speaking. The multitude was pricked within each heart. The multitude did say "Men and brethren what shall we do?" to Peter and to the apostles.

Acts 2:38 Peter did say "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" to the multitude.

Acts 2:39 Peter did say "For the promise is unto you and to your children and to all that are afar off even as many as the LORD our God shall call" to the multitude.

Acts 2:40 Peter did continue to testify and to exhort many other words. Peter did say "Save yourselves from this untoward generation".

Acts 2:41 Baptisms were performed on the people who did receive the words gladly. 3000 souls were baptized on the same day.

Acts 2:42 The believers did continue in the doctrine and in the fellowship of the apostles. The believers did continue in breaking of bread and in prayers.

Acts 2:43 A fear did come upon every soul. The apostles did show many wonders and signs.

Acts 2:44 The believers were together with all things in common.

Acts 2:45 The believers would sell their possessions and goods. The goods were given to others as needed.

Acts 2:46 The believers did continue daily with one accord in the temple. The believers did break bread from house to house. The believers did eat meat with gladness and with singleness of heart.

Acts 2:47 The believers were praising God and did find favor with all of the people. "Jesus Christ" did add many saved people to the church daily.



Acts 3:1 Peter did go with John into the temple at the hour of prayer during the ninth hour.

Acts 3:2 A certain man was being carried into the Beautiful gate of the temple. The man was lame from birth. The man was carried to the gate daily to ask for alms from people who did enter the temple.

Acts 3:3 The man did see Peter and John. The man did ask for alms from the apostles.

Acts 3:4 Peter did look upon the man with John. Peter did say "Look on us" to the man.

Acts 3:5 The man did comply with expectation of alms from the apostles.

Acts 3:6 Peter did say "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" to the man.

Acts 3:7 Peter did take the man by the right hand to lift the man up. The man did receive strength in the feet and in the ankles immediately.

Acts 3:8 The man did leap up to stand and to walk with the apostles into the temple. The man was walking and was leaping and was praising God.

Acts 3:9 Everyone did see the man who was walking and was praising God.

Acts 3:10 The people did recognize the man as the lame man who did seek alms at the Beautiful gate of the temple. Everyone was filled with wonder and with amazement at the miracle.

Acts 3:11 The man was holding Peter and John. The people did run to gather in great wonder with the men in the porch that is called Solomon.

Acts 3:12 Peter did see the people in wonder. Peter did say "Ye men of Israel why marvel ye at this? or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?" to the people.

Acts 3:13 Peter did say "The God of Abraham and of Isaac and of Jacob the God of our fathers hath glorified his Son Jesus;" to the people. Peter did say "whom ye delivered up and denied him in the presence of Pilate when he was determined to let him go" to the people.

Acts 3:14 Peter did say "But ye denied the Holy One and the Just and desired a murderer to be granted unto you;" to the people.

Acts 3:15 Peter did say "And killed the Prince of life whom God hath raised from the dead; whereof we are witnesses" to the people. Peter did recount the fate of Jesus to the people.

Acts 3:16 Peter did say "And his name through faith in his name hath made this man strong whom ye see and know:" to the people. Peter did say "yea the faith which is by him hath given him this perfect soundness in the presence of you all" to the people.

Acts 3:17 Peter did say "And now brethren I wot that through ignorance ye did it as did also your rulers" to the people.

Acts 3:18 Peter did say "But those things which God before had shewed by the mouth of all his prophets that Christ should suffer he hath so fulfilled" to the people.

Acts 3:19 Peter did say "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord" to the people. Peter did urge the people to repent.

Acts 3:20 Peter did say "And he shall send Jesus Christ which before was preached unto you:" to the people.

Acts 3:21 Peter did say "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" to the people.

Acts 3:22 Peter did say "For Moses truly said unto the fathers A prophet shall the Lord your God raise up unto you of your brethren like unto me;" to the people. Peter did say "him shall ye hear in all things whatsoever he shall say unto you" to the people.

Acts 3:23 Peter did say "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" to the people.

Acts 3:24 Peter did say "Yea and all the prophets from Samuel and those that follow after as many as have spoken have likewise foretold of these days" to the people. Peter did remind the people that prophets had prophesied about the arrival of Jesus.

Acts 3:25 Peter did say "Ye are the children of the prophets and of the covenant which God made with our fathers" to the people. Peter did say "saying unto Abraham And in thy seed shall all the kindreds of the earth be blessed" to the people.

Acts 3:26 Peter did say "Unto you first God having raised up his Son Jesus sent him to bless you in turning away every one of you from his iniquities" to the people.



Acts 4:1 Peter was speaking to the people. Peter was approached by the priests and by the Sadducees and by the captain of the temple.

Acts 4:2 The leaders were grieved that Peter was teaching the people about Jesus and about the resurrection from the dead.

Acts 4:3 Peter was accosted by the leaders from the evening to the next day.

Acts 4:4 Many people did believe the teachings. The believers did include about 5000 men.

Acts 4:5 Daybreak did occur. A gathering did take place in the morning with the rulers and with the leaders and with the scribes.

Acts 4:6 The gathering did include Annas and Caiaphas and John and Alexander and many kindred of the high priest. Annas was the high priest.

Acts 4:7 The leaders did set the apostles in the midst. The leaders did say "By what power or by what name have ye done this?" to the apostles.

Acts 4:8 Peter was filled with the "Holy Ghost". Peter did say "Ye rulers of the people and elders of Israel" to the leaders.

Acts 4:9 Peter did say "If we this day be examined of the good deed done to the impotent man by what means he is made whole;" to the leaders.

Acts 4:10 Peter did say "Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom ye crucified whom God raised from the dead" to the leaders. Peter did say "even by him doth this man stand here before you whole" to the leaders. Peter did profess that Jesus was responsible for the healing of the lame man.

Acts 4:11 Peter did say "This is the stone which was set at nought of you builders which is become the head of the corner" to the leaders.

Acts 4:12 Peter did say "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" to the leaders.

Acts 4:13 The leaders did perceive the boldness of Peter and of John. The leaders did marvel that the apostles were unlearned and were ignorant men. The leaders did take knowledge that the apostles had been with Jesus.

Acts 4:14 The leaders could say nothing against the proof of the healing of the lame man.

Acts 4:15 The leaders did command the men to leave the council. The leaders did confer among themselves.

Acts 4:16 The leaders did say "What shall we do to these men?". The leaders did say "for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it".

Acts 4:17 The leaders did say "But that it spread no further among the people let us straitly threaten them that they speak henceforth to no man in this name". The leaders did endeavor to threaten the apostles against teaching.

Acts 4:18 The leaders did reconvene with the apostles. The apostles were commanded to refrain from speaking and from teaching in the name of Jesus.

Acts 4:19 The apostles did respond. The apostles did say "Whether it be right in the sight of God to hearken unto you more than unto God judge ye" to the leaders.

Acts 4:20 The apostles did say "For we cannot but speak the things which we have seen and heard" to the leaders.

Acts 4:21 The leaders did threaten the apostles further before releasing the apostles. The leaders could not find anything to fault about the apostles because of the people. All men were glorifying God for the miracle.

Acts 4:22 The man had reached above 40 years of age at the time of the miracle.

Acts 4:23 The apostles did leave to report the events and the sayings from the priests and from the elders to the other apostles.

Acts 4:24 The apostles did listen to the report from Peter and from John. The apostles did lift their voices in one accord. The apostles did say "Lord thou art God which hast made heaven and earth and the sea and all that in them is:" in prayer.

Acts 4:25 The apostles did say "Who by the mouth of thy servant David hast said Why did the heathen rage and the people imagine vain things?" in prayer.

Acts 4:26 The apostles did say "The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ" in prayer.

Acts 4:27 The apostles did say "For of a truth against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together" in prayer.

Acts 4:28 The apostles did say "For to do whatsoever thy hand and thy counsel determined before to be done" in prayer.

Acts 4:29 The apostles did say "And now Lord behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word" in prayer.

Acts 4:30 The apostles did say "By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" in prayer.

Acts 4:31 A shaking had gripped the place of the assembly for the prayer. Everyone was filled with the "Holy Ghost". Everyone did begin to speak the word of God with boldness.

Acts 4:32 The believers were of one heart and of one soul. The believers did not proclaim singular ownership over anything. The believers did have all things common.

Acts 4:33 The apostles would continue to give witness with great power about the resurrection of the Jesus. Great grace was upon all of the apostles.

Acts 4:34 Nobody was lacking among the apostles. The fortunate would sell land and houses to obtain the proceeds for the needy.

Acts 4:35 The proceeds would be laid at the feet of the apostles for distribution to every man in need.

Acts 4:36 Joses was surnamed to Barnabus by the apostles. Barnabus was interpreted as "The son of consolation". Barnabus was a Levite of the country of Cyprus.

Acts 4:37 Barnabus did sell the land of Barnabus for proceeds to lay at the feet of the apostles.



Acts 5:1 Ananias was a certain man who did sell a possession. Sapphira was the wife of Ananias.

Acts 5:2 Ananias did keep a portion of the price. Sapphira was privy to the knowledge of the omission. Ananias would lay a portion at the feet of the apostles.

Acts 5:3 Peter did say "why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land?" to Ananias.

Acts 5:4 Peter did say "Whiles it remained was it not thine own? and after it was sold was it not in thine own power?" to Ananias. Peter did say "why hast thou conceived this thing in thine heart? thou hast not lied unto men but unto God" to Ananias.

Acts 5:5 Ananias did hear the words. Ananias did fall to the ground to give up the ghost. Great fear did descend upon everyone who did hear of the event.

Acts 5:6 Young men did rise to gather the body of Ananias for burial.

Acts 5:7 Sapphira did arrive about 3 hours later. Sapphira was unaware of the death of Ananias.

Acts 5:8 Peter did say "Tell me whether ye sold the land for so much?" to Sapphira. Sapphira did say "Yea for so much" in a lie to Peter.

Acts 5:9 Peter did say "How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband are at the door and shall carry thee out" to Sapphira.

Acts 5:10 Sapphira did drop immediately to the feet of Peter to give up the ghost. The young men did enter to gather the body of Sapphira for burial beside Ananias.

Acts 5:11 Great fear did descend upon all of the church and upon everyone who had heard of the events.

Acts 5:12 The apostles did perform many signs and wonders among the people. The believers did begin to meet in the porch of Solomon.

Acts 5:13 Nobody would dare to join the apostles in the porch. The people did magnify the apostles nevertheless.

Acts 5:14 Believers were added more and more to God in multitudes of men and of women.

Acts 5:15 Many people would bring the sick into the streets to lay on beds and on couches in the hope of falling into the shadow of Peter in passing.

Acts 5:16 Multitudes would emerge from the surrounding cities to Jerusalem with people who were sick and with unclean spirits. The apostles did heal everyone.

Acts 5:17 The high priest did rise with the Suddacees with a filling of indignation.

Acts 5:18 The apostles were imprisoned in the common prison by the Suddacees and by the high priest.

Acts 5:19 The "angel of the Lord" would descend to open the prison doors at night to release the apostles.

Acts 5:20 The "angel of the Lord" did say "Go stand and speak in the temple to the people all the words of this life" to the apostles.

Acts 5:21 The apostles did proceed to enter the temple early in the morning to teach. The high priest did arrive with other leaders. A council was called with all of the senate of the children of Israel. The leaders did call for the retrieval of the apostles from the prison.

Acts 5:22 The officers did not find the apostles in the prison. The officers did return to report to the council.

Acts 5:23 The officers did say "The prison truly found we shut with all safety and the keepers standing without before the doors: but when we had opened we found no man within" to the council.

Acts 5:24 Doubt did begin to grow in the high priest and in the captain of the temple and in the chief priests after hearing the report. The leaders did not know the outcome of the recent events.

Acts 5:25 Someone did say "Behold the men whom ye put in prison are standing in the temple and teaching the people" to the council.

Acts 5:26 The captain did depart with the officers to collect the apostles peacefully. The officers did fear the reaction of the people. The officers could have been stoned.

Acts 5:27 The apostles were set before the council for questioning by the high priest.

Acts 5:28 The high priest did say "Did not we straitly command you that ye should not teach in this name?" to the apostles. The high priest did say "and behold ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us" to the apostles.

Acts 5:29 The apostles did respond. Peter did say "We ought to obey God rather than men" to the high priest.

Acts 5:30 Peter did say "The God of our fathers raised up Jesus whom ye slew and hanged on a tree" to the high priest.

Acts 5:31 Peter did say "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins" to the high priest.

Acts 5:32 Peter did say "And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him" to the high priest.

Acts 5:33 The council was cut to the heart after hearing the words of Peter. The council did begin plans to slay the apostles.

Acts 5:34 Gamaliel did stand at that moment. Gamaliel was a member of the council and a doctor of the law. Gamaliel was a Pharisee and was respected among the people. Gamaliel did order the apostles from the presence of the council for a while.

Acts 5:35 Gamaliel did say "Ye men of Israel take heed to yourselves what ye intend to do as touching these men".

Acts 5:36 Gamaliel did say "For before these days rose up Theudas boasting himself to be somebody;". Gamaliel did say "to whom a number of men about four hundred joined themselves: who was slain; and all as many as obeyed him were scattered and brought to nought". Gamaliel did warn the council against laying hands on the apostles.

Acts 5:37 Gamaliel did say "After this man rose up Judas of Galilee in the days of the taxing and drew away much people after him: he also perished;". Gamaliel did say "and all even as many as obeyed him were dispersed".

Acts 5:38 Gamaliel did say "And now I say unto you Refrain from these men and let them alone: for if this counsel or this work be of men it will come to nought:".

Acts 5:39 Gamaliel did say "But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God". Gamaliel did argue that the council would be against God in bringing harm to the apostles.

Acts 5:40 The council did agree with Gamaliel. The council did call for the return of the apostles. The council did order for the apostles to be beaten. The apostles were commanded to refrain from speaking in the name of Jesus. The apostles were released.

Acts 5:41 The apostles did depart the council. The apostles did rejoice that the apostles were counted worthy to suffer shame for the name of Jesus.

Acts 5:42 The apostles did not cease to teach and to preach about "Jesus Christ" daily in the temple and in every house.



Acts 6:1 The disciples did begin to grow in number. The disciples were also known as the Hebrew. The Greeks did begin to murmur against the Hebrew because widows were neglected in the daily ministration.

Acts 6:2 The apostles did assemble the multitude of the disciples. The apostles did say "It is not reason that we should leave the word of God and serve tables" to the multitude of disciples.

Acts 6:3 The apostles did say "Wherefore brethren look ye out among you seven men of honest report full of the Holy Ghost and wisdom whom we may appoint over this business" to the multitude of disciples.

Acts 6:4 The apostles did say "But we will give ourselves continually to prayer and to the ministry of the word" to the multitude of disciples. The apostles did task the disciples with selecting 7 people for administrative tasks.

Acts 6:5 The directive did please the whole multitude. Stephen was a man who was full of faith and of the "Holy Ghost". Stephen was selected by the multitude as an administrator. Philip was selected by the multitude as an administrator. Prochorus was selected by the multitude as an administrator. Nicanor was selected by the multitude as an administrator. Timon was selected by the multitude as an administrator. Parmenas was selected by the multitude as an administrator. Nicolas was selected by the multitude as an administrator. Nicolas a proselyte of Antioch.

Acts 6:6 The administrators were sent to the apostles. The apostles did lay hands on the administrators during prayer.

Acts 6:7 The administrators did receive an increase of the word of God. The disciples would grow in number greatly in Jerusalem. Many priests were obedient to the faith.

Acts 6:8 Stephen was full of faith and of power. Stephen did perform great wonders and miracles among the people.

Acts 6:9 Opposition did arise from the "synagogue of the Libertines" to dispute with Stephen. The "synagogue of the Libertines" did include Jews from Cyrene and from Alexandria and from Cilicia and from Asia.

Acts 6:10 The "synagogue of the Libertines" could not resist the wisdom and the spirit from Stephen.

Acts 6:11 The "synagogue of the Libertines" would confer with men in secret. The "synagogue of the Libertines" would say "We have heard him speak blasphemous words against Moses and against God".

Acts 6:12 The "synagogue of the Libertines" did rouse the people and the elders and the scribes against Stephen. Stephen was captured and was brought before the council.

Acts 6:13 Stephen was besieged by false witnesses. The witnesses did say "This man ceaseth not to speak blasphemous words against this holy place and the law:" about Stephen.

Acts 6:14 The witnesses did say "For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us" about Stephen.

Acts 6:15 The council was looking steadfastly on Stephen. Stephen did appear to have the visage of an angel.



Acts 7:1 The trial did continue against Stephen. The high priest did say "Are these things so?" to Stephen.

Acts 7:2 Stephen did say "Men brethren and fathers hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charran" to the council. Stephen did begin to present the history of the Jews to the council.

Acts 7:3 Stephen did say "And said unto him Get thee out of thy country and from thy kindred and come into the land which I shall shew thee".

Acts 7:4 Stephen did say "Then came he out of the land of the Chaldaeans and dwelt in Charran: and from thence when his father was dead he removed him into this land wherein ye now dwell".

Acts 7:5 Stephen did say "And he gave him none inheritance in it no not so much as to set his foot on:". Stephen did say "yet he promised that he would give it to him for a possession and to his seed after him when as yet he had no child".

Acts 7:6 Stephen did say "And God spake on this wise That his seed should sojourn in a strange land;". Stephen did say "and that they should bring them into bondage and entreat them evil four hundred years".

Acts 7:7 Stephen did say "And the nation to whom they shall be in bondage will I judge said God: and after that shall they come forth and serve me in this place".

Acts 7:8 Stephen did say "And he gave him the covenant of circumcision:". Stephen did say "and so Abraham begat Isaac and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs".

Acts 7:9 Stephen did say "And the patriarchs moved with envy sold Joseph into Egypt: but God was with him".

Acts 7:10 Stephen did say "And delivered him out of all his afflictions and gave him favour and wisdom in the sight of Pharaoh king of Egypt;". Stephen did say "and he made him governor over Egypt and all his house".

Acts 7:11 Stephen did say "Now there came a dearth over all the land of Egypt and Chanaan and great affliction: and our fathers found no sustenance:".

Acts 7:12 Stephen did say "But when Jacob heard that there was corn in Egypt he sent out our fathers first".

Acts 7:13 Stephen did say "And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh".

Acts 7:14 Stephen did say "Then sent Joseph and called his father Jacob to him and all his kindred threescore and fifteen souls".

Acts 7:15 Stephen did say "So Jacob went down into Egypt and died he and our fathers".

Acts 7:16 Stephen did say "And were carried over into Sychem and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem".

Acts 7:17 Stephen did say "But when the time of the promise drew nigh which God had sworn to Abraham the people grew and multiplied in Egypt".

Acts 7:18 Stephen did say "Till another king arose which knew not Joseph".

Acts 7:19 Stephen did say "The same dealt subtilly with our kindred and evil entreated our fathers so that they cast out their young children to the end they might not live".

Acts 7:20 Stephen did say "In which time Moses was born and was exceeding fair and nourished up in his father's house three months:".

Acts 7:21 Stephen did say "And when he was cast out Pharaoh's daughter took him up and nourished him for her own son".

Acts 7:22 Stephen did say "And Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds".

Acts 7:23 Stephen did say "And when he was full forty years old it came into his heart to visit his brethren the children of Israel".

Acts 7:24 Stephen did say "And seeing one of them suffer wrong he defended him and avenged him that was oppressed and smote the Egyptian:".

Acts 7:25 Stephen did say "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not".

Acts 7:26 Stephen did say "And the next day he shewed himself unto them as they strove and would have set them at one again saying Sirs ye are brethren; why do ye wrong one to another?".

Acts 7:27 Stephen did say "But he that did his neighbour wrong thrust him away saying Who made thee a ruler and a judge over us?".

Acts 7:28 Stephen did say "Wilt thou kill me as thou diddest the Egyptian yesterday?".

Acts 7:29 Stephen did say "Then fled Moses at this saying and was a stranger in the land of Madian where he begat two sons".

Acts 7:30 Stephen did say "And when forty years were expired there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush".

Acts 7:31 Stephen did say "When Moses saw it he wondered at the sight: and as he drew near to behold it the voice of the LORD came unto him".

Acts 7:32 Stephen did say "Saying I am the God of thy fathers the God of Abraham and the God of Isaac and the God of Jacob. Then Moses trembled and durst not behold".

Acts 7:33 Stephen did say "Then said the Lord to him Put off thy shoes from thy feet: for the place where thou standest is holy ground".

Acts 7:34 Stephen did say "I have seen I have seen the affliction of my people which is in Egypt and I have heard their groaning and am come down to deliver them". Stephen did say "And now come I will send thee into Egypt".

Acts 7:35 Stephen did say "This Moses whom they refused saying Who made thee a ruler and a judge?". Stephen did say "the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush".

Acts 7:36 Stephen did say "He brought them out after that he had shewed wonders and signs in the land of Egypt and in the Red sea and in the wilderness forty years".

Acts 7:37 Stephen did say "This is that Moses which said unto the children of Israel A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear".

Acts 7:38 Stephen did say "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina and with our fathers: who received the lively oracles to give unto us:".

Acts 7:39 Stephen did say "To whom our fathers would not obey but thrust him from them and in their hearts turned back again into Egypt".

Acts 7:40 Stephen did say "Saying unto Aaron Make us gods to go before us: for as for this Moses which brought us out of the land of Egypt we wot not what is become of him".

Acts 7:41 Stephen did say "And they made a calf in those days and offered sacrifice unto the idol and rejoiced in the works of their own hands".

Acts 7:42 Stephen did say "Then God turned and gave them up to worship the host of heaven;". Stephen did say "as it is written in the book of the prophets O ye house of Israel have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?".

Acts 7:43 Stephen did say "Yea ye took up the tabernacle of Moloch and the star of your god Remphan figures which ye made to worship them:". Stephen did say "and I will carry you away beyond Babylon".

Acts 7:44 Stephen did say "Our fathers had the tabernacle of witness in the wilderness as he had appointed speaking unto Moses that he should make it according to the fashion that he had seen".

Acts 7:45 Stephen did say "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles whom God drave out before the face of our fathers unto the days of David;".

Acts 7:46 Stephen did say "Who found favour before God and desired to find a tabernacle for the God of Jacob".

Acts 7:47 Stephen did say "But Solomon built him an house".

Acts 7:48 Stephen did say "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet".

Acts 7:49 Stephen did say "Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?".

Acts 7:50 Stephen did say "Hath not my hand made all these things?".

Acts 7:51 Stephen did say "Ye stiffnecked and uncircumcised in heart and ears ye do always resist the Holy Ghost: as your fathers did so do ye". Stephen did accuse the council of following in the footsteps of the ancestors.

Acts 7:52 Stephen did say "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One;". Stephen did say "of whom ye have been now the betrayers and murderers:".

Acts 7:53 Stephen did say "Who have received the law by the disposition of angels and have not kept it".

Acts 7:54 The council was cut to the heart after hearing the words from Stephen. The council did begin to gnash their teeth in displeasure with Stephen.

Acts 7:55 Stephen was full of the "Holy Ghost". Stephen had looked up stedfastly into heaven to see the glory of God and Jesus who was standing on the right hand of God.

Acts 7:56 Stephen did say "Behold I see the heavens opened and the Son of man standing on the right hand of God".

Acts 7:57 The council did cry out with a loud voice and did stop listening to Stephen. The council did descend upon Stephen with one accord.

Acts 7:58 Stephen was cast out of the city. Stephen was stoned by the council. Witnesses did lay their clothes at the feet of Saul. Saul was a young man in the area.

Acts 7:59 Stephen was stoned. Stephen did say "Lord Jesus receive my spirit" in prayer during the stoning.

Acts 7:60 Stephen did kneel down to cry out in a loud voice. Stephen did say "Lord lay not this sin to their charge" before falling asleep.



Acts 8:1 Saul had approved of the stoning of Stephen. A great persecution would begin against the church in Jerusalem. The believers were scattered abroad throughout the regions of Judaea and of Samaria. The apostles were not scattered.

Acts 8:2 Devout men did carry the body of Stephen to burial with great lamentation.

Acts 8:3 Saul did begin to bring havock upon the church. Saul would enter every house to hail men and women to send to prison.

Acts 8:4 The believers did begin to preach the word everywhere after being scattered.

Acts 8:5 Philip did travel to the city of Samaria to preach Christ to the inhabitants.

Acts 8:6 The inhabitants did give heed to the preaching of Philip. The inhabitants did listen and did see the miracles that Philip did perform.

Acts 8:7 Unclean spirits were exorcized with loud voices from many people who were possessed. Palsy was healed in many people.

Acts 8:8 A great joy did come to the city.

Acts 8:9 Simon was a man who did practice sorcery in the city. Simon would bewitch the people of Samaria. Simon did encourage people to believe that Simon was great.

Acts 8:10 Many people did give heed to Simon from the least to the greatest. The people would say "This man is the great power of God" about Simon.

Acts 8:11 Simon had gained regard by bewitching the people with sorcery for a long time.

Acts 8:12 The people did begin to believe the preaching from Philip in the name of "Jesus Christ" about the kingdom of God. Baptizings were performed on men and on women.

Acts 8:13 Simon did become a believer and did become baptized. Simon would continue with Philip to behold the wonder and the miracles and the signs that were done.

Acts 8:14 The apostles were in Jerusalem. The apostles had heard that Samaria did receive the word of God. The apostles did dispatch Peter and John.

Acts 8:15 The city was reached by the 2 apostles. The apostles did proceed to pray for the believers to receive the Holy Ghost.

Acts 8:16 The "Holy Ghost" had not fallen upon any of the inhabitants yet. The inhabitants had been baptized in the name of Jesus.

Acts 8:17 The apostles did lay hands on the inhabitants to receive the Holy Ghost.

Acts 8:18 Simon did see that the "Holy Ghost" was delivered through the laying of hands by the apostles. Simon did offer money to the apostles.

Acts 8:19 Simon did say "Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost" to the apostles. Simon did want to buy the ability to bestow the "Holy Ghost" upon people.

Acts 8:20 Peter did say "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money" to Simon.

Acts 8:21 Peter did say "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" to Simon. Peter did admonish Simon for the offer.

Acts 8:22 Peter did say "Repent therefore of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee" to Simon.

Acts 8:23 Peter did say "For I perceive that thou art in the gall of bitterness and in the bond of iniquity" to Simon.

Acts 8:24 Simon did say "Pray ye to the LORD for me that none of these things which ye have spoken come upon me" in response to Peter.

Acts 8:25 The apostles did return to Jerusalem after testifying and after preaching the word of God. The apostles did preach the gospel in many villages on the way to Jerusalem.

Acts 8:26 Philip was addressed by the "angel of God". The "angel of God" did say "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert" to Philip.

Acts 8:27 Philip did rise to obey. A eunuch had arrived in Jerusalem from Ethiopia to worship. The eunuch did have great authority under Candace. Candace was the queen of the Ethiopians. The eunuch did have charge over all of the treasure of Candace.

Acts 8:28 The eunuch was returning home. The eunuch was sitting in his chariot and was reading from Esaias.

Acts 8:29 The Spirit did speak to Philip. The Spirit did say "Go near and join thyself to this chariot" to Philip.

Acts 8:30 Philip did run to the chariot of the eunuch. Philip did hear the reading of Esaias by the eunuch. Philip did say "Understandest thou what thou readest?" to the eunuch.

Acts 8:31 The eunuch did say "How can I except some man should guide me?" to Philip. The eunuch did desire for Philip to provide guidance in the chariot.

Acts 8:32 The eunuch was reading from a certain place in the scripture. The scripture had said "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer so opened he not his mouth:".

Acts 8:33 The scripture had said "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth".

Acts 8:34 The eunuch did say "I pray thee of whom speaketh the prophet this? of himself or of some other man?" to Philip.

Acts 8:35 Philip did begin to explain about Jesus from the passage in the scripture.

Acts 8:36 The chariot did continue to travel. The men did reach a certain water. The eunuch did say "See here is water; what doth hinder me to be baptized?" to Philip.

Acts 8:37 Philip may have said "If thou believest with all thine heart thou mayest" to the eunuch. The eunuch may have said "I believe that Jesus Christ is the Son of God" to Philip.

Acts 8:38 The eunuch did order the chariot to a stop. The men did approach the water. Philip did baptize the eunuch in the water.

Acts 8:39 Philip was taken away by the "Spirit of God" as the men did rise from the water. The eunuch did not see Philip any more. The eunuch did continue on his way. The eunuch did rejoice.

Acts 8:40 Philip would appear at Azotus. Philip would travel and would preach in all of the cities until arriving at Caesarea.



Acts 9:1 Saul did continue to speak about threats and about slaughter against the disciples of Jesus. Saul did go to see the high priest.

Acts 9:2 Saul did desire a letter to be sent to Damascus to the synagogues. The letters would order the binding of any disciples for transport to Jerusalem.

Acts 9:3 Saul was traveling on a journey. A light did shine from Heaven around Saul near Damascus.

Acts 9:4 Saul did fall to the earth upon hearing a voice. The voice did say "Saul Saul why persecutest thou me?" to Saul.

Acts 9:5 Saul did say "Who art thou Lord?" to the voice. The voice did say "I am Jesus whom thou persecutest:" to Saul. The voice may have said "it is hard for thee to kick against the pricks" to Saul.

Acts 9:6 Saul was trembling and was astonished. Saul did say "Lord what wilt thou have me to do?". Jesus did say "Arise and go into the city and it shall be told thee what thou must do" to Saul.

Acts 9:7 Saul was accompanied by other men on the journey. The men were speechless. The men could hear a voice without seeing the speaker.

Acts 9:8 Saul did rise from the earth. Saul was blinded. The men would lead Saul by the hand into Damascus.

Acts 9:9 Saul was without sight for 3 days. Saul did not eat and drink.

Acts 9:10 Ananias was a disciple at Damascus. Jesus had spoken to Ananias previously in a vision. Jesus had said "Ananias". Ananias had said "Behold I am here Lord".

Acts 9:11 Jesus had said "Arise and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth" to Ananias.

Acts 9:12 Jesus had said "And hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight" to Ananias.

Acts 9:13 Ananias had said "Lord I have heard by many of this man how much evil he hath done to thy saints at Jerusalem:" to Jesus.

Acts 9:14 Ananias had said "And here he hath authority from the chief priests to bind all that call on thy name" to Jesus.

Acts 9:15 Jesus had said "Go thy way: for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel:" to Ananias.

Acts 9:16 Jesus had said "For I will shew him how great things he must suffer for my name's sake" to Ananias.

Acts 9:17 Ananias did travel to the house to put hands on Saul. Ananias did say "Brother Saul the Lord even Jesus that appeared unto thee in the way as thou camest hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost" to Saul.

Acts 9:18 Scales did fall seemingly from the eyes of Saul. Saul did receive sight immediately. Saul did rise to become baptized.

Acts 9:19 Saul was strengthened after receiving meat. Saul would stay with the disciples in Damascus for certain days.

Acts 9:20 Saul did begin to preach that Christ was the "Son of God" in the synagogues.

Acts 9:21 People were amazed at the words from Saul. The people did say "Is not this he that destroyed them which called on this name in Jerusalem and came hither for that intent that he might bring them bound unto the chief priests?".

Acts 9:22 Saul would increase the more in strength. Saul would confound the Jews in Damascus with proof of Jesus as the Christ.

Acts 9:23 Many days would pass. The Jews did plan to kill Saul.

Acts 9:24 Saul did discover the plans of the Jews however. The Jews would watch the gates day and night to kill Saul.

Acts 9:25 Disciples did remove Saul by night. Saul would escape over the wall in a basket that was lowered by the disciples.

Acts 9:26 Saul did travel to Jerusalem. Saul did try to join with the disciples in Jerusalem. The disciples were afraid of Saul. The disciples did not believe Saul to be a disciple.

Acts 9:27 Barnabas did bring Saul to the apostles. Barnabas did explain that Jesus had spoken to Saul on a journey. Barnabas did explain that Saul had preached in the name of Jesus in Damascus.

Acts 9:28 Saul was welcomed to move freely among the disciples at Jerusalem.

Acts 9:29 Saul would speak boldly in the name of the Lord Jesus. Saul would dispute against the Grecians. Saul was targeted for slaying by the Grecians.

Acts 9:30 Other brethren did learn of the intentions of the Grecians. The brethren did bring Saul to Caesarea to be sent to Tarsus.

Acts 9:31 The churches did find rest throughout all Judaea and Galilee and Samaria. The churches were edified. People could walk in the fear of God and in the comfort of the "Holy Ghost" with increasing numbers.

Acts 9:32 Peter was passing throughout all quarters. Peter did arrive to the saints who did dwell at Lydda.

Acts 9:33 Peter did find Aeneas. Aeneas was sick in bed with palsy for 8 years.

Acts 9:34 Peter did say "Aeneas Jesus Christ maketh thee whole: arise and make thy bed" to Aeneas. Aeneas did rise immediately.

Acts 9:35 Aeneas was beheld by the inhabitants of Lydda and of Saron. The inhabitants did turn to "Jesus Christ".

Acts 9:36 Tabitha was a disciple at Joppa. Tabitha was also known as Dorcas. Dorcas was full of good works and deeds.

Acts 9:37 Dorcas had become sick and had died. Dorcas was laid to rest after washing in an upper chamber.

Acts 9:38 Lydda was near to Joppa. The disciples had heard that Peter was nearby. The disciples did send 2 men to retrieve Peter without delay.

Acts 9:39 Peter did rise to travel with the 2 men. Peter was brought into the upper chamber by the men. Widows were standing and were weeping. The widows did show the coats and garments that were crafted by Dorcas.

Acts 9:40 Peter did remove everyone from the chamber. Peter did kneel to pray. Peter did turn to the body to speak. Peter did say "Tabitha arise". Tabitha did open her eyes. Tabitha did sit up after seeing Peter.

Acts 9:41 Peter did extend a hand to Tabitha to assist in raising the woman. Peter did call for the saints and for the widows. Peter did present Tabitha alive.

Acts 9:42 The miracle was known throughout all of Joppa. Many people would find belief in "Jesus Christ".

Acts 9:43 Peter would tarry many days in Joppa with a man by the name of Simon. Simon was a tanner.



Acts 10:1 Cornelius was a centurion in Caesarea. Cornelius was a member of the "Italian band".

Acts 10:2 Cornelius was a devout man. Cornelius did lead his household in fear of God. Cornelius did give much alms to the people. Cornelius did pray to God always.

Acts 10:3 Cornelius did have a vision evidently about the ninth hour of the day. An "angel of God" did visit with Cornelius. The "angel of God" did say "Cornelius".

Acts 10:4 Cornelius did become afraid after looking on the "angel of God". Cornelius did say "What is it Lord?". The "angel of God" did say "Thy prayers and thine alms are come up for a memorial before God" to Cornelius.

Acts 10:5 The "angel of God" did say "And now send men to Joppa and call for one Simon whose surname is Peter:".

Acts 10:6 The "angel of God" did say "He lodgeth with one Simon a tanner whose house is by the sea side:" to Cornelius. The "angel of God" may have said "he shall tell thee what thou oughtest to do" to Cornelius.

Acts 10:7 Cornelius did call for 2 servants of the household after the departing of the "angel of God". Cornelius did call for a devout soldier who was a personal attendant.

Acts 10:8 Cornelius had declared all of the things to the attendants. Cornelius did send the attendants to Joppa.

Acts 10:9 The attendants did come close to Joppa on the following morning. Peter had gone to the housetop to pray about the sixth hour.

Acts 10:10 Peter had become very hungry and would have eaten. Peter did fall into a trance as the food was readied.

Acts 10:11 Peter did see a certain vessel on descent from an open heaven. The vessel had been like a great sheet with knitting at the 4 corners on descent to the earth.

Acts 10:12 Peter could see all manner of four-legged beasts of the earth and wild beasts and creeping things and fowls of the air.

Acts 10:13 Peter did hear a voice. The voice did say "Rise Peter; kill and eat".

Acts 10:14 Peter did say "Not so Lord; for I have never eaten any thing that is common or unclean".

Acts 10:15 The voice did speak to Peter for a second time. The voice did say "What God hath cleansed that call not thou common".

Acts 10:16 The vision did appear 3 times. The vessel was received into heaven again.

Acts 10:17 Peter did not understand the meaning of the vision. The attendants had inquired about the house of Simon. The attendants were standing before the gate.

Acts 10:18 The attendants did call out to ensure that "Simon Peter" was at the house.

Acts 10:19 "Simon Peter" was thinking about the vision. The Spirit did say "Behold three men seek thee" to "Simon Peter".

Acts 10:20 The Spirit did say "Arise therefore and get thee down and go with them doubting nothing: for I have sent them" to "Simon Peter".

Acts 10:21 Peter did descend to meet the men from Cornelius. Peter did say "Behold I am he whom ye seek: what is the cause wherefore ye are come?" to the men.

Acts 10:22 The men did say "Cornelius the centurion a just man and one that feareth God and of good report among all the nation of the Jews" to Peter. The men did say "was warned from God by an holy angel to send for thee into his house and to hear words of thee" to Peter.

Acts 10:23 Peter did invite the men inside to lodge. Peter did accompany the men on the following morning. Certain brethren did accompany Peter from Joppa.

Acts 10:24 The group did enter Caesarea on the following day. Cornelius was waiting with a gathering of kinsmen and of near friends.

Acts 10:25 Peter did enter. Cornelius did fall at the feet of Peter in worship.

Acts 10:26 Peter did raise the man. Peter did say "Stand up; I myself also am a man" to Cornelius.

Acts 10:27 The men did talk as the men did enter the house. Peter did find many people together.

Acts 10:28 Peter did say "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation;" to the people. Peter did say "but God hath shewed me that I should not call any man common or unclean" to the people.

Acts 10:29 Peter did say "Therefore came I unto you without gainsaying as soon as I was sent for: I ask therefore for what intent ye have sent for me?" to the people.

Acts 10:30 Cornelius did say "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing" to Peter.

Acts 10:31 Cornelius did say "And said Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God" to Peter.

Acts 10:32 Cornelius did say "Send therefore to Joppa and call hither Simon whose surname is Peter;" to Peter. Cornelius did say "he is lodged in the house of one Simon a tanner by the sea side: who when he cometh shall speak unto thee" to Peter.

Acts 10:33 Cornelius did say "Immediately therefore I sent to thee; and thou hast well done that thou art come" to Peter. Cornelius did say "Now therefore are we all here present before God to hear all things that are commanded thee of God" to Peter.

Acts 10:34 Peter did open his mouth to respond. Peter did say "Of a truth I perceive that God is no respecter of persons:".

Acts 10:35 Peter did say "But in every nation he that feareth him and worketh righteousness is accepted with him".

Acts 10:36 Peter did say "The word which God sent unto the children of Israel preaching peace by Jesus Christ: (he is Lord of all:)".

Acts 10:37 Peter did say "That word I say ye know which was published throughout all Judaea and began from Galilee after the baptism which John preached;".

Acts 10:38 Peter did say "How God anointed Jesus of Nazareth with the Holy Ghost and with power:". Peter did say "who went about doing good and healing all that were oppressed of the devil; for God was with him".

Acts 10:39 Peter did say "And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree:".

Acts 10:40 Peter did say "Him God raised up the third day and shewed him openly;".

Acts 10:41 Peter did say "Not to all the people but unto witnesses chosen before God even to us who did eat and drink with him after he rose from the dead".

Acts 10:42 Peter did say "And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the Judge of quick and dead".

Acts 10:43 Peter did say "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins".

Acts 10:44 The "Holy Ghost" did fall upon everyone who was hearing the words from Peter.

Acts 10:45 The circumcised believers were astonished. The circumcised believers had journeyed with Peter. The believers were astonished that the Gentiles had received the gift of the "Holy Ghost".

Acts 10:46 The believers did hear the Gentiles who were speaking in tongues and were magnifying God. Peter did respond.

Acts 10:47 Peter did say "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?".

Acts 10:48 Peter did issue the command for the Gentiles to be baptized in the name of "Jesus Christ". The Gentiles did insist that Peter should tarry certain days.



Acts 11:1 Word had reached the apostles and the brethren in Judaea about the reception of the word of God by the Gentiles.

Acts 11:2 Peter did return to Jerusalem and was met by the circumcised men.

Acts 11:3 The men did say "Thou wentest in to men uncircumcised and didst eat with them" to Peter.

Acts 11:4 Peter had rehearsed the matter from the beginning. Peter did choose to expound the matter by order to the men.

Acts 11:5 Peter did say "I was in the city of Joppa praying:". Peter did say "and in a trance I saw a vision A certain vessel descend as it had been a great sheet let down from heaven by four corners; and it came even to me:".

Acts 11:6 Peter did say "Upon the which when I had fastened mine eyes I considered and saw fourfooted beasts of the earth and wild beasts and creeping things and fowls of the air".

Acts 11:7 Peter did say "And I heard a voice saying unto me Arise Peter; slay and eat".

Acts 11:8 Peter did say "But I said Not so Lord: for nothing common or unclean hath at any time entered into my mouth".

Acts 11:9 Peter did say "But the voice answered me again from heaven What God hath cleansed that call not thou common".

Acts 11:10 Peter did say "And this was done three times: and all were drawn up again into heaven". Peter did recount the vision to the men.

Acts 11:11 Peter did say "And behold immediately there were three men already come unto the house where I was sent from Caesarea unto me".

Acts 11:12 Peter did say "And the Spirit bade me go with them nothing doubting". Peter did say "Moreover these six brethren accompanied me and we entered into the man's house:".

Acts 11:13 Peter did say "And he shewed us how he had seen an angel in his house which stood and said unto him Send men to Joppa and call for Simon whose surname is Peter;".

Acts 11:14 Peter did say "Who shall tell thee words whereby thou and all thy house shall be saved".

Acts 11:15 Peter did say "And as I began to speak the Holy Ghost fell on them as on us at the beginning".

Acts 11:16 Peter did say "Then remembered I the word of the Lord how that he said John indeed baptized with water;". Peter did say "but ye shall be baptized with the Holy Ghost".

Acts 11:17 Peter did say "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ;". Peter did say "what was I that I could withstand God?". Peter did recount the events that did lead to the reception of the "Holy Ghost" by the Gentiles.

Acts 11:18 The men did remain silent after hearing the words from Peter. The men did begin to glorify God. The men did say "Then hath God also to the Gentiles granted repentance unto life".

Acts 11:19 People were scattered after the persecution of Stephen. The people had traveled as far as Phenice and Cyprus and Antioch. The people would preach the word to the Jews only.

Acts 11:20 Some people were men from Cyprus and from Cyrene. The men would preach about Jesus to the Greeks upon entering Antioch.

Acts 11:21 The "hand of God" was with the men. Many people did turn to belief in God.

Acts 11:22 The events were spoken about at the church in Jerusalem. Barnabas was sent to Antioch.

Acts 11:23 Barnabas was glad upon seeing the grace of God. Barnabas did exhort everyone with purpose of heart to cleave to "Jesus Christ".

Acts 11:24 Barnabas was a good man. Barnabas was full of the "Holy Ghost" and was full of faith. Many people were added to "Jesus Christ".

Acts 11:25 Barnabas did depart for Tarsus to seek Saul.

Acts 11:26 Barnabas did bring Saul to Antioch. The men would spend a whole year in an assembly with the church to teach many people. The disciples were called Christians in Antioch for the first time.

Acts 11:27 Prophets would travel from Jerusalem to Antioch.

Acts 11:28 Agabus was a prophet who was signified by the Spirit to predict a great dearth throughout all of the world. The famine would come to pass in the days of "Claudius Caesar".

Acts 11:29 The disciples did send relief by the ability of each man to the brethren in Judaea.

Acts 11:30 The relief was sent to the elders by the hands of Barnabas and of Saul.



Acts 12:1 Herod was the king. Herod did intend to persecute certain members of the church.

Acts 12:2 Herod would kill James with the sword. James was the brother of John.

Acts 12:3 Herod did behold the pleasure in the act within the Jews. Herod did proceed to take Peter also during the days of unleavened bread.

Acts 12:4 Peter was apprehended and was imprisoned. Peter was kept by 4 quaternions of soldiers. Herod did intend to present Peter to the people after Easter.

Acts 12:5 Peter was kept in prison. Prayers did not cease by the church to God for Peter.

Acts 12:6 Herod was preparing to present Peter one night. Peter was sleeping between 2 soldiers with bindings of 2 chains. Sentries were before the door.

Acts 12:7 The "angel of God" did come to Peter. A light did shine in the prison. The "angel of God" did smite Peter on the side to raise Peter. The "angel of God" did say "Arise up quickly" to Peter. The chains did fall from the hands of Peter.

Acts 12:8 The "angel of God" did say "Gird thyself and bind on thy sandals" to Peter. Peter did follow the commands. The "angel of God" did say "Cast thy garment about thee and follow me" to Peter.

Acts 12:9 Peter did follow the the "angel of God". Peter did believe that Peter was seeing a vision.

Acts 12:10 The "angel of God" did lead Peter past the first and second ward toward the iron gate into the city. The gate did open automatically. The "angel of God" did lead Peter past one street before departing.

Acts 12:11 Peter did begin to regain his senses. Peter did say "Now I know of a surety that the LORD hath sent his angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews".

Acts 12:12 Peter did go to the house of Mary who was the mother of John. John did have a surname of Mark. Many people were gathered in prayer.

Acts 12:13 Rhoda did come to hearken as Peter was knocking at the door of the gate.

Acts 12:14 Rhoda did recognize the voice of Peter. Rhoda did not open the gate in gladness. Rhoda did run inside to report the appearance of Peter at the gate.

Acts 12:15 The people did say "Thou art mad" to Rhoda. Rhoda was insistent. The people did say "It is his angel".

Acts 12:16 Peter did continue to knock on the door. The people were astonished after opening the door to behold Peter.

Acts 12:17 Peter did beckon to the people to refrain from commotion. Peter did explain that God had released Peter from the prison. Peter did say "Go shew these things unto James and to the brethren" to the people before departing for another place.

Acts 12:18 The soldiers would cause a commotion in search for Peter on the following day.

Acts 12:19 Herod could not find Peter. Herod did command for the execution of the sentries after inquiring about the loss of Peter. Herod did travel from Judaea to abide in Caesarea.

Acts 12:20 Herod was highly displeased with the inhabitants of Tyre and of Sidon. The inhabitants did approach Herod together in peace though. The inhabitants had befriended Blastus. The inhabitants were living in a country that was nourished by the country of the king.

Acts 12:21 Herod was arrayed in royal apparel upon the throne on a set day. Herod did make an oration to the people.

Acts 12:22 The people did say "It is the voice of a god and not of a man" in a shout.

Acts 12:23 The "angel of God" did smite Herod immediately for refusing to give the glory to God. Herod was eaten by worms before giving up the ghost.

Acts 12:24 The "word of God" would grow and would multiply.

Acts 12:25 Barnabas would return to Jerusalem with Saul after ministering. The men would retrieve John who did have the surname of Mark.



Acts 13:1 The church did host certain prophets and teachers at Antioch. Barnabas was at Antioch. Simeon was at Antioch. Simeon was also called Niger. Lucius was from Cyrene. Lucius was at Antioch. Manaen was at Antioch. Manaen had grown with Herod the tetrarch. Saul was at Antioch also.

Acts 13:2 The men did fast and did minister to God. The "Holy Ghost" did say "Separate me Barnabas and Saul for the work whereunto I have called them".

Acts 13:3 The men would fast and would pray more. The men would lay hands on Barnabas and on Saul before sending the 2 men away.

Acts 13:4 The "Holy Ghost" did send the 2 men to Seleucia to sail to Cyprus.

Acts 13:5 The men did proceed to preach the word of God in the synagogues of the Jews in Salamis. John did minister to the men.

Acts 13:6 The men did go through the isle to Paphos. The men did find a certain sorcerer who was a false prophet and a Jew. Barjesus was the sorcerer.

Acts 13:7 Barjesus was with the deputy of the country. "Sergius Paulus" was the deputy of the country. "Sergius Paulus" was a prudent man who had called for Barnabas and Saul with desire to hear the word of God.

Acts 13:8 Barjesus was interpreted as Elymas. Elymas had withstood the men in an attempt to steer the deputy from the faith.

Acts 13:9 Saul was also known as Paul. Paul was filled with the Holy Ghost. Paul did set eyes upon Elymas.

Acts 13:10 Paul did say "O full of all subtilty and all mischief thou child of the devil thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord?" to Elymas.

Acts 13:11 Paul did say "And now behold the hand of the Lord is upon thee and thou shalt be blind not seeing the sun for a season" to Elymas. Elymas was blinded immediately. Elymas had need of assistance from others.

Acts 13:12 The deputy was astonished at the doctrine of Jesus and at the blinding of Elymas. The deputy did come into belief.

Acts 13:13 Paul did depart from Paphos with the other men to travel to Perga in Pamphylia. John did depart from the men to return to Jerusalem.

Acts 13:14 The men did depart from Perga to travel to Antioch in Pisidia. The men had entered the synagogue on the sabbath day to sit.

Acts 13:15 The prophets did call for the men after the reading of the law. The prophets were the rulers of the synagogue. The prophets did say "Ye men and brethren if ye have any word of exhortation for the people say on" to the men.

Acts 13:16 Paul did stand to beckon with his hand. Paul did say "Men of Israel and ye that fear God give audience".

Acts 13:17 Paul did say "The God of this people of Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt and with an high arm brought he them out of it".

Acts 13:18 Paul did say "And about the time of forty years suffered he their manners in the wilderness".

Acts 13:19 Paul did say "And when he had destroyed seven nations in the land of Chanaan he divided their land to them by lot".

Acts 13:20 Paul did say "And after that he gave unto them judges about the space of four hundred and fifty years until Samuel the prophet".

Acts 13:21 Paul did say "And afterward they desired a king: and God gave unto them Saul the son of Cis a man of the tribe of Benjamin by the space of forty years".

Acts 13:22 Paul did say "And when he had removed him he raised up unto them David to be their king;". Paul did say "to whom also he gave their testimony and said I have found David the son of Jesse a man after mine own heart which shall fulfil all my will".

Acts 13:23 Paul did say "Of this man's seed hath God according to his promise raised unto Israel a Saviour Jesus:".

Acts 13:24 Paul did say "When John had first preached before his coming the baptism of repentance to all the people of Israel".

Acts 13:25 Paul did say "And as John fulfilled his course he said Whom think ye that I am? I am not he. But behold there cometh one after me whose shoes of his feet I am not worthy to loose".

Acts 13:26 Paul did say "Men and brethren children of the stock of Abraham and whosoever among you feareth God to you is the word of this salvation sent".

Acts 13:27 Paul did say "For they that dwell at Jerusalem and their rulers because they knew him not". Paul did say "nor yet the voices of the prophets which are read every sabbath day they have fulfilled them in condemning him".

Acts 13:28 Paul did say "And though they found no cause of death in him yet desired they Pilate that he should be slain".

Acts 13:29 Paul did say "And when they had fulfilled all that was written of him they took him down from the tree and laid him in a sepulchre".

Acts 13:30 Paul did say "But God raised him from the dead:".

Acts 13:31 Paul did say "And he was seen many days of them which came up with him from Galilee to Jerusalem who are his witnesses unto the people".

Acts 13:32 Paul did say "And we declare unto you glad tidings how that the promise which was made unto the fathers".

Acts 13:33 Paul did say "God hath fulfilled the same unto us their children in that he hath raised up Jesus again;". Paul did say "as it is also written in the second psalm Thou art my Son this day have I begotten thee".

Acts 13:34 Paul did say "And as concerning that he raised him up from the dead now no more to return to corruption he said on this wise I will give you the sure mercies of David".

Acts 13:35 Paul did say "Wherefore he saith also in another psalm Thou shalt not suffer thine Holy One to see corruption".

Acts 13:36 Paul did say "For David after he had served his own generation by the will of God fell on sleep and was laid unto his fathers and saw corruption:".

Acts 13:37 Paul did say "But he whom God raised again saw no corruption".

Acts 13:38 Paul did say "Be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins:".

Acts 13:39 Paul did say "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses".

Acts 13:40 Paul did say "Beware therefore lest that come upon you which is spoken of in the prophets;".

Acts 13:41 Paul did say "Behold ye despisers and wonder and perish: for I work a work in your days a work which ye shall in no wise believe though a man declare it unto you".

Acts 13:42 The Jews did leave the synagogue. The Gentiles did beseech Paul to preach the words to the Gentiles on the following sabbath.

Acts 13:43 The congregation had broken up. Paul was followed with Barnabas by many of the Jews and by many religious proselytes. Paul did convince the people to continue in the grace of God.

Acts 13:44 A sermon was attended by the people from almost the whole city on the next sabbath day. The people had come to hear the word of God.

Acts 13:45 The Jews were filled with envy after seeing the multitudes. The Jews did proceed to speak in contradiction and in blasphemy against the words from Paul.

Acts 13:46 Paul did begin with Barnabas to wax bold. Paul did say "It was necessary that the word of God should first have been spoken to you:". Paul did say "but seeing ye put it from you and judge yourselves unworthy of everlasting life lo we turn to the Gentiles".

Acts 13:47 Paul did say "For so hath the Lord commanded us saying I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the earth".

Acts 13:48 The Gentiles were glad at the words of Paul. The Gentiles did glorify the word of God. Belief did come to the people who were ordained to eternal life.

Acts 13:49 The "word of God" was published throughout all of the region.

Acts 13:50 The Jews would stir up the devout and honourable women and the chief men of the city. The Jews did raise persecution against Paul and against Barnabas. The Jews did expel Paul and Barnabas from the coasts of the lands of the Jews.

Acts 13:51 The men would shake the dust from their feet in rejection before heading to Iconium.

Acts 13:52 The disciples were filled with joy and with the Holy Ghost.



Acts 14:1 Paul did go with Barnabus into the synagogue of the Jews in Iconium. The disciples did speak and did bring belief to a great multitude of Jews and of Greeks.

Acts 14:2 Unbelieving Jews did rile evil into the minds of the Gentiles against the brethren.

Acts 14:3 The men did abide for a long time. The men did speak boldly about the word of the grace of "Jesus Christ". The men did exhibit signs and wonders.

Acts 14:4 The multitude was divided in the city. Some people did side with the Jews. Other people did side with the disciples.

Acts 14:5 An assault was made by the Gentiles and by the Jews with the rulers to use spitefully and to stone the disciples.

Acts 14:6 The disciples were aware of the plot. The disciples did flee to Lystra and to Derbe and to the outlying region. Lystra was a city of Lycaonia. Derbe was a city of Lycaonia.

Acts 14:7 The disciples did continue to preach the gospel.

Acts 14:8 A certain man was crippled from birth with impotence in the feet in Lystra.

Acts 14:9 The man did listen to Paul speaking. Paul did behold the man and did perceive that the man had the faith to be healed.

Acts 14:10 Paul did call out in a loud voice. Paul did say "Stand upright on thy feet" to the man. The man did leap and did walk.

Acts 14:11 The people did behold the miracle as performed by Paul. The people did shout aloud in the speech of Lycaonia. The people did say "The gods are come down to us in the likeness of men" about Paul.

Acts 14:12 The people did refer to Barnabas as Jupiter. The people did refer to Paul as Mercurius. Paul was the chief speaker.

Acts 14:13 The "priest of Jupiter" did abide outside of the city. The "priest of Jupiter" had brought oxen and garlands to the gates to perform sacrifice with the people.

Acts 14:14 The disciples did hear about the pending sacrifice. The disciples did rend their clothing and did run among the people to cry out.

Acts 14:15 The disciples did say "Sirs why do ye these things?". The disciples did say "We also are men of like passions with you and preach unto you that ye should turn from these vanities unto the living God which made heaven and earth and the sea and all things that are therein:".

Acts 14:16 The disciples did say "Who in times past suffered all nations to walk in their own ways".

Acts 14:17 The disciples did say "Nevertheless he left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons filling our hearts with food and gladness".

Acts 14:18 The disciples did find difficulty in restraining the people from performing the sacrifices.

Acts 14:19 Certain Jews did arrive from Antioch and from Iconium to persuade the people. Paul was stoned and was dragged from the city. The people had assumed that Paul was dead.

Acts 14:20 Paul was surrounded by other disciples. Paul did rise and did enter the city. Paul did depart with Barnabas for Derbe on the next day.

Acts 14:21 The disciples had preached the gospel in Derbe. Many people were taught. The disciples did return to Lystra and to Iconium and to Antioch.

Acts 14:22 The disciples did return to confirm the souls of the other disciples. The disciples would encourage the other disciples to continue in the faith. The "kingdom of God" is reached through much tribulation.

Acts 14:23 The disciples did ordain elders in every church. The disciples did pray with fasting and did commend the elders to "Jesus Christ". The elders had put faith in "Jesus Christ".

Acts 14:24 The disciples did travel throughout Pisidia to reach Pamphylia.

Acts 14:25 The disciples had preached the word in Perga before going to Attalia.

Acts 14:26 The disciples would sail to return to Antioch. The disciples were dispatched from Antioch upon recommendation to the grace of God for the teachings.

Acts 14:27 Paul did reconvene with Barnabas in the church with the other disciples. The two disciples would report about everything that God had done. The two disciples would report about the opening of the door of faith to the Gentiles.

Acts 14:28 Paul did abide with Barnabas and with the other disciples for a long time.



Acts 15:1 Certain men did arrive from Judaea to teach the brethren. The men did say "Except ye be circumcised after the manner of Moses ye cannot be saved".

Acts 15:2 Paul was joined by Barnabas in dispute with the teaching of the men from Judaea. Paul was sent with Barnabas and with other men by the church to the apostles in Jerusalem for clarification.

Acts 15:3 The men would pass through Phenice and through Samaria. The men would declare the the conversion of the Gentiles to the great joy of all of the brethren.

Acts 15:4 The men were received by the church in Jerusalem. The men did declare the happenings to the apostles and to the elders.

Acts 15:5 A certain sect did rise among the believing Pharisees. The believers did say "That it was needful to circumcise them and to command them to keep the law of Moses".

Acts 15:6 The apostles did convene with the elders to consider the matter.

Acts 15:7 Much dispute had taken place within the group. Peter did rise to speak. Peter did say "Men and brethren ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe" to the group.

Acts 15:8 Peter did say "And God which knoweth the hearts bare them witness giving them the Holy Ghost even as he did unto us;" to the group.

Acts 15:9 Peter did say "And put no difference between us and them purifying their hearts by faith" to the group.

Acts 15:10 Peter did say "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" to the group.

Acts 15:11 Peter did say "But we believe that through the grace of the LORD Jesus Christ we shall be saved even as they" to the group.

Acts 15:12 The multitude did keep silent to give an audience to Barnabas and to Paul. The two disciples did proceed to explain the miracles and wonders that God had wrought among the Gentiles by the disciples.

Acts 15:13 The multitude did listen. James did say "Men and brethren hearken unto me:" to the group.

Acts 15:14 James did say "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name".

Acts 15:15 James did say "And to this agree the words of the prophets; as it is written".

Acts 15:16 James did say "After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof and I will set it up".

Acts 15:17 James did say "That the residue of men might seek after the Lord and all the Gentiles upon whom my name is called saith the Lord who doeth all these things".

Acts 15:18 James did say "Known unto God are all his works from the beginning of the world".

Acts 15:19 James did say "Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God:".

Acts 15:20 James did say "But that we write unto them that they abstain from pollutions of idols and from fornication and from things strangled and from blood".

Acts 15:21 James did say "For Moses of old time hath in every city them that preach him being read in the synagogues every sabbath day". James did propose to send a letter of reinforcement to the Gentiles to abstain from idols and from fornication and from blood and from strangled things.

Acts 15:22 The apostles were pleased with the elders and with the whole church. Men were chosen from the church to accompany Paul and Barnabas on a journey to Antioch. Judas was selected. Judas was surnamed as Barsabas. Silas was selected. The selectees were chief men among the believers.

Acts 15:23 Letters were composed to the Gentiles. The letters did say "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia".

Acts 15:24 The letters did say "Forasmuch as we have heard that certain which went out from us have troubled you with words subverting your souls". The letters did say "saying Ye must be circumcised and keep the law: to whom we gave no such commandment:".

Acts 15:25 The letters did say "It seemed good unto us being assembled with one accord to send chosen men unto you with our beloved Barnabas and Paul".

Acts 15:26 The letters did say "Men that have hazarded their lives for the name of our Lord Jesus Christ".

Acts 15:27 The letters did say "We have sent therefore Judas and Silas who shall also tell you the same things by mouth".

Acts 15:28 The letters did say "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things;".

Acts 15:29 The letters did say "That ye abstain from meats offered to idols and from blood and from things strangled and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well".

Acts 15:30 The men were sent to Antioch. The men would deliver the epistle after gathering the multitude.

Acts 15:31 The men did read the letters. The multitude did rejoice for the consolation.

Acts 15:32 The brethren were exhorted by Judas and by Silas through many words for confirmation. Judas was a prophet. Silas was a prophet also.

Acts 15:33 The men did tarry for awhile. The men were released in peace from the brethren to return to the apostles.

Acts 15:34 "Notwithstanding it pleased Silas to abide there still.".

Acts 15:35 Paul would remain with Barnabas in Antioch. The disciples did continue to teach and to preach the word of God with many others also.

Acts 15:36 Days did pass. Paul did say "Let us go again and visit our brethren in every city where we have preached the word of the LORD and see how they do" to Barnabas.

Acts 15:37 Barnabas was determined to bring "John Mark" along.

Acts 15:38 Paul did not agree with bringing "John Mark". "John Mark" had departed from the disciples in Pamphylia. "John Mark" had not continued in the work with the disciples at the time.

Acts 15:39 The contention was sharp between Paul and Barnabas. The two disciples did part ways. Barnabas did sail with Mark to Cyprus.

Acts 15:40 Paul did choose to depart with Silas. Paul was recommended by the brethren to the grace of God.

Acts 15:41 Paul did travel to confirm churches through Syria and through Cilicia.



Acts 16:1 Paul did travel to Derbe and to Lystra. Timotheus was a disciple in Lystra. Timotheus was the son of a Jewish woman and of a Greek man.

Acts 16:2 The parentage was known well by the brethren at Lystra and at Iconium.

Acts 16:3 Paul did decide to bring Timotheus along the travels. Paul did circumcise Timotheus because of the the Jews in the area. The Jews did know about the Greek father of Timotheus.

Acts 16:4 The men did proceed through the cities to deliver decrees for the people to keep. The decrees were ordained by the apostles and by the elders in Jerusalem.

Acts 16:5 The churches were established in the faith. The churches did increase in number daily.

Acts 16:6 The men had gone throughout Phrygia and throughout the region of Galatia. The men were forbidden by the "Holy Ghost" from preaching the word in Asia.

Acts 16:7 The men did intend to go into Bithynia after reaching Mysia. The Spirit would not allow the men to enter Bithynia.

Acts 16:8 The men did arrive in Troas after passing by Mysia.

Acts 16:9 Paul did receive a vision at night. Paul had seen a man from Macedonia. The man had said "Come over into Macedonia and help us" in the vision.

Acts 16:10 Paul did endeavor immediately to go into Macedonia after having the vision. Paul did believe that Paul was being called by God to preach the gospel in Macedonia.

Acts 16:11 The men did depart from Troas on a straight course to Samothracia. The men did reach Neapolis on the following day.

Acts 16:12 The men did proceed to Philippi. Philippi was the chief city and a colony in Macedonia. The men would abide in the city for some time.

Acts 16:13 The men would exit the city on the Sabbath to go to the riverside for prayers. The men did sit to converse with the women who were by the river.

Acts 16:14 Lydia was a female merchant of purple fabrics. Lydia was an inhabitant of the city of Thyatira. Lydia did worship God. God had opened the heart of Lydia to listen to the words from Paul.

Acts 16:15 Paul did baptize Lydia and the household of Lydia. Lydia did say "If ye have judged me to be faithful to the Lord come into my house and abide there" in persuasive words to the men.

Acts 16:16 The men did proceed to prayer and was met by a damsel who was possessed with a spirit of divination. The damsel had brought much gain to the masters of the damsel by soothsaying.

Acts 16:17 The damsel did follow Paul and the others. The damsel did say "These men are the servants of the most high God which shew unto us the way of salvation".

Acts 16:18 The damsel would do the same thing for many days. Paul was being grieved however. Paul did turn to speak to the spirit. Paul did say "I command thee in the name of Jesus Christ to come out of her". The spirit did emerge from the damsel in the same hour.

Acts 16:19 The masters did realize the loss of potential for gain. The masters did go to draw Paul and Silas into the marketplace to the rulers.

Acts 16:20 The men were brought to the magistrates by the masters. The masters did say "These men being Jews do exceedingly trouble our city" to the magistrates.

Acts 16:21 The masters did say "And teach customs which are not lawful for us to receive neither to observe being Romans" to the magistrates.

Acts 16:22 The multitude did rise together against Paul and against Silas. The magistrates did rend their clothing. The magistrates did command for the beating of the 2 men.

Acts 16:23 Many stripes had been laid upon the men before being cast into prison. The jailor was charged to keep the prisoners safely.

Acts 16:24 The jailor did proceed to thrust the men into the inner prison. Stocks were placed on the feet of the men.

Acts 16:25 Midnight would see Paul and Silas in prayer and in song in praises to God. The men were overheard by the other prisoners.

Acts 16:26 A great earthquake did erupt suddenly to shake the foundations of the prison. The doors were opened in all of the prison. Everyone was released from their bands.

Acts 16:27 The event did awaken the keeper of the prison from sleep. The keeper did realize that the doors were open. The keeper did intend to draw his sword in an act of suicide because of the escaping prisoners.

Acts 16:28 Paul did cry out in a loud voice. Paul did say "Do thyself no harm: for we are all here".

Acts 16:29 The keeper did call for a light before springing inside. The keeper did fall to the feet of Paul and of Silas in a tremble.

Acts 16:30 The keeper did bring the 2 men out. The keeper did say "Sirs what must I do to be saved?" to the men.

Acts 16:31 The men did say "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" to the keeper of the prison.

Acts 16:32 The men did proceed to speak the word of God to the keeper and to the household of the keeper.

Acts 16:33 The keeper did wash the stripes of the 2 men in the same hour of the night. The men did baptize the keeper and the household of the keeper.

Acts 16:34 The keeper did bring the men to the house of the keeper. The men were presented meat. The household did rejoice in the belief in God.

Acts 16:35 The magistrates did dispatch serjeants on the following day. The serjeants had said "Let those men go".

Acts 16:36 The keeper did convey the message to Paul. The keeper did say "The magistrates have sent to let you go: now therefore depart and go in peace" to Paul.

Acts 16:37 Paul did say "They have beaten us openly uncondemned being Romans and have cast us into prison;" to the serjeants. Paul did say "and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out" to the serjeants.

Acts 16:38 The serjeants did relay the message from Paul to the magistrates. The magistrates were afraid because the men were Romans.

Acts 16:39 The magistrates did arrive to beseech the men upon release to depart from the city.

Acts 16:40 The men did leave the prison before entering the house of Lydia. The men did rejoice and did comfort the brethren before departing.



Acts 17:1 Paul did continue to travel with Silas. The men had passed through Amphipolis and through Apollonia before arriving at Thessalonica. Thessalonica was a location of a synagogue of the Jews.

Acts 17:2 Paul did proceed to reason with the Jews about the scriptures for 3 Sabbaths.

Acts 17:3 Paul did state that Christ had suffered and had risen from the dead. Paul did state that Jesus is the Christ.

Acts 17:4 Some Jews did come into belief to consort with Paul and with Silas. A great multitude did come into belief from the devout Greeks. Belief did come to many chief women also.

Acts 17:5 Belief did not come to all Jews however. The disbelievers were moved with envy. The disbelievers did gather certain lewd fellows of the baser sort into a company to set all of the city in an uproar. The disbelievers did assault the house of Jason with the intention to bring Paul and Silas to the crowd.

Acts 17:6 The disbelievers did not find the men however. The disbelievers would bring Jason and certain brethren to the rulers of the city. The disbelievers did say "These that have turned the world upside down are come hither also;" to the rulers.

Acts 17:7 The disbelievers did say "Whom Jason hath received: and these all do contrary to the decrees of Caesar saying that there is another king one Jesus" to the rulers.

Acts 17:8 The disbelievers did trouble the people and the rulers of the city with the accusations.

Acts 17:9 The rulers would force Jason and the others to post bond before release.

Acts 17:10 The brethren did send Paul and Silas away immediately by night to Berea. The men did proceed to enter the synagogue of the Jews in Berea.

Acts 17:11 The men did find Jews who were more honorable than the people in Thessalonica. The Jews would receive the word with all of the readiness of mind. The Jews would search the scriptures daily to verify the words of Paul and of Silas.

Acts 17:12 Many Jews did find belief. Belief did come to many honorable Greek women and to many men.

Acts 17:13 Jews did arrive in Berea from Thessalonica after learning that Paul was preaching the word of God in Berea. The Jews did come to agitate the people.

Acts 17:14 Paul was sent away immediately by the brethren to the sea. Silas did remain in Berea with Timotheus.

Acts 17:15 Paul was conducted to Athens. Paul did summon Silas and Timotheus to Athens. The men did depart with all speed.

Acts 17:16 Paul was waiting for the arrival of the 2 men. The spirit was stirred within Paul upon seeing the city profuse with idolatry.

Acts 17:17 Paul did proceed to dispute in the synagogue with the Jews and with the devout persons and with other people in the market daily.

Acts 17:18 Paul was approached by certain philosophers of the Epicureans and of the Stoicks. Some people had said "What will this babbler say? other some He seemeth to be a setter forth of strange gods". The people were conferring because Paul was preaching about Jesus and about the resurrection.

Acts 17:19 Paul was captured and was brought to Areopagus by the philosophers. The philosophers did say "May we know what this new doctrine whereof thou speakest is?".

Acts 17:20 The philosophers did say "For thou bringest certain strange things to our ears: we would know therefore what these things mean".

Acts 17:21 The Athenians would explore new concepts and ideas all day.

Acts 17:22 Paul was standing in the midst of the hill of Mars. Paul did say "Ye men of Athens I perceive that in all things ye are too superstitious".

Acts 17:23 Paul did say "For as I passed by and beheld your devotions I found an altar with this inscription TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship him declare I unto you".

Acts 17:24 Paul did say "God that made the world and all things therein seeing that he is Lord of heaven and earth dwelleth not in temples made with hands;".

Acts 17:25 Paul did say "Neither is worshipped with men's hands as though he needed any thing seeing he giveth to all life and breath and all things;".

Acts 17:26 Paul did say "And hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation;".

Acts 17:27 Paul did say "That they should seek the Lord if haply they might feel after him and find him though he be not far from every one of us:".

Acts 17:28 Paul did say "For in him we live and move and have our being; as certain also of your own poets have said For we are also his offspring".

Acts 17:29 Paul did say "Forasmuch then as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device".

Acts 17:30 Paul did say "And the times of this ignorance God winked at; but now commandeth all men every where to repent:".

Acts 17:31 Paul did say "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained;". Paul did say "whereof he hath given assurance unto all men in that he hath raised him from the dead".

Acts 17:32 Some people did mock Paul upon hearing about the resurrection. Other people did say "We will hear thee again of this matter".

Acts 17:33 Paul did depart from the people.

Acts 17:34 Some men did cling in belief to Paul. Paul was followed by Dionysius and by Damaris and by others. Dionysius was an Areopagite. Damaris was a woman.



Acts 18:1 Paul did depart from Athens to go to Corinth.

Acts 18:2 Paul did find a certain Jew with the name of Aquila. Aquila was born in Pontus. Aquila was from Italy recently. Priscilla was the wife of Aquila. Claudius had issued a command for all Jews to depart from Rome.

Acts 18:3 Paul was a tentmaker by trade. Aquila was a tentmaker. Priscilla was a tentmaker also. Paul did abide with the couple and did work on tents.

Acts 18:4 Paul did reason in the synagogue every sabbath to persuade the Jews and the Greeks.

Acts 18:5 Paul was joined by Silas and by Timotheus from Macedonia. Paul was pressed in the spirit to testify to the Jews that Jesus was Christ.

Acts 18:6 Some Jews would stand in opposition and in blasphemy. Paul would shake his raiment in response. Paul did say "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles".

Acts 18:7 Paul did depart and did enter the house of Justus. Justus did worship God. The house was joined hard to the synagogue.

Acts 18:8 Crispus was the chief ruler of the synagogue. Crispus did believe in "Jesus Christ" with all of the household of Crispus. Many Corinthians were baptized after hearing the word of God.

Acts 18:9 "Jesus Christ" did appear to Paul in a vision at night. "Jesus Christ" had said "Be not afraid but speak and hold not thy peace:" to Paul.

Acts 18:10 "Jesus Christ" had said "For I am with thee and no man shall set on thee to hurt thee: for I have much people in this city" to Paul.

Acts 18:11 Paul would continue to teach the word of God for 18 months.

Acts 18:12 The Jews did make insurrection with one accord against Paul eventually. Paul was brought to the judgment seat before Gallio. Gallio was the deputy of Achaia.

Acts 18:13 The Jews did say "This fellow persuadeth men to worship God contrary to the law" to Gallio about Paul.

Acts 18:14 Paul did begin to open his mouth in response. Gallio did say "If it were a matter of wrong or wicked lewdness O ye Jews reason would that I should bear with you:" to the Jews.

Acts 18:15 Gallio did say "But if it be a question of words and names and of your law look ye to it; for I will be no judge of such matters". Gallio would not judge the laws of the Jews.

Acts 18:16 Gallio did expel the Jews from the judgment seat.

Acts 18:17 The Greeks did take Sosthenes for a beating before the judgment seat. Sosthenes was the chief ruler of the synagogue. Gallio did not show concern for the things.

Acts 18:18 Paul would tarry for a good while before sailing for Syria with Priscilla and with Aquilla. Paul had shorn the head of Paul in Cenchrea for a vow.

Acts 18:19 Paul did go to Ephesus. Paul did leave Aquilla and Priscilla in Ephesus. Paul did enter the synagogue to reason with the Jews.

Acts 18:20 The Jews did desire for Paul to tarry longer. Paul would not tarry longer.

Acts 18:21 Paul did bid farewell to the Jews. Paul may have said "I must by all means keep this feast that cometh in Jerusalem:" to the Jews. Paul did say "but I will return again unto you if God will" to the Jews. Paul did sail from Ephesus.

Acts 18:22 Paul did arrive at Caesarea. Paul would go to salute the church before going to Antioch.

Acts 18:23 Paul did spend time in Antioch before departing. Paul would go over all of the countries of Galatia and of Phrygia in order to strengthen all of the disciples.

Acts 18:24 Apollos was a Jew who was born at Alexandria. Apollos was an eloquent man and was mighty in the scriptures. Apollos had come to Ephesus.

Acts 18:25 Apollos was instructed in the way of the Lord and was fervent in the spirit. Apollos did speak and did teach diligently in the things of "Jesus Christ". Apollos did know the baptism of John only.

Acts 18:26 Apollos did begin to speak boldly in the synagogue. Apollos was heard by Aquila and by Priscilla. The couple would expound the way of God more perfectly to Apollos.

Acts 18:27 Apollos was disposed to pass into Achaia. Apollos was sent with written exhortations from the disciples for a welcome reception in Achaia. Apollos would help the believers through grace in Achaia.

Acts 18:28 Apollos had convinced the Jews mightily. Apollos would use the scriptures in public to show that Jesus was Christ.



Acts 19:1 Paul did pass through the upper coasts on approach to Ephesus as Apollos was in Corinth. Paul would find certain disciples.

Acts 19:2 Paul did say "Have ye received the Holy Ghost since ye believed?" to the disciples. The disciples did say "We have not so much as heard whether there be any Holy Ghost" in response to Paul.

Acts 19:3 Paul did say "Unto what then were ye baptized?" to the disciples. The disciples did say "Unto John's baptism" to Paul.

Acts 19:4 Paul did say "John verily baptized with the baptism of repentance saying unto the people that they should believe on him which should come after him that is on Christ Jesus" to the disciples.

Acts 19:5 The disciples were baptized in the name of Jesus after hearing the words of Paul.

Acts 19:6 The "Holy Ghost" did come upon the disciples as Paul did lay hands on the disciples. The disciples did begin to speak tongues and did begin to speak in prophesy.

Acts 19:7 The disciples did number about 12 men.

Acts 19:8 Paul did enter the synagogue to speak boldly for 3 months in dispute and in persuasion about the kingdom of God.

Acts 19:9 Divers were hardened in disbelief however. The divers did begin go speak evil before the multitude. Paul did depart and did separate the disciples. Paul would go to dispute daily in the school of Tyrannus.

Acts 19:10 Paul would continue with the disciples for 2 years. Paul would bring the word of Jesus to all of the Jews and all of the Greeks in Asia.

Acts 19:11 God had wrought special miracles by the hands of Paul.

Acts 19:12 Paul could have been touched by handkerchiefs or by aprons. The linens would be taken to cure the diseased and the possessed from ills.

Acts 19:13 Some Jews were vagabond exorcists. The Jews had called to assemble the people who were possessed. The Jews had attempted to use the name of Jesus to exorcize the evil spirits. The Jews had said "We adjure you by Jesus whom Paul preacheth".

Acts 19:14 The exorcizing Jews did number 7 sons of Sceva. Sceva was a Jew and was a chief of the priests.

Acts 19:15 The evil spirit had said "Jesus I know and Paul I know; but who are ye?" to the exorcists.

Acts 19:16 The possessed man did leap upon the exorcists. The exorcists did flee from the house naked and wounded.

Acts 19:17 The story was known to all of the Jews and to the Greeks who were dwelling at Ephesus also. Fear did befall everyone. Everyone did begin to see the name of Jesus magnified.

Acts 19:18 Many believers would come and would confess their deeds.

Acts 19:19 Many books were burned by the practitioners of curious arts. The books were valued at 50000 pieces of silver.

Acts 19:20 The "word of God" did grow and did prevail mightily.

Acts 19:21 Paul was purposed in the spirit to return to Jerusalem after the happening of the events. Paul would pass through Macedonia and through Achaia. Paul had said "After I have been there I must also see Rome".

Acts 19:22 Paul did send Timotheus and Erastus into Macedonia. Paul would remain in Asia for a season.

Acts 19:23 A great disturbance did arise about the Way at the time.

Acts 19:24 Demetrius was a silversmith. Demetrius had made silver shrines for Diana. Demetrius had brought great gain to the craftsmen.

Acts 19:25 Demetrius had assembled other craftsmen of similar occupations. Demetrius had said "Sirs ye know that by this craft we have our wealth" to the craftsmen.

Acts 19:26 Demetrius had said "Moreover ye see and hear that not alone at Ephesus" to the craftsmen. Demetrius had said "but almost throughout all Asia this Paul hath persuaded and turned away much people saying that they be no gods which are made with hands:" to the craftsmen.

Acts 19:27 Demetrius had said "So that not only this our craft is in danger to be set at nought;" to the craftsmen. Demetrius had said "but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed whom all Asia and the world worshippeth" to the craftsmen. Demetrius did consider Paul to be a threat to the trades.

Acts 19:28 The craftsmen were full of wrath after hearing the words of Demetrius. The craftsmen did say "Great is Diana of the Ephesians".

Acts 19:29 The whole city was filled with confusion. The people did capture Gaius and Aristarchus. Paul had traveled with Gaius and Aristarchus from Macedonia. The people did rush the 2 men into the theatre.

Acts 19:30 Paul did want to enter the theatre to meet the people. The disciples did impede Paul however.

Acts 19:31 Paul did have a friend who was a chief of Asia. The friend had sent a message to Paul. The message did covey that the friend would not enter into the theatre either.

Acts 19:32 Some people would cry for one thing. Other people would cry for something else. The assembly was confused without an understanding of the purpose of the assembly.

Acts 19:33 The Jews did push Alexander out of the multitude. Alexander had beckoned with the hand. Alexander was preparing to make a defense to the people.

Acts 19:34 The people did realize that Alexander was a Jew. The people did cry out in one voice. The people did say "Great is Diana of the Ephesians" for 2 hours.

Acts 19:35 A townclerk had managed to appease the people. The townclerk did say "Ye men of Ephesus what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana and of the image which fell down from Jupiter?" to the people.

Acts 19:36 The townclerk did say "Seeing then that these things cannot be spoken against ye ought to be quiet and to do nothing rashly" to the people.

Acts 19:37 The townclerk did say "For ye have brought hither these men which are neither robbers of churches nor yet blasphemers of your goddess" to the people. The townclerk had come to the defense of the Jews.

Acts 19:38 The townclerk did say "Wherefore if Demetrius and the craftsmen which are with him have a matter against any man the law is open and there are deputies: let them implead one another" to the people.

Acts 19:39 The townclerk did say "But if ye enquire any thing concerning other matters it shall be determined in a lawful assembly".

Acts 19:40 The townclerk did say "For we are in danger to be called in question for this day's uproar there being no cause whereby we may give an account of this concourse". The townclerk did reason that lawfulness should be observed with respect to the Jews.

Acts 19:41 The townclerk did dismiss the assembly after speaking.



Acts 20:1 Paul did call for the disciples after the uproar. Paul did embrace the disciples before departing to go into Macedonia.

Acts 20:2 Paul would give much exhortation to the people along the way during the travel to Greece.

Acts 20:3 Paul would abide in Greece for 3 months. The Jews had laid wait for Paul as Paul was about to sail into Syria. Paul did decide to return through Macedonia instead.

Acts 20:4 Paul was accompanied by a number of people into Asia. Paul was accompanied by Sopater from Berea. Paul was accompanied by Aristarchus and by Secundus from Thessalonica. Paul was accompanied by Gaius and by Timotheus from Derbe. Paul was accompanied by Tychicus and by Trophimus from Asia.

Acts 20:5 Some men had gone ahead to tarry for the rest at Troas.

Acts 20:6 Luke would sail away from Philippi after the days of unleavened bread to meet the men at Troas in 5 days. The men would abide for 7 days.

Acts 20:7 Paul did preach to the disciples on the first day of the week at the assembly to break bread. Paul did intend to leave on the following day. Paul did continue the speech until midnight.

Acts 20:8 The men were gathered in the upper chambers. The chambers did contain many lights.

Acts 20:9 Eutychus was a young man in the chambers. Eutychus had fallen into a deep sleep in front of a window during the speech of Paul. Eutychus would fall to his death from the third loft.

Acts 20:10 Paul did descend to fall upon Eutychus in an embrace. Paul did say "Trouble not yourselves; for his life is in him".

Acts 20:11 Paul did return upstairs to break bread and to eat and to talk for a long while until the break of day. Paul did depart at daybreak.

Acts 20:12 The disciples did retrieve the living Eutychus with great comfort.

Acts 20:13 Luke did go to the ship to sail to Assos with the intention of boarding Paul onto the ship. Paul had planned to travel on foot to Assos.

Acts 20:14 Paul did board the ship at Assos to sail with the disciples to Mitylene.

Acts 20:15 The disciples would continue to sail. The disciples did arrive against Chios on the next day. The disciples would arrive at Samos on the following day. The disciples did tarry at Trogyllium. The disciples did arrive at Miletus on the next day.

Acts 20:16 Paul had determined to sail by Ephesus because Paul would not spend the time in Asia. Paul did hasten as much as possible to be at Jerusalem for the day of Pentecost.

Acts 20:17 Paul did send a message from Miletus to Ephesus to call the elders of the church.

Acts 20:18 The elders did assemble to meet with Paul. Paul did say "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons" to the elders.

Acts 20:19 Paul did say "Serving the LORD with all humility of mind and with many tears and temptations which befell me by the lying in wait of the Jews:" to the elders.

Acts 20:20 Paul did say "And how I kept back nothing that was profitable unto you but have shewed you and have taught you publickly and from house to house" to the elders.

Acts 20:21 Paul did say "Testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ" to the elders.

Acts 20:22 Paul did say "and now behold I go bound in the spirit unto Jerusalem not knowing the things that shall befall me there:" to the elders.

Acts 20:23 Paul did say "Save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me" to the elders.

Acts 20:24 Paul did say "But none of these things move me neither count I my life dear unto myself so that I might finish my course with joy" to the elders. Paul did say "and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God" to the elders.

Acts 20:25 Paul did say "And now behold I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more" to the elders.

Acts 20:26 Paul did say "Wherefore I take you to record this day that I am pure from the blood of all men" to the elders.

Acts 20:27 Paul did say "For I have not shunned to declare unto you all the counsel of God" to the elders.

Acts 20:28 Paul did say "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood" to the elders.

Acts 20:29 Paul did say "For I know this that after my departing shall grievous wolves enter in among you not sparing the flock" to the elders.

Acts 20:30 Paul did say "Also of your own selves shall men arise speaking perverse things to draw away disciples after them" to the elders.

Acts 20:31 Paul did say "Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears" to the elders.

Acts 20:32 Paul did say "And now brethren I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified" to the elders.

Acts 20:33 Paul did say "I have coveted no man's silver or gold or apparel" to the elders.

Acts 20:34 Paul did say "Yea ye yourselves know that these hands have ministered unto my necessities and to them that were with me" to the elders.

Acts 20:35 Paul did say "I have shewed you all things how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus" to the elders. Paul did say "how he said It is more blessed to give than to receive" to the elders. Paul had informed the elders that Paul would depart soon.

Acts 20:36 Paul did kneel to pray with all of the elders after speaking.

Acts 20:37 The elders were weeping sore. The elders were falling to place kisses on the neck of Paul.

Acts 20:38 The elders were sorrowful at the words of Paul. The elders were grieving over the impending departure of Paul. Paul was accompanied by the elders to the ship.



Acts 21:1 The disciples did set sail on a straight course for Coos after leaving the Ephesians. The disciples would sail to Rhodes and to Patara on the following day.

Acts 21:2 The disciples did find a ship on the way to Phenicia. The disciples did board the ship.

Acts 21:3 The disciples would pass to the south of Cyprus on the way to Syria. The ship did land at Tyre to unload cargo.

Acts 21:4 The disciples did find other disciples and did tarry for 7 days. Paul was urged through the Spirit by the other disciples to refrain from going to Jerusalem.

Acts 21:5 Paul would depart with his disciples after days of tarrying. The disciples were escorted on departure from the city by the people with wives and with children. The disciples did kneel on the shore to pray.

Acts 21:6 The disciples did board a ship to return home after taking leave of the people.

Acts 21:7 The disciples did travel from Tyre to Ptolemais. The disciples did salute the the brethren in Ptolemais. The disciples would abide with the brethren for 1 day.

Acts 21:8 Paul did depart with his company of disciples to go to Caesarea. The disciples did enter the house of Philip who was an evangelist. Philip had been chosen to distribute food in the past.

Acts 21:9 Philip did have 4 virgin daughters. The daughters did prophesy also.

Acts 21:10 Paul would tarry with Philip for many days. Agabus did come down from Judaea. Agabus was a prophet.

Acts 21:11 Agabus did approach to take the girdle of Paul to bind the hands and the feet of Agabus. Agabus did say "Thus saith the Holy Ghost So shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles". Agabus did present a warning to Paul about the intentions of the Jews in Jerusalem.

Acts 21:12 The warning was heard by everyone in the place. Paul was begged by everyone to refrain from going to Jerusalem.

Acts 21:13 Paul did say "What mean ye to weep and to break mine heart? for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus".

Acts 21:14 Paul would not be persuaded from going to Jerusalem. The disciples did say "The will of the Lord be done" in acceptance of the intentions of Paul.

Acts 21:15 The disciples did take carriages to go to Jerusalem.

Acts 21:16 Paul was accompanied by some of the disciples of Caesarea. Paul was led to the home of Mnason for lodging. Mnason was an old disciple of Cyprus.

Acts 21:17 The disciples were received gladly by the brethren in Jerusalem.

Acts 21:18 Paul did go with the disciples to see James on the following day. The elders were present.

Acts 21:19 Paul had saluted the elders before declaring the things that God had wrought among the Gentiles by the ministry of Paul.

Acts 21:20 The elders did glorify God after hearing the report from Paul. The elders did say "Thou seest brother how many thousands of Jews there are which believe; and they are all zealous of the law:" to Paul.

Acts 21:21 The elders did say "And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses" to Paul. The elders did say "saying that they ought not to circumcise their children neither to walk after the customs" to Paul.

Acts 21:22 The elders did say "What is it therefore? the multitude must needs come together: for they will hear that thou art come" to Paul.

Acts 21:23 The elders did say "Do therefore this that we say to thee: We have four men which have a vow on them;" to Paul.

Acts 21:24 The elders did say "Them take and purify thyself with them and be at charges with them that they may shave their heads:" to Paul. The elders did say "and all may know that those things whereof they were informed concerning thee are nothing;" to Paul. The elders did say "but that thou thyself also walkest orderly and keepest the law" to Paul.

Acts 21:25 The elders did say "As touching the Gentiles which believe we have written and concluded that they observe no such thing" to Paul. The elders did say "save only that they keep themselves from things offered to idols and from blood and from strangled and from fornication" to Paul.

Acts 21:26 Paul did become purified with the 4 men on the next day. Paul did enter the Temple to signify the accomplishment of the days of purification. An offering would be offered for each of the men.

Acts 21:27 The Asian Jews did see Paul in the Temple before the ending of the 7 days of purification. The Asian Jews did stir up all of the people to lay hands on Paul.

Acts 21:28 The Asian Jews did say "Men of Israel help: This is the man that teacheth all men every where against the people and the law and this place:" about Paul. The Asian Jews did say "and further brought Greeks also into the temple and hath polluted this holy place" about Paul.

Acts 21:29 The Asian Jews had seen an Ephesian with Paul in the city of Trophimus. The Asian Jews did believe that Paul had brought an Ephesian into the temple.

Acts 21:30 The city was moved. The people did run together to draw Paul from the temple. The doors were shut forthwith.

Acts 21:31 Tidings did come to the chief captain of the band as the people were preparing to kill Paul. The captain did learn that all of Jerusalem was in an uproar.

Acts 21:32 The captain did take soldiers and centurions immediately to charge into the city. The people did stop beating Paul after seeing the approach of the chief captain with the soldiers.

Acts 21:33 The chief captain did draw near to take Paul. The captain did command for Paul to be bound with 2 chains. The captain did want to know the identity of Paul. The captain did demand to know the circumstances that had led to the uproar.

Acts 21:34 Some people did declare one thing. Other people would declare another thing. The captain could not discern the truth for the tumult. The captain did command for Paul to be carried into the castle.

Acts 21:35 Paul was carried by the soldiers upon reaching the stairs because of the violence of the people.

Acts 21:36 The multitude had followed the soldiers. The multitude did say "Away with him".

Acts 21:37 Paul did speak to the captain before being led into the castle. Paul did say "May I speak unto thee?". The captain did say "Canst thou speak Greek?".

Acts 21:38 The captain did say "Art not thou that Egyptian which before these days madest an uproar and leddest out into the wilderness four thousand men that were murderers?" to Paul.

Acts 21:39 Paul did say "I am a man which am a Jew of Tarsus a city in Cilicia a citizen of no mean city: and I beseech thee suffer me to speak unto the people" to the captain.

Acts 21:40 The captain would give Paul the opportunity to speak to the people on the stairs. Paul did beckon to the people with the hand of Paul. A great silence did fall among the people as Paul had begun to speak in the Hebrew tongue.



Acts 22:1 Paul did say "Men brethren and fathers hear ye my defence which I make now unto you" to the multitude.

Acts 22:2 The multitude did become ever more silent after hearing the Hebrew language.

Acts 22:3 Paul did say "I am verily a man which am a Jew born in Tarsus a city in Cilicia yet brought up in this city at the feet of Gamaliel" to the multitude. Paul did say "and taught according to the perfect manner of the law of the fathers and was zealous toward God as ye all are this day" to the multitude.

Acts 22:4 Paul did say "And I persecuted this way unto the death binding and delivering into prisons both men and women" to the multitude.

Acts 22:5 Paul did say "As also the high priest doth bear me witness and all the estate of the elders:" to the multitude. Paul did say "from whom also I received letters unto the brethren and went to Damascus to bring them which were there bound unto Jerusalem for to be punished" to the multitude.

Acts 22:6 Paul did say "And it came to pass that as I made my journey and was come nigh unto Damascus about noon suddenly there shone from heaven a great light round about me" to the multitude.

Acts 22:7 Paul did say "And I fell unto the ground and heard a voice saying unto me Saul Saul why persecutest thou me?" to the multitude.

Acts 22:8 Paul did say "And I answered Who art thou Lord? And he said unto me I am Jesus of Nazareth whom thou persecutest" to the multitude.

Acts 22:9 Paul did say "And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me" to the multitude.

Acts 22:10 Paul did say "And I said What shall I do LORD? And the Lord said unto me" to the multitude. Jesus had said "Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" to Paul.

Acts 22:11 Paul did say "And when I could not see for the glory of that light being led by the hand of them that were with me I came into Damascus" to the multitude.

Acts 22:12 Paul did say "And one Ananias a devout man according to the law having a good report of all the Jews which dwelt there" to the multitude.

Acts 22:13 Paul did say "Came unto me and stood and said unto me" to the multitude. Ananias had said "Brother Saul receive thy sight. And the same hour I looked up upon him" to Paul.

Acts 22:14 Paul did say "And he said" to the multitude. Ananias had said "The God of our fathers hath chosen thee that thou shouldest know his will and see that Just One and shouldest hear the voice of his mouth" to Paul.

Acts 22:15 Ananias had said "For thou shalt be his witness unto all men of what thou hast seen and heard" to Paul.

Acts 22:16 Ananias had said "And now why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord" to Paul.

Acts 22:17 Paul did say "And it came to pass that when I was come again to Jerusalem even while I prayed in the temple I was in a trance;" to the multitude.

Acts 22:18 Paul did say "And saw him saying unto me" to the multitude. Jesus had said "Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me" to Paul.

Acts 22:19 Paul did say "And I said Lord they know that I imprisoned and beat in every synagogue them that believed on thee:" to the multitude.

Acts 22:20 Paul did say "And when the blood of thy martyr Stephen was shed I also was standing by and consenting unto his death and kept the raiment of them that slew him" to the multitude.

Acts 22:21 Paul did say "And he said unto me" to the multitude. Jesus had said "Depart: for I will send thee far hence unto the Gentiles" to Paul.

Acts 22:22 The multitude have given audience to the words from Paul before lifting their voices in response. The multitude did say "Away with such a fellow from the earth: for it is not fit that he should live" about Paul.

Acts 22:23 The multitude did rend their clothing and did throw dust into the air.

Acts 22:24 The captain did command for Paul to be brought into the castle. The captain did order that Paul should be examined by scourging to ascertain the truth of the matter.

Acts 22:25 Paul was bound with thongs. Paul did say "Is it lawful for you to scourge a man that is a Roman and uncondemned?" to a centurion nearby.

Acts 22:26 The centurion did convey the words of Paul to the chief captain. The centurion did say "Take heed what thou doest: for this man is a Roman" to the captain.

Acts 22:27 The chief captain did return to Paul. The captain did say "Tell me art thou a Roman?" to Paul. Paul did say "Yea".

Acts 22:28 The captain did say "With a great sum obtained I this freedom" to Paul. Paul did say "But I was free born" to the captain.

Acts 22:29 The soldiers did depart from Paul immediately. The captain did become afraid after learning that Paul was a Roman. The captain did become afraid because the captain had bound Paul.

Acts 22:30 The captain did want to understand the charges by the Jews against Paul. Paul was released on the following day. The captain did assemble the council of the chief priests. The captain did bring Paul to stand before the council.



Acts 23:1 Paul did behold the council earnestly. Paul did say "Men and brethren I have lived in all good conscience before God until this day" to the council.

Acts 23:2 Ananias was the high priest. Ananias did command people by Paul to smite Paul on the mouth.

Acts 23:3 Paul did say "God shall smite thee thou whited wall: for sittest thou to judge me after the law and commandest me to be smitten contrary to the law?" to Ananias.

Acts 23:4 Nearby people did say "Revilest thou God's high priest?" to Paul in response.

Acts 23:5 Paul did say "I wist not brethren that he was the high priest: for it is written Thou shalt not speak evil of the ruler of thy people".

Acts 23:6 Paul did perceive some people as Sadducees and other people as Pharisees. Paul did cry out in the council. Paul did say "Men and brethren I am a Pharisee the son of a Pharisee: of the hope and resurrection of the dead I am called in question".

Acts 23:7 Dissension did rise between the Pharisees and the Sadducees. The multitude was divided.

Acts 23:8 The Sadducees did not believe in resurrection or in angels. The Pharisees did believe in resurrection and in angels.

Acts 23:9 A great cry was rising. Scribes did rise from the Pharisees to argue. The scribes did say "We find no evil in this man: but if a spirit or an angel hath spoken to him let us not fight against God". The scribes may have said "We find no evil in this man: what if a spirit or an angel hath spoken to him?"

Acts 23:10 The captain did witness the great dissension. The captain was concerned about the wellbeing of Paul. The captain did order the soldiers to remove Paul by force for relocation within the castle.

Acts 23:11 Jesus would stand by Paul on the following night. Jesus had said "Be of good cheer Paul: for as thou hast testified of me in Jerusalem so must thou bear witness also at Rome" to Paul.

Acts 23:12 Certain Jews did enter into a cursed pact of conspiracy on the following day. The Jews would not eat or drink until the Jews had killed Paul.

Acts 23:13 The conspiracy would encompass more than 40 Jews.

Acts 23:14 The conspirators did approach the chief priests and the elders. The conspirators did say "We have bound ourselves under a great curse that we will eat nothing until we have slain Paul" to the elders.

Acts 23:15 The conspirators did say "Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow" to the elders. The conspirators did say "as though ye would enquire something more perfectly concerning him: and we or ever he come near are ready to kill him" to the elders.

Acts 23:16 Paul did have a sister who did have a son. The son did learn of the conspiracy. The son did enter the castle to inform Paul of the conspiracy.

Acts 23:17 Paul did call for a centurion. Paul did say "Bring this young man unto the chief captain: for he hath a certain thing to tell him" to the centurion.

Acts 23:18 The centurion did take the son to the chief captain. The centurion did say "Paul the prisoner called me unto him and prayed me to bring this young man unto thee who hath something to say unto thee" to the captain.

Acts 23:19 The captain did take the son aside by the hand privately. The captain did say "What is that thou hast to tell me?" to the son.

Acts 23:20 The son did say "The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council as though they would enquire somewhat of him more perfectly" to the captain.

Acts 23:21 The son did say "But do not thou yield unto them:" to the captain. The son did say "for there lie in wait for him of them more than forty men which have bound themselves with an oath" to the captain. The son did say "that they will neither eat nor drink till they have killed him: and now are they ready looking for a promise from thee" to the captain.

Acts 23:22 The captain did dismiss the young man with a warning. The captain did say "See thou tell no man that thou hast shewed these things to me" to the son.

Acts 23:23 The captain did call for 2 centurions. The captain did say "Make ready two hundred soldiers to go to Caesarea and horsemen threescore and ten and spearmen two hundred at the third hour of the night;" to the centurions.

Acts 23:24 The captain did say "And provide them beasts that they may set Paul on and bring him safe unto Felix the governor" to the centurions. The captain did prepare to send Paul to the governor under armed escort.

Acts 23:25 The captain did write a letter to the governor.

Acts 23:26 The letter had said "Claudius Lysias unto the most excellent governor Felix sendeth greeting".

Acts 23:27 The letter had said "This man was taken of the Jews and should have been killed of them:". The letter had said "then came I with an army and rescued him having understood that he was a Roman".

Acts 23:28 The letter had said "And when I would have known the cause wherefore they accused him I brought him forth into their council:".

Acts 23:29 The letter had said "Whom I perceived to be accused of questions of their law but to have nothing laid to his charge worthy of death or of bonds".

Acts 23:30 The letter had said "And when it was told me how that the Jews laid wait for the man I sent straightway to thee". The letter had said "and gave commandment to his accusers also to say before thee what they had against him. Farewell".

Acts 23:31 The solders would take Paul to Antipatris overnight.

Acts 23:32 The horsemen were left with Paul in the morning. The other soldiers did return to the castle.

Acts 23:33 Paul was presented with the epistle by the horsemen to the governor.

Acts 23:34 The governor did inquire about the specific province of Paul after reading the letter. The governor did understand that Paul was from Cilicia.

Acts 23:35 The governor did say "I will hear thee when thine accusers are also come". The governor did place Paul in the judgment hall of Herod.



Acts 24:1 Ananias did arrive 5 days later with the elders. Ananias did bring Tertullus. Tertullus was an orator who would inform the governor against Paul.

Acts 24:2 Paul was retrieved for the meeting. Tertullus did begin to accuse Paul. Tertullus did say "Seeing that by thee we enjoy great quietness and that very worthy deeds are done unto this nation by thy providence".

Acts 24:3 Tertullus did say "We accept it always and in all places most noble Felix with all thankfulness".

Acts 24:4 Tertullus did say "Notwithstanding that I be not further tedious unto thee I pray thee that thou wouldest hear us of thy clemency a few words".

Acts 24:5 Tertullus did say "For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world and a ringleader of the sect of the Nazarenes:".

Acts 24:6 Tertullus did say "Who also hath gone about to profane the temple:" Tertullus may have said "whom we took and would have judged according to our law".

Acts 24:7 Tertullus may have said "But the chief captain Lysias came upon us and with great violence took him away out of our hands".

Acts 24:8 Tertullus may have said "Commanding his accusers to come unto thee:" Tertullus did say "By examining of whom thyself mayest take knowledge of all these things whereof we accuse him".

Acts 24:9 The Jews did confirm the words of Tertullus.

Acts 24:10 The governor did beckon Paul to speak. Paul did say "Forasmuch as I know that thou hast been of many years a judge unto this nation I do the more cheerfully answer for myself:".

Acts 24:11 Paul did say "Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship".

Acts 24:12 Paul did say "And they neither found me in the temple disputing with any man neither raising up the people neither in the synagogues nor in the city:".

Acts 24:13 Paul did say "Neither can they prove the things whereof they now accuse me".

Acts 24:14 Paul did say "But this I confess unto thee that after the way which they call heresy so worship I the God of my fathers believing all things which are written in the law and in the prophets:".

Acts 24:15 Paul did say "And have hope toward God which they themselves also allow that there shall be a resurrection of the dead both of the just and unjust".

Acts 24:16 Paul did say "And herein do I exercise myself to have always a conscience void to offence toward God and toward men".

Acts 24:17 Paul did say "Now after many years I came to bring alms to my nation and offerings".

Acts 24:18 Paul did say "Whereupon certain Jews from Asia found me purified in the temple neither with multitude nor with tumult".

Acts 24:19 Paul did say "Who ought to have been here before thee and object if they had ought against me".

Acts 24:20 Paul did say "Or else let these same here say if they have found any evil doing in me while I stood before the council".

Acts 24:21 Paul did say "Except it be for this one voice that I cried standing among them Touching the resurrection of the dead I am called in question by you this day".

Acts 24:22 Felix did defer the motions after listening to Paul. Felix did have a more perfect knowledge of the Way. Felix did adjourn the trial. Felix did say "When Lysias the chief captain shall come down I will know the uttermost of your matter".

Acts 24:23 Felix did assign a centurion to guard Paul during hours of liberty. Felix did forbid any acquaintances from approaching Paul.

Acts 24:24 Drusilla was the wife of Felix. Drusilla was a Jew. Paul was summoned by Felix and by Drusilla after certain days. The couple did want to learn about the faith in Christ.

Acts 24:25 Paul did begin to reason of righteousness and of temperance and of judgment to come. Felix did tremble after hearing the words of Paul. Felix did say "Go thy way for this time; when I have a convenient season I will call for thee" to Paul.

Acts 24:26 Felix had hoped for a bribe from Paul in exchange for freedom. Felix would send to commune with Paul often.

Acts 24:27 Felix was succeeded as governor by "Porcius Festus" after 2 years. Paul was left in prison so that Felix could show favor to the Jews.



Acts 25:1 Festus did ascend from Caesarea to Jerusalem after 3 days in the province.

Acts 25:2 Festus was informed about Paul by the high priest and by the chief of the Jews.

Acts 25:3 The Jews did desire favour against Paul. The Jews did want Festus to send Paul to Jerusalem so that the Jews could kill Paul.

Acts 25:4 Festus did counter that Paul should be kept at Caesarea. Festus was planning to depart for Caesarea.

Acts 25:5 Festus did say "Let them therefore which among you are able go down with me and accuse this man if there be any wickedness in him" to the Jews.

Acts 25:6 Festus did go to Caesarea after 10 days. Festus did assume the judgment seat and did command for Paul to be retrieved.

Acts 25:7 The Jews had traveled from Jerusalem for the trial. The Jews would lay many grievous complaints without proof against Paul.

Acts 25:8 Paul did say "Neither against the law of the Jews neither against the temple nor yet against Caesar have I offended any thing at all" in response to the accusations.

Acts 25:9 Festus was willing to do the Jews a pleasure however. Festus did say "Wilt thou go up to Jerusalem and there be judged of these things before me?" to Paul.

Acts 25:10 Paul did say "I stand at Caesar's judgment seat where I ought to be judged: to the Jews have I done no wrong as thou very well knowest" to Festus.

Acts 25:11 Paul did say "For if I be an offender or have committed any thing worthy of death I refuse not to die:" to Festus. Paul did say "but if there be none of these things whereof these accuse me no man may deliver me unto them. I appeal unto Caesar" to Festus.

Acts 25:12 Festus did confer with the council. Festus did say "Hast thou appealed unto Caesar? unto Caesar shalt thou go" to Paul. Paul would be sent to stand before Caesar.

Acts 25:13 Festus was greeted by the arrival of "king Agrippa" and Bernice in Caesarea.

Acts 25:14 Festus did declare the case of Paul to "king Agrippa" after many days. Festus did say "There is a certain man left in bonds by Felix:" to "king Agrippa".

Acts 25:15 Festus did say "About whom when I was at Jerusalem the chief priests and the elders of the Jews informed me desiring to have judgment against him" to "king Agrippa".

Acts 25:16 Festus did say "To whom I answered It is not the manner of the Romans to deliver any man to die" to "king Agrippa". Festus did say "before that he which is accused have the accusers face to face and have licence to answer for himself concerning the crime laid against him" to "king Agrippa".

Acts 25:17 Festus did say "Therefore when they were come hither without any delay on the morrow I sat on the judgment seat and commanded the man to be brought forth" to "king Agrippa".

Acts 25:18 Festus did say "Against whom when the accusers stood up they brought none accusation of such things as I supposed:" to "king Agrippa".

Acts 25:19 Festus did say "But had certain questions against him of their own superstition and of one Jesus which was dead whom Paul affirmed to be alive" to "king Agrippa".

Acts 25:20 Festus did say "And because I doubted of such manner of questions I asked him whether he would go to Jerusalem and there be judged of these matters" to "king Agrippa".

Acts 25:21 Festus did say "But when Paul had appealed to be reserved unto the hearing of Augustus I commanded him to be kept till I might send him to Caesar" to "king Agrippa".

Acts 25:22 "King Agrippa" did say "I would also hear the man myself. To morrow said he thou shalt hear him" to Festus. "King Agrippa" did want to hear from Paul also.

Acts 25:23 "King Agrippa" did arrive with Bernice into the place of hearing with great pomp on the following day. The hearing was attended by the chief captains and by principal men of the city also. Festus did command for Paul to be retrieved.

Acts 25:24 Festus did say "and all men which are here present with us ye see this man about whom all the multitude of the Jews have dealt with me" to "king Agrippa". Festus did say "both at Jerusalem and also here crying that he ought not to live any longer" to "king Agrippa".

Acts 25:25 Festus did say "But when I found that he had committed nothing worthy of death and that he himself hath appealed to Augustus I have determined to send him" to "king Agrippa".

Acts 25:26 Festus did say "Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you" to "king Agrippa". Festus did say "and specially before thee O king Agrippa that after examination had I might have somewhat to write" to "king Agrippa".

Acts 25:27 Festus did say "For it seemeth to me unreasonable to send a prisoner and not withal to signify the crimes laid against him" to "king Agrippa". Festus was unsure still about the accusations against Paul.



Acts 26:1 "King Agrippa" did begin the hearing. "King Agrippa" did say "Thou art permitted to speak for thyself" to Paul. Paul did stretch forth the hand of Paul to answer.

Acts 26:2 Paul did begin to relay the events to "king Agrippa". Paul did say "I think myself happy king Agrippa because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:" to "king Agrippa".

Acts 26:3 Paul did say "Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently" to "king Agrippa".

Acts 26:4 Paul did say "My manner of life from my youth which was at the first among mine own nation at Jerusalem know all the Jews;" to "king Agrippa".

Acts 26:5 Paul did say "Which knew me from the beginning if they would testify that after the most straitest sect of our religion I lived a Pharisee" to "king Agrippa".

Acts 26:6 Paul did say "And now I stand and am judged for the hope of the promise made of God unto our fathers:" to "king Agrippa".

Acts 26:7 Paul did say "Unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake king Agrippa I am accused of the Jews" to "king Agrippa".

Acts 26:8 Paul did say "Why should it be thought a thing incredible with you that God should raise the dead?" to "king Agrippa".

Acts 26:9 Paul did say "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" to "king Agrippa".

Acts 26:10 Paul did say "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison having received authority from the chief priests;" to "king Agrippa". Paul did say "and when they were put to death I gave my voice against them" to "king Agrippa".

Acts 26:11 Paul did say "And I punished them oft in every synagogue and compelled them to blaspheme;" to "king Agrippa". Paul did say "and being exceedingly mad against them I persecuted them even unto strange cities" to "king Agrippa".

Acts 26:12 Paul did say "Whereupon as I went to Damascus with authority and commission from the chief priests" to "king Agrippa".

Acts 26:13 Paul did say "At midday O king I saw in the way a light from heaven above the brightness of the sun shining round about me and them which journeyed with me" to "king Agrippa".

Acts 26:14 Paul did say "And when we were all fallen to the earth I heard a voice speaking unto me" to "king Agrippa". Paul did say "and saying in the Hebrew tongue Saul Saul why persecutest thou me? it is hard for thee to kick against the pricks" to "king Agrippa".

Acts 26:15 Paul did say "And I said Who art thou Lord? And he said I am Jesus whom thou persecutest" to "king Agrippa".

Acts 26:16 Paul did say "But rise and stand upon thy feet:" to "king Agrippa". Paul did say "for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee;" to "king Agrippa".

Acts 26:17 Paul did say "Delivering thee from the people and from the Gentiles unto whom now I send thee" to "king Agrippa".

Acts 26:18 Paul did say "To open their eyes and to turn them from darkness to light and from the power of Satan unto God" to "king Agrippa". Paul did say "that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me" to "king Agrippa".

Acts 26:19 Paul did say "Whereupon O king Agrippa I was not disobedient unto the heavenly vision:" to "king Agrippa".

Acts 26:20 Paul did say "But shewed first unto them of Damascus and at Jerusalem and throughout all the coasts of Judaea and then to the Gentiles" to "king Agrippa". Paul did say "that they should repent and turn to God and do works meet for repentance" to "king Agrippa".

Acts 26:21 Paul did say "For these causes the Jews caught me in the temple and went about to kill me" to "king Agrippa".

Acts 26:22 Paul did say "Having therefore obtained help of God I continue unto this day witnessing both to small and great" to "king Agrippa". Paul did say "saying none other things than those which the prophets and Moses did say should come:" to "king Agrippa".

Acts 26:23 Paul did say "That Christ should suffer and that he should be the first that should rise from the dead and should shew light unto the people and to the Gentiles" to "king Agrippa".

Acts 26:24 Festus did shout in a loud voice as Paul was speaking. Festus did say "Paul thou art beside thyself; much learning doth make thee mad".

Acts 26:25 Paul did say "I am not mad most noble Festus; but speak forth the words of truth and soberness" in response to Festus.

Acts 26:26 Paul did say "For the king knoweth of these things before whom also I speak freely: for I am persuaded that none of these things are hidden from him;" in response to Festus. Paul did say "for this thing was not done in a corner" in response to Festus.

Acts 26:27 Paul did say "King Agrippa believest thou the prophets? I know that thou believest" to "king Agrippa".

Acts 26:28 "King Agrippa" did say "Almost thou persuadest me to be a Christian" in response to Paul.

Acts 26:29 Paul did say "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am except these bonds" to "king Agrippa".

Acts 26:30 The council did rise after hearing the words from Paul.

Acts 26:31 The council did reconvene outside of the hearing. The council did say "This man doeth nothing worthy of death or of bonds" to each other.

Acts 26:32 "King Agrippa" did say "This man might have been set at liberty if he had not appealed unto Caesar" to Festus.



Acts 27:1 A decision was made to sail by ship into Italy. Paul was delivered with other certain prisoners into the hand of Julius. Julius was a centurion of the band of Augustus.

Acts 27:2 Aristarchus did join the people on the ship at Adramyttium. Aristarchus was a Macedonian of Thessalonica. The ship was launched with a heading to go by the coasts of Asia.

Acts 27:3 The ship did reach Sidon on the next day. Julius did entreat Paul courteously by extending liberty to Paul to refresh with friends.

Acts 27:4 The ship did leave Sidon to sail under Cyprus because of contrary winds.

Acts 27:5 The ship did sail over the sea of Cilicia and over the sea of Pamphylia to arrive at Myra. Myra was a city of Lycia.

Acts 27:6 Julius did load everyone onto a ship from Alexandria on the way to Italy.

Acts 27:7 The ship had sailed slowly many days before barely reaching Cnidus. The wind did impede the progress of the ship. The ship did sail under Crete against Salmone.

Acts 27:8 The ship did have a hard time until reaching a place with the name of "The Fair havens" by the city of Lasea.

Acts 27:9 Much time was spent with the dangerous sailing. The fast had passed already. Paul did begin to admonish the shipmen.

Acts 27:10 Paul did say "Sirs I perceive that this voyage will be with hurt and much damage not only of the lading and ship but also of our lives" to the shipmen.

Acts 27:11 The centurion did believe the master and the owner of the ship over the words of Paul.

Acts 27:12 The haven was not commodious to spend the winter. Others had advised to depart to reach Phenice to spend the winter. Phenice was a haven of Crete toward the southwest and toward the northwest.

Acts 27:13 The wind did begin to soften. The crew did see the opportunity to continue to sail close by Crete.

Acts 27:14 A Euroclydon did rise against the ship soon afterwards. The Euroclydon was a tempestuous wind storm.

Acts 27:15 The ship was caught and could not bear into the wind of the storm. The ship did turn to ride the storm.

Acts 27:16 The shipmen did struggle to secure the lifeboat as the ship did pass under the island of Clauda.

Acts 27:17 The shipmen did secure the lifeboat. The men did secure the ship with ropes. The men did drop the anchor to avoid the quicksands and to slow the ship that was being driven by the wind.

Acts 27:18 The ship was tossed exceedingly with a tempest. The shipmen did begin to expel load from the ship on the next day.

Acts 27:19 The shipmen did expel the tackling of the ship on the third day.

Acts 27:20 The shipmen would not see the sun or the stars after many days of constant tempest. The crew did begin to lose hope of salvation.

Acts 27:21 The crew had gone for many days without food. Paul did stand in the midst of the crew to speak. Paul did say "Sirs ye should have hearkened unto me and not have loosed from Crete and to have gained this harm and loss" to the crew.

Acts 27:22 Paul did say "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you but of the ship" to the crew.

Acts 27:23 Paul did say "For there stood by me this night the angel of God whose I am and whom I serve" to the crew.

Acts 27:24 Paul did say "Saying Fear not Paul; thou must be brought before Caesar: and lo God hath given thee all them that sail with thee" to the crew.

Acts 27:25 Paul did say "Wherefore sirs be of good cheer: for I believe God that it shall be even as it was told me" to the crew.

Acts 27:26 Paul did say "Howbeit we must be cast upon a certain island" to the crew.

Acts 27:27 The ship had been tossed up and down for 14 nights in Adria. The shipmen did deem that the ship had drawn near to a country around midnight on the fourteenth night.

Acts 27:28 The crew did take sounds to determine the depth of the water at 20 fathoms. The crew did take sounds to determine the depth of the water at 15 fathoms a short time later.

Acts 27:29 The crew did cast 4 anchors from the stern of the ship for fear of wrecking upon the rocks. The crew did wish for the arrival of the day.

Acts 27:30 The shipmen had lowered the lifeboat with the intentions to flee the ship. The shipmen were attempting to disguise their desire to flee by feigning the lowering of anchors from the bow of the ship.

Acts 27:31 Paul did speak to the centurion and to the soldiers. Paul did say "Except these abide in the ship ye cannot be saved".

Acts 27:32 The soldiers did cut the ropes of the lifeboat. The lifeboat did fall to the sea.

Acts 27:33 Paul did urge the crew to eat at the dawning of the day. Paul did say "This day is the fourteenth day that ye have tarried and continued fasting having taken nothing" to the crew.

Acts 27:34 Paul did say "Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you" to the crew.

Acts 27:35 Paul did take the bread in hand before giving thanks to God in the presence of everyone. Paul did begin to eat after breaking the bread.

Acts 27:36 Everyone was in good cheer. Everyone did take some meat also.

Acts 27:37 The ship did contain 276 souls.

Acts 27:38 The crew did lighten the ship after eating enough by casting the wheat into the sea.

Acts 27:39 The crew did discover an unknown land with a certain creek with a shore. The crew did decide to run the ship aground if possible.

Acts 27:40 The shipmen had taken up the anchors to commit to the sea. The rudder bands were loosened. The mainsail was hoisted into the wind to bring the ship to shore.

Acts 27:41 The ship was run aground in a place of the meeting of 2 seas. The bow did become stuck. The stern was broken with the violence of the waves.

Acts 27:42 The soldiers did counsel to kill the prisoners to prevent anyone from escaping by swimming away.

Acts 27:43 The centurion was willing to save Paul. The centurion did impede the council of the soldiers. The centurion did command the swimmers to cast into the sea to swim to shore first.

Acts 27:44 Others would approach land on boards and on broken pieces of the ship. Everyone did escape to the safety of the land.



Acts 28:1 The crew did come to understand the land to be the island of Melita.

Acts 28:2 Melita was populated by barbarous people. The barbarians did show great kindness to the survivors of the shipwreck. The barbarians did kindle a fire to receive the crew because of the rain and cold.

Acts 28:3 Paul had gathered a bundle of sticks to lay on the fire. A viper did emerge from the heat of the fire to fasten upon the hand of Paul.

Acts 28:4 The barbarians did see the venomous beast hanging on the hand of Paul. The barbarians did say "No doubt this man is a murderer whom though he hath escaped the sea yet vengeance suffereth not to live" to themselves.

Acts 28:5 Paul did shake off the beast into the fire. Paul did not feel harm.

Acts 28:6 The barbarians were expecting Paul to swell or to die suddenly. The barbarians did change their assessment after seeing an unharmed Paul. The barbarians did imagine Paul to be a god.

Acts 28:7 Publius was the chief man of the island. Publius did have an estate nearby. Publius did allow the survivors to lodge courteously at the estate for 3 days.

Acts 28:8 Publius did have a father who was sick of a fever and of a bloody flux. Paul did enter to pray for the father of Publius. Paul did lay hands on the father to heal the man.

Acts 28:9 Other people did learn of the healing of Paul. Others did come from around the island with diseases to be healed by Paul.

Acts 28:10 The people did bestow many honors on the survivors. The crew would depart with everything necessary for the journey.

Acts 28:11 The men did depart in a ship of Alexandria after 3 months. The ship had wintered in the isle. The ship did have a figurehead of Castor and of Pollux.

Acts 28:12 The ship did land at Syracuse. The men did tarry in Syracuse for 3 days.

Acts 28:13 The men did fetch a compass to go to Rhegium. The south wind would blow after 1 day. The men did arrive in Puteoli on the next day.

Acts 28:14 The men would tarry with brethren for 7 days. The men did continue toward Rome.

Acts 28:15 Other brethren had heard of the caravan of men on approach to Rome. The brethren had journeyed from the Appii forum and from the "three taverns" to meet the caravan. Paul did thank God and did take courage.

Acts 28:16 The centurion did deliver the prisoners to the captain of the guard in Rome. Paul was suffered to dwell by himself under the guard of a soldier.

Acts 28:17 Paul did call the chief of the Jews together after 3 days. Paul did say "Men and brethren though I have committed nothing against the people or customs of our fathers yet was I delivered prisoner from Jerusalem into the hands of the Romans" to the Jews.

Acts 28:18 Paul did say "Who when they had examined me would have let me go because there was no cause of death in me" to the Jews.

Acts 28:19 Paul did say "But when the Jews spake against it I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of" to the Jews.

Acts 28:20 Paul did say "For this cause therefore have I called for you to see you and to speak with you: because that for the hope of Israel I am bound with this chain" to the Jews.

Acts 28:21 The Jews did say "We neither received letters out of Judaea concerning thee neither any of the brethren that came shewed or spake any harm of thee" to Paul.

Acts 28:22 The Jews did say "But we desire to hear of thee what thou thinkest: for as concerning this sect we know that every where it is spoken against" to Paul.

Acts 28:23 The Jews did appoint a day for Paul to speak from the lodging of Paul. Paul would expound and would testify about the kingdom of God. Paul did persuade the Jews about Jesus from the law of Moses and from the prophets in morning until the evening.

Acts 28:24 Some Jews did believe in the words from Paul. Other Jews did not believe.

Acts 28:25 The Jews did begin to depart in disagreement after a final word from Paul. Paul had said "Well spake the Holy Ghost by Esaias the prophet unto our fathers" to the Jews.

Acts 28:26 Paul had said "Saying Go unto this people and say Hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive:" to the Jews.

Acts 28:27 Paul had said "For the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed;" to the Jews. Paul had said "lest they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them" to the Jews.

Acts 28:28 Paul had said "Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it" to the Jews.

Acts 28:29 "And when he had said these words the Jews departed and had great reasoning among themselves".

Acts 28:30 Paul would dwell 2 whole years in his own hired house. Paul would receive everyone who did come to hear Paul.

Acts 28:31 Paul would preach the kingdom of God and would teach about the Lord "Jesus Christ" with all confidence and without forbidding from anyone.



Romans



Romans 1:1 Paul was a servant of "Jesus Christ". Paul was called to be an apostle and to be separated to the gospel of God.

Romans 1:2 God had promised the events through prophets in the holy scriptures.

Romans 1:3 The promises were about "Jesus Christ" as the "Son of God". "Jesus Christ" was made flesh of the seed of David;

Romans 1:4 "Jesus Christ" was declared to be the "Son of God" with power in accordance with the spirit of holiness by the resurrection from the dead:.

Romans 1:5 The apostles did receive grace and apostleship through "Jesus Christ" for teaching obedience to the faith among all nations in the name of Jesus:.

Romans 1:6 The Romans were called to "Jesus Christ" also.

Romans 1:7 Paul did begin to address the Romans. Paul did say "To all that be in Rome beloved of God called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ".

Romans 1:8 Paul did say "First I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world".

Romans 1:9 Paul did say "For God is my witness whom I serve with my spirit in the gospel of his Son that without ceasing I make mention of you always in my prayers;".

Romans 1:10 Paul did say "Making request if by any means now at length I might have a prosperous journey by the will of God to come unto you".

Romans 1:11 Paul did say "For I long to see you that I may impart unto you some spiritual gift to the end ye may be established;".

Romans 1:12 Paul did say "That is that I may be comforted together with you by the mutual faith both of you and me".

Romans 1:13 Paul did say "Now I would not have you ignorant brethren that oftentimes I purposed to come unto you ". Paul did say "(but was let hitherto) that I might have some fruit among you also even as among other Gentiles".

Romans 1:14 Paul did say "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise".

Romans 1:15 Paul did say "So as much as in me is I am ready to preach the gospel to you that are at Rome also".

Romans 1:16 Paul did say "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek".

Romans 1:17 Paul did say "For therein is the righteousness of God revealed from faith to faith: as it is written The just shall live by faith".

Romans 1:18 Paul did say "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness;". God will reveal wrath for ungodliness and for unrighteousness.

Romans 1:19 Paul did say "Because that which may be known of God is manifest in them; for God hath shewed it unto them".

Romans 1:20 Paul did say "For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made even his eternal power and Godhead;". Paul did say "so that they are without excuse:".

Romans 1:21 Paul did say "Because that when they knew God they glorified him not as God neither were thankful;". Paul did say "but became vain in their imaginations and their foolish heart was darkened".

Romans 1:22 Paul did say "Professing themselves to be wise they became fools".

Romans 1:23 Paul did say "And changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and fourfooted beasts and creeping things".

Romans 1:24 Paul did say "Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves:".

Romans 1:25 Paul did say "Who changed the truth of God into a lie and worshipped and served the creature more than the Creator who is blessed for ever. Amen".

Romans 1:26 Paul did say "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:". A woman should not leave the natural use of a man.

Romans 1:27 Paul did say "And likewise also the men leaving the natural use of the woman burned in their lust one toward another;". Paul did say "men with men working that which is unseemly and receiving in themselves that recompence of their error which was meet". A man should not leave the natural use of a woman. A man should not burn in lust with a another man.

Romans 1:28 Paul did say "And even as they did not like to retain God in their knowledge God gave them over to a reprobate mind to do those things which are not convenient;".

Romans 1:29 Paul did say "Being filled with all unrighteousness fornication wickedness covetousness maliciousness; full of envy murder debate deceit malignity; whisperers". A person should not commit unrighteousness. A person should not commit fornication. A person should not commit wickedness. A person should not commit covetousness. A person should not commit maliciousness. A person should not be full of envy. A person should not commit murder. A person should not commit deceit. A person should not be full of debate. A person should not be full of malignity. A person should not be full of whispers.

Romans 1:30 Paul did say "Backbiters haters of God despiteful proud boasters inventors of evil things disobedient to parents". A person should not be a backbiter. A person should not be a hater of God. A person should not be despiteful. A person should not be prideful. A person should not be boastful. A person should not be an inventor of evil things. A person should not be disobedient to parents.

Romans 1:31 Paul did say "Without understanding covenantbreakers without natural affection implacable unmerciful:". A person should not be without understanding. A person should not be a breaker of covenants. A person should not be without natural affection. A person should not be implacable. A person should not be unmerciful.

Romans 1:32 Paul did say "Who knowing the judgment of God that they which commit such things are worthy of death not only do the same but have pleasure in them that do them". A person should not find pleasure in committing things that are worthy of death.



Romans 2:1 Paul did say "Therefore thou art inexcusable O man whosoever thou art that judgest:". Paul did say "for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things". A person should not be a hypocrite.

Romans 2:2 Paul did say "But we are sure that the judgment of God is according to truth against them which commit such things".

Romans 2:3 Paul did say "And thinkest thou this O man that judgest them which do such things and doest the same that thou shalt escape the judgment of God?".

Romans 2:4 Paul did say "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?".

Romans 2:5 Paul did say "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;".

Romans 2:6 Paul did say "Who will render to every man according to his deeds:".

Romans 2:7 Paul did say "To them who by patient continuance in well doing seek for glory and honour and immortality eternal life:".

Romans 2:8 Paul did say "But unto them that are contentious and do not obey the truth but obey unrighteousness indignation and wrath".

Romans 2:9 Paul did say "Tribulation and anguish upon every soul of man that doeth evil of the Jew first and also of the Gentile;". If a person does evil then the person will suffer tribulation and anguish.

Romans 2:10 Paul did say "But glory honour and peace to every man that worketh good to the Jew first and also to the Gentile;". If a person does good then the person will receive glory and honor and peace.

Romans 2:11 Paul did say "For there is no respect of persons with God". God does not show favoritism among people.

Romans 2:12 Paul did say "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;".

Romans 2:13 Paul did say "For not the hearers of the law are just before God but the doers of the law shall be justified". A person can not hear the law only to be justified. A person must do the law to be justified.

Romans 2:14 Paul did say "For when the Gentiles which have not the law do by nature the things contained in the law these having not the law are a law unto themselves:".

Romans 2:15 Paul did say "Which shew the work of the law written in their hearts their conscience also bearing witness and their thoughts the mean while accusing or else excusing one another;".

Romans 2:16 Paul did say "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel".

Romans 2:17 Paul did say "Behold thou art called a Jew and retest in the law and makest thy boast of God".

Romans 2:18 Paul did say "And knowest his will and approvest the things that are more excellent being instructed out of the law;".

Romans 2:19 Paul did say "And art confident that thou thyself art a guide of the blind a light of them which are in darkness".

Romans 2:20 Paul did say "An instructor of the foolish a teacher of babes which hast the form of knowledge and of the truth in the law".

Romans 2:21 Paul did say "Thou therefore which teachest another teachest thou not thyself? thou that preachest a man should not steal dost thou steal?". A person should not be a hypocrite.

Romans 2:22 Paul did say "Thou that sayest a man should not commit adultery dost thou commit adultery? thou that abhorrest idols dost thou commit sacrilege?".

Romans 2:23 Paul did say "Thou that makest thy boast of the law through breaking the law dishonourest thou God?".

Romans 2:24 Paul did say "For the name of God is blasphemed among the Gentiles through you as it is written".

Romans 2:25 Paul did say "For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law thy circumcision is made uncircumcision".

Romans 2:26 Paul did say "Therefore if the uncircumcision keep the righteousness of the law shall not his uncircumcision be counted for circumcision?".

Romans 2:27 Paul did say "And shall not uncircumcision which is by nature if it fulfil the law judge thee who by the letter and circumcision dost transgress the law?".

Romans 2:28 Paul did say "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:".

Romans 2:29 Paul did say "But he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men but of God".



Romans 3:1 Paul did say "What advantage then hath the Jew? or what profit is there of circumcision?".

Romans 3:2 Paul did say "Much every way: chiefly because that unto them were committed the oracles of God".

Romans 3:3 Paul did say "For what if some did not believe? shall their unbelief make the faith of God without effect?".

Romans 3:4 Paul did say "God forbid: yea let God be true but every man a liar;". Paul did say "as it is written That thou mightest be justified in thy sayings and mightest overcome when thou art judged".

Romans 3:5 Paul did say "But if our unrighteousness commend the righteousness of God what shall we say?". Paul did say "Is God unrighteous who taketh vengeance? (I speak as a man)".

Romans 3:6 Paul did say "God forbid: for then how shall God judge the world?".

Romans 3:7 Paul did say "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?".

Romans 3:8 Paul did say "And not rather (as we be slanderously reported and as some affirm that we say) Let us do evil that good may come? whose damnation is just".

Romans 3:9 Paul did say "What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles that they are all under sin;".

Romans 3:10 Paul did say "As it is written There is none righteous no not one:".

Romans 3:11 Paul did say "There is none that understandeth there is none that seeketh after God".

Romans 3:12 Paul did say "They are all gone out of the way they are together become unprofitable; there is none that doeth good no not one".

Romans 3:13 Paul did say "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:".

Romans 3:14 Paul did say "Whose mouth is full of cursing and bitterness:".

Romans 3:15 Paul did say "Their feet are swift to shed blood:".

Romans 3:16 Paul did say "Destruction and misery are in their ways:".

Romans 3:17 Paul did say "And the way of peace have they not known:".

Romans 3:18 Paul did say "There is no fear of God before their eyes".

Romans 3:19 Paul did say "Now we know that what things soever the law saith it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God".

Romans 3:20 Paul did say "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin".

Romans 3:21 Paul did say "But now the righteousness of God without the law is manifested being witnessed by the law and the prophets;".

Romans 3:22 Paul did say "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:".

Romans 3:23 Paul did say "For all have sinned and come short of the glory of God;".

Romans 3:24 Paul did say "Being justified freely by his grace through the redemption that is in Christ Jesus:".

Romans 3:25 Paul did say "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God;".

Romans 3:26 Paul did say "To declare I say at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus".

Romans 3:27 Paul did say "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith".

Romans 3:28 Paul did say "Therefore we conclude that a man is justified by faith without the deeds of the law".

Romans 3:29 Paul did say "Is he the God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also:".

Romans 3:30 Paul did say "Seeing it is one God which shall justify the circumcision by faith and uncircumcision through faith".

Romans 3:31 Paul did say "Do we then make void the law through faith? God forbid: yea we establish the law".



Romans 4:1 Paul did continue to address the Romans. Paul did say "What shall we say then that Abraham our father as pertaining to the flesh hath found?".

Romans 4:2 Paul did say "For if Abraham were justified by works he hath whereof to glory; but not before God".

Romans 4:3 Paul did say "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness".

Romans 4:4 Paul did say "Now to him that worketh is the reward not reckoned of grace but of debt".

Romans 4:5 Paul did say "But to him that worketh not but believeth on him that justifieth the ungodly his faith is counted for righteousness".

Romans 4:6 Paul did say "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works".

Romans 4:7 Paul did say "Saying Blessed are they whose iniquities are forgiven and whose sins are covered".

Romans 4:8 Paul did say "Blessed is the man to whom the Lord will not impute sin".

Romans 4:9 Paul did say "Cometh this blessedness then upon the circumcision only or upon the uncircumcision also?". Paul did say "for we say that faith was reckoned to Abraham for righteousness".

Romans 4:10 Paul did say "How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision".

Romans 4:11 Paul did say "And he received the sign of circumcision a seal of the righteousness of the faith which he had yet being uncircumcised:". Paul did say "that he might be the father of all them that believe though they be not circumcised; that righteousness might be imputed unto them also:".

Romans 4:12 Paul did say "And the father of circumcision to them who are not of the circumcision only but who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised".

Romans 4:13 Paul did say "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law but through the righteousness of faith".

Romans 4:14 Paul did say "For if they which are of the law be heirs faith is made void and the promise made of none effect:".

Romans 4:15 Paul did say "Because the law worketh wrath: for where no law is there is no transgression".

Romans 4:16 Paul did say "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed;". Paul did say "not to that only which is of the law but to that also which is of the faith of Abraham; who is the father of us all".

Romans 4:17 Paul did say "(As it is written I have made thee a father of many nations) before him whom he believed even God who quickeneth the dead and calleth those things which be not as though they were".

Romans 4:18 Paul did say "Who against hope believed in hope that he might become the father of many nations according to that which was spoken So shall thy seed be".

Romans 4:19 Paul did say "And being not weak in faith he considered not his own body now dead when he was about an hundred years old neither yet the deadness of Sarah's womb:".

Romans 4:20 Paul did say "He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God;".

Romans 4:21 Paul did say "And being fully persuaded that what he had promised he was able also to perform".

Romans 4:22 Paul did say "And therefore it was imputed to him for righteousness".

Romans 4:23 Paul did say "Now it was not written for his sake alone that it was imputed to him;".

Romans 4:24 Paul did say "But for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead;".

Romans 4:25 Paul did say "Who was delivered for our offences and was raised again for our justification".



Romans 5:1 Paul did say "Therefore being justified by faith we have peace with God through our Lord Jesus Christ:".

Romans 5:2 Paul did say "By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God".

Romans 5:3 Paul did say "And not only so but we glory in tribulations also: knowing that tribulation worketh patience;".

Romans 5:4 Paul did say "And patience experience; and experience hope:".

Romans 5:5 Paul did say "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us".

Romans 5:6 Paul did say "For when we were yet without strength in due time Christ died for the ungodly".

Romans 5:7 Paul did say "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die".

Romans 5:8 Paul did say "But God commendeth his love toward us in that while we were yet sinners Christ died for us".

Romans 5:9 Paul did say "Much more then being now justified by his blood we shall be saved from wrath through him".

Romans 5:10 Paul did say "For if when we were enemies we were reconciled to God by the death of his Son much more being reconciled we shall be saved by his life".

Romans 5:11 Paul did say "And not only so but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement".

Romans 5:12 Paul did say "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned:".

Romans 5:13 Paul did say "For until the law sin was in the world: but sin is not imputed when there is no law".

Romans 5:14 Paul did say "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression who is the figure of him that was to come".

Romans 5:15 Paul did say "But not as the offence so also is the free gift". Paul did say "For if through the offence of one many be dead much more the grace of God and the gift by grace which is by one man Jesus Christ hath abounded unto many".

Romans 5:16 Paul did say "And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation but the free gift is of many offences unto justification".

Romans 5:17 Paul did say "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ".

Romans 5:18 Paul did say "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life".

Romans 5:19 Paul did say "For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous".

Romans 5:20 Paul did say "Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound:".

Romans 5:21 Paul did say "That as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord".



Romans 6:1 Paul did continue. Paul did say "What shall we say then? Shall we continue in sin that grace may abound?".

Romans 6:2 Paul did say "God forbid. How shall we that are dead to sin live any longer therein?".

Romans 6:3 Paul did say "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?".

Romans 6:4 Paul did say "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life".

Romans 6:5 Paul did say "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection:".

Romans 6:6 Paul did say "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin".

Romans 6:7 Paul did say "For he that is dead is freed from sin".

Romans 6:8 Paul did say "Now if we be dead with Christ we believe that we shall also live with him:".

Romans 6:9 Paul did say "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him".

Romans 6:10 Paul did say "For in that he died he died unto sin once: but in that he liveth he liveth unto God".

Romans 6:11 Paul did say "Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord".

Romans 6:12 Paul did say "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof".

Romans 6:13 Paul did say "Neither yield ye your members as instruments of unrighteousness unto sin:". Paul did say "but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God".

Romans 6:14 Paul did say "For sin shall not have dominion over you: for ye are not under the law but under grace".

Romans 6:15 Paul did say "What then? shall we sin because we are not under the law but under grace? God forbid".

Romans 6:16 Paul did say "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey;". Paul did say "whether of sin unto death or of obedience unto righteousness?".

Romans 6:17 Paul did say "But God be thanked that ye were the servants of sin but ye have obeyed from the heart that form of doctrine which was delivered you".

Romans 6:18 Paul did say "Being then made free from sin ye became the servants of righteousness".

Romans 6:19 Paul did say "I speak after the manner of men because of the infirmity of your flesh:". Paul did say "for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;". Paul did say "even so now yield your members servants to righteousness unto holiness".

Romans 6:20 Paul did say "For when ye were the servants of sin ye were free from righteousness".

Romans 6:21 Paul did say "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death".

Romans 6:22 Paul did say "But now being made free from sin and become servants to God ye have your fruit unto holiness and the end everlasting life".

Romans 6:23 Paul did say "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord".



Romans 7:1 Paul did continue to address the Romans. Paul did say "Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?".

Romans 7:2 Paul did say "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband".

Romans 7:3 Paul did say "So then if while her husband liveth she be married to another man she shall be called an adulteress:". Paul did say "but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man".

Romans 7:4 Paul did say "Wherefore my brethren ye also are become dead to the law by the body of Christ;". Paul did say "that ye should be married to another even to him who is raised from the dead that we should bring forth fruit unto God".

Romans 7:5 Paul did say "For when we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death".

Romans 7:6 Paul did say "But now we are delivered from the law that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter".

Romans 7:7 Paul did say "What shall we say then? Is the law sin? God forbid". Paul did say "Nay I had not known sin but by the law: for I had not known lust except the law had said Thou shalt not covet".

Romans 7:8 Paul did say "But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead".

Romans 7:9 Paul did say "For I was alive without the law once: but when the commandment came sin revived and I died".

Romans 7:10 Paul did say "And the commandment which was ordained to life I found to be unto death".

Romans 7:11 Paul did say "For sin taking occasion by the commandment deceived me and by it slew me".

Romans 7:12 Paul did say "Wherefore the law is holy and the commandment holy and just and good".

Romans 7:13 Paul did say "Was then that which is good made death unto me? God forbid". Paul did say "But sin that it might appear sin working death in me by that which is good; that sin by the commandment might become exceeding sinful".

Romans 7:14 Paul did say "For we know that the law is spiritual: but I am carnal sold under sin".

Romans 7:15 Paul did say "For that which I do I allow not: for what I would that do I not; but what I hate that do I".

Romans 7:16 Paul did say "If then I do that which I would not I consent unto the law that it is good".

Romans 7:17 Paul did say "Now then it is no more I that do it but sin that dwelleth in me".

Romans 7:18 Paul did say "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not".

Romans 7:19 Paul did say "For the good that I would I do not: but the evil which I would not that I do".

Romans 7:20 Paul did say "Now if I do that I would not it is no more I that do it but sin that dwelleth in me".

Romans 7:21 Paul did say "I find then a law that when I would do good evil is present with me".

Romans 7:22 Paul did say "For I delight in the law of God after the inward man:".

Romans 7:23 Paul did say "But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members".

Romans 7:24 Paul did say "O wretched man that I am! who shall deliver me from the body of this death?".

Romans 7:25 Paul did say "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin".



Romans 8:1 Paul did say "There is therefore now no condemnation to them which are in Christ Jesus". Paul may have said "who walk not after the flesh but after the Spirit".

Romans 8:2 Paul did say "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death".

Romans 8:3 Paul did say "For what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: Paul did say ".

Romans 8:4 Paul did say "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit".

Romans 8:5 Paul did say "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit".

Romans 8:6 Paul did say "For to be carnally minded is death; but to be spiritually minded is life and peace".

Romans 8:7 Paul did say "Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be".

Romans 8:8 Paul did say "So then they that are in the flesh cannot please God".

Romans 8:9 Paul did say "But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his".

Romans 8:10 Paul did say "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness".

Romans 8:11 Paul did say "But if the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you".

Romans 8:12 Paul did say "Therefore brethren we are debtors not to the flesh to live after the flesh".

Romans 8:13 Paul did say "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live".

Romans 8:14 Paul did say "For as many as are led by the Spirit of God they are the sons of God".

Romans 8:15 Paul did say "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry Abba Father".

Romans 8:16 Paul did say "The Spirit itself beareth witness with our spirit that we are the children of God".

Romans 8:17 Paul did say "And if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together".

Romans 8:18 Paul did say "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us".

Romans 8:19 Paul did say "For the earnest expectation of the creature waiteth for the manifestation of the sons of God".

Romans 8:20 Paul did say "For the creature was made subject to vanity not willingly but by reason of him who hath subjected the same in hope".

Romans 8:21 Paul did say "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God".

Romans 8:22 Paul did say "For we know that the whole creation groaneth and travaileth in pain together until now".

Romans 8:23 Paul did say "And not only they but ourselves also which have the firstfruits of the Spirit even we ourselves groan within ourselves waiting for the adoption to wit the redemption of our body".

Romans 8:24 Paul did say "For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?".

Romans 8:25 Paul did say "But if we hope for that we see not then do we with patience wait for it".

Romans 8:26 Paul did say "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:". Paul did say "but the Spirit itself maketh intercession for us with groanings which cannot be uttered".

Romans 8:27 Paul did say "And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God".

Romans 8:28 Paul did say "And we know that all things work together for good to them that love God to them who are the called according to his purpose".

Romans 8:29 Paul did say "For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren".

Romans 8:30 Paul did say "Moreover whom he did predestinate them he also called: and whom he called them he also justified: and whom he justified them he also glorified".

Romans 8:31 Paul did say "What shall we then say to these things? If God be for us who can be against us?".

Romans 8:32 Paul did say "He that spared not his own Son but delivered him up for us all how shall he not with him also freely give us all things?".

Romans 8:33 Paul did say "Who shall lay any thing to the charge of God's elect? It is God that justifieth".

Romans 8:34 Paul did say "Who is he that condemneth? It is Christ that died yea rather that is risen again who is even at the right hand of God who also maketh intercession for us".

Romans 8:35 Paul did say "Who shall separate us from the love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword?".

Romans 8:36 Paul did say "As it is written For thy sake we are killed all the day long; we are accounted as sheep for the slaughter".

Romans 8:37 Paul did say "Nay in all these things we are more than conquerors through him that loved us".

Romans 8:38 Paul did say "For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come".

Romans 8:39 Paul did say "Nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord".



Romans 9:1 Paul did continue. Paul did say "I say the truth in Christ I lie not my conscience also bearing me witness in the Holy Ghost".

Romans 9:2 Paul did say "That I have great heaviness and continual sorrow in my heart".

Romans 9:3 Paul did say "For I could wish that myself were accursed from Christ for my brethren my kinsmen according to the flesh:".

Romans 9:4 Paul did say "Who are Israelites; to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises;".

Romans 9:5 Paul did say "Whose are the fathers and of whom as concerning the flesh Christ came who is over all God blessed for ever. Amen".

Romans 9:6 Paul did say "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:".

Romans 9:7 Paul did say "Neither because they are the seed of Abraham are they all children: but In Isaac shall thy seed be called".

Romans 9:8 Paul did say "That is They which are the children of the flesh these are not the children of God: but the children of the promise are counted for the seed".

Romans 9:9 Paul did say "For this is the word of promise At this time will I come and Sarah shall have a son".

Romans 9:10 Paul did say "And not only this; but when Rebecca also had conceived by one even by our father Isaac;".

Romans 9:11 Paul did say "(For the children being not yet born neither having done any good or evil that the purpose of God according to election might stand not of works but of him that calleth;)".

Romans 9:12 Paul did say "It was said unto her The elder shall serve the younger".

Romans 9:13 Paul did say "As it is written Jacob have I loved but Esau have I hated".

Romans 9:14 Paul did say "What shall we say then? Is there unrighteousness with God? God forbid".

Romans 9:15 Paul did say "For he saith to Moses I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion".

Romans 9:16 Paul did say "So then it is not of him that willeth nor of him that runneth but of God that sheweth mercy".

Romans 9:17 Paul did say "For the scripture saith unto Pharaoh Even for this same purpose have I raised thee up that I might shew my power in thee and that my name might be declared throughout all the earth".

Romans 9:18 Paul did say "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth".

Romans 9:19 Paul did say "Thou wilt say then unto me Why doth he yet find fault? For who hath resisted his will?".

Romans 9:20 Paul did say "Nay but O man who art thou that repliest against God? Shall the thing formed say to him that formed it Why hast thou made me thus?".

Romans 9:21 Paul did say "Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour?".

Romans 9:22 Paul did say "What if God willing to shew his wrath and to make his power known endured with much longsuffering the vessels of wrath fitted to destruction:".

Romans 9:23 Paul did say "And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory".

Romans 9:24 Paul did say "Even us whom he hath called not of the Jews only but also of the Gentiles?".

Romans 9:25 Paul did say "As he saith also in Osee I will call them my people which were not my people; and her beloved which was not beloved".

Romans 9:26 Paul did say "And it shall come to pass that in the place where it was said unto them Ye are not my people; there shall they be called the children of the living God".

Romans 9:27 Paul did say "Esaias also crieth concerning Israel Though the number of the children of Israel be as the sand of the sea a remnant shall be saved:".

Romans 9:28 Paul did say "For he will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth".

Romans 9:29 Paul did say "And as Esaias said before Except the Lord of Sabaoth had left us a seed we had been as Sodoma and been made like unto Gomorrha".

Romans 9:30 Paul did say "What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness even the righteousness which is of faith".

Romans 9:31 Paul did say "But Israel which followed after the law of righteousness hath not attained to the law of righteousness".

Romans 9:32 Paul did say "Wherefore? Because they sought it not by faith but as it were by the works of the law. For they stumbled at that stumblingstone;".

Romans 9:33 Paul did say "As it is written Behold I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed".



Romans 10:1 Paul did say "Brethren my heart's desire and prayer to God for Israel is that they might be saved".

Romans 10:2 Paul did say "For I bear them record that they have a zeal of God but not according to knowledge".

Romans 10:3 Paul did say "For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God".

Romans 10:4 Paul did say "For Christ is the end of the law for righteousness to every one that believeth".

Romans 10:5 Paul did say "For Moses describeth the righteousness which is of the law That the man which doeth those things shall live by them".

Romans 10:6 Paul did say "But the righteousness which is of faith speaketh on this wise Say not in thine heart Who shall ascend into heaven? (that is to bring Christ down from above:).".

Romans 10:7 Paul did say "Or Who shall descend into the deep? (that is to bring up Christ again from the dead.)".

Romans 10:8 Paul did say "But what saith it? The word is nigh thee even in thy mouth and in thy heart: that is the word of faith which we preach;".

Romans 10:9 Paul did say "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved".

Romans 10:10 Paul did say "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation".

Romans 10:11 Paul did say "For the scripture saith Whosoever believeth on him shall not be ashamed".

Romans 10:12 Paul did say "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him".

Romans 10:13 Paul did say "For whosoever shall call upon the name of the Lord shall be saved".

Romans 10:14 Paul did say "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?". Paul did say "and how shall they hear without a preacher?".

Romans 10:15 Paul did say "And how shall they preach except they be sent?". Paul did say "as it is written How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!". Paul may have said "as it is written How beautiful are the feet of them who bring glad tidings of good things!".

Romans 10:16 Paul did say "But they have not all obeyed the gospel. For Esaias saith Lord who hath believed our report?".

Romans 10:17 Paul did say "So then faith cometh by hearing and hearing by the word of God".

Romans 10:18 Paul did say "But I say Have they not heard? Yes verily their sound went into all the earth and their words unto the ends of the world".

Romans 10:19 Paul did say "But I say Did not Israel know? First Moses saith I will provoke you to jealousy by them that are no people and by a foolish nation I will anger you".

Romans 10:20 Paul did say "But Esaias is very bold and saith I was found of them that sought me not; I was made manifest unto them that asked not after me".

Romans 10:21 Paul did say "But to Israel he saith All day long I have stretched forth my hands unto a disobedient and gainsaying people".



Romans 11:1 Paul did continue to address the Romans. Paul did say "I say then Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham of the tribe of Benjamin".

Romans 11:2 Paul did say "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying".

Romans 11:3 Paul did say "Lord they have killed thy prophets and digged down thine altars; and I am left alone and they seek my life".

Romans 11:4 Paul did say "But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal".

Romans 11:5 Paul did say "Even so then at this present time also there is a remnant according to the election of grace".

Romans 11:6 Paul did say "And if by grace then is it no more of works: otherwise grace is no more grace". Paul may have said "But if it be of works then it is no more grace: otherwise work is no more work".

Romans 11:7 Paul did say "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded".

Romans 11:8 Paul did say "(According as it is written God hath given them the spirit of slumber eyes that they should not see and ears that they should not hear;) unto this day".

Romans 11:9 Paul did say "And David saith Let their table be made a snare and a trap and a stumblingblock and a recompence unto them:".

Romans 11:10 Paul did say "Let their eyes be darkened that they may not see and bow down their back alway".

Romans 11:11 Paul did say "I say then Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy".

Romans 11:12 Paul did say "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fulness?".

Romans 11:13 Paul did say "For I speak to you Gentiles inasmuch as I am the apostle of the Gentiles I magnify mine office:".

Romans 11:14 Paul did say "If by any means I may provoke to emulation them which are my flesh and might save some of them".

Romans 11:15 Paul did say "For if the casting away of them be the reconciling of the world what shall the receiving of them be but life from the dead?".

Romans 11:16 Paul did say "For if the firstfruit be holy the lump is also holy: and if the root be holy so are the branches".

Romans 11:17 Paul did say "And if some of the branches be broken off and thou being a wild olive tree wert grafted in among them and with them partakest of the root and fatness of the olive tree;".

Romans 11:18 Paul did say "Boast not against the branches. But if thou boast thou bearest not the root but the root thee".

Romans 11:19 Paul did say "Thou wilt say then The branches were broken off that I might be grafted in".

Romans 11:20 Paul did say "Well; because of unbelief they were broken off and thou standest by faith. Be not highminded but fear:".

Romans 11:21 Paul did say "For if God spared not the natural branches take heed lest he also spare not thee".

Romans 11:22 Paul did say "Behold therefore the goodness and severity of God: on them which fell severity; but toward thee goodness if thou continue in his goodness:". Paul did say "otherwise thou also shalt be cut off".

Romans 11:23 Paul did say "And they also if they abide not still in unbelief shall be grafted in: for God is able to graff them in again".

Romans 11:24 Paul did say "For if thou wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree:". Paul did say "how much more shall these which be the natural branches be grafted into their own olive tree?".

Romans 11:25 Paul did say "For I would not brethren that ye should be ignorant of this mystery lest ye should be wise in your own conceits;". Paul did say "that blindness in part is happened to Israel until the fulness of the Gentiles be come in".

Romans 11:26 Paul did say "And so all Israel shall be saved: as it is written There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob:".

Romans 11:27 Paul did say "For this is my covenant unto them when I shall take away their sins".

Romans 11:28 Paul did say "As concerning the gospel they are enemies for your sakes: but as touching the election they are beloved for the father's sakes".

Romans 11:29 Paul did say "For the gifts and calling of God are without repentance".

Romans 11:30 Paul did say "For as ye in times past have not believed God yet have now obtained mercy through their unbelief:".

Romans 11:31 Paul did say "Even so have these also now not believed that through your mercy they also may obtain mercy".

Romans 11:32 Paul did say "For God hath concluded them all in unbelief that he might have mercy upon all".

Romans 11:33 Paul did say "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!".

Romans 11:34 Paul did say "For who hath known the mind of the Lord? or who hath been his counsellor?".

Romans 11:35 Paul did say "Or who hath first given to him and it shall be recompensed unto him again?".

Romans 11:36 Paul did say "For of him and through him and to him are all things: to whom be glory for ever. Amen".



Romans 12:1 Paul did continue. Paul did say "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice holy acceptable unto God which is your reasonable service".

Romans 12:2 Paul did say "And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God".

Romans 12:3 Paul did say "For I say through the grace given unto me to every man that is among you not to think of himself more highly than he ought to think;". Paul did say "but to think soberly according as God hath dealt to every man the measure of faith".

Romans 12:4 Paul did say "For as we have many members in one body and all members have not the same office:".

Romans 12:5 Paul did say "So we being many are one body in Christ and every one members one of another".

Romans 12:6 Paul did say "Having then gifts differing according to the grace that is given to us whether prophecy let us prophesy according to the proportion of faith;".

Romans 12:7 Paul did say "Or ministry let us wait on our ministering: or he that teacheth on teaching;".

Romans 12:8 Paul did say "Or he that exhorteth on exhortation: he that giveth let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy with cheerfulness".

Romans 12:9 Paul did say "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good". A person should love without dissimulation. A person should abhor evil things. A person should cling to good things.

Romans 12:10 Paul did say "Be kindly affectioned one to another with brotherly love; in honour preferring one another;". A person should show brotherly love to others. A person should show honor to others.

Romans 12:11 Paul did say "Not slothful in business; fervent in spirit; serving the Lord;". A person should not be slothful in business. A person should be fervent in spirit. A person should serve God.

Romans 12:12 Paul did say "Rejoicing in hope; patient in tribulation; continuing instant in prayer;". A person should rejoice in hope. A person should have patience in tribulation. A person should have persistence in prayer.

Romans 12:13 Paul did say "Distributing to the necessity of saints; given to hospitality". A person should lend to the needs of the saints. A person should practice hospitality.

Romans 12:14 Paul did say "Bless them which persecute you: bless and curse not". A person should bless persecutors. A person should not curse persecutors.

Romans 12:15 Paul did say "Rejoice with them that do rejoice and weep with them that weep". A person should join in the rejoice with others. A person should weep with people who are weeping.

Romans 12:16 Paul did say "Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits". A person should live in harmony with others. A person should enjoy the company of ordinary people. A person should avoid conceit.

Romans 12:17 Paul did say "Recompense to no man evil for evil. Provide things honest in the sight of all men". A person should not return evil for evil. A person should demonstrate honor for everyone to see.

Romans 12:18 Paul did say "If it be possible as much as lieth in you live peaceably with all men". A person should attempt to live peacefully with everyone.

Romans 12:19 Paul did say "Dearly beloved avenge not yourselves but rather give place unto wrath: for it is written Vengeance is mine; I will repay saith the Lord". A person should avoid vengeance. God will settle all debts.

Romans 12:20 Paul did say "Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head". A person should assist an enemy.

Romans 12:21 Paul did say "Be not overcome of evil but overcome evil with good". A person should not be overcome by evil. A person should overcome evil with good.



Romans 13:1 Paul did continue to address the Romans. Paul did say "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God". Every soul is subject to higher powers. God is the source of power.

Romans 13:2 Paul did say "Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation". If a person does resist the power of God then the person does resist the ordinance of God. If a person does resist the ordinance of God then the person shall receive damnation.

Romans 13:3 Paul did say "For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same:".

Romans 13:4 Paul did say "For he is the minister of God to thee for good. But if thou do that which is evil be afraid;". Paul did say "for he beareth not the sword in vain: for he is the minister of God a revenger to execute wrath upon him that doeth evil".

Romans 13:5 Paul did say "Wherefore ye must needs be subject not only for wrath but also for conscience sake".

Romans 13:6 Paul did say "For for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing". A person should pay tribute to the ministers of God.

Romans 13:7 Paul did say "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour".

Romans 13:8 Paul did say "Owe no man any thing but to love one another: for he that loveth another hath fulfilled the law". A person should repay all debts. People should love each other. If a person does show love for others then the person has fulfilled the law.

Romans 13:9 Paul did say "For this Thou shalt not commit adultery Thou shalt not kill Thou shalt not steal Thou shalt not bear false witness Thou shalt not covet;". Paul did say "and if there be any other commandment it is briefly comprehended in this saying namely Thou shalt love thy neighbour as thyself". A person should not commit adultery. A person should not kill. A person should not steal. A person should not bear false witness. A person should not covet. A person should love a neighbor as the person does love himself.

Romans 13:10 Paul did say "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law". Love does not bring ill to others. Love is the fulfillment of the law.

Romans 13:11 Paul did say "And that knowing the time that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed".

Romans 13:12 Paul did say "The night is far spent the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light".

Romans 13:13 Paul did say "Let us walk honestly as in the day; not in rioting and drunkenness not in chambering and wantonness not in strife and envying".

Romans 13:14 Paul did say "But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof".



Romans 14:1 Paul did say "Him that is weak in the faith receive ye but not to doubtful disputations". Believers should accept other believers who may be weak in faith.

Romans 14:2 Paul did say "For one believeth that he may eat all things: another who is weak eateth herbs".

Romans 14:3 Paul did say "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him". Believers should not despise other believers with different faiths.

Romans 14:4 Paul did say "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea he shall be holden up: for God is able to make him stand".

Romans 14:5 Paul did say "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind". A person should judge for oneself. A person should take a stand for oneself.

Romans 14:6 Paul did say "He that regardeth the day regardeth it unto the Lord;". Paul may have said "and he that regardeth not the day to the Lord he doth not regard it". Paul did say "He that eateth eateth to the Lord for he giveth God thanks; and he that eateth not to the Lord he eateth not and giveth God thanks".

Romans 14:7 Paul did say "For none of us liveth to himself and no man dieth to himself".

Romans 14:8 Paul did say "For whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore or die we are the Lord's".

Romans 14:9 Paul did say "For to this end Christ both died and rose and revived that he might be Lord both of the dead and living".

Romans 14:10 Paul did say "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ".

Romans 14:11 Paul did say "For it is written As I live saith the Lord every knee shall bow to me and every tongue shall confess to God".

Romans 14:12 Paul did say "So then every one of us shall give account of himself to God".

Romans 14:13 Paul did say "Let us not therefore judge one another any more: but judge this rather that no man put a stumblingblock or an occasion to fall in his brother's way". Believers should not judge other believers. Believers should not hamper other believers.

Romans 14:14 Paul did say "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean to him it is unclean". A person should judge for oneself. A person should take a stand for oneself.

Romans 14:15 Paul did say "But if thy brother be grieved with thy meat now walkest thou not charitably. Destroy not him with thy meat for whom Christ died".

Romans 14:16 Paul did say "Let not then your good be evil spoken of:".

Romans 14:17 Paul did say "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost".

Romans 14:18 Paul did say "For he that in these things serveth Christ is acceptable to God and approved of men".

Romans 14:19 Paul did say "Let us therefore follow after the things which make for peace and things wherewith one may edify another". People should follow the things that do lead to peace.

Romans 14:20 Paul did say "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence".

Romans 14:21 Paul did say "It is good neither to eat flesh nor to drink wine nor any thing whereby thy brother stumbleth or is offended or is made weak".

Romans 14:22 Paul did say "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth". A person should judge for oneself. A person should take a stand for oneself.

Romans 14:23 Paul did say "And he that doubteth is damned if he eat because he eateth not of faith: for whatsoever is not of faith is sin".



Romans 15:1 Paul did continue. Paul did say "We then that are strong ought to bear the infirmities of the weak and not to please ourselves".

Romans 15:2 Paul did say "Let every one of us please his neighbour for his good to edification".

Romans 15:3 Paul did say "For even Christ pleased not himself; but as it is written The reproaches of them that reproached thee fell on me".

Romans 15:4 Paul did say "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope".

Romans 15:5 Paul did say "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:".

Romans 15:6 Paul did say "That ye may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ".

Romans 15:7 Paul did say "Wherefore receive ye one another as Christ also received us to the glory of God".

Romans 15:8 Paul did say "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers:".

Romans 15:9 Paul did say "And that the Gentiles might glorify God for his mercy; as it is written For this cause I will confess to thee among the Gentiles and sing unto thy name".

Romans 15:10 Paul did say "And again he saith Rejoice ye Gentiles with his people".

Romans 15:11 Paul did say "And again Praise the Lord all ye Gentiles; and laud him all ye people".

Romans 15:12 Paul did say "And again Esaias saith There shall be a root of Jesse and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust".

Romans 15:13 Paul did say "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost".

Romans 15:14 Paul did say "And I myself also am persuaded of you my brethren that ye also are full of goodness filled with all knowledge able also to admonish one another".

Romans 15:15 Paul did say "Nevertheless brethren I have written the more boldly unto you in some sort as putting you in mind because of the grace that is given to me of God".

Romans 15:16 Paul did say "That I should be the minister of Jesus Christ to the Gentiles ministering the gospel of God that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost".

Romans 15:17 Paul did say "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God".

Romans 15:18 Paul did say "For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed".

Romans 15:19 Paul did say "Through mighty signs and wonders by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ".

Romans 15:20 Paul did say "Yea so have I strived to preach the gospel not where Christ was named lest I should build upon another man's foundation:".

Romans 15:21 Paul did say "But as it is written To whom he was not spoken of they shall see: and they that have not heard shall understand".

Romans 15:22 Paul did say "For which cause also I have been much hindered from coming to you".

Romans 15:23 Paul did say "But now having no more place in these parts and having a great desire these many years to come unto you;".

Romans 15:24 Paul did say "Whensoever I take my journey into Spain I will come to you: for I trust to see you in my journey and to be brought on my way thitherward by you if first I be somewhat filled with your company".

Romans 15:25 Paul did say "But now I go unto Jerusalem to minister unto the saints".

Romans 15:26 Paul did say "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem".

Romans 15:27 Paul did say "It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things their duty is also to minister unto them in carnal things".

Romans 15:28 Paul did say "When therefore I have performed this and have sealed to them this fruit I will come by you into Spain".

Romans 15:29 Paul did say "And I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ".

Romans 15:30 Paul did say "Now I beseech you brethren for the Lord Jesus Christ's sake and for the love of the Spirit that ye strive together with me in your prayers to God for me;".

Romans 15:31 Paul did say "That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;".

Romans 15:32 Paul did say "That I may come unto you with joy by the will of God and may with you be refreshed".

Romans 15:33 Paul did say "Now the God of peace be with you all. Amen".



Romans 16:1 Paul did say "I commend unto you Phebe our sister which is a servant of the church which is at Cenchrea:".

Romans 16:2 Paul did say "That ye receive her in the Lord as becometh saints and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many and of myself also".

Romans 16:3 Paul did say "Greet Priscilla and Aquila my helpers in Christ Jesus:".

Romans 16:4 Paul did say "Who have for my life laid down their own necks: unto whom not only I give thanks but also all the churches of the Gentiles".

Romans 16:5 Paul did say "Likewise greet the church that is in their house. Salute my well-beloved Epaenetus who is the firstfruits of Achaia unto Christ".

Romans 16:6 Paul did say "Greet Mary who bestowed much labour on us".

Romans 16:7 Paul did say "Salute Andronicus and Junia my kinsmen and my fellow-prisoners who are of note among the apostles who also were in Christ before me".

Romans 16:8 Paul did say "Greet Amplias my beloved in the Lord".

Romans 16:9 Paul did say "Salute Urbane our helper in Christ and Stachys my beloved".

Romans 16:10 Paul did say "Salute Apelles approved in Christ. Salute them which are of Aristobulus' household".

Romans 16:11 Paul did say "Salute Herodion my kinsman. Greet them that be of the household of Narcissus which are in the Lord".

Romans 16:12 Paul did say "Salute Tryphena and Tryphosa who labour in the Lord. Salute the beloved Persis which laboured much in the Lord".

Romans 16:13 Paul did say "Salute Rufus chosen in the Lord and his mother and mine".

Romans 16:14 Paul did say "Salute Asyncritus Phlegon Hermas Patrobas Hermes and the brethren which are with them".

Romans 16:15 Paul did say "Salute Philologus and Julia Nereus and his sister and Olympas and all the saints which are with them".

Romans 16:16 Paul did say "Salute one another with an holy kiss. The churches of Christ salute you".

Romans 16:17 Paul did say "Now I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them".

Romans 16:18 Paul did say "For they that are such serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple".

Romans 16:19 Paul did say "For your obedience is come abroad unto all men". Paul did say "I am glad therefore on your behalf: but yet I would have you wise unto that which is good and simple concerning evil".

Romans 16:20 Paul did say "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen".

Romans 16:21 Paul did say "Timotheus my workfellow and Lucius and Jason and Sosipater my kinsmen salute you".

Romans 16:22 Tertius did say "I Tertius who wrote this epistle salute you in the Lord". Tertius was the penman for Paul.

Romans 16:23 Paul did say "Gaius mine host and of the whole church saluteth you. Erastus the chamberlain of the city saluteth you and Quartus a brother".

Romans 16:24 Paul may have said "The grace of our Lord Jesus Christ be with you all. Amen".

Romans 16:25 Paul did say "Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began".

Romans 16:26 Paul did say "But now is made manifest and by the scriptures of the prophets according to the commandment of the everlasting God made known to all nations for the obedience of faith:".

Romans 16:27 Paul did say "To God only wise be glory through Jesus Christ for ever. Amen".



1 Corinthians



1 Corinthians 1:1 Paul was called to be an apostle of "Jesus Christ" through the will of God. Sosthenes was a brother of Paul.

1 Corinthians 1:2 Paul did write to the church of God at Corinth to saints who were sanctified in "Jesus Christ". Paul did write to everyone who did call upon the name of "Jesus Christ" as Lord.

1 Corinthians 1:3 Paul did say "Grace be unto you and peace from God our Father and from the Lord Jesus Christ".

1 Corinthians 1:4 Paul did say "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ;".

1 Corinthians 1:5 Paul did say "That in every thing ye are enriched by him in all utterance and in all knowledge;".

1 Corinthians 1:6 Paul did say "Even as the testimony of Christ was confirmed in you:".

1 Corinthians 1:7 Paul did say "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:".

1 Corinthians 1:8 Paul did say "Who shall also confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ".

1 Corinthians 1:9 Paul did say "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord".

1 Corinthians 1:10 Paul did say "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you;". Paul did say "but that ye be perfectly joined together in the same mind and in the same judgment". Paul did seek to eliminate divisions among the faithful in Corinth.

1 Corinthians 1:11 Paul did say "For it hath been declared unto me of you my brethren by them which are of the house of Chloe that there are contentions among you".

1 Corinthians 1:12 Paul did say "Now this I say that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ".

1 Corinthians 1:13 Paul did say "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?".

1 Corinthians 1:14 Paul did say "I thank God that I baptized none of you but Crispus and Gaius;".

1 Corinthians 1:15 Paul did say "Lest any should say that I had baptized in mine own name".

1 Corinthians 1:16 Paul did say "And I baptized also the household of Stephanas: besides I know not whether I baptized any other".

1 Corinthians 1:17 Paul did say "For Christ sent me not to baptize but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect". Paul was sent by Christ to preach the gospel. Paul was not sent to baptize others.

1 Corinthians 1:18 Paul did say "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God".

1 Corinthians 1:19 Paul did say "For it is written I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent".

1 Corinthians 1:20 Paul did say "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?".

1 Corinthians 1:21 Paul did say "For after that in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe".

1 Corinthians 1:22 Paul did say "For the Jews require a sign and the Greeks seek after wisdom;".

1 Corinthians 1:23 Paul did say "But we preach Christ crucified unto the Jews a stumblingblock and unto the Greeks foolishness;".

1 Corinthians 1:24 Paul did say "But unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God".

1 Corinthians 1:25 Paul did say "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men".

1 Corinthians 1:26 Paul did say "For ye see your calling brethren how that not many wise men after the flesh not many mighty not many noble are called;".

1 Corinthians 1:27 Paul did say "But God hath chosen the foolish things of the world to confound the wise;". Paul did say "and God hath chosen the weak things of the world to confound the things which are mighty;".

1 Corinthians 1:28 Paul did say "And base things of the world and things which are despised hath God chosen yea and things which are not to bring to nought things that are:".

1 Corinthians 1:29 Paul did say "That no flesh should glory in his presence".

1 Corinthians 1:30 Paul did say "But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption:".

1 Corinthians 1:31 Paul did say "That according as it is written He that glorieth let him glory in the Lord".



1 Corinthians 2:1 Paul did continue. Paul did say "And I brethren when I came to you came not with excellency of speech or of wisdom declaring unto you the testimony of God".

1 Corinthians 2:2 Paul did say "For I determined not to know any thing among you save Jesus Christ and him crucified".

1 Corinthians 2:3 Paul did say "And I was with you in weakness and in fear and in much trembling".

1 Corinthians 2:4 Paul did say "And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power:".

1 Corinthians 2:5 Paul did say "That your faith should not stand in the wisdom of men but in the power of God".

1 Corinthians 2:6 Paul did say "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world nor of the princes of this world that come to nought:".

1 Corinthians 2:7 Paul did say "But we speak the wisdom of God in a mystery even the hidden wisdom which God ordained before the world unto our glory:".

1 Corinthians 2:8 Paul did say "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory".

1 Corinthians 2:9 Paul did say "But as it is written Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him".

1 Corinthians 2:10 Paul did say "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things yea the deep things of God".

1 Corinthians 2:11 Paul did say "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God".

1 Corinthians 2:12 Paul did say "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God".

1 Corinthians 2:13 Paul did say "Which things also we speak not in the words which man's wisdom teacheth but which the Holy Ghost teacheth; comparing spiritual things with spiritual".

1 Corinthians 2:14 Paul did say "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned".

1 Corinthians 2:15 Paul did say "But he that is spiritual judgeth all things yet he himself is judged of no man".

1 Corinthians 2:16 Paul did say "For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ".



1 Corinthians 3:1 Paul did say "And I brethren could not speak unto you as unto spiritual but as unto carnal even as unto babes in Christ".

1 Corinthians 3:2 Paul did say "I have fed you with milk and not with meat: for hitherto ye were not able to bear it neither yet now are ye able".

1 Corinthians 3:3 Paul did say "For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and walk as men?".

1 Corinthians 3:4 Paul did say "For while one saith I am of Paul; and another I am of Apollos; are ye not carnal?".

1 Corinthians 3:5 Paul did say "Who then is Paul and who is Apollos but ministers by whom ye believed even as the Lord gave to every man?".

1 Corinthians 3:6 Paul did say "I have planted Apollos watered; but God gave the increase".

1 Corinthians 3:7 Paul did say "So then neither is he that planteth any thing neither he that watereth; but God that giveth the increase".

1 Corinthians 3:8 Paul did say "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour".

1 Corinthians 3:9 Paul did say "For we are labourers together with God: ye are God's husbandry ye are God's building".

1 Corinthians 3:10 Paul did say "According to the grace of God which is given unto me as a wise masterbuilder I have laid the foundation and another buildeth thereon". Paul did say "But let every man take heed how he buildeth thereupon".

1 Corinthians 3:11 Paul did say "For other foundation can no man lay than that is laid which is Jesus Christ".

1 Corinthians 3:12 Paul did say "Now if any man build upon this foundation gold silver precious stones wood hay stubble;".

1 Corinthians 3:13 Paul did say "Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is".

1 Corinthians 3:14 Paul did say "If any man's work abide which he hath built thereupon he shall receive a reward".

1 Corinthians 3:15 Paul did say "If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire".

1 Corinthians 3:16 Paul did say "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?". Each person does represent the "temple of God". Each person can be inhabited by the "Spirit of God".

1 Corinthians 3:17 Paul did say "If any man defile the temple of God him shall God destroy; for the temple of God is holy which temple ye are". If a person does defile the "temple of God" then God would destroy the person. The "temple of God" is holy. A person does represent the "temple of God".

1 Corinthians 3:18 Paul did say "Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool that he may be wise".

1 Corinthians 3:19 Paul did say "For the wisdom of this world is foolishness with God. For it is written He taketh the wise in their own craftiness".

1 Corinthians 3:20 Paul did say "And again The Lord knoweth the thoughts of the wise that they are vain".

1 Corinthians 3:21 Paul did say "Therefore let no man glory in men. For all things are your's;".

1 Corinthians 3:22 Paul did say "Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are your's;".

1 Corinthians 3:23 Paul did say "And ye are Christ's; and Christ is God's".



1 Corinthians 4:1 Paul did continue. Paul did say "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God".

1 Corinthians 4:2 Paul did say "Moreover it is required in stewards that a man be found faithful".

1 Corinthians 4:3 Paul did say "But with me it is a very small thing that I should be judged of you or of man's judgment: yea I judge not mine own self".

1 Corinthians 4:4 Paul did say "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord".

1 Corinthians 4:5 Paul did say "Therefore judge nothing before the time until the Lord come who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts:". Paul did say "and then shall every man have praise of God".

1 Corinthians 4:6 Paul did say "And these things brethren I have in a figure transferred to myself and to Apollos for your sakes;". Paul did say "that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against another".

1 Corinthians 4:7 Paul did say "For who maketh thee to differ from another? and what hast thou that thou didst not receive?". Paul did say "now if thou didst receive it why dost thou glory as if thou hadst not received it?".

1 Corinthians 4:8 Paul did say "Now ye are full now ye are rich ye have reigned as kings without us: and I would to God ye did reign that we also might reign with you".

1 Corinthians 4:9 Paul did say "For I think that God hath set forth us the apostles last as it were appointed to death: for we are made a spectacle unto the world and to angels and to men".

1 Corinthians 4:10 Paul did say "We are fools for Christ's sake but ye are wise in Christ; we are weak but ye are strong; ye are honourable but we are despised".

1 Corinthians 4:11 Paul did say "Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwellingplace;".

1 Corinthians 4:12 Paul did say "And labour working with our own hands: being reviled we bless; being persecuted we suffer it:".

1 Corinthians 4:13 Paul did say "Being defamed we intreat: we are made as the filth of the world and are the offscouring of all things unto this day".

1 Corinthians 4:14 Paul did say "I write not these things to shame you but as my beloved sons I warn you".

1 Corinthians 4:15 Paul did say "For though ye have ten thousand instructors in Christ yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel".

1 Corinthians 4:16 Paul did say "Wherefore I beseech you be ye followers of me".

1 Corinthians 4:17 Paul did say "For this cause have I sent unto you Timotheus who is my beloved son and faithful in the Lord who shall bring you into remembrance of my ways which be in Christ". Paul did say "as I teach every where in every church". Timotheus was the son of Paul. Paul would send Timotheus to minister to the Corinthians.

1 Corinthians 4:18 Paul did say "Now some are puffed up as though I would not come to you".

1 Corinthians 4:19 Paul did say "But I will come to you shortly if the Lord will and will know not the speech of them which are puffed up but the power".

1 Corinthians 4:20 Paul did say "For the kingdom of God is not in word but in power".

1 Corinthians 4:21 Paul did say "What will ye? shall I come unto you with a rod or in love and in the spirit of meekness?".



1 Corinthians 5:1 Paul did continue to address the Corinthians. Paul did say "It is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles that one should have his father's wife". Paul did begin to address the fornication among the Corinthians.

1 Corinthians 5:2 Paul did say "And ye are puffed up and have not rather mourned that he that hath done this deed might be taken away from among you".

1 Corinthians 5:3 Paul did say "For I verily as absent in body but present in spirit have judged already as though I were present concerning him that hath so done this deed".

1 Corinthians 5:4 Paul did say "In the name of our Lord Jesus Christ when ye are gathered together and my spirit with the power of our Lord Jesus Christ".

1 Corinthians 5:5 Paul did say "To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus".

1 Corinthians 5:6 Paul did say "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?".

1 Corinthians 5:7 Paul did say "Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ our passover is sacrificed for us:".

1 Corinthians 5:8 Paul did say "Therefore let us keep the feast not with old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth".

1 Corinthians 5:9 Paul did say "I wrote unto you in an epistle not to company with fornicators:".

1 Corinthians 5:10 Paul did say "Yet not altogether with the fornicators of this world or with the covetous or extortioners or with idolaters; for then must ye needs go out of the world".

1 Corinthians 5:11 Paul did say "But now I have written unto you not to keep company if any man that is called a brother be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner; with such an one no not to eat".

1 Corinthians 5:12 Paul did say "For what have I to do to judge them also that are without? do not ye judge them that are within?".

1 Corinthians 5:13 Paul did say "But them that are without God judgeth. Therefore put away from among yourselves that wicked person".



1 Corinthians 6:1 Paul did say "Dare any of you having a matter against another go to law before the unjust and not before the saints?".

1 Corinthians 6:2 Paul did say "Do ye not know that the saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters?".

1 Corinthians 6:3 Paul did say "Know ye not that we shall judge angels? how much more things that pertain to this life?".

1 Corinthians 6:4 Paul did say "If then ye have judgments of things pertaining to this life set them to judge who are least esteemed in the church".

1 Corinthians 6:5 Paul did say "I speak to your shame. Is it so that there is not a wise man among you? no not one that shall be able to judge between his brethren?".

1 Corinthians 6:6 Paul did say "But brother goeth to law with brother and that before the unbelievers".

1 Corinthians 6:7 Paul did say "Now therefore there is utterly a fault among you because ye go to law one with another". Paul did say "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?".

1 Corinthians 6:8 Paul did say "Nay ye do wrong and defraud and that your brethren".

1 Corinthians 6:9 Paul did say "Know ye not that the unrighteous shall not inherit the kingdom of God?". Paul did say "Be not deceived: neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with mankind". If a person is a fornicator then the person will not inherit the kingdom of God. If a person does worship idols then the person will not inherit the kingdom of God. If a person is an adulterer then the person will not inherit the kingdom of God. If a man is effeminate then the man will not inherit the kingdom of God. If a person is an abuser of oneself with mankind then the person will not inherit the kingdom of God.

1 Corinthians 6:10 Paul did say "Nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God". If a person is a fornicator then the person will not inherit the kingdom of God. If a person is covetous then the person will not inherit the kingdom of God. If a person is a drunkard then the person will not inherit the kingdom of God. If a person is a reviler then the person will not inherit the kingdom of God. If a person is a extortioner then the person will not inherit the kingdom of God.

1 Corinthians 6:11 Paul did say "And such were some of you: but ye are washed but ye are sanctified but ye are justified in the name of the Lord Jesus and by the Spirit of our God".

1 Corinthians 6:12 Paul did say "All things are lawful unto me but all things are not expedient: all things are lawful for me but I will not be brought under the power of any".

1 Corinthians 6:13 Paul did say "Meats for the belly and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication but for the Lord; and the Lord for the body".

1 Corinthians 6:14 Paul did say "And God hath both raised up the Lord and will also raise up us by his own power".

1 Corinthians 6:15 Paul did say "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid".

1 Corinthians 6:16 Paul did say "What? know ye not that he which is joined to an harlot is one body? for two saith he shall be one flesh".

1 Corinthians 6:17 Paul did say "But he that is joined unto the Lord is one spirit".

1 Corinthians 6:18 Paul did say "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body". A person must avoid fornication to prevent sins against the body.

1 Corinthians 6:19 Paul did say "What? know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God and ye are not your own?". The body is the temple of the "Holy Ghost".

1 Corinthians 6:20 Paul did say "For ye are bought with a price: therefore glorify God in your body". Paul may have said "and in your spirit which are God's".



1 Corinthians 7:1 Paul did continue. Paul did say "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman".

1 Corinthians 7:2 Paul did say "Nevertheless to avoid fornication let every man have his own wife and let every woman have her own husband". A husband should have a wife to avoid fornication. A wife should have a husband to avoid fornication.

1 Corinthians 7:3 Paul did say "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband". A person should render benevolence to their spouse.

1 Corinthians 7:4 Paul did say "The wife hath not power of her own body but the husband: and likewise also the husband hath not power of his own body but the wife". A person does yield authority of their body to their spouse.

1 Corinthians 7:5 Paul did say "Defraud ye not one the other except it be with consent for a time that ye may give yourselves to fasting and prayer;". Paul did say "and come together again that Satan tempt you not for your incontinency". A person should not deprive a spouse of copulation except during times of fasting and of prayer.

1 Corinthians 7:6 Paul did say "But I speak this by permission and not of commandment".

1 Corinthians 7:7 Paul did say "For I would that all men were even as I myself. But every man hath his proper gift of God one after this manner and another after that". Paul did advocate for people to remain single outside of marriage.

1 Corinthians 7:8 Paul did say "I say therefore to the unmarried and widows It is good for them if they abide even as I".

1 Corinthians 7:9 Paul did say "But if they cannot contain let them marry: for it is better to marry than to burn". Paul did advocate marriage over fornication however.

1 Corinthians 7:10 Paul did say "And unto the married I command yet not I but the Lord Let not the wife depart from her husband:". A wife should not depart from her husband.

1 Corinthians 7:11 Paul did say "But and if she depart let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife". If a woman does depart from her husband then the woman should remain unmarried or should be reconciled to her husband. A husband should not divorce his wife.

1 Corinthians 7:12 Paul did say "But to the rest speak I not the Lord: If any brother hath a wife that believeth not and she be pleased to dwell with him let him not put her away".

1 Corinthians 7:13 Paul did say "And the woman which hath an husband that believeth not and if he be pleased to dwell with her let her not leave him".

1 Corinthians 7:14 Paul did say "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy".

1 Corinthians 7:15 Paul did say "But if the unbelieving depart let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace".

1 Corinthians 7:16 Paul did say "For what knowest thou O wife whether thou shalt save thy husband? or how knowest thou O man whether thou shalt save thy wife?".

1 Corinthians 7:17 Paul did say "But as God hath distributed to every man as the Lord hath called every one so let him walk. And so ordain I in all churches".

1 Corinthians 7:18 Paul did say "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised".

1 Corinthians 7:19 Paul did say "Circumcision is nothing and uncircumcision is nothing but the keeping of the commandments of God". Paul did advocate that circumcision is superceded by the keeping of the commandments of God.

1 Corinthians 7:20 Paul did say "Let every man abide in the same calling wherein he was called".

1 Corinthians 7:21 Paul did say "Art thou called being a servant? care not for it: but if thou mayest be made free use it rather".

1 Corinthians 7:22 Paul did say "For he that is called in the Lord being a servant is the Lord's freeman: likewise also he that is called being free is Christ's servant".

1 Corinthians 7:23 Paul did say "Ye are bought with a price; be not ye the servants of men".

1 Corinthians 7:24 Paul did say "Brethren let every man wherein he is called therein abide with God".

1 Corinthians 7:25 Paul did say "Now concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful".

1 Corinthians 7:26 Paul did say "I suppose therefore that this is good for the present distress I say that it is good for a man so to be".

1 Corinthians 7:27 Paul did say "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife".

1 Corinthians 7:28 Paul did say "But and if thou marry thou hast not sinned; and if a virgin marry she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you".

1 Corinthians 7:29 Paul did say "But this I say brethren the time is short: it remaineth that both they that have wives be as though they had none;"

1 Corinthians 7:30 Paul did say "And they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not;"

1 Corinthians 7:31 Paul did say "And they that use this world as not abusing it: for the fashion of this world passeth away".

1 Corinthians 7:32 Paul did say "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord how he may please the Lord:"

1 Corinthians 7:33 Paul did say "But he that is married careth for the things that are of the world how he may please his wife".

1 Corinthians 7:34 Paul did say "There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord that she may be holy both in body and in spirit:". Paul did say "but she that is married careth for the things of the world how she may please her husband".

1 Corinthians 7:35 Paul did say "And this I speak for your own profit; not that I may cast a snare upon you but for that which is comely and that ye may attend upon the Lord without distraction".

1 Corinthians 7:36 Paul did say "But if any man think that he behaveth himself uncomely toward his virgin if she pass the flower of her age and need so require let him do what he will he sinneth not: let them marry".

1 Corinthians 7:37 Paul did say "Nevertheless he that standeth stedfast in his heart having no necessity but hath power over his own will and hath so decreed in his heart that he will keep his virgin doeth well".

1 Corinthians 7:38 Paul did say "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better".

1 Corinthians 7:39 Paul did say "The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will; only in the Lord". A wife does become free from the bonds of marriage upon the death of her husband.

1 Corinthians 7:40 Paul did say "But she is happier if she so abide after my judgment: and I think also that I have the Spirit of God".



1 Corinthians 8:1 Paul did continue to address the Corinthians. Paul did say "Now as touching things offered unto idols we know that we all have knowledge. Knowledge puffeth up but charity edifieth".

1 Corinthians 8:2 Paul did say "And if any man think that he knoweth any thing he knoweth nothing yet as he ought to know".

1 Corinthians 8:3 Paul did say "But if any man love God the same is known of him".

1 Corinthians 8:4 Paul did say "As concerning therefore the eating of those things that are offered in sacrifice unto idols we know that an idol is nothing in the world and that there is none other God but one".

1 Corinthians 8:5 Paul did say "For though there be that are called gods whether in heaven or in earth (as there be gods many and lords many)".

1 Corinthians 8:6 Paul did say "But to us there is but one God the Father of whom are all things and we in him; and one Lord Jesus Christ by whom are all things and we by him".

1 Corinthians 8:7 Paul did say "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol;". Paul did say "and their conscience being weak is defiled".

1 Corinthians 8:8 Paul did say "But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse".

1 Corinthians 8:9 Paul did say "But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak".

1 Corinthians 8:10 Paul did say "For if any man see thee which hast knowledge sit at meat in the idol's temple shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;".

1 Corinthians 8:11 Paul did say "And through thy knowledge shall the weak brother perish for whom Christ died?".

1 Corinthians 8:12 Paul did say "But when ye sin so against the brethren and wound their weak conscience ye sin against Christ".

1 Corinthians 8:13 Paul did say "Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend".



1 Corinthians 9:1 Paul did continue. Paul did say "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?".

1 Corinthians 9:2 Paul did say "If I be not an apostle unto others yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord".

1 Corinthians 9:3 Paul did say "Mine answer to them that do examine me is this".

1 Corinthians 9:4 Paul did say "Have we not power to eat and to drink?".

1 Corinthians 9:5 Paul did say "Have we not power to lead about a sister a wife as well as other apostles and as the brethren of the Lord and Cephas?".

1 Corinthians 9:6 Paul did say "Or I only and Barnabas have not we power to forbear working?".

1 Corinthians 9:7 Paul did say "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof?". Paul did say "or who feedeth a flock and eateth not of the milk of the flock?".

1 Corinthians 9:8 Paul did say "Say I these things as a man? or saith not the law the same also?".

1 Corinthians 9:9 Paul did say "For it is written in the law of Moses Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?".

1 Corinthians 9:10 Paul did say "Or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that ploweth should plow in hope;". Paul did say "and that he that thresheth in hope should be partaker of his hope".

1 Corinthians 9:11 Paul did say "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?".

1 Corinthians 9:12 Paul did say "If others be partakers of this power over you are not we rather?". Paul did say "Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ".

1 Corinthians 9:13 Paul did say "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?".

1 Corinthians 9:14 Paul did say "Even so hath the Lord ordained that they which preach the gospel should live of the gospel".

1 Corinthians 9:15 Paul did say "But I have used none of these things: neither have I written these things that it should be so done unto me:". Paul did say "for it were better for me to die than that any man should make my glorying void".

1 Corinthians 9:16 Paul did say "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea woe is unto me if I preach not the gospel!".

1 Corinthians 9:17 Paul did say "For if I do this thing willingly I have a reward: but if against my will a dispensation of the gospel is committed unto me".

1 Corinthians 9:18 Paul did say "What is my reward then? Verily that when I preach the gospel I may make the gospel of Christ without charge that I abuse not my power in the gospel".

1 Corinthians 9:19 Paul did say "For though I be free from all men yet have I made myself servant unto all that I might gain the more".

1 Corinthians 9:20 Paul did say "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law as under the law," Paul may have said "though not being myself under the law," Paul did say "that I might gain them that are under the law;"

1 Corinthians 9:21 Paul did say "To them that are without law as without law (being not without law to God but under the law to Christ) that I might gain them that are without law".

1 Corinthians 9:22 Paul did say "To the weak became I as weak that I might gain the weak: I am made all things to all men that I might by all means save some".

1 Corinthians 9:23 Paul did say "And this I do for the gospel's sake that I might be partaker thereof with you".

1 Corinthians 9:24 Paul did say "Know ye not that they which run in a race run all but one receiveth the prize? So run that ye may obtain".

1 Corinthians 9:25 Paul did say "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible".

1 Corinthians 9:26 Paul did say "I therefore so run not as uncertainly; so fight I not as one that beateth the air:".

1 Corinthians 9:27 Paul did say "But I keep under my body and bring it into subjection: lest that by any means when I have preached to others I myself should be a castaway".



1 Corinthians 10:1 Paul did continue. Paul did say "Moreover brethren I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea;".

1 Corinthians 10:2 Paul did say "And were all baptized unto Moses in the cloud and in the sea;".

1 Corinthians 10:3 Paul did say "And did all eat the same spiritual meat;".

1 Corinthians 10:4 Paul did say "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ".

1 Corinthians 10:5 Paul did say "But with many of them God was not well pleased: for they were overthrown in the wilderness".

1 Corinthians 10:6 Paul did say "Now these things were our examples to the intent we should not lust after evil things as they also lusted".

1 Corinthians 10:7 Paul did say "Neither be ye idolaters as were some of them; as it is written The people sat down to eat and drink and rose up to play".

1 Corinthians 10:8 Paul did say "Neither let us commit fornication as some of them committed and fell in one day three and twenty thousand".

1 Corinthians 10:9 Paul did say "Neither let us tempt Christ as some of them also tempted and were destroyed of serpents".

1 Corinthians 10:10 Paul did say "Neither murmur ye as some of them also murmured and were destroyed of the destroyer".

1 Corinthians 10:11 Paul did say "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come".

1 Corinthians 10:12 Paul did say "Wherefore let him that thinketh he standeth take heed lest he fall".

1 Corinthians 10:13 Paul did say "There hath no temptation taken you but such as is common to man:". Paul did say "but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it".

1 Corinthians 10:14 Paul did say "Wherefore my dearly beloved flee from idolatry". A person should flee from idolatry.

1 Corinthians 10:15 Paul did say "I speak as to wise men; judge ye what I say".

1 Corinthians 10:16 Paul did say "The cup of blessing which we bless is it not the communion of the blood of Christ?". Paul did say "The bread which we break is it not the communion of the body of Christ?".

1 Corinthians 10:17 Paul did say "For we being many are one bread and one body: for we are all partakers of that one bread".

1 Corinthians 10:18 Paul did say "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?".

1 Corinthians 10:19 Paul did say "What say I then? that the idol is any thing or that which is offered in sacrifice to idols is any thing?".

1 Corinthians 10:20 Paul did say "But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God:". Paul did say "and I would not that ye should have fellowship with devils".

1 Corinthians 10:21 Paul did say "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils". A person can not follow God and devils simultaneously.

1 Corinthians 10:22 Paul did say "Do we provoke the Lord to jealousy? are we stronger than he?".

1 Corinthians 10:23 Paul did say "All things are lawful for me but all things are not expedient: all things are lawful for me but all things edify not".

1 Corinthians 10:24 Paul did say "Let no man seek his own but every man another's wealth". A person should be concerned for the good of others instead of the good for oneself.

1 Corinthians 10:25 Paul did say "Whatsoever is sold in the shambles that eat asking no question for conscience sake:".

1 Corinthians 10:26 Paul did say "For the earth is the Lord's and the fulness thereof".

1 Corinthians 10:27 Paul did say "If any of them that believe not bid you to a feast and ye be disposed to go; whatsoever is set before you eat asking no question for conscience sake".

1 Corinthians 10:28 Paul did say "But if any man say unto you This is offered in sacrifice unto idols eat not for his sake that shewed it and for conscience sake: for the earth is the Lord's and the fulness thereof:". A person should avoid things that are associated with idols.

1 Corinthians 10:29 Paul did say "Conscience I say not thine own but of the other: for why is my liberty judged of another man's conscience?".

1 Corinthians 10:30 Paul did say "For if I by grace be a partaker why am I evil spoken of for that for which I give thanks?".

1 Corinthians 10:31 Paul did say "Whether therefore ye eat or drink or whatsoever ye do do all to the glory of God". A person should eat and should drink to the glory of God.

1 Corinthians 10:32 Paul did say "Give none offence neither to the Jews nor to the Gentiles nor to the church of God:".

1 Corinthians 10:33 Paul did say "Even as I please all men in all things not seeking mine own profit but the profit of many that they may be saved".



1 Corinthians 11:1 Paul did continue to address the Corinthians. Paul did say "Be ye followers of me even as I also am of Christ".

1 Corinthians 11:2 Paul did say "Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you".

1 Corinthians 11:3 Paul did say "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God". A woman is led by the man. A man is led by Christ. Christ is led by God.

1 Corinthians 11:4 Paul did say "Every man praying or prophesying having his head covered dishonoureth his head".

1 Corinthians 11:5 Paul did say "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven". A woman should cover her head during prayer to avoid dishonor.

1 Corinthians 11:6 Paul did say "For if the woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered".

1 Corinthians 11:7 Paul did say "For a man indeed ought not to cover his head forasmuch as he is the image and glory of God: but the woman is the glory of the man". A man should not cover his head during prayer.

1 Corinthians 11:8 Paul did say "For the man is not of the woman: but the woman of the man".

1 Corinthians 11:9 Paul did say "Neither was the man created for the woman; but the woman for the man". Man was not created for the woman. The woman was created for the man in the beginning.

1 Corinthians 11:10 Paul did say "For this cause ought the woman to have power on her head because of the angels".

1 Corinthians 11:11 Paul did say "Nevertheless neither is the man without the woman neither the woman without the man in the Lord".

1 Corinthians 11:12 Paul did say "For as the woman is of the man even so is the man also by the woman; but all things of God". The woman was created for the man. Man is born from the woman. God is sovereign over all things however.

1 Corinthians 11:13 Paul did say "Judge in yourselves: is it comely that a woman pray unto God uncovered?". Paul did encourage the Corinthians to think about the custom. A person should judge for oneself. A person should take a stand for oneself.

1 Corinthians 11:14 Paul did say "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?".

1 Corinthians 11:15 Paul did say "But if a woman have long hair it is a glory to her: for her hair is given her for a covering".

1 Corinthians 11:16 Paul did say "But if any man seem to be contentious we have no such custom neither the churches of God".

1 Corinthians 11:17 Paul did say "Now in this that I declare unto you I praise you not that ye come together not for the better but for the worse".

1 Corinthians 11:18 Paul did say "For first of all when ye come together in the church I hear that there be divisions among you; and I partly believe it".

1 Corinthians 11:19 Paul did say "For there must be also heresies among you that they which are approved may be made manifest among you".

1 Corinthians 11:20 Paul did begin to address the remembrance of communion. Paul did say "When ye come together therefore into one place this is not to eat the Lord's supper".

1 Corinthians 11:21 Paul did say "For in eating every one taketh before other his own supper: and one is hungry and another is drunken".

1 Corinthians 11:22 Paul did say "What? have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not? What shall I say to you?". Paul did say "shall I praise you in this? I praise you not".

1 Corinthians 11:23 Paul did say "For I have received of the Lord that which also I delivered unto you That the Lord Jesus the same night in which he was betrayed took bread:".

1 Corinthians 11:24 Paul did say "And when he had given thanks he brake it and said Take eat: this is my body which is broken for you: this do in remembrance of me".

1 Corinthians 11:25 Paul did say "After the same manner also he took the cup when he had supped". Paul did say "saying This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me".

1 Corinthians 11:26 Paul did say "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come".

1 Corinthians 11:27 Paul did say "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord". If a person does practice communion unworthily then the person shall be guilty of the body and of the blood of Christ.

1 Corinthians 11:28 Paul did say "But let a man examine himself and so let him eat of that bread and drink of that cup".

1 Corinthians 11:29 Paul did say "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body".

1 Corinthians 11:30 Paul did say "For this cause many are weak and sickly among you and many sleep".

1 Corinthians 11:31 Paul did say "For if we would judge ourselves we should not be judged". A person should judge for oneself. A person should take a stand for oneself.

1 Corinthians 11:32 Paul did say "But when we are judged we are chastened of the Lord that we should not be condemned with the world".

1 Corinthians 11:33 Paul did say "Wherefore my brethren when ye come together to eat tarry one for another".

1 Corinthians 11:34 Paul did say "And if any man hunger let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come". Paul did advocate for people to practice communion in the church and to satisfy hunger at home.



1 Corinthians 12:1 Paul did say "Now concerning spiritual gifts brethren I would not have you ignorant".

1 Corinthians 12:2 Paul did say "Ye know that ye were Gentiles carried away unto these dumb idols even as ye were led".

1 Corinthians 12:3 Paul did say "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost".

1 Corinthians 12:4 Paul did say "Now there are diversities of gifts but the same Spirit". The Spirit is the same regardless of the diversity of gifts.

1 Corinthians 12:5 Paul did say "And there are differences of administrations but the same Lord". Jesus is the same regardless of the different administrations.

1 Corinthians 12:6 Paul did say "And there are diversities of operations but it is the same God which worketh all in all". God is the same regardless of the diversity of operations.

1 Corinthians 12:7 Paul did say "But the manifestation of the Spirit is given to every man to profit withal". Each person has received a manifestation of the Spirit to do good works.

1 Corinthians 12:8 Paul did say "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;". Some people may receive wisdom from the Spirit. Other people may receive knowledge from the same Spirit.

1 Corinthians 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; Some people may receive faith from the Spirit. Other people may receive the gift of healing from the Spirit.

1 Corinthians 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;. The Spirit can bestow gifts of miracles or gifts of of prophecy or gifts of language or gifts of discerning.

1 Corinthians 12:11 Paul did say "But all these worketh that one and the selfsame Spirit dividing to every man severally as he will". The gifts are bestowed from the same Spirit to each person as needed.

1 Corinthians 12:12 Paul did say "For as the body is one and hath many members and all the members of that one body being many are one body: so also is Christ".

1 Corinthians 12:13 Paul did say "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles whether we be bond or free; and have been all made to drink into one Spirit". Believers are united from parts to form the one body of Christ.

1 Corinthians 12:14 Paul did say "For the body is not one member but many".

1 Corinthians 12:15 Paul did say "If the foot shall say Because I am not the hand I am not of the body; is it therefore not of the body?".

1 Corinthians 12:16 Paul did say "And if the ear shall say Because I am not the eye I am not of the body; is it therefore not of the body?".

1 Corinthians 12:17 Paul did say "If the whole body were an eye where were the hearing? If the whole were hearing where were the smelling?".

1 Corinthians 12:18 Paul did say "But now hath God set the members every one of them in the body as it hath pleased him".

1 Corinthians 12:19 Paul did say "And if they were all one member where were the body?".

1 Corinthians 12:20 Paul did say "But now are they many members yet but one body". Many members are joined together through differences to form the one body of Christ.

1 Corinthians 12:21 Paul did say "And the eye cannot say unto the hand I have no need of thee: nor again the head to the feet I have no need of you".

1 Corinthians 12:22 Paul did say "Nay much more those members of the body which seem to be more feeble are necessary:".

1 Corinthians 12:23 Paul did say "And those members of the body which we think to be less honourable upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness".

1 Corinthians 12:24 Paul did say "For our comely parts have no need: but God hath tempered the body together having given more abundant honour to that part which lacked".

1 Corinthians 12:25 Paul did say "That there should be no schism in the body; but that the members should have the same care one for another". Paul did advocate that the members should avoid schism in the body.

1 Corinthians 12:26 Paul did say "And whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it". Paul did advocate that the members should share the good and the bad together.

1 Corinthians 12:27 Paul did say "Now ye are the body of Christ and members in particular".

1 Corinthians 12:28 Paul did say "And God hath set some in the church first apostles secondarily prophets thirdly teachers after that miracles then gifts of healings helps governments diversities of tongues".

1 Corinthians 12:29 Paul did say "Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

1 Corinthians 12:30 Paul did say "Have all the gifts of healing? do all speak with tongues? do all interpret?"

1 Corinthians 12:31 Paul did say "But covet earnestly the best gifts: and yet shew I unto you a more excellent way".



1 Corinthians 13:1 Paul did continue. Paul did say "Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal".

1 Corinthians 13:2 Paul did say "And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not charity I am nothing". A person must have charity.

1 Corinthians 13:3 Paul did say "And though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity it profiteth me nothing". A person must show charity.

1 Corinthians 13:4 Paul did say "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself is not puffed up". If a person does have charity then the person is capable of kindness and of perseverance. If a person does have charity then the person is not haughty.

1 Corinthians 13:5 Paul did say "Doth not behave itself unseemly seeketh not her own is not easily provoked thinketh no evil;". If a person does have charity then the person is not provoked easily. If a person does have charity then the person does not think evil. If a person does have charity then the person is not selfish. If a person does have charity then the person does not behave unseemly.

1 Corinthians 13:6 Paul did say "Rejoiceth not in iniquity but rejoiceth in the truth;". If a person does have charity then the person does not rejoice in iniquity. If a person does have charity then the person does rejoice in the truth.

1 Corinthians 13:7 Paul did say "Beareth all things believeth all things hopeth all things endureth all things". If a person does have charity then the person can persevere. If a person does have charity then the person will hope and will believe for all things.

1 Corinthians 13:8 Paul did say "Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away". A person can not fail with charity.

1 Corinthians 13:9 Paul did say "For we know in part and we prophesy in part".

1 Corinthians 13:10 Paul did say "But when that which is perfect is come then that which is in part shall be done away".

1 Corinthians 13:11 Paul did say "When I was a child I spake as a child I understood as a child I thought as a child: but when I became a man I put away childish things".

1 Corinthians 13:12 Paul did say "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known".

1 Corinthians 13:13 Paul did say "And now abideth faith hope charity these three; but the greatest of these is charity". Faith is a principle element of the Spirit of God. Hope is a principle element of the Spirit of God. Charity is a principle element of the Spirit of God. Charity is the foundation of faith and of hope. Charity is also known as love.



1 Corinthians 14:1 Paul did say "Follow after charity and desire spiritual gifts but rather that ye may prophesy". A person should pursue charity. A person should pursue the spiritual gift of prophesy also.

1 Corinthians 14:2 Paul did say "For he that speaketh in an unknown tongue speaketh not unto men but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries".

1 Corinthians 14:3 Paul did say "But he that prophesieth speaketh unto men to edification and exhortation and comfort".

1 Corinthians 14:4 Paul did say "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church".

1 Corinthians 14:5 Paul did say "I would that ye all spake with tongues but rather that ye prophesied:". Paul did say "for greater is he that prophesieth than he that speaketh with tongues except he interpret that the church may receive edifying". A person is greater with the gift of prophesy than with the gift of speaking with tongues.

1 Corinthians 14:6 Paul did say "Now brethren if I come unto you speaking with tongues what shall I profit you except I shall speak to you either by revelation or by knowledge or by prophesying or by doctrine?".

1 Corinthians 14:7 Paul did say "And even things without life giving sound whether pipe or harp except they give a distinction in the sounds how shall it be known what is piped or harped?".

1 Corinthians 14:8 Paul did say "For if the trumpet give an uncertain sound who shall prepare himself to the battle?".

1 Corinthians 14:9 Paul did say "So likewise ye except ye utter by the tongue words easy to be understood how shall it be known what is spoken? for ye shall speak into the air".

1 Corinthians 14:10 Paul did say "There are it may be so many kinds of voices in the world and none of them is without signification".

1 Corinthians 14:11 Paul did say "Therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian unto me".

1 Corinthians 14:12 Paul did say "Even so ye forasmuch as ye are zealous of spiritual gifts seek that ye may excel to the edifying of the church".

1 Corinthians 14:13 Paul did say "Wherefore let him that speaketh in an unknown tongue pray that he may interpret".

1 Corinthians 14:14 Paul did say "For if I pray in an unknown tongue my spirit prayeth but my understanding is unfruitful".

1 Corinthians 14:15 Paul did say "What is it then? I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit and I will sing with the understanding also".

1 Corinthians 14:16 Paul did say "Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks seeing he understandeth not what thou sayest?".

1 Corinthians 14:17 Paul did say "For thou verily givest thanks well but the other is not edified".

1 Corinthians 14:18 Paul did say "I thank my God I speak with tongues more than ye all:".

1 Corinthians 14:19 Paul did say "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also than ten thousand words in an unknown tongue".

1 Corinthians 14:20 Paul did say "Brethren be not children in understanding: howbeit in malice be ye children but in understanding be men".

1 Corinthians 14:21 Paul did say "In the law it is written With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me saith the LORD".

1 Corinthians 14:22 Paul did say "Wherefore tongues are for a sign not to them that believe but to them that believe not: but prophesying serveth not for them that believe not but for them which believe".

1 Corinthians 14:23 Paul did say "If therefore the whole church be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers will they not say that ye are mad?".

1 Corinthians 14:24 Paul did say "But if all prophesy and there come in one that believeth not or one unlearned he is convinced of all he is judged of all:".

1 Corinthians 14:25 Paul did say "And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God and report that God is in you of a truth".

1 Corinthians 14:26 Paul did say "How is it then brethren? when ye come together every one of you hath a psalm hath a doctrine hath a tongue hath a revelation hath an interpretation. Let all things be done unto edifying".

1 Corinthians 14:27 Paul did say "If any man speak in an unknown tongue let it be by two or at the most by three and that by course; and let one interpret".

1 Corinthians 14:28 Paul did say "But if there be no interpreter let him keep silence in the church; and let him speak to himself and to God".

1 Corinthians 14:29 Paul did say "Let the prophets speak two or three and let the other judge".

1 Corinthians 14:30 Paul did say "If any thing be revealed to another that sitteth by let the first hold his peace".

1 Corinthians 14:31 Paul did say "For ye may all prophesy one by one that all may learn and all may be comforted".

1 Corinthians 14:32 Paul did say "And the spirits of the prophets are subject to the prophets".

1 Corinthians 14:33 Paul did say "For God is not the author of confusion but of peace as in all churches of the saints".

1 Corinthians 14:34 Paul did say "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law". Women should keep silence in church.

1 Corinthians 14:35 Paul did say "And if they will learn any thing let them ask their husbands at home: for it is a shame for women to speak in the church".

1 Corinthians 14:36 Paul did say "What? came the word of God out from you? or came it unto you only?".

1 Corinthians 14:37 Paul did say "If any man think himself to be a prophet or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord".

1 Corinthians 14:38 Paul did say "But if any man be ignorant let him be ignorant".

1 Corinthians 14:39 Paul did say "Wherefore brethren covet to prophesy and forbid not to speak with tongues". People should seek the ability to prophesy. People should not forbid the act of speaking in tongues.

1 Corinthians 14:40 Paul did say "Let all things be done decently and in order".



1 Corinthians 15:1 Paul did continue. Paul did say "Moreover brethren I declare unto you the gospel which I preached unto you which also ye have received and wherein ye stand;".

1 Corinthians 15:2 Paul did say "By which also ye are saved if ye keep in memory what I preached unto you unless ye have believed in vain".

1 Corinthians 15:3 Paul did say "For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures;".

1 Corinthians 15:4 Paul did say "And that he was buried and that he rose again the third day according to the scriptures:".

1 Corinthians 15:5 Paul did say "And that he was seen of Cephas then of the twelve:". Jesus was seen by Cephas after the resurrection.

1 Corinthians 15:6 Paul did say "After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present but some are fallen asleep". Jesus was seen above 500 brethren simultaneously after the resurrection.

1 Corinthians 15:7 Paul did say "After that he was seen of James; then of all the apostles". Jesus was seen by James and by the apostles after the resurrection.

1 Corinthians 15:8 Paul did say "And last of all he was seen of me also as of one born out of due time".

1 Corinthians 15:9 Paul did say "For I am the least of the apostles that am not meet to be called an apostle because I persecuted the church of God".

1 Corinthians 15:10 Paul did say "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain;". Paul did say "but I laboured more abundantly than they all: yet not I but the grace of God which was with me".

1 Corinthians 15:11 Paul did say "Therefore whether it were I or they so we preach and so ye believed".

1 Corinthians 15:12 Paul did say "Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead?".

1 Corinthians 15:13 Paul did say "But if there be no resurrection of the dead then is Christ not risen:".

1 Corinthians 15:14 Paul did say "And if Christ be not risen then is our preaching vain and your faith is also vain".

1 Corinthians 15:15 Paul did say "Yea and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not".

1 Corinthians 15:16 Paul did say "For if the dead rise not then is not Christ raised:".

1 Corinthians 15:17 Paul did say "And if Christ be not raised your faith is vain; ye are yet in your sins".

1 Corinthians 15:18 Paul did say "Then they also which are fallen asleep in Christ are perished".

1 Corinthians 15:19 Paul did say "If in this life only we have hope in Christ we are of all men most miserable".

1 Corinthians 15:20 Paul did say "But now is Christ risen from the dead and become the firstfruits of them that slept".

1 Corinthians 15:21 Paul did say "For since by man came death by man came also the resurrection of the dead".

1 Corinthians 15:22 Paul did say "For as in Adam all die even so in Christ shall all be made alive".

1 Corinthians 15:23 Paul did say "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming".

1 Corinthians 15:24 Paul did say "Then cometh the end when he shall have delivered up the kingdom to God even the Father;". Paul did say "when he shall have put down all rule and all authority and power".

1 Corinthians 15:25 Paul did say "For he must reign till he hath put all enemies under his feet".

1 Corinthians 15:26 Paul did say "The last enemy that shall be destroyed is death".

1 Corinthians 15:27 Paul did say "For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted which did put all things under him".

1 Corinthians 15:28 Paul did say "And when all things shall be subdued unto him then shall the Son also himself be subject unto him that put all things under him that God may be all in all".

1 Corinthians 15:29 Paul did say "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?".

1 Corinthians 15:30 Paul did say "And why stand we in jeopardy every hour?".

1 Corinthians 15:31 Paul did say "I protest by your rejoicing which I have in Christ Jesus our LORD I die daily".

1 Corinthians 15:32 Paul did say "If after the manner of men I have fought with beasts at Ephesus what advantageth it me if the dead rise not? let us eat and drink; for to morrow we die".

1 Corinthians 15:33 Paul did say "Be not deceived: evil communications corrupt good manners".

1 Corinthians 15:34 Paul did say "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame".

1 Corinthians 15:35 Paul did say "But some man will say How are the dead raised up? and with what body do they come?".

1 Corinthians 15:36 Paul did say "Thou fool that which thou sowest is not quickened except it die:".

1 Corinthians 15:37 Paul did say "And that which thou sowest thou sowest not that body that shall be but bare grain it may chance of wheat or of some other grain:".

1 Corinthians 15:38 Paul did say "But God giveth it a body as it hath pleased him and to every seed his own body".

1 Corinthians 15:39 Paul did say "All flesh is not the same flesh: but there is one kind of flesh of men another flesh of beasts another of fishes and another of birds".

1 Corinthians 15:40 Paul did say "There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another".

1 Corinthians 15:41 Paul did say "There is one glory of the sun and another glory of the moon and another glory of the stars: for one star differeth from another star in glory".

1 Corinthians 15:42 Paul did say "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:".

1 Corinthians 15:43 Paul did say "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:".

1 Corinthians 15:44 Paul did say "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body".

1 Corinthians 15:45 Paul did say "And so it is written The first man Adam was made a living soul; the last Adam was made a quickening spirit".

1 Corinthians 15:46 Paul did say "Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual".

1 Corinthians 15:47 Paul did say "The first man is of the earth earthy; the second man is the Lord from heaven".

1 Corinthians 15:48 Paul did say "As is the earthy such are they also that are earthy: and as is the heavenly such are they also that are heavenly".

1 Corinthians 15:49 Paul did say "And as we have borne the image of the earthy we shall also bear the image of the heavenly".

1 Corinthians 15:50 Paul did say "Now this I say brethren that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption".

1 Corinthians 15:51 Paul did say "Behold I shew you a mystery; We shall not all sleep but we shall all be changed".

1 Corinthians 15:52 Paul did say "In a moment in the twinkling of an eye at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed".

1 Corinthians 15:53 Paul did say "For this corruptible must put on incorruption and this mortal must put on immortality".

1 Corinthians 15:54 Paul did say "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written Death is swallowed up in victory".

1 Corinthians 15:55 Paul did say "O death where is thy sting? O grave where is thy victory?".

1 Corinthians 15:56 Paul did say "The sting of death is sin; and the strength of sin is the law".

1 Corinthians 15:57 Paul did say "But thanks be to God which giveth us the victory through our Lord Jesus Christ".

1 Corinthians 15:58 Paul did say "Therefore my beloved brethren be ye stedfast unmoveable always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord".



1 Corinthians 16:1 Paul did continue addressing the Corinthians. Paul did say "Now concerning the collection for the saints as I have given order to the churches of Galatia even so do ye".

1 Corinthians 16:2 Paul did say "Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come".

1 Corinthians 16:3 Paul did say "And when I come whomsoever ye shall approve by your letters them will I send to bring your liberality unto Jerusalem".

1 Corinthians 16:4 Paul did say "And if it be meet that I go also they shall go with me".

1 Corinthians 16:5 Paul did say "Now I will come unto you when I shall pass through Macedonia: for I do pass through Macedonia".

1 Corinthians 16:6 Paul did say "And it may be that I will abide yea and winter with you that ye may bring me on my journey whithersoever I go".

1 Corinthians 16:7 Paul did say "For I will not see you now by the way; but I trust to tarry a while with you if the Lord permit".

1 Corinthians 16:8 Paul did say "But I will tarry at Ephesus until Pentecost".

1 Corinthians 16:9 Paul did say "For a great door and effectual is opened unto me and there are many adversaries".

1 Corinthians 16:10 Paul did say "Now if Timotheus come see that he may be with you without fear: for he worketh the work of the Lord as I also do".

1 Corinthians 16:11 Paul did say "Let no man therefore despise him: but conduct him forth in peace that he may come unto me: for I look for him with the brethren".

1 Corinthians 16:12 Paul did say "As touching our brother Apollos I greatly desired him to come unto you with the brethren:". Paul did say "but his will was not at all to come at this time; but he will come when he shall have convenient time".

1 Corinthians 16:13 Paul did say "Watch ye stand fast in the faith quit you like men be strong".

1 Corinthians 16:14 Paul did say "Let all your things be done with charity".

1 Corinthians 16:15 Paul did say "I beseech you brethren (ye know the house of Stephanas that it is the firstfruits of Achaia and that they have addicted themselves to the ministry of the saints)".

1 Corinthians 16:16 Paul did say "That ye submit yourselves unto such and to every one that helpeth with us and laboureth".

1 Corinthians 16:17 Paul did say "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied".

1 Corinthians 16:18 Paul did say "For they have refreshed my spirit and your's: therefore acknowledge ye them that are such".

1 Corinthians 16:19 Paul did say "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord with the church that is in their house".

1 Corinthians 16:20 Paul did say "All the brethren greet you. Greet ye one another with an holy kiss".

1 Corinthians 16:21 Paul did say "The salutation of me Paul with mine own hand".

1 Corinthians 16:22 Paul did say "If any man love not the Lord Jesus Christ let him be Anathema Maranatha".

1 Corinthians 16:23 Paul did say "The grace of our Lord Jesus Christ be with you".

1 Corinthians 16:24 Paul did say "My love be with you all in Christ Jesus. Amen".



2 Corinthians



2 Corinthians 1:1 Paul was an apostle of "Jesus Christ" by the will of God. Timothy was a brethren of Paul. A letter was written by Paul and by Timothy to the church of God at Corinth with all of the saints in all of Achaia.

2 Corinthians 1:2 Paul did say "Grace be to you and peace from God our Father and from the Lord Jesus Christ".

2 Corinthians 1:3 Paul did say "Blessed be God even the Father of our Lord Jesus Christ the Father of mercies and the God of all comfort;".

2 Corinthians 1:4 Paul did say "Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God".

2 Corinthians 1:5 Paul did say "For as the sufferings of Christ abound in us so our consolation also aboundeth by Christ".

2 Corinthians 1:6 Paul did say "And whether we be afflicted it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer:". Paul did say "or whether we be comforted it is for your consolation and salvation".

2 Corinthians 1:7 Paul did say "And our hope of you is stedfast knowing that as ye are partakers of the sufferings so shall ye be also of the consolation".

2 Corinthians 1:8 Paul did say "For we would not brethren have you ignorant of our trouble which came to us in Asia that we were pressed out of measure above strength insomuch that we despaired even of life:".

2 Corinthians 1:9 Paul did say "But we had the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead:".

2 Corinthians 1:10 Paul did say "Who delivered us from so great a death and doth deliver: in whom we trust that he will yet deliver us;".

2 Corinthians 1:11 Paul did say "Ye also helping together by prayer for us that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf".

2 Corinthians 1:12 Paul did say "For our rejoicing is this the testimony of our conscience that in simplicity and godly sincerity not with fleshly wisdom". Paul did say "but by the grace of God we have had our conversation in the world and more abundantly to you-ward".

2 Corinthians 1:13 Paul did say "For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;".

2 Corinthians 1:14 Paul did say "As also ye have acknowledged us in part that we are your rejoicing even as ye also are our's in the day of the Lord Jesus".

2 Corinthians 1:15 Paul did say "And in this confidence I was minded to come unto you before that ye might have a second benefit;".

2 Corinthians 1:16 Paul did say "And to pass by you into Macedonia and to come again out of Macedonia unto you and of you to be brought on my way toward Judaea".

2 Corinthians 1:17 Paul did say "When I therefore was thus minded did I use lightness? or the things that I purpose do I purpose according to the flesh that with me there should be yea yea and nay nay?".

2 Corinthians 1:18 Paul did say "But as God is true our word toward you was not yea and nay".

2 Corinthians 1:19 Paul did say "For the Son of God Jesus Christ who was preached among you by us even by me and Silvanus and Timotheus was not yea and nay but in him was yea".

2 Corinthians 1:20 Paul did say "For all the promises of God in him are yea and in him Amen unto the glory of God by us".

2 Corinthians 1:21 Paul did say "Now he which stablisheth us with you in Christ and hath anointed us is God;".

2 Corinthians 1:22 Paul did say "Who hath also sealed us and given the earnest of the Spirit in our hearts".

2 Corinthians 1:23 Paul did say "Moreover I call God for a record upon my soul that to spare you I came not as yet unto Corinth".

2 Corinthians 1:24 Paul did say "Not for that we have dominion over your faith but are helpers of your joy: for by faith ye stand".



2 Corinthians 2:1 Paul did continue. Paul did say "But I determined this with myself that I would not come again to you in heaviness".

2 Corinthians 2:2 Paul did say "For if I make you sorry who is he then that maketh me glad but the same which is made sorry by me?".

2 Corinthians 2:3 Paul did say "And I wrote this same unto you lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all that my joy is the joy of you all".

2 Corinthians 2:4 Paul did say "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved but that ye might know the love which I have more abundantly unto you".

2 Corinthians 2:5 Paul did say "But if any have caused grief he hath not grieved me but in part: that I may not overcharge you all".

2 Corinthians 2:6 Paul did say "Sufficient to such a man is this punishment which was inflicted of many".

2 Corinthians 2:7 Paul did say "So that contrariwise ye ought rather to forgive him and comfort him lest perhaps such a one should be swallowed up with overmuch sorrow".

2 Corinthians 2:8 Paul did say "Wherefore I beseech you that ye would confirm your love toward him".

2 Corinthians 2:9 Paul did say "For to this end also did I write that I might know the proof of you whether ye be obedient in all things".

2 Corinthians 2:10 Paul did say "To whom ye forgive any thing I forgive also: for if I forgave any thing to whom I forgave it for your sakes forgave I it in the person of Christ;".

2 Corinthians 2:11 Paul did say "Lest Satan should get an advantage of us: for we are not ignorant of his devices".

2 Corinthians 2:12 Paul did say "Furthermore when I came to Troas to preach Christ's gospel and a door was opened unto me of the Lord".

2 Corinthians 2:13 Paul did say "I had no rest in my spirit because I found not Titus my brother: but taking my leave of them I went from thence into Macedonia".

2 Corinthians 2:14 Paul did say "Now thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place".

2 Corinthians 2:15 Paul did say "For we are unto God a sweet savour of Christ in them that are saved and in them that perish:".

2 Corinthians 2:16 Paul did say "To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?".

2 Corinthians 2:17 Paul did say "For we are not as many which corrupt the word of God: but as of sincerity but as of God in the sight of God speak we in Christ".



2 Corinthians 3:1 Paul did say "Do we begin again to commend ourselves? or need we as some others epistles of commendation to you or letters of commendation from you?".

2 Corinthians 3:2 Paul did say "Ye are our epistle written in our hearts known and read of all men:".

2 Corinthians 3:3 Paul did say "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us written not with ink but with the Spirit of the living God; not in tables of stone but in fleshy tables of the heart".

2 Corinthians 3:4 Paul did say "And such trust have we through Christ to God-ward:".

2 Corinthians 3:5 Paul did say "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;".

2 Corinthians 3:6 Paul did say "Who also hath made us able ministers of the new testament; not of the letter but of the spirit: for the letter killeth but the spirit giveth life".

2 Corinthians 3:7 Paul did say "But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance;". Paul did say "which glory was to be done away:".

2 Corinthians 3:8 Paul did say "How shall not the ministration of the spirit be rather glorious?".

2 Corinthians 3:9 Paul did say "For if the ministration of condemnation be glory much more doth the ministration of righteousness exceed in glory".

2 Corinthians 3:10 Paul did say "For even that which was made glorious had no glory in this respect by reason of the glory that excelleth".

2 Corinthians 3:11 Paul did say "For if that which is done away was glorious much more that which remaineth is glorious".

2 Corinthians 3:12 Paul did say "Seeing then that we have such hope we use great plainness of speech:".

2 Corinthians 3:13 Paul did say "And not as Moses which put a vail over his face that the children of Israel could not stedfastly look to the end of that which is abolished:".

2 Corinthians 3:14 Paul did say "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ".

2 Corinthians 3:15 Paul did say "But even unto this day when Moses is read the vail is upon their heart".

2 Corinthians 3:16 Paul did say "Nevertheless when it shall turn to the Lord the vail shall be taken away".

2 Corinthians 3:17 Paul did say "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty".

2 Corinthians 3:18 Paul did say "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the LORD".



2 Corinthians 4:1 Paul did continue the letter to the Corinthians. Paul did say "Therefore seeing we have this ministry as we have received mercy we faint not;".

2 Corinthians 4:2 Paul did say "But have renounced the hidden things of dishonesty not walking in craftiness nor handling the word of God deceitfully;". Paul did say "but by manifestation of the truth commending ourselves to every man's conscience in the sight of God".

2 Corinthians 4:3 Paul did say "But if our gospel be hid it is hid to them that are lost:".

2 Corinthians 4:4 Paul did say "In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ who is the image of God should shine unto them".

2 Corinthians 4:5 Paul did say "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake".

2 Corinthians 4:6 Paul did say "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ".

2 Corinthians 4:7 Paul did say "But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us".

2 Corinthians 4:8 Paul did say "We are troubled on every side yet not distressed; we are perplexed but not in despair;".

2 Corinthians 4:9 Paul did say "Persecuted but not forsaken; cast down but not destroyed;".

2 Corinthians 4:10 Paul did say "Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body".

2 Corinthians 4:11 Paul did say "For we which live are alway delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh".

2 Corinthians 4:12 Paul did say "So then death worketh in us but life in you".

2 Corinthians 4:13 Paul did say "We having the same spirit of faith according as it is written I believed and therefore have I spoken; we also believe and therefore speak;".

2 Corinthians 4:14 Paul did say "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you".

2 Corinthians 4:15 Paul did say "For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God".

2 Corinthians 4:16 Paul did say "For which cause we faint not; but though our outward man perish yet the inward man is renewed day by day".

2 Corinthians 4:17 Paul did say "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory;".

2 Corinthians 4:18 Paul did say "While we look not at the things which are seen but at the things which are not seen:". Paul did say "for the things which are seen are temporal; but the things which are not seen are eternal".



2 Corinthians 5:1 Paul did say "For we know that if our earthly house of this tabernacle were dissolved we have a building of God an house not made with hands eternal in the heavens".

2 Corinthians 5:2 Paul did say "For in this we groan earnestly desiring to be clothed upon with our house which is from heaven:".

2 Corinthians 5:3 Paul did say "If so be that being clothed we shall not be found naked".

2 Corinthians 5:4 Paul did say "For we that are in this tabernacle do groan being burdened: not for that we would be unclothed but clothed upon that mortality might be swallowed up of life".

2 Corinthians 5:5 Paul did say "Now he that hath wrought us for the selfsame thing is God who also hath given unto us the earnest of the Spirit".

2 Corinthians 5:6 Paul did say "Therefore we are always confident knowing that whilst we are at home in the body we are absent from the Lord:".

2 Corinthians 5:7 Paul did say "(For we walk by faith not by sight:)".

2 Corinthians 5:8 Paul did say "We are confident I say and willing rather to be absent from the body and to be present with the Lord".

2 Corinthians 5:9 Paul did say "Wherefore we labour that whether present or absent we may be accepted of him".

2 Corinthians 5:10 Paul did say "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done whether it be good or bad".

2 Corinthians 5:11 Paul did say "Knowing therefore the terror of the Lord we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences".

2 Corinthians 5:12 Paul did say "For we commend not ourselves again unto you but give you occasion to glory on our behalf that ye may have somewhat to answer them which glory in appearance and not in heart".

2 Corinthians 5:13 Paul did say "For whether we be beside ourselves it is to God: or whether we be sober it is for your cause".

2 Corinthians 5:14 Paul did say "For the love of Christ constraineth us; because we thus judge that if one died for all then were all dead:".

2 Corinthians 5:15 Paul did say "And that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again".

2 Corinthians 5:16 Paul did say "Wherefore henceforth know we no man after the flesh: yea though we have known Christ after the flesh yet now henceforth know we him no more".

2 Corinthians 5:17 Paul did say "Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new".

2 Corinthians 5:18 Paul did say "And all things are of God who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation;".

2 Corinthians 5:19 Paul did say "To wit that God was in Christ reconciling the world unto himself not imputing their trespasses unto them; and hath committed unto us the word of reconciliation".

2 Corinthians 5:20 Paul did say "Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God".

2 Corinthians 5:21 Paul did say "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him".



2 Corinthians 6:1 Paul did continue. Paul did say "We then as workers together with him beseech you also that ye receive not the grace of God in vain".

2 Corinthians 6:2 Paul did say "(For he saith I have heard thee in a time accepted and in the day of salvation have I succoured thee: behold now is the accepted time; behold now is the day of salvation.)".

2 Corinthians 6:3 Paul did say "Giving no offence in any thing that the ministry be not blamed:".

2 Corinthians 6:4 Paul did say "But in all things approving ourselves as the ministers of God in much patience in afflictions in necessities in distresses".

2 Corinthians 6:5 Paul did say "In stripes in imprisonments in tumults in labours in watchings in fastings;".

2 Corinthians 6:6 Paul did say "By pureness by knowledge by longsuffering by kindness by the Holy Ghost by love unfeigned".

2 Corinthians 6:7 Paul did say "By the word of truth by the power of God by the armour of righteousness on the right hand and on the left".

2 Corinthians 6:8 Paul did say "By honour and dishonour by evil report and good report: as deceivers and yet true;".

2 Corinthians 6:9 Paul did say "As unknown and yet well known; as dying and behold we live; as chastened and not killed;".

2 Corinthians 6:10 Paul did say "As sorrowful yet alway rejoicing; as poor yet making many rich; as having nothing and yet possessing all things".

2 Corinthians 6:11 Paul did say "O ye Corinthians our mouth is open unto you our heart is enlarged".

2 Corinthians 6:12 Paul did say "Ye are not straitened in us but ye are straitened in your own bowels".

2 Corinthians 6:13 Paul did say "Now for a recompence in the same (I speak as unto my children) be ye also enlarged".

2 Corinthians 6:14 Paul did say "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

2 Corinthians 6:15 Paul did say "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

2 Corinthians 6:16 Paul did say "And what agreement hath the temple of God with idols?". Paul did say "for ye are the temple of the living God; as God hath said I will dwell in them and walk in them; and I will be their God and they shall be my people".

2 Corinthians 6:17 Paul did say "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing; and I will receive you".

2 Corinthians 6:18 Paul did say "And will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty".



2 Corinthians 7:1 Paul did say "Having therefore these promises dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God".

2 Corinthians 7:2 Paul did say "Receive us; we have wronged no man we have corrupted no man we have defrauded no man".

2 Corinthians 7:3 Paul did say "I speak not this to condemn you: for I have said before that ye are in our hearts to die and live with you".

2 Corinthians 7:4 Paul did say "Great is my boldness of speech toward you great is my glorying of you: I am filled with comfort I am exceeding joyful in all our tribulation".

2 Corinthians 7:5 Paul did say "For when we were come into Macedonia our flesh had no rest but we were troubled on every side; without were fightings within were fears".

2 Corinthians 7:6 Paul did say "Nevertheless God that comforteth those that are cast down comforted us by the coming of Titus;"

2 Corinthians 7:7 Paul did say "And not by his coming only but by the consolation wherewith he was comforted in you when he told us your earnest desire your mourning your fervent mind toward me; so that I rejoiced the more".

2 Corinthians 7:8 Paul did say "For though I made you sorry with a letter I do not repent though I did repent:". Paul did say "for I perceive that the same epistle hath made you sorry though it were but for a season".

2 Corinthians 7:9 Paul did say "Now I rejoyce not that ye were made sorry but that ye sorrowed to repentance:". Paul did say "for ye were made sorry after a godly manner that ye might receive damage by us in nothing".

2 Corinthians 7:10 Paul did say "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death".

2 Corinthians 7:11 Paul did say "For behold this selfsame thing that ye sorrowed after a godly sort what carefulness it wrought in you". Paul did say "yea what clearing of yourselves". Paul did say "yea what indignation yea what fear yea what vehement desire". Paul did say "yea what zeal yea what revenge!". Paul did say "In all things ye have approved yourselves to be clear in this matter".

2 Corinthians 7:12 Paul did say "Wherefore though I wrote unto you I did it not for his cause that had done the wrong nor for his cause that suffered wrong but that our care for you in the sight of God might appear unto you".

2 Corinthians 7:13 Paul did say "Therefore we were comforted in your comfort: yea and exceedingly the more joyed we for the joy of Titus because his spirit was refreshed by you all".

2 Corinthians 7:14 Paul did say "For if I have boasted any thing to him of you I am not ashamed;". Paul did say "but as we spake all things to you in truth even so our boasting which I made before Titus is found a truth".

2 Corinthians 7:15 Paul did say "And his inward affection is more abundant toward you whilst he remembereth the obedience of you all how with fear and trembling ye received him".

2 Corinthians 7:16 Paul did say "I rejoyce therefore that I have confidence in you in all things".



2 Corinthians 8:1 Paul did continue to speak. Paul did say "Moreover brethren we do you to wit of the grace of God bestowed on the churches of Macedonia;".

2 Corinthians 8:2 Paul did say "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality".

2 Corinthians 8:3 Paul did say "For to their power I bear record yea and beyond their power they were willing of themselves;".

2 Corinthians 8:4 Paul did say "Praying us with much intreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints".

2 Corinthians 8:5 Paul did say "And this they did not as we hoped but first gave their own selves to the Lord and unto us by the will of God".

2 Corinthians 8:6 Paul did say "Insomuch that we desired Titus that as he had begun so he would also finish in you the same grace also".

2 Corinthians 8:7 Paul did say "Therefore as ye abound in every thing in faith and utterance and knowledge and in all diligence and in your love to us see that ye abound in this grace also".

2 Corinthians 8:8 Paul did say "I speak not by commandment but by occasion of the forwardness of others and to prove the sincerity of your love".

2 Corinthians 8:9 Paul did say "For ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich".

2 Corinthians 8:10 Paul did say "And herein I give my advice: for this is expedient for you who have begun before not only to do but also to be forward a year ago".

2 Corinthians 8:11 Paul did say "Now therefore perform the doing of it; that as there was a readiness to will so there may be a performance also out of that which ye have".

2 Corinthians 8:12 Paul did say "For if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not".

2 Corinthians 8:13 Paul did say "For I mean not that other men be eased and ye burdened:".

2 Corinthians 8:14 Paul did say "But by an equality that now at this time your abundance may be a supply for their want that their abundance also may be a supply for your want: that there may be equality:".

2 Corinthians 8:15 Paul did say "As it is written He that had gathered much had nothing over; and he that had gathered little had no lack".

2 Corinthians 8:16 Paul did say "But thanks be to God which put the same earnest care into the heart of Titus for you".

2 Corinthians 8:17 Paul did say "For indeed he accepted the exhortation; but being more forward of his own accord he went unto you".

2 Corinthians 8:18 Paul did say "And we have sent with him the brother whose praise is in the gospel throughout all the churches;".

2 Corinthians 8:19 Paul did say "And not that only but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord and declaration of your ready mind:".

2 Corinthians 8:20 Paul did say "Avoiding this that no man should blame us in this abundance which is administered by us:".

2 Corinthians 8:21 Paul did say "Providing for honest things not only in the sight of the Lord but also in the sight of men".

2 Corinthians 8:22 Paul did say "And we have sent with them our brother whom we have oftentimes proved diligent in many things but now much more diligent upon the great confidence which I have in you".

2 Corinthians 8:23 Paul did say "Whether any do enquire of Titus he is my partner and fellowhelper concerning you: or our brethren be enquired of they are the messengers of the churches and the glory of Christ".

2 Corinthians 8:24 Paul did say "Wherefore shew ye to them and before the churches the proof of your love and of our boasting on your behalf".



2 Corinthians 9:1 Paul did say "For as touching the ministering to the saints it is superfluous for me to write to you:".

2 Corinthians 9:2 Paul did say "For I know the forwardness of your mind for which I boast of you to them of Macedonia that Achaia was ready a year ago;". Paul did say "and your zeal hath provoked very many".

2 Corinthians 9:3 Paul did say "Yet have I sent the brethren lest our boasting of you should be in vain in this behalf; that as I said ye may be ready:".

2 Corinthians 9:4 Paul did say "Lest haply if they of Macedonia come with me and find you unprepared we (that we say not ye) should be ashamed in this same confident boasting".

2 Corinthians 9:5 Paul did say "Therefore I thought it necessary to exhort the brethren that they would go before unto you". Paul did say "and make up beforehand your bounty whereof ye had notice before that the same might be ready as a matter of bounty and not as of covetousness".

2 Corinthians 9:6 Paul did say "But this I say He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully". If a person does sow sparingly then the person will reap sparingly. If a person does sow bountifully then the person will reap bountifully.

2 Corinthians 9:7 Paul did say "Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity: for God loveth a cheerful giver". A person should not give grudgingly. A person should not give of necessity. A person should give cheerfully.

2 Corinthians 9:8 Paul did say "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work:".

2 Corinthians 9:9 Paul did say "As it is written He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever".

2 Corinthians 9:10 Paul did say "Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown and increase the fruits of your righteousness;".

2 Corinthians 9:11 Paul did say "Being enriched in every thing to all bountifulness which causeth through us thanksgiving to God".

2 Corinthians 9:12 Paul did say "For the administration of this service not only supplieth the want of the saints but is abundant also by many thanksgivings unto God;".

2 Corinthians 9:13 Paul did say "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and unto all men;".

2 Corinthians 9:14 Paul did say "And by their prayer for you which long after you for the exceeding grace of God in you".

2 Corinthians 9:15 Paul did say "Thanks be unto God for his unspeakable gift".



2 Corinthians 10:1 Paul did continue. Paul did say "Now I Paul myself beseech you by the meekness and gentleness of Christ who in presence am base among you but being absent am bold toward you:".

2 Corinthians 10:2 Paul did say "But I beseech you that I may not be bold when I am present with that confidence wherewith I think to be bold against some which think of us as if we walked according to the flesh".

2 Corinthians 10:3 Paul did say "For though we walk in the flesh we do not war after the flesh:".

2 Corinthians 10:4 Paul did say "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds;".

2 Corinthians 10:5 Paul did say "Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ;".

2 Corinthians 10:6 Paul did say "And having in a readiness to revenge all disobedience when your obedience is fulfilled".

2 Corinthians 10:7 Paul did say "Do ye look on things after the outward appearance?". Paul did say "If any man trust to himself that he is Christ's let him of himself think this again that as he is Christ's even so are we Christ's".

2 Corinthians 10:8 Paul did say "For though I should boast somewhat more of our authority which the Lord hath given us for edification and not for your destruction I should not be ashamed:".

2 Corinthians 10:9 Paul did say "That I may not seem as if I would terrify you by letters".

2 Corinthians 10:10 Paul did say "For his letters say they are weighty and powerful; but his bodily presence is weak and his speech contemptible".

2 Corinthians 10:11 Paul did say "Let such an one think this that such as we are in word by letters when we are absent such will we be also in deed when we are present".

2 Corinthians 10:12 Paul did say "For we dare not make ourselves of the number or compare ourselves with some that commend themselves:". Paul did say "but they measuring themselves by themselves and comparing themselves among themselves are not wise".

2 Corinthians 10:13 Paul did say "But we will not boast of things without our measure but according to the measure of the rule which God hath distributed to us a measure to reach even unto you".

2 Corinthians 10:14 Paul did say "For we stretch not ourselves beyond our measure as though we reached not unto you:". Paul did say "for we are come as far as to you also in preaching the gospel of Christ:".

2 Corinthians 10:15 Paul did say "Not boasting of things without our measure that is of other men's labours;". Paul did say "but having hope when your faith is increased that we shall be enlarged by you according to our rule abundantly".

2 Corinthians 10:16 Paul did say "To preach the gospel in the regions beyond you and not to boast in another man's line of things made ready to our hand".

2 Corinthians 10:17 Paul did say "But he that glorieth let him glory in the Lord".

2 Corinthians 10:18 Paul did say "For not he that commendeth himself is approved but whom the Lord commendeth".



2 Corinthians 11:1 Paul did say "Would to God ye could bear with me a little in my folly: and indeed bear with me".

2 Corinthians 11:2 Paul did say "For I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ".

2 Corinthians 11:3 Paul did say "But I fear lest by any means as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the simplicity that is in Christ".

2 Corinthians 11:4 Paul did say "For if he that cometh preacheth another Jesus whom we have not preached". Paul did say "or if ye receive another spirit which ye have not received". Paul did say "or another gospel which ye have not accepted ye might well bear with him".

2 Corinthians 11:5 Paul did say "For I suppose I was not a whit behind the very chieftest apostles".

2 Corinthians 11:6 Paul did say "But though I be rude in speech yet not in knowledge; but we have been throughly made manifest among you in all things".

2 Corinthians 11:7 Paul did say "Have I committed an offence in abasing myself that ye might be exalted because I have preached to you the gospel of God freely?".

2 Corinthians 11:8 Paul did say "I robbed other churches taking wages of them to do you service".

2 Corinthians 11:9 Paul did say "And when I was present with you and wanted I was chargeable to no man:". Paul did say "for that which was lacking to me the brethren which came from Macedonia supplied:". Paul did say "and in all things I have kept myself from being burdensome unto you and so will I keep myself".

2 Corinthians 11:10 Paul did say "As the truth of Christ is in me no man shall stop me of this boasting in the regions of Achaia".

2 Corinthians 11:11 Paul did say "Wherefore? because I love you not? God knoweth".

2 Corinthians 11:12 Paul did say "But what I do that I will do that I may cut off occasion from them which desire occasion;". Paul did say "that wherein they glory they may be found even as we".

2 Corinthians 11:13 Paul did say "For such are false apostles deceitful workers transforming themselves into the apostles of Christ". Paul did warn against the emergence of false apostles.

2 Corinthians 11:14 Paul did say "And no marvel; for Satan himself is transformed into an angel of light".

2 Corinthians 11:15 Paul did say "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works".

2 Corinthians 11:16 Paul did say "I say again Let no man think me a fool; if otherwise yet as a fool receive me that I may boast myself a little".

2 Corinthians 11:17 Paul did say "That which I speak I speak it not after the Lord but as it were foolishly in this confidence of boasting".

2 Corinthians 11:18 Paul did say "Seeing that many glory after the flesh I will glory also".

2 Corinthians 11:19 Paul did say "For ye suffer fools gladly seeing ye yourselves are wise".

2 Corinthians 11:20 Paul did say "For ye suffer if a man bring you into bondage if a man devour you if a man take of you if a man exalt himself if a man smite you on the face".

2 Corinthians 11:21 Paul did say "I speak as concerning reproach as though we had been weak. Howbeit whereinsoever any is bold (I speak foolishly) I am bold also".

2 Corinthians 11:22 Paul did say "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I".

2 Corinthians 11:23 Paul did say "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant in stripes above measure in prisons more frequent in deaths oft".

2 Corinthians 11:24 Paul did say "Of the Jews five times received I forty stripes save one".

2 Corinthians 11:25 Paul did say "Thrice was I beaten with rods once was I stoned thrice I suffered shipwreck a night and a day I have been in the deep".

2 Corinthians 11:26 Paul did say "In journeyings often in perils of waters in perils of robbers in perils by mine own countrymen". Paul did say "in perils by the heathen in perils in the city in perils in the wilderness in perils in the sea in perils among false brethren".

2 Corinthians 11:27 Paul did say "In weariness and painfulness in watchings often in hunger and thirst in fastings often in cold and nakedness".

2 Corinthians 11:28 Paul did say "Beside those things that are without that which cometh upon me daily the care of all the churches".

2 Corinthians 11:29 Paul did say "Who is weak and I am not weak? who is offended and I burn not?".

2 Corinthians 11:30 Paul did say "If I must needs glory I will glory of the things which concern mine infirmities".

2 Corinthians 11:31 Paul did say "The God and Father of our Lord Jesus Christ which is blessed for evermore knoweth that I lie not".

2 Corinthians 11:32 Paul did say "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me:".

2 Corinthians 11:33 Paul did say "And through a window in a basket was I let down by the wall and escaped his hands".



2 Corinthians 12:1 Paul did continue to address the Corinthians. Paul did say "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord".

2 Corinthians 12:2 Paul did say "I knew a man in Christ above fourteen years ago". Paul did say "(whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth;)". Paul did say "such an one caught up to the third heaven".

2 Corinthians 12:3 Paul did say "And I knew such a man (whether in the body or out of the body I cannot tell: God knoweth;)".

2 Corinthians 12:4 Paul did say "How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter".

2 Corinthians 12:5 Paul did say "Of such an one will I glory: yet of myself I will not glory but in mine infirmities".

2 Corinthians 12:6 Paul did say "For though I would desire to glory I shall not be a fool; for I will say the truth:". Paul did say "but now I forbear lest any man should think of me above that which he seeth me to be or that he heareth of me".

2 Corinthians 12:7 Paul did say "And lest I should be exalted above measure through the abundance of the revelations". Paul did say "there was given to me a thorn in the flesh the messenger of Satan to buffet me lest I should be exalted above measure".

2 Corinthians 12:8 Paul did say "For this thing I besought the Lord thrice that it might depart from me".

2 Corinthians 12:9 Paul did say "And he said unto me My grace is sufficient for thee: for my strength is made perfect in weakness". Paul did say "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me".

2 Corinthians 12:10 Paul did say "Therefore I take pleasure in infirmities in reproaches in necessities in persecutions in distresses for Christ's sake:". Paul did say "for when I am weak then am I strong".

2 Corinthians 12:11 Paul did say "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you:". Paul did say "for in nothing am I behind the very chiefest apostles though I be nothing".

2 Corinthians 12:12 Paul did say "Truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds".

2 Corinthians 12:13 Paul did say "For what is it wherein ye were inferior to other churches except it be that I myself was not burdensome to you? forgive me this wrong".

2 Corinthians 12:14 Paul did say "Behold the third time I am ready to come to you;". Paul did say "and I will not be burdensome to you: for I seek not your's but you:". Paul did say "for the children ought not to lay up for the parents but the parents for the children".

2 Corinthians 12:15 Paul did say "And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved".

2 Corinthians 12:16 Paul did say "But be it so I did not burden you: nevertheless being crafty I caught you with guile".

2 Corinthians 12:17 Paul did say "Did I make a gain of you by any of them whom I sent unto you?".

2 Corinthians 12:18 Paul did say "I desired Titus and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?".

2 Corinthians 12:19 Paul did say "Again think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things dearly beloved for your edifying".

2 Corinthians 12:20 Paul did say "For I fear lest when I come I shall not find you such as I would and that I shall be found unto you such as ye would not:". Paul did say "lest there be debates envyings wraths strifes backbitings whisperings swellings tumults:".

2 Corinthians 12:21 Paul did say "And lest when I come again my God will humble me among you". Paul did say "and that I shall bewail many which have sinned already and have not repented of the uncleanness and fornication and lasciviousness which they have committed".



2 Corinthians 13:1 Paul did continue. Paul did say "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established".

2 Corinthians 13:2 Paul did say "I told you before and foretell you as if I were present the second time;". Paul did say "and being absent now I write to them which heretofore have sinned and to all other that if I come again I will not spare:".

2 Corinthians 13:3 Paul did say "Since ye seek a proof of Christ speaking in me which to you-ward is not weak but is mighty in you".

2 Corinthians 13:4 Paul did say "For though he was crucified through weakness yet he liveth by the power of God". Paul did say "For we also are weak in him but we shall live with him by the power of God toward you".

2 Corinthians 13:5 Paul did say "Examine yourselves whether ye be in the faith; prove your own selves". Paul did say "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?".

2 Corinthians 13:6 Paul did say "But I trust that ye shall know that we are not reprobates".

2 Corinthians 13:7 Paul did say "Now I pray to God that ye do no evil;". Paul did say "not that we should appear approved but that ye should do that which is honest though we be as reprobates".

2 Corinthians 13:8 Paul did say "For we can do nothing against the truth but for the truth".

2 Corinthians 13:9 Paul did say "For we are glad when we are weak and ye are strong: and this also we wish even your perfection".

2 Corinthians 13:10 Paul did say "Therefore I write these things being absent lest being present I should use sharpness according to the power which the Lord hath given me to edification and not to destruction".

2 Corinthians 13:11 Paul did say "Finally brethren farewell". Paul did say "Be perfect be of good comfort be of one mind live in peace; and the God of love and peace shall be with you".

2 Corinthians 13:12 Paul did say "Greet one another with an holy kiss".

2 Corinthians 13:13 Paul did say "All the saints salute you".

2 Corinthians 13:14 Paul did say "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen".



Galatians



Galatians 1:1 Paul was an apostle. Paul was not sent by men. Paul was not appointed by men. Paul was appointed by "Jesus Christ" and by God. "Jesus Christ" was risen from the dead by God.

Galatians 1:2 Paul was assisted by the brethren in attendance in sending a letter to the churches of Galatia.

Galatians 1:3 Paul did say "Grace be to you and peace from God the Father and from our Lord Jesus Christ".

Galatians 1:4 Paul did say "Who gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father:".

Galatians 1:5 Paul did say "To whom be glory for ever and ever. Amen".

Galatians 1:6 Paul did say "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:".

Galatians 1:7 Paul did say "Which is not another; but there be some that trouble you and would pervert the gospel of Christ".

Galatians 1:8 Paul did say "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed".

Galatians 1:9 Paul did say "As we said before so say I now again if any man preach any other gospel unto you than that ye have received let him be accursed".

Galatians 1:10 Paul did say "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ".

Galatians 1:11 Paul did say "But I certify you brethren that the gospel which was preached of me is not after man".

Galatians 1:12 Paul did say "For I neither received it of man neither was I taught it but by the revelation of Jesus Christ".

Galatians 1:13 Paul did say "For ye have heard of my conversation in time past in the Jews' religion how that beyond measure I persecuted the church of God and wasted it:". Paul did begin to recount his past as Saul before being converted into Paul.

Galatians 1:14 Paul did say "And profited in the Jews' religion above many my equals in mine own nation being more exceedingly zealous of the traditions of my fathers".

Galatians 1:15 Paul did say "But when it pleased God who separated me from my mother's womb and called me by his grace".

Galatians 1:16 Paul did say "To reveal his Son in me that I might preach him among the heathen; immediately I conferred not with flesh and blood:".

Galatians 1:17 Paul did say "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascus".

Galatians 1:18 Paul did say "Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days".

Galatians 1:19 Paul did say "But other of the apostles saw I none save James the Lord's brother".

Galatians 1:20 Paul did say "Now the things which I write unto you behold before God I lie not".

Galatians 1:21 Paul did say "Afterwards I came into the regions of Syria and Cilicia;".

Galatians 1:22 Paul did say "And was unknown by face unto the churches of Judaea which were in Christ:".

Galatians 1:23 Paul did say "But they had heard only That he which persecuted us in times past now preacheth the faith which once he destroyed".

Galatians 1:24 Paul did say "And they glorified God in me".



Galatians 2:1 Paul did continue to recount his past to the Galatians. Paul did say "Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also".

Galatians 2:2 Paul did say "And I went up by revelation and communicated unto them that gospel which I preach among the Gentiles". Paul did say "but privately to them which were of reputation lest by any means I should run or had run in vain".

Galatians 2:3 Paul did say "But neither Titus who was with me being a Greek was compelled to be circumcised:".

Galatians 2:4 Paul did say "And that because of false brethren unawares brought in who came in privily to spy out our liberty which we have in Christ Jesus that they might bring us into bondage:".

Galatians 2:5 Paul did say "To whom we gave place by subjection no not for an hour; that the truth of the gospel might continue with you".

Galatians 2:6 Paul did say "But of these who seemed to be somewhat (whatsoever they were it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:".

Galatians 2:7 Paul did say "But contrariwise when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter;".

Galatians 2:8 Paul did say "(For he that wrought effectually in Peter to the apostleship of the circumcision the same was mighty in me toward the Gentiles:)".

Galatians 2:9 Paul did say "And when James Cephas and John who seemed to be pillars perceived the grace that was given unto me they gave to me and Barnabas the right hands of fellowship;". Paul did say "that we should go unto the heathen and they unto the circumcision".

Galatians 2:10 Paul did say "Only they would that we should remember the poor; the same which I also was forward to do".

Galatians 2:11 Paul did say "But when Peter was come to Antioch I withstood him to the face because he was to be blamed".

Galatians 2:12 Paul did say "For before that certain came from James he did eat with the Gentiles:". Paul did say "but when they were come he withdrew and separated himself fearing them which were of the circumcision".

Galatians 2:13 Paul did say "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation".

Galatians 2:14 Paul did say "But when I saw that they walked not uprightly according to the truth of the gospel". Paul did say "I said unto Peter before them all If thou being a Jew livest after the manner of Gentiles and not as do the Jews why compellest thou the Gentiles to live as do the Jews?".

Galatians 2:15 Paul did say "We who are Jews by nature and not sinners of the Gentiles".

Galatians 2:16 Paul did say "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ even we have believed in Jesus Christ that we might be justified by the

faith of Christ and not by the works of the law:". Paul did say "for by the works of the law shall no flesh be justified". Paul did suggest that a person can not find justification by the works of the "Laws of Moses" alone. Paul did suggest that a person can find justification by the faith of "Jesus Christ".

Galatians 2:17 Paul did say "But if while we seek to be justified by Christ we ourselves also are found sinners is therefore Christ the minister of sin? God forbid".

Galatians 2:18 Paul did say "For if I build again the things which I destroyed I make myself a transgressor".

Galatians 2:19 Paul did say "For I through the law am dead to the law that I might live unto God".

Galatians 2:20 Paul did say "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me:". Paul did say "and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me".

Galatians 2:21 Paul did say "I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain". Paul did suggest that if righteousness could be obtained by obedience to the "Laws of Moses" then "Jesus Christ" would have died in vain.



Galatians 3:1 Paul did continue to address the Galatians about the distinctions between the works of the "Laws of Moses" and faith in "Jesus Christ". Paul did say "O foolish Galatians who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you?". Paul may have said "O foolish Galatians who hath bewitched you before whose eyes Jesus Christ hath been evidently set forth crucified among you?".

Galatians 3:2 Paul did say "This only would I learn of you Received ye the Spirit by the works of the law or by the hearing of faith?".

Galatians 3:3 Paul did say "Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?".

Galatians 3:4 Paul did say "Have ye suffered so many things in vain? if it be yet in vain".

Galatians 3:5 Paul did say "He therefore that ministereth to you the Spirit and worketh miracles among you doeth he it by the works of the law or by the hearing of faith?".

Galatians 3:6 Paul did say "Even as Abraham believed God and it was accounted to him for righteousness".

Galatians 3:7 Paul did say "Know ye therefore that they which are of faith the same are the children of Abraham".

Galatians 3:8 Paul did say "And the scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham". Paul did say "saying In thee shall all nations be blessed".

Galatians 3:9 Paul did say "So then they which be of faith are blessed with faithful Abraham". Paul did state that Abraham was a man of faith.

Galatians 3:10 Paul did say "For as many as are of the works of the law are under the curse:". Paul did say "for it is written Cursed is every one that continueth not in all things which are written in the book of the law to do them".

Galatians 3:11 Paul did say "But that no man is justified by the law in the sight of God it is evident: for The just shall live by faith". Paul did suggest that mankind could not achieve justification by the "Laws of Moses" in the sight of God.

Galatians 3:12 Paul did say "And the law is not of faith: but The man that doeth them shall live in them". Paul did suggest that the "Laws of Moses" were not based on faith.

Galatians 3:13 Paul did say "Christ hath redeemed us from the curse of the law being made a curse for us: for it is written Cursed is every one that hangeth on a tree:".

Galatians 3:14 Paul did say "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith". Paul did state that mankind could attain the blessing from Abraham through faith in "Jesus Christ".

Galatians 3:15 Paul did say "Brethren I speak after the manner of men; Though it be but a man's covenant yet if it be confirmed no man disannulleth or addeth thereto".

Galatians 3:16 Paul did say "Now to Abraham and his seed were the promises made. He saith not And to seeds as of many; but as of one And to thy seed which is Christ".

Galatians 3:17 Paul did say "And this I say that the covenant that was confirmed before of God in Christ the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect".

Galatians 3:18 Paul did say "For if the inheritance be of the law it is no more of promise: but God gave it to Abraham by promise".

Galatians 3:19 Paul did say "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator". People were meant to receive guidance through the "Laws of Moses". The "Laws of Moses" did serve as guidance for mankind.

Galatians 3:20 Paul did say "Now a mediator is not a mediator of one but God is one".

Galatians 3:21 Paul did say "Is the law then against the promises of God? God forbid:". Paul did say "for if there had been a law given which could have given life verily righteousness should have been by the law".

Galatians 3:22 Paul did say "But the scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe".

Galatians 3:23 Paul did say "But before faith came we were kept under the law shut up unto the faith which should afterwards be revealed". The "Laws of Moses" did serve as intermediate guidance until the arrival of faith through "Jesus Christ".

Galatians 3:24 Paul did say "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith".

Galatians 3:25 Paul did say "But after that faith is come we are no longer under a schoolmaster".

Galatians 3:26 Paul did say "For ye are all the children of God by faith in Christ Jesus".

Galatians 3:27 Paul did say "For as many of you as have been baptized into Christ have put on Christ".

Galatians 3:28 Paul did say "There is neither Jew nor Greek there is neither bond nor free there is neither male nor female: for ye are all one in Christ Jesus".

Galatians 3:29 Paul did say "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise".



Galatians 4:1 Paul did continue. Paul did say "Now I say That the heir as long as he is a child differeth nothing from a servant though he be lord of all;".

Galatians 4:2 Paul did say "But is under tutors and governors until the time appointed of the father".

Galatians 4:3 Paul did say "Even so we when we were children were in bondage under the elements of the world:".

Galatians 4:4 Paul did say "But when the fulness of the time was come God sent forth his Son made of a woman made under the law".

Galatians 4:5 Paul did say "To redeem them that were under the law that we might receive the adoption of sons".

Galatians 4:6 Paul did say "And because ye are sons God hath sent forth the Spirit of his Son into your hearts crying Abba Father".

Galatians 4:7 Paul did say "Wherefore thou art no more a servant but a son; and if a son then an heir of God through Christ".

Galatians 4:8 Paul did say "Howbeit then when ye knew not God ye did service unto them which by nature are no gods".

Galatians 4:9 Paul did say "But now after that ye have known God or rather are known of God how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?".

Galatians 4:10 Paul did say "Ye observe days and months and times and years".

Galatians 4:11 Paul did say "I am afraid of you lest I have bestowed upon you labour in vain".

Galatians 4:12 Paul did say "Brethren I beseech you be as I am; for I am as ye are: ye have not injured me at all".

Galatians 4:13 Paul did say "Ye know how through infirmity of the flesh I preached the gospel unto you at the first".

Galatians 4:14 Paul did say "And my temptation which was in my flesh ye despised not nor rejected; but received me as an angel of God even as Christ Jesus".

Galatians 4:15 Paul did say "Where is then the blessedness ye spake of?". Paul did say "for I bear you record that if it had been possible ye would have plucked out your own eyes and have given them to me".

Galatians 4:16 Paul did say "Am I therefore become your enemy because I tell you the truth?".

Galatians 4:17 Paul did say "They zealously affect you but not well; yea they would exclude you that ye might affect them".

Galatians 4:18 Paul did say "But it is good to be zealously affected always in a good thing and not only when I am present with you".

Galatians 4:19 Paul did say "My little children of whom I travail in birth again until Christ be formed in you".

Galatians 4:20 Paul did say "I desire to be present with you now and to change my voice; for I stand in doubt of you".

Galatians 4:21 Paul did say "Tell me ye that desire to be under the law do ye not hear the law?".

Galatians 4:22 Paul did say "For it is written that Abraham had two sons the one by a bondmaid the other by a freewoman".

Galatians 4:23 Paul did say "But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise".

Galatians 4:24 Paul did say "Which things are an allegory: for these are the two covenants; the one from the mount Sinai which gendereth to bondage which is Agar".

Galatians 4:25 Paul did say "For this Agar is mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her children".

Galatians 4:26 Paul did say "But Jerusalem which is above is free which is the mother of us all".

Galatians 4:27 Paul did say "For it is written Rejoice thou barren that bearest not; break forth and cry thou that travailest not:". Paul did say "for the desolate hath many more children than she which hath an husband".

Galatians 4:28 Paul did say "Now we brethren as Isaac was are the children of promise".

Galatians 4:29 Paul did say "But as then he that was born after the flesh persecuted him that was born after the Spirit even so it is now".

Galatians 4:30 Paul did say "Nevertheless what saith the scripture? Cast out the bondwoman and her son:". Paul did say "for the son of the bondwoman shall not be heir with the son of the freewoman".

Galatians 4:31 Paul did say "So then brethren we are not children of the bondwoman but of the free".



Galatians 5:1 Paul did continue. Paul did say "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage".

Galatians 5:2 Paul did say "Behold I Paul say unto you that if ye be circumcised Christ shall profit you nothing".

Galatians 5:3 Paul did say "For I testify again to every man that is circumcised that he is a debtor to do the whole law". Circumcision does bind a person to adhere to the whole law.

Galatians 5:4 Paul did say "Christ is become of no effect unto you whosoever of you are justified by the law; ye are fallen from grace".

Galatians 5:5 Paul did say "For we through the Spirit wait for the hope of righteousness by faith". A person should wait for the hope of righteousness by faith.

Galatians 5:6 Paul did say "For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love". Faith is empowered by love.

Galatians 5:7 Paul did say "Ye did run well; who did hinder you that ye should not obey the truth?".

Galatians 5:8 Paul did say "This persuasion cometh not of him that calleth you".

Galatians 5:9 Paul did say "A little leaven leaveneth the whole lump".

Galatians 5:10 Paul did say "I have confidence in you through the Lord that ye will be none otherwise minded: but he that troubleth you shall bear his judgment whosoever he be".

Galatians 5:11 Paul did say "And I brethren if I yet preach circumcision why do I yet suffer persecution? then is the offence of the cross ceased".

Galatians 5:12 Paul did say "I would they were even cut off which trouble you".

Galatians 5:13 Paul did say "For brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another".

Galatians 5:14 Paul did say "For all the law is fulfilled in one word even in this; Thou shalt love thy neighbour as thyself". The "Laws of Moses" can be fulfilled by "Thou shalt love thy neighbour as thyself". A person should love their neighbor as a person does love oneself.

Galatians 5:15 Paul did say "But if ye bite and devour one another take heed that ye be not consumed one of another".

Galatians 5:16 Paul did say "This I say then Walk in the Spirit and ye shall not fulfil the lust of the flesh". If a person does Walk in the Spirit then the person will not succumb to the lusts of the flesh.

Galatians 5:17 Paul did say "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". The Spirit is the opposite of lust of the flesh.

Galatians 5:18 Paul did say "But if ye be led of the Spirit ye are not under the law". If a person is led of the Spirit then the person is not under the law.

Galatians 5:19 Paul did say "Now the works of the flesh are manifest which are these; Adultery fornication uncleanness lasciviousness". A person should not commit adultery. A person should not commit fornication. A person should not practice uncleanness. A person should not succumb to sexual desire.

Galatians 5:20 Paul did say "Idolatry witchcraft hatred variance emulations wrath strife seditions heresies". A person should not worship idols. A person should not practice witchcraft. A person should not practice hatred. A person should not break laws. A person should not be wrathful. A person should not encourage strife. A person should not practice envious rivalry. A person should not commit sedition. A person should not practice heresy.

Galatians 5:21 Paul did say "Envyings murders drunkenness revellings and such like: of the which I tell you before as I have also told you in time past that they which do such things shall not inherit the kingdom of God". A person should not commit murder. A person should not succumb to envy. A person should not practice drunkenness. A person should not succumb to revelry. If a person does practice works of the flesh then the person will not inherit the "kingdom of God".

Galatians 5:22 Paul did say "But the fruit of the Spirit is love joy peace longsuffering gentleness goodness faith". A person should be loving. A person should be joyful. A person should be peaceful. A person should be longsuffering. A person should be gentle. A person should be good. A person should be faithful.

Galatians 5:23 Paul did say "Meekness temperance: against such there is no law". A person should be meek. A person should practice temperance. A law does not exist in opposition to the fruits of the Spirit.

Galatians 5:24 Paul did say "And they that are Christ's have crucified the flesh with the affections and lusts".

Galatians 5:25 Paul did say "If we live in the Spirit let us also walk in the Spirit". If a person does live in the Spirit then the person must walk in the Spirit.

Galatians 5:26 Paul did say "Let us not be desirous of vain glory provoking one another envying one another". A person should not desire vain glory. A person should not provoke another person. A person should not envy another person.



Galatians 6:1 Paul did continue to address the Galatians. Paul did say "Brethren if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted". If a person is caught in sin then the righteous should attempt to restore the person from sin gently.

Galatians 6:2 Paul did say "Bear ye one another's burdens and so fulfil the law of Christ". The righteous should bear the burdens of others to fulfill the law of Christ.

Galatians 6:3 Paul did say "For if a man think himself to be something when he is nothing he deceiveth himself". A person can become deceived by believing oneself to be noteworthy.

Galatians 6:4 Paul did say "But let every man prove his own work and then shall he have rejoicing in himself alone and not in another". A person should prove works for oneself.

Galatians 6:5 Paul did say "For every man shall bear his own burden". A person should bear burdens for oneself.

Galatians 6:6 Paul did say "Let him that is taught in the word communicate unto him that teacheth in all good things".

Galatians 6:7 Paul did say "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap". God can not be mocked. A person will reap from the things that the person had sown.

Galatians 6:8 Paul did say "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting". If a person does sow of the flesh then the person will reap corruption. If a person does sow of the Spirit then the person will reap everlasting life.

Galatians 6:9 Paul did say "And let us not be weary in well doing: for in due season we shall reap if we faint not". A person should have perseverance.

Galatians 6:10 Paul did say "As we have therefore opportunity let us do good unto all men especially unto them who are of the household of faith". If a person does get the opportunity then the person should perform good works to all men. If a person does get the opportunity then the person should perform good works to the household of faith especially.

Galatians 6:11 Paul did say "Ye see how large a letter I have written unto you with mine own hand".

Galatians 6:12 Paul did say "As many as desire to make a fair shew in the flesh they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ".

Galatians 6:13 Paul did say "For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh".

Galatians 6:14 Paul did say "But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world".

Galatians 6:15 Paul did say "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision but a new creature".

Galatians 6:16 Paul did say "And as many as walk according to this rule peace be on them and mercy and upon the Israel of God".

Galatians 6:17 Paul did say "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus".

Galatians 6:18 Paul did say "Brethren the grace of our Lord Jesus Christ be with your spirit. Amen".



Ephesians



Ephesians 1:1 Paul was an apostle of "Jesus Christ" by the will of God. Paul did write a letter to the saints in Ephesus and to the faithful in "Christ Jesus". "Jesus Christ" was also known as "Christ Jesus".

Ephesians 1:2 Paul did say "Grace be to you and peace from God our Father and from the Lord Jesus Christ".

Ephesians 1:3 Paul did say "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ:".

Ephesians 1:4 Paul did say "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love:".

Ephesians 1:5 Paul did say "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will".

Ephesians 1:6 Paul did say "To the praise of the glory of his grace wherein he hath made us accepted in the beloved".

Ephesians 1:7 Paul did say "In whom we have redemption through his blood the forgiveness of sins according to the riches of his grace;".

Ephesians 1:8 Paul did say "Wherein he hath abounded toward us in all wisdom and prudence;".

Ephesians 1:9 Paul did say "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself:".

Ephesians 1:10 Paul did say "That in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven and which are on earth; even in him:".

Ephesians 1:11 Paul did say "In whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will:".

Ephesians 1:12 Paul did say "That we should be to the praise of his glory who first trusted in Christ".

Ephesians 1:13 Paul did say "In whom ye also trusted after that ye heard the word of truth the gospel of your salvation:". Paul did say "in whom also after that ye believed ye were sealed with that holy Spirit of promise".

Ephesians 1:14 Paul did say "Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory".

Ephesians 1:15 Paul did say "Wherefore I also after I heard of your faith in the Lord Jesus and love unto all the saints".

Ephesians 1:16 Paul did say "Cease not to give thanks for you making mention of you in my prayers;".

Ephesians 1:17 Paul did say "That the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him:".

Ephesians 1:18 Paul did say "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints".

Ephesians 1:19 Paul did say "And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power".

Ephesians 1:20 Paul did say "Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places".

Ephesians 1:21 Paul did say "Far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come:".

Ephesians 1:22 Paul did say "And hath put all things under his feet and gave him to be the head over all things to the church".

Ephesians 1:23 Paul did say "Which is his body the fulness of him that filleth all in all".



Ephesians 2:1 Paul did continue to address the Ephesians. Paul did say "And you hath he quickened who were dead in trespasses and sins;".

Ephesians 2:2 Paul did say "Wherein in time past ye walked according to the course of this world according to the prince of the power of the air the spirit that now worketh in the children of disobedience:".

Ephesians 2:3 Paul did say "Among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others".

Ephesians 2:4 Paul did say "But God who is rich in mercy for his great love wherewith he loved us".

Ephesians 2:5 Paul did say "Even when we were dead in sins hath quickened us together with Christ (by grace ye are saved;)".

Ephesians 2:6 Paul did say "And hath raised us up together and made us sit together in heavenly places in Christ Jesus:".

Ephesians 2:7 Paul did say "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus".

Ephesians 2:8 Paul did say "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:".

Ephesians 2:9 Paul did say "Not of works lest any man should boast".

Ephesians 2:10 Paul did say "For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them".

Ephesians 2:11 Paul did say "Wherefore remember that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;".

Ephesians 2:12 Paul did say "That at that time ye were without Christ being aliens from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world:".

Ephesians 2:13 Paul did say "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ".

Ephesians 2:14 Paul did say "For he is our peace who hath made both one and hath broken down the middle wall of partition between us;".

Ephesians 2:15 Paul did say "Having abolished in his flesh the enmity even the law of commandments contained in ordinances;". Paul did say "for to make in himself of twain one new man so making peace;".

Ephesians 2:16 Paul did say "And that he might reconcile both unto God in one body by the cross having slain the enmity thereby:".

Ephesians 2:17 Paul did say "And came and preached peace to you which were afar off and to them that were nigh".

Ephesians 2:18 Paul did say "For through him we both have access by one Spirit unto the Father".

Ephesians 2:19 Paul did say "Now therefore ye are no more strangers and foreigners but fellowcitizens with the saints and of the household of God;".

Ephesians 2:20 Paul did say "And are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone;".

Ephesians 2:21 Paul did say "In whom all the building fitly framed together groweth unto an holy temple in the Lord:".

Ephesians 2:22 Paul did say "In whom ye also are builded together for an habitation of God through the Spirit".



Ephesians 3:1 Paul did continue. Paul did say "For this cause I Paul the prisoner of Jesus Christ for you Gentiles".

Ephesians 3:2 Paul did say "If ye have heard of the dispensation of the grace of God which is given me to you-ward:".

Ephesians 3:3 Paul did say "How that by revelation he made known unto me the mystery; as I wrote afore in few words".

Ephesians 3:4 Paul did say "Whereby when ye read ye may understand my knowledge in the mystery of Christ;".

Ephesians 3:5 Paul did say "Which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit;".

Ephesians 3:6 Paul did say "That the Gentiles should be fellowheirs and of the same body and partakers of his promise in Christ by the gospel:".

Ephesians 3:7 Paul did say "Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power".

Ephesians 3:8 Paul did say "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ;".

Ephesians 3:9 Paul did say "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ:".

Ephesians 3:10 Paul did say "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God".

Ephesians 3:11 Paul did say "According to the eternal purpose which he purposed in Christ Jesus our Lord:".

Ephesians 3:12 Paul did say "In whom we have boldness and access with confidence by the faith of him".

Ephesians 3:13 Paul did say "Wherefore I desire that ye faint not at my tribulations for you which is your glory".

Ephesians 3:14 Paul did say "For this cause I bow my knees unto the Father of our Lord Jesus Christ".

Ephesians 3:15 Paul did say "Of whom the whole family in heaven and earth is named".

Ephesians 3:16 Paul did say "That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man;".

Ephesians 3:17 Paul did say "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love".

Ephesians 3:18 Paul did say "May be able to comprehend with all saints what is the breadth and length and depth and height;".

Ephesians 3:19 Paul did say "And to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God".

Ephesians 3:20 Paul did say "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us".

Ephesians 3:21 Paul did say "Unto him be glory in the church by Christ Jesus throughout all ages world without end. Amen".



Ephesians 4:1 Paul did continue to address the Ephesians. Paul did say "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called".

Ephesians 4:2 Paul did say "With all lowliness and meekness with longsuffering forbearing one another in love;". Paul did encourage the faithful to exhibit meekness and lowliness and perseverance and forbearing to each other.

Ephesians 4:3 Paul did say "Endeavouring to keep the unity of the Spirit in the bond of peace".

Ephesians 4:4 Paul did say "There is one body and one Spirit even as ye are called in one hope of your calling;".

Ephesians 4:5 Paul did say "One Lord one faith one baptism".

Ephesians 4:6 Paul did say "One God and Father of all who is above all and through all and in you all".

Ephesians 4:7 Paul did say "But unto every one of us is given grace according to the measure of the gift of Christ".

Ephesians 4:8 Paul did say "Wherefore he saith When he ascended up on high he led captivity captive and gave gifts unto men".

Ephesians 4:9 Paul did say "(Now that he ascended what is it but that he also descended first into the lower parts of the earth?)".

Ephesians 4:10 Paul did say "(He that descended is the same also that ascended up far above all heavens that he might fill all things.)".

Ephesians 4:11 Paul did say "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;".

Ephesians 4:12 Paul did say "For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ:".

Ephesians 4:13 Paul did say "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ:".

Ephesians 4:14 Paul did say "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive;".

Ephesians 4:15 Paul did say "But speaking the truth in love may grow up into him in all things which is the head even Christ:".

Ephesians 4:16 Paul did say "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love".

Ephesians 4:17 Paul did say "This I say therefore and testify in the Lord that ye henceforth walk not as other Gentiles walk in the vanity of their mind".

Ephesians 4:18 Paul did say "Having the understanding darkened being alienated from the life of God through the ignorance that is in them because of the blindness of their heart:".

Ephesians 4:19 Paul did say "Who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness". Paul did encourage the faithful to avoid the lifestyles of the Gentiles.

Ephesians 4:20 Paul did say "But ye have not so learned Christ;".

Ephesians 4:21 Paul did say "If so be that ye have heard him and have been taught by him as the truth is in Jesus:".

Ephesians 4:22 Paul did say "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts;".

Ephesians 4:23 Paul did say "And be renewed in the spirit of your mind;".

Ephesians 4:24 Paul did say "And that ye put on the new man which after God is created in righteousness and true holiness".

Ephesians 4:25 Paul did say "Wherefore putting away lying speak every man truth with his neighbour: for we are members one of another".

Ephesians 4:26 Paul did say "Be ye angry and sin not: let not the sun go down upon your wrath:".

Ephesians 4:27 Paul did say "Neither give place to the devil". A person should not give a foothold to the devil.

Ephesians 4:28 Paul did say "Let him that stole steal no more: but rather let him labour working with his hands the thing which is good that he may have to give to him that needeth". A person should not steal. A person should work to produce good things for the needy.

Ephesians 4:29 Paul did say "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying that it may minister grace unto the hearers". A person should not engage in corrupt communication. A person should speak to help others.

Ephesians 4:30 Paul did say "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption". A person should not grieve the "Spirit of God".

Ephesians 4:31 Paul did say "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice:". A person should not be bitter. A person should not be wrathful. A person should not encourage anger. A person should not clamor for things. A person should not engage in evil speech. A person should not submit to malice.

Ephesians 4:32 Paul did say "And be ye kind one to another tenderhearted forgiving one another even as God for Christ's sake hath forgiven you". A person should be kind to others. A person should be tenderhearted. A person should be forgiving.



Ephesians 5:1 Paul did say "Be ye therefore followers of God as dear children;".

Ephesians 5:2 Paul did say "And walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour".

Ephesians 5:3 Paul did say "But fornication and all uncleanness or covetousness let it not be once named among you as becometh saints;". A person should not be found guilty of fornication. A person should not be found guilty of uncleanness. A person should not be found guilty of covetousness.

Ephesians 5:4 Paul did say "Neither filthiness nor foolish talking nor jesting which are not convenient: but rather giving of thanks". A person should not be found guilty of filthiness. A person should not be found guilty of foolish speech. A person should not be found guilty of jesting. A person should be thankful.

Ephesians 5:5 Paul did say "For this ye know that no whoremonger nor unclean person nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God". If a person is a whoremonger then the person can not inherit the "kingdom of God". If a person is unclean then the person can not inherit the "kingdom of God". If a person is greedy then the person can not inherit the "kingdom of God". If a person is an idolater then the person can not inherit the "kingdom of God".

Ephesians 5:6 Paul did say "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience". A person should not be deceived with vain words.

Ephesians 5:7 Paul did say "Be not ye therefore partakers with them". A person should not associate with people who do practice wickedness.

Ephesians 5:8 Paul did say "For ye were sometimes darkness but now are ye light in the Lord: walk as children of light:".

Ephesians 5:9 Paul did say "(For the fruit of the Spirit is in all goodness and righteousness and truth;)"

Ephesians 5:10 Paul did say "Proving what is acceptable unto the Lord".

Ephesians 5:11 Paul did say "And have no fellowship with the unfruitful works of darkness but rather reprove them". A person should not associate with the practitioners of wickedness. A person should reject the practitioners of wickedness.

Ephesians 5:12 Paul did say "For it is a shame even to speak of those things which are done of them in secret".

Ephesians 5:13 Paul did say "But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light".

Ephesians 5:14 Paul did say "Wherefore he saith Awake thou that sleepest and arise from the dead and Christ shall give thee light".

Ephesians 5:15 Paul did say "See then that ye walk circumspectly not as fools but as wise".

Ephesians 5:16 Paul did say "Redeeming the time because the days are evil".

Ephesians 5:17 Paul did say "Wherefore be ye not unwise but understanding what the will of the Lord is". A person should strive for understanding of the will of God.

Ephesians 5:18 Paul did say "And be not drunk with wine wherein is excess; but be filled with the Spirit;". A person should not submit to drunkenness. A person should be filled with the Spirit of God instead.

Ephesians 5:19 Paul did say "Speaking to yourselves in psalms and hymns and spiritual songs singing and making melody in your heart to the Lord;".

Ephesians 5:20 Paul did say "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;". A person should give thanks to God in the name of "Jesus Christ".

Ephesians 5:21 Paul did say "Submitting yourselves one to another in the fear of God". Believers should submit to other believers in God.

Ephesians 5:22 Paul did say "Wives submit yourselves unto your own husbands as unto the Lord". A wife should submit to her husband.

Ephesians 5:23 Paul did say "For the husband is the head of the wife even as Christ is the head of the church: and he is the saviour of the body". The husband is the head of the wife. Christ is the head of the church.

Ephesians 5:24 Paul did say "Therefore as the church is subject unto Christ so let the wives be to their own husbands in every thing". The church is subject to Christ. A wife is subject to her husband also.

Ephesians 5:25 Paul did say "Husbands love your wives even as Christ also loved the church and gave himself for it;". A husband should love his wife as Christ did love the church.

Ephesians 5:26 Paul did say "That he might sanctify and cleanse it with the washing of water by the word".

Ephesians 5:27 Paul did say "That he might present it to himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish".

Ephesians 5:28 Paul did say "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself". A husband should love his wife as the husband does love his own body. If a husband does love his wife then the husband does love himself.

Ephesians 5:29 Paul did say "For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church:".

Ephesians 5:30 Paul did say "For we are members of his body". Paul may have said "of his flesh and of his bones".

Ephesians 5:31 Paul did say "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh". A husband should join with his wife to form one flesh.

Ephesians 5:32 Paul did say "This is a great mystery: but I speak concerning Christ and the church".

Ephesians 5:33 Paul did say "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband". A husband should love his wife as the husband does love himself. A wife should revere her husband.



Ephesians 6:1 Paul did say "Children obey your parents in the Lord: for this is right". Children should obey parents.

Ephesians 6:2 Paul did say "Honour thy father and mother; which is the first commandment with promise;". A child should honor their parents.

Ephesians 6:3 Paul did say "That it may be well with thee and thou mayest live long on the earth".

Ephesians 6:4 Paul did say "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord". Fathers should not provoke children to wrath.

Ephesians 6:5 Paul did say "Servants be obedient to them that are your masters according to the flesh with fear and trembling in singleness of your heart as unto Christ;". Servants should obey their masters of the flesh.

Ephesians 6:6 Paul did say "Not with eyeservice as menpleasers; but as the servants of Christ doing the will of God from the heart;". Servants should do the will of God from the heart.

Ephesians 6:7 Paul did say "With good will doing service as to the Lord and not to men:".

Ephesians 6:8 Paul did say "Knowing that whatsoever good thing any man doeth the same shall he receive of the Lord whether he be bond or free". If a person does good things then the person will receive good things from God.

Ephesians 6:9 Paul did say "And ye masters do the same things unto them forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him". Masters should not be threatening to servants. Masters should show respect to servants.

Ephesians 6:10 Paul did say "Finally my brethren be strong in the Lord and in the power of his might". A person should be strong in the power of the might of God.

Ephesians 6:11 Paul did say "Put on the whole armour of God that ye may be able to stand against the wiles of the devil". A person should have faith in God to repel the devil.

Ephesians 6:12 Paul did say "For we wrestle not against flesh and blood but against principalities against powers against the rulers of the darkness of this world against spiritual wickedness in high places".

Ephesians 6:13 Paul did say "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all to stand". A person should have faith in God to withstand the evil day.

Ephesians 6:14 Paul did say "Stand therefore having your loins girt about with truth and having on the breastplate of righteousness;".

Ephesians 6:15 Paul did say "And your feet shod with the preparation of the gospel of peace;".

Ephesians 6:16 Paul did say "Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked".

Ephesians 6:17 Paul did say "And take the helmet of salvation and the sword of the Spirit which is the word of God:".

Ephesians 6:18 Paul did say "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints;".

Ephesians 6:19 Paul did say "And for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel".

Ephesians 6:20 Paul did say "For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak".

Ephesians 6:21 Paul did say "But that ye also may know my affairs and how I do Tychicus a beloved brother and faithful minister in the Lord shall make known to you all things:".

Ephesians 6:22 Paul did say "Whom I have sent unto you for the same purpose that ye might know our affairs and that he might comfort your hearts".

Ephesians 6:23 Paul did say "Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ".

Ephesians 6:24 Paul did say "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen".



Philippians



Philippians 1:1 Paul did write a letter with Timotheus as servants of "Jesus Christ" to all of the saints and bishops and deacons at Philippi.

Philippians 1:2 Paul did say "Grace be unto you and peace from God our Father and from the Lord Jesus Christ".

Philippians 1:3 Paul did say "I thank my God upon every remembrance of you".

Philippians 1:4 Paul did say "Always in every prayer of mine for you all making request with joy".

Philippians 1:5 Paul did say "For your fellowship in the gospel from the first day until now;".

Philippians 1:6 Paul did say "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ:".

Philippians 1:7 Paul did say "Even as it is meet for me to think this of you all because I have you in my heart;". Paul did say "inasmuch as both in my bonds and in the defence and confirmation of the gospel ye all are partakers of my grace".

Philippians 1:8 Paul did say "For God is my record how greatly I long after you all in the bowels of Jesus Christ".

Philippians 1:9 Paul did say "And this I pray that your love may abound yet more and more in knowledge and in all judgment;".

Philippians 1:10 Paul did say "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ".

Philippians 1:11 Paul did say "Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God".

Philippians 1:12 Paul did say "But I would ye should understand brethren that the things which happened unto me have fallen out rather unto the furtherance of the gospel;".

Philippians 1:13 Paul did say "So that my bonds in Christ are manifest in all the palace and in all other places;".

Philippians 1:14 Paul did say "And many of the brethren in the Lord waxing confident by my bonds are much more bold to speak the word without fear".

Philippians 1:15 Paul did say "Some indeed preach Christ even of envy and strife; and some also of good will:".

Philippians 1:16 Paul did say "The one preach Christ of contention not sincerely supposing to add affliction to my bonds:".

Philippians 1:17 Paul did say "But the other of love knowing that I am set for the defence of the gospel".

Philippians 1:18 Paul did say "What then? notwithstanding every way whether in pretence or in truth Christ is preached; and I therein do rejoice yea and will rejoice".

Philippians 1:19 Paul did say "For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ".

Philippians 1:20 Paul did say "According to my earnest expectation and my hope that in nothing I shall be ashamed". Paul did say "but that with all boldness as always so now also Christ shall be magnified in my body whether it be by life or by death".

Philippians 1:21 Paul did say "For to me to live is Christ and to die is gain".

Philippians 1:22 Paul did say "But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not".

Philippians 1:23 Paul did say "For I am in a strait betwixt two having a desire to depart and to be with Christ; which is far better:".

Philippians 1:24 Paul did say "Nevertheless to abide in the flesh is more needful for you".

Philippians 1:25 Paul did say "And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith;".

Philippians 1:26 Paul did say "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again".

Philippians 1:27 Paul did say "Only let your conversation be as it becometh the gospel of Christ:". Paul did say "that whether I come and see you or else be absent I may hear of your affairs that ye stand fast in one spirit with one mind striving together for the faith of the gospel;".

Philippians 1:28 Paul did say "And in nothing terrified by your adversaries: which is to them an evident token of perdition but to you of salvation and that of God".

Philippians 1:29 Paul did say "For unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake;".

Philippians 1:30 Paul did say "Having the same conflict which ye saw in me and now hear to be in me".



Philippians 2:1 Paul did continue to address the Philippians. Paul did say "If there be therefore any consolation in Christ if any comfort of love if any fellowship of the Spirit if any bowels and mercies".

Philippians 2:2 Paul did say "Fulfil ye my joy that ye be likeminded having the same love being of one accord of one mind".

Philippians 2:3 Paul did say "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves". A person should not act on selfishness. A person should not act on vainglory. A person should be humble.

Philippians 2:4 Paul did say "Look not every man on his own things but every man also on the things of others". A person should look after the interests of others.

Philippians 2:5 Paul did say "Let this mind be in you which was also in Christ Jesus:".

Philippians 2:6 Paul did say "Who being in the form of God thought it not robbery to be equal with God:".

Philippians 2:7 Paul did say "But made himself of no reputation and took upon him the form of a servant and was made in the likeness of men:".

Philippians 2:8 Paul did say "And being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross".

Philippians 2:9 Paul did say "Wherefore God also hath highly exalted him and given him a name which is above every name:".

Philippians 2:10 Paul did say "That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth;".

Philippians 2:11 Paul did say "And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father".

Philippians 2:12 Paul did say "Wherefore my beloved as ye have always obeyed not as in my presence only but now much more in my absence work out your own salvation with fear and trembling".

Philippians 2:13 Paul did say "For it is God which worketh in you both to will and to do of his good pleasure".

Philippians 2:14 Paul did say "Do all things without murmurings and disputings:". A person should perform tasks without complaint.

Philippians 2:15 Paul did say "That ye may be blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world;".

Philippians 2:16 Paul did say "Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain neither laboured in vain".

Philippians 2:17 Paul did say "Yea and if I be offered upon the sacrifice and service of your faith I joy and rejoice with you all".

Philippians 2:18 Paul did say "For the same cause also do ye joy and rejoice with me".

Philippians 2:19 Paul did say "But I trust in the Lord Jesus to send Timotheus shortly unto you that I also may be of good comfort when I know your state".

Philippians 2:20 Paul did say "For I have no man likeminded who will naturally care for your state".

Philippians 2:21 Paul did say "For all seek their own not the things which are Jesus Christ's".

Philippians 2:22 Paul did say "But ye know the proof of him that as a son with the father he hath served with me in the gospel".

Philippians 2:23 Paul did say "Him therefore I hope to send presently so soon as I shall see how it will go with me".

Philippians 2:24 Paul did say "But I trust in the Lord that I also myself shall come shortly".

Philippians 2:25 Paul did say "Yet I supposed it necessary to send to you Epaphroditus my brother and companion in labour and fellowsoldier but your messenger and he that ministered to my wants".

Philippians 2:26 Paul did say "For he longed after you all and was full of heaviness because that ye had heard that he had been sick".

Philippians 2:27 Paul did say "For indeed he was sick nigh unto death: but God had mercy on him; and not on him only but on me also lest I should have sorrow upon sorrow".

Philippians 2:28 Paul did say "I sent him therefore the more carefully that when ye see him again ye may rejoice and that I may be the less sorrowful".

Philippians 2:29 Paul did say "Receive him therefore in the Lord with all gladness; and hold such in reputation:".

Philippians 2:30 Paul did say "Because for the work of Christ he was nigh unto death not regarding his life to supply your lack of service toward me".



Philippians 3:1 Paul did continue. Paul did say "Finally my brethren rejoice in the Lord. To write the same things to you to me indeed is not grievous but for you it is safe".

Philippians 3:2 Paul did say "Beware of dogs beware of evil workers beware of the concision".

Philippians 3:3 Paul did say "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh".

Philippians 3:4 Paul did say "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh I more:".

Philippians 3:5 Paul did say "Circumcised the eighth day of the stock of Israel of the tribe of Benjamin an Hebrew of the Hebrews; as touching the law a Pharisee;".

Philippians 3:6 Paul did say "Concerning zeal persecuting the church; touching the righteousness which is in the law blameless".

Philippians 3:7 Paul did say "But what things were gain to me those I counted loss for Christ".

Philippians 3:8 Paul did say "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:". Paul did say "for whom I have suffered the loss of all things and do count them but dung that I may win Christ".

Philippians 3:9 Paul did say "And be found in him not having mine own righteousness which is of the law but that which is through the faith of Christ the righteousness which is of God by faith:".

Philippians 3:10 Paul did say "That I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death;".

Philippians 3:11 Paul did say "If by any means I might attain unto the resurrection of the dead".

Philippians 3:12 Paul did say "Not as though I had already attained either were already perfect: but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus".

Philippians 3:13 Paul did say "Brethren I count not myself to have apprehended: but this one thing I do forgetting those things which are behind and reaching forth unto those things which are before".

Philippians 3:14 Paul did say "I press toward the mark for the prize of the high calling of God in Christ Jesus".

Philippians 3:15 Paul did say "Let us therefore as many as be perfect be thus minded: and if in any thing ye be otherwise minded God shall reveal even this unto you".

Philippians 3:16 Paul did say "Nevertheless whereto we have already attained let us walk by the same rule". Paul may have said "let us mind the same thing".

Philippians 3:17 Paul did say "Brethren be followers together of me and mark them which walk so as ye have us for an ensample".

Philippians 3:18 Paul did say "For many walk of whom I have told you often and now tell you even weeping that they are the enemies of the cross of Christ:".

Philippians 3:19 Paul did say "Whose end is destruction whose God is their belly and whose glory is in their shame who mind earthly things".

Philippians 3:20 Paul did say "For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ:".

Philippians 3:21 Paul did say "Who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself".



Philippians 4:1 Paul did continue to address the Philippians. Paul did say "Therefore my brethren dearly beloved and longed for my joy and crown so stand fast in the Lord my dearly beloved".

Philippians 4:2 Paul did say "I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord".

Philippians 4:3 Paul did say "And I intreat thee also true yokefellow help those women which laboured with me in the gospel with Clement also and with other my fellowlabourers whose names are in the book of life".

Philippians 4:4 Paul did say "Rejoice in the Lord alway: and again I say Rejoice".

Philippians 4:5 Paul did say "Let your moderation be known unto all men. The Lord is at hand".

Philippians 4:6 Paul did say "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God".

Philippians 4:7 Paul did say "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus".

Philippians 4:8 Paul did say "Finally brethren whatsoever things are true whatsoever things are honest whatsoever things are just whatsoever things are pure whatsoever things are lovely whatsoever things are of good report;". Paul did say "if there be any virtue and if there be any praise think on these things". A person should think about things that are true. A person should think about things that are honest. A person should think about things that are just. A person should think about things that are pure. A person should think about things that are lovely. A person should think about things that are virtuous. A person should think about things that are praiseworthy.

Philippians 4:9 Paul did say "Those things which ye have both learned and received and heard and seen in me do: and the God of peace shall be with you".

Philippians 4:10 Paul did say "But I rejoiced in the Lord greatly that now at the last your care of me hath flourished again;". Paul did say "wherein ye were also careful but ye lacked opportunity".

Philippians 4:11 Paul did say "Not that I speak in respect of want: for I have learned in whatsoever state I am therewith to be content".

Philippians 4:12 Paul did say "I know both how to be abased and I know how to abound: every where and in all things I am instructed both to be full and to be hungry both to abound and to suffer need".

Philippians 4:13 Paul did say "I can do all things through Christ which strengtheneth me".

Philippians 4:14 Paul did say "Notwithstanding ye have well done that ye did communicate with my affliction".

Philippians 4:15 Paul did say "Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia no church communicated with me as concerning giving and receiving but ye only".

Philippians 4:16 Paul did say "For even in Thessalonica ye sent once and again unto my necessity".

Philippians 4:17 Paul did say "Not because I desire a gift: but I desire fruit that may abound to your account".

Philippians 4:18 Paul did say "But I have all and abound: I am full having received of Epaphroditus the things which were sent from you an odour of a sweet smell a sacrifice acceptable wellpleasing to God".

Philippians 4:19 Paul did say "But my God shall supply all your need according to his riches in glory by Christ Jesus".

Philippians 4:20 Paul did say "Now unto God and our Father be glory for ever and ever. Amen".

Philippians 4:21 Paul did say "Salute every saint in Christ Jesus. The brethren which are with me greet you".

Philippians 4:22 Paul did say "All the saints salute you chiefly they that are of Caesar's household".

Philippians 4:23 Paul did say "The grace of our Lord Jesus Christ be with you all. Amen".



Colossians



Colossians 1:1 Paul was an apostle of "Jesus Christ" by the will of God. Timotheus was among the brethren of Paul. A letter was composed by Paul and by Timotheus.

Colossians 1:2 The letter was written to the saints and to the faithful brethren in Christ at Colosse. Paul did say "Grace be unto you and peace from God our Father and the Lord Jesus Christ".

Colossians 1:3 Paul did say "We give thanks to God and the Father of our Lord Jesus Christ praying always for you".

Colossians 1:4 Paul did say "Since we heard of your faith in Christ Jesus and of the love which ye have to all the saints".

Colossians 1:5 Paul did say "For the hope which is laid up for you in heaven whereof ye heard before in the word of the truth of the gospel;".

Colossians 1:6 Paul did say "Which is come unto you as it is in all the world; and bringeth forth fruit as it doth also in you since the day ye heard of it and knew the grace of God in truth:".

Colossians 1:7 Paul did say "As ye also learned of Epaphras our dear fellowservant who is for you a faithful minister of Christ;".

Colossians 1:8 Paul did say "Who also declared unto us your love in the Spirit".

Colossians 1:9 Paul did say "For this cause we also since the day we heard it do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;".

Colossians 1:10 Paul did say "That ye might walk worthy of the Lord unto all pleasing being fruitful in every good work and increasing in the knowledge of God;".

Colossians 1:11 Paul did say "Strengthened with all might according to his glorious power unto all patience and longsuffering with joyfulness;".

Colossians 1:12 Paul did say "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light:".

Colossians 1:13 Paul did say "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son:".

Colossians 1:14 Paul did say "In whom we have redemption through his blood even the forgiveness of sins:".

Colossians 1:15 Paul did say "Who is the image of the invisible God the firstborn of every creature:".

Colossians 1:16 Paul did say "For by him were all things created that are in heaven and that are in earth visible and invisible whether they be thrones or dominions or principalities or powers:". Paul did say "all things were created by him and for him:".

Colossians 1:17 Paul did say "And he is before all things and by him all things consist".

Colossians 1:18 Paul did say "And he is the head of the body the church: who is the beginning the firstborn from the dead; that in all things he might have the preeminence".

Colossians 1:19 Paul did say "For it pleased the Father that in him should all fulness dwell;".

Colossians 1:20 Paul did say "And having made peace through the blood of his cross by him to reconcile all things unto himself;". Paul did say "by him I say whether they be things in earth or things in heaven".

Colossians 1:21 Paul did say "And you that were sometime alienated and enemies in your mind by wicked works yet now hath he reconciled".

Colossians 1:22 Paul did say "In the body of his flesh through death to present you holy and unblameable and unproveable in his sight:".

Colossians 1:23 Paul did say "If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel which ye have heard and which was preached to every creature which is under heaven;". Paul did say "whereof I Paul am made a minister;".

Colossians 1:24 Paul did say "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church:".

Colossians 1:25 Paul did say "Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfil the word of God;".

Colossians 1:26 Paul did say "Even the mystery which hath been hid from ages and from generations but now is made manifest to his saints:".

Colossians 1:27 Paul did say "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory:".

Colossians 1:28 Paul did say "Whom we preach warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:".

Colossians 1:29 Paul did say "Whereunto I also labour striving according to his working which worketh in me mightily".



Colossians 2:1 Paul did continue. Paul did say "For I would that ye knew what great conflict I have for you and for them at Laodicea and for as many as have not seen my face in the flesh;".

Colossians 2:2 Paul did say "That their hearts might be comforted being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God and of the Father and of Christ;".

Colossians 2:3 Paul did say "In whom are hid all the treasures of wisdom and knowledge".

Colossians 2:4 Paul did say "And this I say lest any man should beguile you with enticing words".

Colossians 2:5 Paul did say "For though I be absent in the flesh yet am I with you in the spirit joying and beholding your order and the stedfastness of your faith in Christ".

Colossians 2:6 Paul did say "As ye have therefore received Christ Jesus the Lord so walk ye in him:".

Colossians 2:7 Paul did say "Rooted and built up in him and stablished in the faith as ye have been taught abounding therein with thanksgiving".

Colossians 2:8 Paul did say "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men after the rudiments of the world and not after Christ".

Colossians 2:9 Paul did say "For in him dwelleth all the fulness of the Godhead bodily".

Colossians 2:10 Paul did say "And ye are complete in him which is the head of all principality and power:".

Colossians 2:11 Paul did say "In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ:".

Colossians 2:12 Paul did say "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead".

Colossians 2:13 Paul did say "And you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him having forgiven you all trespasses;".

Colossians 2:14 Paul did say "Blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way nailing it to his cross;".

Colossians 2:15 Paul did say "And having spoiled principalities and powers he made a shew of them openly triumphing over them in it".

Colossians 2:16 Paul did say "Let no man therefore judge you in meat or in drink or in respect of an holyday or of the new moon or of the sabbath days:".

Colossians 2:17 Paul did say "Which are a shadow of things to come; but the body is of Christ".

Colossians 2:18 Paul did say "Let no man beguile you of your reward in a voluntary humility and worshipping of angels intruding into those things which he hath not seen vainly puffed up by his fleshly mind".

Colossians 2:19 Paul did say "And not holding the Head from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God".

Colossians 2:20 Paul did say "Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subject to ordinances".

Colossians 2:21 Paul did say "Touch not; taste not; handle not;".

Colossians 2:22 Paul did say "Which all are to perish with the using; after the commandments and doctrines of men?".

Colossians 2:23 Paul did say "Which things have indeed a shew of wisdom in will worship and humility and neglecting of the body:". Paul did say "not in any honour to the satisfying of the flesh".



Colossians 3:1 Paul did continue to address the Colossians. Paul did say "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God".

Colossians 3:2 Paul did say "Set your affection on things above not on things on the earth".

Colossians 3:3 Paul did say "For ye are dead and your life is hid with Christ in God".

Colossians 3:4 Paul did say "When Christ who is our life shall appear then shall ye also appear with him in glory".

Colossians 3:5 Paul did say "Mortify therefore your members which are upon the earth; fornication uncleanness inordinate affection evil concupiscence and covetousness which is idolatry:". A person should not commit fornication. A person should not be unclean. A person should not succumb to inordinate affection. A person should not partake in evil concupiscence. A person should not succumb to covetousness. A person should not partake in idolatry.

Colossians 3:6 Paul did say "For which things' sake the wrath of God cometh on the children of disobedience:".

Colossians 3:7 Paul did say "In the which ye also walked some time when ye lived in them".

Colossians 3:8 Paul did say "But now ye also put off all these; anger wrath malice blasphemy filthy communication out of your mouth". A person should not succumb to anger. A person should not succumb to wrath. A person should not succumb to malice. A person should not practice blasphemy. A person should not practice filthy speech.

Colossians 3:9 Paul did say "Lie not one to another seeing that ye have put off the old man with his deeds;". A person should not bear false witness.

Colossians 3:10 Paul did say "And have put on the new man which is renewed in knowledge after the image of him that created him:".

Colossians 3:11 Paul did say "Where there is neither Greek nor Jew circumcision nor uncircumcision Barbarian Scythian bond nor free: but Christ is all and in all".

Colossians 3:12 Paul did say "Put on therefore as the elect of God holy and beloved bowels of mercies kindness humbleness of mind meekness longsuffering;". A person should be merciful. A person should be kind. A person should be humble. A person should be meek. A person should have perseverance.

Colossians 3:13 Paul did say "Forbearing one another and forgiving one another if any man have a quarrel against any: even as Christ forgave you so also do ye". A person should forbear others in forgiveness.

Colossians 3:14 Paul did say "And above all these things put on charity which is the bond of perfectness". A person should place charity above all other things. Charity is the bond of perfectness.

Colossians 3:15 Paul did say "And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful". A person should allow the peace of God to rule internally.

Colossians 3:16 Paul did say "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord". A person should allow the word of Christ to dwell internally.

Colossians 3:17 Paul did say "And whatsoever ye do in word or deed do all in the name of the Lord Jesus giving thanks to God and the Father by him". A person should perform actions that are worthy of the name of Jesus. A person should give thanks to God.

Colossians 3:18 Paul did say "Wives submit yourselves unto your own husbands as it is fit in the Lord". A wife should submit to her husband.

Colossians 3:19 Paul did say "Husbands love your wives and be not bitter against them". A husband should love his wife. A husband should not be bitter to his wife.

Colossians 3:20 Paul did say "Children obey your parents in all things: for this is well pleasing unto the Lord". Children should obey their parents in all things.

Colossians 3:21 Paul did say "Fathers provoke not your children to anger lest they be discouraged". A father should not provoke his children to anger.

Colossians 3:22 Paul did say "Servants obey in all things your masters according to the flesh; not with eyeservice as menpleasers; but in singleness of heart fearing God;". A servant should obey their masters in the flesh with a singleness of heart.

Colossians 3:23 Paul did say "And whatsoever ye do do it heartily as to the Lord and not unto men;". A servant should perform actions heartily as done for God.

Colossians 3:24 Paul did say "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ".

Colossians 3:25 Paul did say "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons".



Colossians 4:1 Paul did continue. Paul did say "Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven". A master should show justice to servants.

Colossians 4:2 Paul did say "Continue in prayer and watch in the same with thanksgiving;". A person should find time for prayer to God.

Colossians 4:3 Paul did say "Withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ for which I am also in bonds;".

Colossians 4:4 Paul did say "That I may make it manifest as I ought to speak".

Colossians 4:5 Paul did say "Walk in wisdom toward them that are without redeeming the time". A person should walk in wisdom among the people who do not have wisdom.

Colossians 4:6 Paul did say "Let your speech be alway with grace seasoned with salt that ye may know how ye ought to answer every man". A person should speak with grace always.

Colossians 4:7 Paul did say "All my state shall Tychicus declare unto you who is a beloved brother and a faithful minister and fellowservant in the Lord:".

Colossians 4:8 Paul did say "Whom I have sent unto you for the same purpose that he might know your estate and comfort your hearts;".

Colossians 4:9 Paul did say "With Onesimus a faithful and beloved brother who is one of you. They shall make known unto you all things which are done here".

Colossians 4:10 Paul did say "Aristarchus my fellowprisoner saluteth you and Marcus sister's son to Barnabas (touching whom ye received commandments: if he come unto you receive him;)".

Colossians 4:11 Paul did say "And Jesus which is called Justus who are of the circumcision". Paul did say "These only are my fellowworkers unto the kingdom of God which have been a comfort unto me".

Colossians 4:12 Paul did say "Epaphras who is one of you a servant of Christ saluteth you always labouring fervently for you in prayers that ye may stand perfect and complete in all the will of God".

Colossians 4:13 Paul did say "For I bear him record that he hath a great zeal for you and them that are in Laodicea and them in Hierapolis".

Colossians 4:14 Paul did say "Luke the beloved physician and Demas greet you".

Colossians 4:15 Paul did say "Salute the brethren which are in Laodicea and Nymphas and the church which is in his house".

Colossians 4:16 Paul did say "And when this epistle is read among you cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea".

Colossians 4:17 Paul did say "And say to Archippus Take heed to the ministry which thou hast received in the Lord that thou fulfil it".

Colossians 4:18 Paul did say "The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen".



1 Thessalonians



1 Thessalonians 1:1 A letter was written by Paul and by Silvanus and by Timotheus to the church of the Thessalonians in God and in "Jesus Christ". Paul did say "Grace be unto you and peace from God our Father and the Lord Jesus Christ".

1 Thessalonians 1:2 Paul did say "We give thanks to God always for you all making mention of you in our prayers;".

1 Thessalonians 1:3 Paul did say "Remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father;".

1 Thessalonians 1:4 Paul did say "Knowing brethren beloved your election of God".

1 Thessalonians 1:5 Paul did say "For our gospel came not unto you in word only but also in power and in the Holy Ghost and in much assurance; as ye know what manner of men we were among you for your sake".

1 Thessalonians 1:6 Paul did say "And ye became followers of us and of the Lord having received the word in much affliction with joy of the Holy Ghost".

1 Thessalonians 1:7 Paul did say "So that ye were ensamples to all that believe in Macedonia and Achaia".

1 Thessalonians 1:8 Paul did say "For from you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing".

1 Thessalonians 1:9 Paul did say "For they themselves shew of us what manner of entering in we had unto you and how ye turned to God from idols to serve the living and true God;".

1 Thessalonians 1:10 Paul did say "And to wait for his Son from heaven whom he raised from the dead even Jesus which delivered us from the wrath to come".



1 Thessalonians 2:1 Paul did say "For yourselves brethren know our entrance in unto you that it was not in vain:".

1 Thessalonians 2:2 Paul did say "But even after that we had suffered before and were shamefully entreated as ye know at Philippi we were bold in our God to speak unto you the gospel of God with much contention".

1 Thessalonians 2:3 Paul did say "For our exhortation was not of deceit nor of uncleanness nor in guile:".

1 Thessalonians 2:4 Paul did say "But as we were allowed of God to be put in trust with the gospel even so we speak; not as pleasing men but God which trieth our hearts".

1 Thessalonians 2:5 Paul did say "For neither at any time used we flattering words as ye know nor a cloke of covetousness; God is witness:".

1 Thessalonians 2:6 Paul did say "Nor of men sought we glory neither of you nor yet of others when we might have been burdensome as the apostles of Christ".

1 Thessalonians 2:7 Paul did say "But we were gentle among you even as a nurse cherisheth her children:".

1 Thessalonians 2:8 Paul did say "So being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only but also our own souls because ye were dear unto us".

1 Thessalonians 2:9 Paul did say "For ye remember brethren our labour and travail: for labouring night and day because we would not be chargeable unto any of you we preached unto you the gospel of God".

1 Thessalonians 2:10 Paul did say "Ye are witnesses and God also how holily and justly and unblameably we behaved ourselves among you that believe:".

1 Thessalonians 2:11 Paul did say "As ye know how we exhorted and comforted and charged every one of you as a father doth his children".

1 Thessalonians 2:12 Paul did say "That ye would walk worthy of God who hath called you unto his kingdom and glory".

1 Thessalonians 2:13 Paul did say "For this cause also thank we God without ceasing because when ye received the word of God which ye heard of us". Paul did say "ye received it not as the word of men but as it is in truth the word of God which effectually worketh also in you that believe".

1 Thessalonians 2:14 Paul did say "For ye brethren became followers of the churches of God which in Judaea are in Christ Jesus:". Paul did say "for ye also have suffered like things of your own countrymen even as they have of the Jews:".

1 Thessalonians 2:15 Paul did say "Who both killed the Lord Jesus and their own prophets and have persecuted us; and they please not God and are contrary to all men:".

1 Thessalonians 2:16 Paul did say "Forbidding us to speak to the Gentiles that they might be saved to fill up their sins alway: for the wrath is come upon them to the uttermost".

1 Thessalonians 2:17 Paul did say "But we brethren being taken from you for a short time in presence not in heart endeavoured the more abundantly to see your face with great desire".

1 Thessalonians 2:18 Paul did say "Wherefore we would have come unto you even I Paul once and again; but Satan hindered us".

1 Thessalonians 2:19 Paul did say "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?".

1 Thessalonians 2:20 Paul did say "For ye are our glory and joy".



1 Thessalonians 3:1 Paul did continue to address the Thessalonians. Paul did say "Wherefore when we could no longer forbear we thought it good to be left at Athens alone;".

1 Thessalonians 3:2 Paul did say "And sent Timotheus our brother and minister of God and our fellowlabourer in the gospel of Christ to establish you and to comfort you concerning your faith:".

1 Thessalonians 3:3 Paul did say "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto".

1 Thessalonians 3:4 Paul did say "For verily when we were with you we told you before that we should suffer tribulation; even as it came to pass and ye know".

1 Thessalonians 3:5 Paul did say "For this cause when I could no longer forbear I sent to know your faith lest by some means the tempter have tempted you and our labour be in vain".

1 Thessalonians 3:6 Paul did say "But now when Timotheus came from you unto us and brought us good tidings of your faith and charity and that ye have good remembrance of us always desiring greatly to see us as we also to see you:".

1 Thessalonians 3:7 Paul did say "Therefore brethren we were comforted over you in all our affliction and distress by your faith:".

1 Thessalonians 3:8 Paul did say "For now we live if ye stand fast in the Lord".

1 Thessalonians 3:9 Paul did say "For what thanks can we render to God again for you for all the joy wherewith we joy for your sakes before our God;".

1 Thessalonians 3:10 Paul did say "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith?".

1 Thessalonians 3:11 Paul did say "Now God himself and our Father and our Lord Jesus Christ direct our way unto you".

1 Thessalonians 3:12 Paul did say "And the Lord make you to increase and abound in love one toward another and toward all men even as we do toward you:".

1 Thessalonians 3:13 Paul did say "To the end he may stablish your hearts unblameable in holiness before God even our Father at the coming of our Lord Jesus Christ with all his saints".



1 Thessalonians 4:1 Paul did continue. Paul did say "Furthermore then we beseech you brethren and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God so ye would abound more and more".

1 Thessalonians 4:2 Paul did say "For ye know what commandments we gave you by the Lord Jesus".

1 Thessalonians 4:3 Paul did say "For this is the will of God even your sanctification that ye should abstain from fornication:". A person should abstain from fornication.

1 Thessalonians 4:4 Paul did say "That every one of you should know how to possess his vessel in sanctification and honour;".

1 Thessalonians 4:5 Paul did say "Not in the lust of concupiscence even as the Gentiles which know not God:".

1 Thessalonians 4:6 Paul did say "That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such as we also have forewarned you and testified". A person should not defraud a brother in any matter.

1 Thessalonians 4:7 Paul did say "For God hath not called us unto uncleanness but unto holiness". A person should not be unclean.

1 Thessalonians 4:8 Paul did say "He therefore that despiseth despiseth not man but God who hath also given unto us his holy Spirit". A person should not despise others.

1 Thessalonians 4:9 Paul did say "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another". A person should show love to others.

1 Thessalonians 4:10 Paul did say "And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you brethren that ye increase more and more;".

1 Thessalonians 4:11 Paul did say "And that ye study to be quiet and to do your own business and to work with your own hands as we commanded you;". A person should seek a meek existence of productive business.

1 Thessalonians 4:12 Paul did say "That ye may walk honestly toward them that are without and that ye may have lack of nothing".

1 Thessalonians 4:13 Paul did say "But I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not even as others which have no hope".

1 Thessalonians 4:14 Paul did say "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him".

1 Thessalonians 4:15 Paul did say "For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep".

1 Thessalonians 4:16 Paul did say "For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first:".

1 Thessalonians 4:17 Paul did say "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord".

1 Thessalonians 4:18 Paul did say "Wherefore comfort one another with these words".



1 Thessalonians 5:1 Paul did continue to address the Thessalonians. Paul did say "But of the times and the seasons brethren ye have no need that I write unto you".

1 Thessalonians 5:2 Paul did say "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night".

1 Thessalonians 5:3 Paul did say "For when they shall say Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape".

1 Thessalonians 5:4 Paul did say "But ye brethren are not in darkness that that day should overtake you as a thief".

1 Thessalonians 5:5 Paul did say "Ye are all the children of light and the children of the day: we are not of the night nor of darkness".

1 Thessalonians 5:6 Paul did say "Therefore let us not sleep as do others; but let us watch and be sober".

1 Thessalonians 5:7 Paul did say "For they that sleep sleep in the night; and they that be drunken are drunken in the night".

1 Thessalonians 5:8 Paul did say "But let us who are of the day be sober putting on the breastplate of faith and love; and for an helmet the hope of salvation".

1 Thessalonians 5:9 Paul did say "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ".

1 Thessalonians 5:10 Paul did say "Who died for us that whether we wake or sleep we should live together with him".

1 Thessalonians 5:11 Paul did say "Wherefore comfort yourselves together and edify one another even as also ye do".

1 Thessalonians 5:12 Paul did say "And we beseech you brethren to know them which labour among you and are over you in the Lord and admonish you;".

1 Thessalonians 5:13 Paul did say "And to esteem them very highly in love for their work's sake. And be at peace among yourselves".

1 Thessalonians 5:14 Paul did say "Now we exhort you brethren warn them that are unruly comfort the feeble minded support the weak be patient toward all men". A person should warn the unruly. A person should comfort the feeble minded. A person should support the weak. A person should show patience to all men.

1 Thessalonians 5:15 Paul did say "See that none render evil for evil unto any man; but ever follow that which is good both among yourselves and to all men". A person should not return evil for evil to anyone. A person should follow good to everyone.

1 Thessalonians 5:16 Paul did say "Rejoice evermore". A person should rejoice always.

1 Thessalonians 5:17 Paul did say "Pray without ceasing". A person should pray always.

1 Thessalonians 5:18 Paul did say "In every thing give thanks: for this is the will of God in Christ Jesus concerning you". A person should give thanks for everything.

1 Thessalonians 5:19 Paul did say "Quench not the Spirit". A person should not stifle the Spirit.

1 Thessalonians 5:20 Paul did say "Despise not prophesyings". A person should not despise prophesies.

1 Thessalonians 5:21 Paul did say "Prove all things; hold fast that which is good". A person should attempt to verify all prophesies. A person should adhere to goodness.

1 Thessalonians 5:22 Paul did say "Abstain from all appearance of evil". A person should not project the appearance of evil. A person should avoid all evil.

1 Thessalonians 5:23 Paul did say "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ".

1 Thessalonians 5:24 Paul did say "Faithful is he that calleth you who also will do it".

1 Thessalonians 5:25 Paul did say "Brethren pray for us".

1 Thessalonians 5:26 Paul did say "Greet all the brethren with an holy kiss".

1 Thessalonians 5:27 Paul did say "I charge you by the Lord that this epistle be read unto all the holy brethren".

1 Thessalonians 5:28 Paul did say "The grace of our Lord Jesus Christ be with you. Amen".



2 Thessalonians



2 Thessalonians 1:1 A letter was written by Paul and by Silvanus and by Timotheus to the church of the Thessalonians in God and in "Jesus Christ".

2 Thessalonians 1:2 Paul did say "Grace unto you and peace from God our Father and the Lord Jesus Christ".

2 Thessalonians 1:3 Paul did say "We are bound to thank God always for you brethren as it is meet because that your faith groweth exceedingly and the charity of every one of you all toward each other aboundeth;".

2 Thessalonians 1:4 Paul did say "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:".

2 Thessalonians 1:5 Paul did say "Which is a manifest token of the righteous judgment of God that ye may be counted worthy of the kingdom of God for which ye also suffer:".

2 Thessalonians 1:6 Paul did say "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;".

2 Thessalonians 1:7 Paul did say "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels".

2 Thessalonians 1:8 Paul did say "In flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ:".

2 Thessalonians 1:9 Paul did say "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;".

2 Thessalonians 1:10 Paul did say "When he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day".

2 Thessalonians 1:11 Paul did say "Wherefore also we pray always for you that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power:".

2 Thessalonians 1:12 Paul did say "That the name of our Lord Jesus Christ may be glorified in you and ye in him according to the grace of our God and the Lord Jesus Christ".



2 Thessalonians 2:1 Paul did continue. Paul did say "Now we beseech you brethren by the coming of our Lord Jesus Christ and by our gathering together unto him".

2 Thessalonians 2:2 Paul did say "That ye be not soon shaken in mind or be troubled neither by spirit nor by word nor by letter as from us as that the day of Christ is at hand". Paul did encourage the believers to persevere.

2 Thessalonians 2:3 Paul did say "Let no man deceive you by any means: for that day shall not come except there come a falling away first and that man of sin be revealed the son of perdition;". Paul did encourage the believers to avoid people who would attempt to deceive.

2 Thessalonians 2:4 Paul did say "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God". Paul did warn about the future emergence of an emissary of evil in opposition to God.

2 Thessalonians 2:5 Paul did say "Remember ye not that when I was yet with you I told you these things?".

2 Thessalonians 2:6 Paul did say "And now ye know what withholdeth that he might be revealed in his time".

2 Thessalonians 2:7 Paul did say "For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way".

2 Thessalonians 2:8 Paul did say "And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming;".

2 Thessalonians 2:9 Paul did say "Even him whose coming is after the working of Satan with all power and signs and lying wonders". The evil emissary will emerge by the workings of Satan.

2 Thessalonians 2:10 Paul did say "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved".

2 Thessalonians 2:11 Paul did say "And for this cause God shall send them strong delusion that they should believe a lie;".

2 Thessalonians 2:12 Paul did say "That they all might be damned who believed not the truth but had pleasure in unrighteousness". If a person does follow the path of the emissary of evil then the person would be damned. A person should not follow the emissary of evil.

2 Thessalonians 2:13 Paul did say "But we are bound to give thanks alway to God for you brethren beloved of the Lord because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:".

2 Thessalonians 2:14 Paul did say "Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ".

2 Thessalonians 2:15 Paul did say "Therefore brethren stand fast and hold the traditions which ye have been taught whether by word or our epistle".

2 Thessalonians 2:16 Paul did say "Now our Lord Jesus Christ himself and God even our Father which hath loved us and hath given us everlasting consolation and good hope through grace".

2 Thessalonians 2:17 Paul did say "Comfort your hearts and stablish you in every good word and work".



2 Thessalonians 3:1 Paul did begin to finish the letter. Paul did say "Finally brethren pray for us that the word of the Lord may have free course and be glorified even as it is with you:".

2 Thessalonians 3:2 Paul did say "And that we may be delivered from unreasonable and wicked men: for all men have not faith".

2 Thessalonians 3:3 Paul did say "But the Lord is faithful who shall stablish you and keep you from evil".

2 Thessalonians 3:4 Paul did say "And we have confidence in the Lord touching you that ye both do and will do the things which we command you".

2 Thessalonians 3:5 Paul did say "And the Lord direct your hearts into the love of God and into the patient waiting for Christ".

2 Thessalonians 3:6 Paul did say "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us".

2 Thessalonians 3:7 Paul did say "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;".

2 Thessalonians 3:8 Paul did say "Neither did we eat any man's bread for nought;" . Paul did say "but wrought with labour and travail night and day that we might not be chargeable to any of you:".

2 Thessalonians 3:9 Paul did say "Not because we have not power but to make ourselves an example unto you to follow us".

2 Thessalonians 3:10 Paul did say "For even when we were with you this we commanded you that if any would not work neither should he eat".

2 Thessalonians 3:11 Paul did say "For we hear that there are some which walk among you disorderly working not at all but are busybodies".

2 Thessalonians 3:12 Paul did say "Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread".

2 Thessalonians 3:13 Paul did say "But ye brethren be not weary in well doing".

2 Thessalonians 3:14 Paul did say "And if any man obey not our word by this epistle note that man and have no company with him that he may be ashamed".

2 Thessalonians 3:15 Paul did say "Yet count him not as an enemy but admonish him as a brother".

2 Thessalonians 3:16 Paul did say "Now the Lord of peace himself give you peace always by all means. The Lord be with you all".

2 Thessalonians 3:17 Paul did say "The salutation of Paul with mine own hand which is the token in every epistle: so I write".

2 Thessalonians 3:18 Paul did say "The grace of our Lord Jesus Christ be with you all. Amen".



1 Timothy



1 Timothy 1:1 Paul was an apostle of "Jesus Christ" by the commandment of God and by "Jesus Christ". God is the Saviour. "Jesus Christ" is the hope.

1 Timothy 1:2 Paul did write a letter to Timothy. Timothy was a believer in the faith. Paul did say "Grace mercy and peace from God our Father and Jesus Christ our Lord".

1 Timothy 1:3 Paul did say "As I besought thee to abide still at Ephesus when I went into Macedonia that thou mightest charge some that they teach no other doctrine".

1 Timothy 1:4 Paul did say "Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith: so do".

1 Timothy 1:5 Paul did say "Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned:". A person should exhibit charity from a pure heart. A person should maintain a good conscience. A person should keep the faith.

1 Timothy 1:6 Paul did say "From which some having swerved have turned aside unto vain jangling;".

1 Timothy 1:7 Paul did say "Desiring to be teachers of the law; understanding neither what they say nor whereof they affirm".

1 Timothy 1:8 Paul did say "But we know that the law is good if a man use it lawfully;". The "Laws of Moses" were made to be used lawfully. The "Laws of Moses" is also known as the "Law".

1 Timothy 1:9 Paul did say "Knowing this that the law is not made for a righteous man". Paul did say "but for the lawless and disobedient for the ungodly and for sinners for unholy and profane for murderers of fathers and murderers of mothers for manslayers". The "Law" was not made to keep the righteous man. The "Law" was made to straighten the wicked man.

1 Timothy 1:10 Paul did say "For whoremongers for them that defile themselves with mankind for menstealers for liars for perjured persons and if there be any other thing that is contrary to sound doctrine;".

1 Timothy 1:11 Paul did say "According to the glorious gospel of the blessed God which was committed to my trust".

1 Timothy 1:12 Paul did say "And I thank Christ Jesus our Lord who hath enabled me for that he counted me faithful putting me into the ministry;".

1 Timothy 1:13 Paul did say "Who was before a blasphemer and a persecutor and injurious: but I obtained mercy because I did it ignorantly in unbelief".

1 Timothy 1:14 Paul did say "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus".

1 Timothy 1:15 Paul did say "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief".

1 Timothy 1:16 Paul did say "Howbeit for this cause I obtained mercy that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting".

1 Timothy 1:17 Paul did say "Now unto the King eternal immortal invisible the only wise God be honour and glory for ever and ever. Amen".

1 Timothy 1:18 Paul did say "This charge I commit unto thee son Timothy according to the prophecies which went before on thee that thou by them mightest war a good warfare;".

1 Timothy 1:19 Paul did say "Holding faith and a good conscience; which some having put away concerning faith have made shipwreck:".

1 Timothy 1:20 Paul did say "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme".



1 Timothy 2:1 Paul did continue to address Timothy. Paul did say "I exhort therefore that first of all supplications prayers intercessions and giving of thanks be made for all men;".

1 Timothy 2:2 Paul did say "For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty".

1 Timothy 2:3 Paul did say "For this is good and acceptable in the sight of God our Saviour;".

1 Timothy 2:4 Paul did say "Who will have all men to be saved and to come unto the knowledge of the truth".

1 Timothy 2:5 Paul did say "For there is one God and one mediator between God and men the man Christ Jesus;".

1 Timothy 2:6 Paul did say "Who gave himself a ransom for all to be testified in due time".

1 Timothy 2:7 Paul did say "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity".

1 Timothy 2:8 Paul did say "I will therefore that men pray every where lifting up holy hands without wrath and doubting". Paul did begin to address the roles of men and of women in church. Men should pray with upheld holy hands in church.

1 Timothy 2:9 Paul did say "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broided hair or gold or pearls or costly array;". Women should dress in modest apparel in church. Women should avoid wearing jewelry and adorned hair in church.

1 Timothy 2:10 Paul did say "But (which becometh women professing godliness) with good works".

1 Timothy 2:11 Paul did say "Let the woman learn in silence with all subjection". Women should learn in silent subjection in church.

1 Timothy 2:12 Paul did say "But I suffer not a woman to teach nor to usurp authority over the man but to be in silence". Women should not teach in church. Women should not usurp the authority of men in church.

1 Timothy 2:13 Paul did say "For Adam was first formed then Eve".

1 Timothy 2:14 Paul did say "And Adam was not deceived but the woman being deceived was in the transgression".

1 Timothy 2:15 Paul did say "Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety".



1 Timothy 3:1 Paul did say "This is a true saying If a man desire the office of a bishop he desireth a good work". If a man does desire to become an "officer of the church" then the man does desire good work.

1 Timothy 3:2 Paul did say "A bishop then must be blameless the husband of one wife vigilant sober of good behaviour given to hospitality apt to teach;". An "officer of the church" must be blameless. An "officer of the church" can have one wife only. An "officer of the church" must be

vigilant. An "officer of the church" must be sober. An "officer of the church" must be good. An "officer of the church" must be hospitable. An "officer of the church" must be a teacher.

1 Timothy 3:3 Paul did say "Not given to wine no striker not greedy of filthy lucre; but patient not a brawler not covetous;". An "officer of the church" must not be a drunkard. An "officer of the church" must not be prone to violence. An "officer of the church" must be patient. An "officer of the church" must not succumb to greed.

1 Timothy 3:4 Paul did say "One that ruleth well his own house having his children in subjection with all gravity;". An "officer of the church" must maintain a stable household. An "officer of the church" must command respect of their children. An "officer of the church" must show respect to their children.

1 Timothy 3:5 Paul did say "(For if a man know not how to rule his own house how shall he take care of the church of God?)".

1 Timothy 3:6 Paul did say "Not a novice lest being lifted up with pride he fall into the condemnation of the devil". An "officer of the church" must not be a novice in belief.

1 Timothy 3:7 Paul did say "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil". An "officer of the church" must maintain a good reputation in the community.

1 Timothy 3:8 Paul did say "Likewise must the deacons be grave not doubletongued not given to much wine not greedy of filthy lucre;".

1 Timothy 3:9 Paul did say "Holding the mystery of the faith in a pure conscience".

1 Timothy 3:10 Paul did say "And let these also first be proved; then let them use the office of a deacon being found blameless".

1 Timothy 3:11 Paul did say "Even so must their wives be grave not slanderers sober faithful in all things".

1 Timothy 3:12 Paul did say "Let the deacons be the husbands of one wife ruling their children and their own houses well".

1 Timothy 3:13 Paul did say "For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus".

1 Timothy 3:14 Paul did say "These things write I unto thee hoping to come unto thee shortly:".

1 Timothy 3:15 Paul did say "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God the pillar and ground of the truth".

1 Timothy 3:16 Paul did say "And without controversy great is the mystery of godliness:". Paul did say "God was manifest in the flesh justified in the Spirit seen of angels preached unto the Gentiles believed on in the world received up into glory". Paul may have said "By common confession great is the mystery of godliness:". Paul may have said "He who was revealed in the flesh was vindicated in the Spirit seen by angels proclaimed among the nations believed on in the world taken up into glory".



1 Timothy 4:1 Paul did continue. Paul did say "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils;". Paul did begin to address the future emergence of wickedness in the latter times.

1 Timothy 4:2 Paul did say "Speaking lies in hypocrisy; having their conscience seared with a hot iron;". Paul did convey that the wicked will be hypocrites.

1 Timothy 4:3 Paul did say "Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth". Paul did convey that the wicked will outlaw marriage and will command people to abstain from the consumption of meats.

1 Timothy 4:4 Paul did say "For every creature of God is good and nothing to be refused if it be received with thanksgiving;". Paul did convey that mankind can consume all creatures upon giving thanks to God.

1 Timothy 4:5 Paul did say "For it is sanctified by the word of God and prayer".

1 Timothy 4:6 Paul did say "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ nourished up in the words of faith and of good doctrine whereunto thou hast attained".

1 Timothy 4:7 Paul did say "But refuse profane and old wives' fables and exercise thyself rather unto godliness". A person should exercise towards godliness.

1 Timothy 4:8 Paul did say "For bodily exercise profiteth little: but godliness is profitable unto all things having promise of the life that now is and of that which is to come".

1 Timothy 4:9 Paul did say "This is a faithful saying and worthy of all acceptation".

1 Timothy 4:10 Paul did say "For therefore we both labour and suffer reproach because we trust in the living God who is the Saviour of all men specially of those that believe".

1 Timothy 4:11 Paul did say "These things command and teach".

1 Timothy 4:12 Paul did say "Let no man despise thy youth; but be thou an example of the believers in word in conversation in charity in spirit in faith in purity".

1 Timothy 4:13 Paul did say "Till I come give attendance to reading to exhortation to doctrine".

1 Timothy 4:14 Paul did say "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the presbytery".

1 Timothy 4:15 Paul did say "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all".

1 Timothy 4:16 Paul did say "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee".



1 Timothy 5:1 Paul did continue to address Timothy. Paul did say "Rebuke not an elder but intreat him as a father; and the younger men as brethren;". A believer should not rebuke elders. A believer should treat the young as brethren.

1 Timothy 5:2 Paul did say "The elder women as mothers; the younger as sisters with all purity".

1 Timothy 5:3 Paul did say "Honour widows that are widows indeed". A believer should honor widows.

1 Timothy 5:4 Paul did say "But if any widow have children or nephews let them learn first to shew piety at home and to requite their parents:". Paul did say "for that is good and acceptable before God".

1 Timothy 5:5 Paul did say "Now she that is a widow indeed and desolate trusteth in God and continueth in supplications and prayers night and day".

1 Timothy 5:6 Paul did say "But she that liveth in pleasure is dead while she liveth".

1 Timothy 5:7 Paul did say "And these things give in charge that they may be blameless".

1 Timothy 5:8 Paul did say "But if any provide not for his own and specially for those of his own house he hath denied the faith and is worse than an infidel".

1 Timothy 5:9 Paul did say "Let not a widow be taken into the number under threescore years old having been the wife of one man".

1 Timothy 5:10 Paul did say "Well reported of for good works;". Paul did say "if she have brought up children if she have lodged strangers if she have washed the saints' feet if she have relieved the afflicted if she have diligently followed every good work". If a widow did live an honorable life and is over 59 years of age then the widow can be supported as a true widow.

1 Timothy 5:11 Paul did say "But the younger widows refuse: for when they have begun to wax wanton against Christ they will marry;".

1 Timothy 5:12 Paul did say "Having damnation because they have cast off their first faith".

1 Timothy 5:13 Paul did say "And withal they learn to be idle wandering about from house to house;". Paul did say "and not only idle but tattlers also and busybodies speaking things which they ought not". If a widow is young then the widow is not eligible for support.

1 Timothy 5:14 Paul did say "I will therefore that the younger women marry bear children guide the house give none occasion to the adversary to speak reproachfully". If a widow is young then the widow should remarry to build a stable household and to avoid temptation.

1 Timothy 5:15 Paul did say "For some are already turned aside after Satan".

1 Timothy 5:16 Paul did say "If any man or woman that believeth have widows let them relieve them and let not the church be charged;". Paul did say "that it may relieve them that are widows indeed". If a person does care for widows then the person should continue to care for widows to assist the church.

1 Timothy 5:17 Paul did say "Let the elders that rule well be counted worthy of double honour especially they who labour in the word and doctrine". If an "officer of the church" does teach well then the "officer of the church" is worthy of double honor. If an elder does rule well then the elder is worthy of double honor.

1 Timothy 5:18 Paul did say "For the scripture saith Thou shalt not muzzle the ox that treadeth out the corn. And The labourer is worthy of his reward".

1 Timothy 5:19 Paul did say "Against an elder receive not an accusation but before two or three witnesses". If a person does bring an accusation against an elder then the accusation must be accompanied by two or by three witnesses.

1 Timothy 5:20 Paul did say "Them that sin rebuke before all that others also may fear". If a person is guilty of sin then the person should be rebuked before everyone to invoke fear in others.

1 Timothy 5:21 Paul did say "I charge thee before God and the Lord Jesus Christ and the elect angels that thou observe these things without preferring one before another doing nothing by partiality".

1 Timothy 5:22 Paul did say "Lay hands suddenly on no man neither be partaker of other men's sins: keep thyself pure". Paul did instruct Timothy to refrain from partaking in the sins of others.

1 Timothy 5:23 Paul did say "Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities". Paul did advise Timothy to consume a little wine for medicinal purposes.

1 Timothy 5:24 Paul did say "Some men's sins are open beforehand going before to judgment; and some men they follow after".

1 Timothy 5:25 Paul did say "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid".



1 Timothy 6:1 Paul did continue. Paul did say "Let as many servants as are under the yoke count their own masters worthy of all honour that the name of God and his doctrine be not blasphemed". A servant should consider their master to be worthy of all honor.

1 Timothy 6:2 Paul did say "And they that have believing masters let them not despise them because they are brethren;". Paul did say "but rather do them service because they are faithful and beloved partakers of the benefit. These things teach and exhort". If a master is a believer then a servant should do service to the master in faith.

1 Timothy 6:3 Paul did say "If any man teach otherwise and consent not to wholesome words even the words of our Lord Jesus Christ and to the doctrine which is according to godliness;".

1 Timothy 6:4 Paul did say "He is proud knowing nothing but doting about questions and strifes of words whereof cometh envy strife railings evil surmisings". Paul did warn against false teachings.

1 Timothy 6:5 Paul did say "Perverse disputings of men of corrupt minds and destitute of the truth supposing that gain is godliness". Paul may have said "from such withdraw thyself".

1 Timothy 6:6 Paul did say "But godliness with contentment is great gain".

1 Timothy 6:7 Paul did say "For we brought nothing into this world and it is certain we can carry nothing out".

1 Timothy 6:8 Paul did say "And having food and raiment let us be therewith content".

1 Timothy 6:9 Paul did say "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition".

1 Timothy 6:10 Paul did say "For the love of money is the root of all evil: which while some coveted after they have erred from the faith and pierced themselves through with many sorrows". Greed is the root of all evil.

1 Timothy 6:11 Paul did say "But thou O man of God flee these things; and follow after righteousness godliness faith love patience meekness". A person should be righteous. A person should follow godliness. A person should have faith. A person should love. A person should be patient. A person should be meek.

1 Timothy 6:12 Paul did say "Fight the good fight of faith lay hold on eternal life whereunto thou art also called and hast professed a good profession before many witnesses".

1 Timothy 6:13 Paul did say "I give thee charge in the sight of God who quickeneth all things and before Christ Jesus who before Pontius Pilate witnessed a good confession;".

1 Timothy 6:14 Paul did say "That thou keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ:".

1 Timothy 6:15 Paul did say "Which in his times he shall shew who is the blessed and only Potentate the King of kings and Lord of lords;".

1 Timothy 6:16 Paul did say "Who only hath immortality dwelling in the light which no man can approach unto;". Paul did say "whom no man hath seen nor can see: to whom be honour and power everlasting. Amen".

1 Timothy 6:17 Paul did say "Charge them that are rich in this world that they be not highminded nor trust in uncertain riches but in the living God who giveth us richly all things to enjoy;". If a person is rich then person should not be haughty and should not be trusting in uncertain riches.

1 Timothy 6:18 Paul did say "That they do good that they be rich in good works ready to distribute willing to communicate;". If a person does good then the person will reap riches in good works.

1 Timothy 6:19 Paul did say "Laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life".

1 Timothy 6:20 Paul did say "O Timothy keep that which is committed to thy trust avoiding profane and vain babblings and oppositions of science falsely so called:".

1 Timothy 6:21 Paul did say "Which some professing have erred concerning the faith. Grace be with thee. Amen".



2 Timothy



2 Timothy 1:1 Paul was an apostle of "Jesus Christ" by the will of God in accordance with the promise of life in Christ Jesus.

2 Timothy 1:2 Paul did write another letter to Timothy. Paul did say "Grace mercy and peace from God the Father and Christ Jesus our Lord".

2 Timothy 1:3 Paul did say "I thank God whom I serve from my forefathers with pure conscience that without ceasing I have remembrance of thee in my prayers night and day;".

2 Timothy 1:4 Paul did say "Greatly desiring to see thee being mindful of thy tears that I may be filled with joy;".

2 Timothy 1:5 Paul did say "When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also".

2 Timothy 1:6 Paul did say "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands".

2 Timothy 1:7 Paul did say "For God hath not given us the spirit of fear; but of power and of love and of a sound mind".

2 Timothy 1:8 Paul did say "Be not thou therefore ashamed of the testimony of our Lord nor of me his prisoner:". Paul did say "but be thou partaker of the afflictions of the gospel according to the power of God;".

2 Timothy 1:9 Paul did say "Who hath saved us and called us with an holy calling not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began".

2 Timothy 1:10 Paul did say "But is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel:".

2 Timothy 1:11 Paul did say "Whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles".

2 Timothy 1:12 Paul did say "For the which cause I also suffer these things: nevertheless I am not ashamed:". Paul did say "for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day".

2 Timothy 1:13 Paul did say "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus".

2 Timothy 1:14 Paul did say "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us".

2 Timothy 1:15 Paul did say "This thou knowest that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes".

2 Timothy 1:16 Paul did say "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain:".

2 Timothy 1:17 Paul did say "But when he was in Rome he sought me out very diligently and found me".

2 Timothy 1:18 Paul did say "The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well".



2 Timothy 2:1 Paul did continue. Paul did say "Thou therefore my son be strong in the grace that is in Christ Jesus".

2 Timothy 2:2 Paul did say "And the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also".

2 Timothy 2:3 Paul did say "Thou therefore endure hardness as a good soldier of Jesus Christ".

2 Timothy 2:4 Paul did say "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier".

2 Timothy 2:5 Paul did say "And if a man also strive for masteries yet is he not crowned except he strive lawfully".

2 Timothy 2:6 Paul did say "The husbandman that laboureth must be first partaker of the fruits".

2 Timothy 2:7 Paul did say "Consider what I say; and the Lord give thee understanding in all things".

2 Timothy 2:8 Paul did say "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:".

2 Timothy 2:9 Paul did say "Wherein I suffer trouble as an evil doer even unto bonds; but the word of God is not bound".

2 Timothy 2:10 Paul did say "Therefore I endure all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory".

2 Timothy 2:11 Paul did say "It is a faithful saying: For if we be dead with him we shall also live with him:".

2 Timothy 2:12 Paul did say "If we suffer we shall also reign with him: if we deny him he also will deny us:".

2 Timothy 2:13 Paul did say "If we believe not yet he abideth faithful: he cannot deny himself".

2 Timothy 2:14 Paul did say "Of these things put them in remembrance charging them before the Lord that they strive not about words to no profit but to the subverting of the hearers".

2 Timothy 2:15 Paul did say "Study to shew thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth".

2 Timothy 2:16 Paul did say "But shun profane and vain babblings: for they will increase unto more ungodliness".

2 Timothy 2:17 Paul did say "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;".

2 Timothy 2:18 Paul did say "Who concerning the truth have erred saying that the resurrection is past already; and overthrow the faith of some".

2 Timothy 2:19 Paul did say "Nevertheless the foundation of God standeth sure having this seal The Lord knoweth them that are his. And Let every one that nameth the name of Christ depart from iniquity".

2 Timothy 2:20 Paul did say "But in a great house there are not only vessels of gold and of silver but also of wood and of earth; and some to honour and some to dishonour".

2 Timothy 2:21 Paul did say "If a man therefore purge himself from these he shall be a vessel unto honour sanctified and meet for the master's use and prepared unto every good work".

2 Timothy 2:22 Paul did say "Flee also youthful lusts: but follow righteousness faith charity peace with them that call on the Lord out of a pure heart".

2 Timothy 2:23 Paul did say "But foolish and unlearned questions avoid knowing that they do gender strifes".

2 Timothy 2:24 Paul did say "And the servant of the Lord must not strive; but be gentle unto all men apt to teach patient".

2 Timothy 2:25 Paul did say "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;".

2 Timothy 2:26 Paul did say "And that they may recover themselves out of the snare of the devil who are taken captive by him at his will".



2 Timothy 3:1 Paul did continue. Paul did begin to address the coming of perilous times. Paul did say "This know also that in the last days perilous times shall come".

2 Timothy 3:2 Paul did say "For men shall be lovers of their own selves covetous boasters proud blasphemers disobedient to parents unthankful unholy".

2 Timothy 3:3 Paul did say "Without natural affection trucebreakers false accusers incontinent fierce despisers of those that are good".

2 Timothy 3:4 Paul did say "Traitors heady highminded lovers of pleasures more than lovers of God;".

2 Timothy 3:5 Paul did say "Having a form of godliness but denying the power thereof: from such turn away". Paul did encourage Timothy to avoid the wickedness of mankind.

2 Timothy 3:6 Paul did say "For of this sort are they which creep into houses and lead captive silly women laden with sins led away with divers lusts".

2 Timothy 3:7 Paul did say "Ever learning and never able to come to the knowledge of the truth".

2 Timothy 3:8 Paul did say "Now as Jannes and Jambres withstood Moses so do these also resist the truth: men of corrupt minds reprobate concerning the faith".

2 Timothy 3:9 Paul did say "But they shall proceed no further: for their folly shall be manifest unto all men as their's also was".

2 Timothy 3:10 Paul did say "But thou hast fully known my doctrine manner of life purpose faith longsuffering charity patience".

2 Timothy 3:11 Paul did say "Persecutions afflictions which came unto me at Antioch at Iconium at Lystra; what persecutions I endured: but out of them all the Lord delivered me".

2 Timothy 3:12 Paul did say "Yea and all that will live godly in Christ Jesus shall suffer persecution".

2 Timothy 3:13 Paul did say "But evil men and seducers shall wax worse and worse deceiving and being deceived".

2 Timothy 3:14 Paul did say "But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them;".

2 Timothy 3:15 Paul did say "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus".

2 Timothy 3:16 Paul did say "All scripture is given by inspiration of God and is profitable for doctrine for reproof for correction for instruction in righteousness:". All Scripture is given by the inspiration of God. The Scripture is useful for doctrine and for reproof and for correction and for instruction.

2 Timothy 3:17 Paul did say "That the man of God may be perfect throughly furnished unto all good works".



2 Timothy 4:1 Paul did begin to conclude the letter. Paul did say "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom;".

2 Timothy 4:2 Paul did say "Preach the word; be instant in season out of season; reprove rebuke exhort with all longsuffering and doctrine".

2 Timothy 4:3 Paul did say "For the time will come when they will not endure sound doctrine;". Paul did say "but after their own lusts shall they heap to themselves teachers having itching ears;".

2 Timothy 4:4 Paul did say "And they shall turn away their ears from the truth and shall be turned unto fables".

2 Timothy 4:5 Paul did say "But watch thou in all things endure afflictions do the work of an evangelist make full proof of thy ministry".

2 Timothy 4:6 Paul did say "For I am now ready to be offered and the time of my departure is at hand".

2 Timothy 4:7 Paul did say "I have fought a good fight I have finished my course I have kept the faith:".

2 Timothy 4:8 Paul did say "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day: and not to me only but unto all them also that love his appearing".

2 Timothy 4:9 Paul did say "Do thy diligence to come shortly unto me:".

2 Timothy 4:10 Paul did say "For Demas hath forsaken me having loved this present world and is departed unto Thessalonica; Crescens to Galatia Titus unto Dalmatia".

2 Timothy 4:11 Paul did say "Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry".

2 Timothy 4:12 Paul did say "And Tychicus have I sent to Ephesus".

2 Timothy 4:13 Paul did say "The cloke that I left at Troas with Carpus when thou comest bring with thee and the books but especially the parchments".

2 Timothy 4:14 Paul did say "Alexander the coppersmith did me much evil: the Lord reward him according to his works:".

2 Timothy 4:15 Paul did say "Of whom be thou ware also; for he hath greatly withstood our words".

2 Timothy 4:16 Paul did say "At my first answer no man stood with me but all men forsook me: I pray God that it may not be laid to their charge".

2 Timothy 4:17 Paul did say "Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known and that all the Gentiles might hear: and I was delivered out of the mouth of the lion".

2 Timothy 4:18 Paul did say "And the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen".

2 Timothy 4:19 Paul did say "Salute Prisca and Aquila and the household of Onesiphorus".

2 Timothy 4:20 Paul did say "Erastus abode at Corinth: but Trophimus have I left at Miletum sick".

2 Timothy 4:21 Paul did say "Do thy diligence to come before winter. Eubulus greeteth thee and Pudens and Linus and Claudia and all the brethren".

2 Timothy 4:22 Paul did say "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen".



Titus



Titus 1:1 Paul was a servant of God and an apostle of "Jesus Christ" in accordance to the faith of the elect of God. Paul did acknowledge the truth after godliness.

Titus 1:2 Paul did find the hope of eternal life as promised before the beginning of the world by God who can not lie.

Titus 1:3 God had manifested the word of God through preaching in due times. Paul was commissioned to preach in accordance with the commandment of God.

Titus 1:4 Paul did compose a letter to Titus who was a son after the common faith. Paul did say "Grace mercy and peace from God the Father and the Lord Jesus Christ our Saviour".

Titus 1:5 Paul did say "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting and ordain elders in every city as I had appointed thee:".

Titus 1:6 Paul did say "If any be blameless the husband of one wife having faithful children not accused of riot or unruly".

Titus 1:7 Paul did say "For a bishop must be blameless as the steward of God; not selfwilled not soon angry not given to wine no striker not given to filthy lucre;".

Titus 1:8 Paul did say "But a lover of hospitality a lover of good men sober just holy temperate;".

Titus 1:9 Paul did say "Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers".

Titus 1:10 Paul did say "For there are many unruly and vain talkers and deceivers specially they of the circumcision:".

Titus 1:11 Paul did say "Whose mouths must be stopped who subvert whole houses teaching things which they ought not for filthy lucre's sake".

Titus 1:12 Paul did say "One of themselves even a prophet of their own said The Cretians are always liars evil beasts slow bellies".

Titus 1:13 Paul did say "This witness is true. Wherefore rebuke them sharply that they may be sound in the faith;".

Titus 1:14 Paul did say "Not giving heed to Jewish fables and commandments of men that turn from the truth".

Titus 1:15 Paul did say "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled".

Titus 1:16 Paul did say "They profess that they know God; but in works they deny him being abominable and disobedient and unto every good work reprobate".



Titus 2:1 Paul did continue. Paul did say "But speak thou the things which become sound doctrine:".

Titus 2:2 Paul did say "That the aged men be sober grave temperate sound in faith in charity in patience". A man should be sober. A man should be grave. A man should be temperate. A man should be grounded in faith. A man should be grounded in love. A man should be grounded in patience.

Titus 2:3 Paul did say "The aged women likewise that they be in behaviour as becometh holiness not false accusers not given to much wine teachers of good things;". A woman should adopt holy behavior. A woman should not accuse falsely. A woman should be sober. A woman should be a teacher of good things.

Titus 2:4 Paul did say "That they may teach the young women to be sober to love their husbands to love their children". A woman should teach other young women good virtues. A woman should be sober. A woman should love her husband. A woman should love her children.

Titus 2:5 Paul did say "To be discreet chaste keepers at home good obedient to their own husbands that the word of God be not blasphemed". A woman should be discreet. A woman should be chaste. A woman should keep her home. A woman should be obedient to her husband.

Titus 2:6 Paul did say "Young men likewise exhort to be sober minded". A man should maintain a sober mind.

Titus 2:7 Paul did say "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness gravity sincerity". A man should present an pattern of good works. A man should not be corrupt. A man should show gravity. A man should be sincere.

Titus 2:8 Paul did say "Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you". A man should maintain sound speech.

Titus 2:9 Paul did say "Exhort servants to be obedient unto their own masters and to please them well in all things; not answering again;". A servant should obey their master.

Titus 2:10 Paul did say "Not purloining but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things". A servant should show good fidelity to their master.

Titus 2:11 Paul did say "For the grace of God that bringeth salvation hath appeared to all men".

Titus 2:12 Paul did say "Teaching us that denying ungodliness and worldly lusts we should live soberly righteously and godly in this present world;". A person should deny ungodliness. A person should deny worldly lusts. A person should live a sober life. A person should live a righteous life. A person should live a godly life.

Titus 2:13 Paul did say "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ;".

Titus 2:14 Paul did say "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works".

Titus 2:15 Paul did say "These things speak and exhort and rebuke with all authority. Let no man despise thee".



Titus 3:1 Paul did conclude the letter. Paul did say "Put them in mind to be subject to principalities and powers to obey magistrates to be ready to every good work". A person should obey laws. A person should be ready to perform good works.

Titus 3:2 Paul did say "To speak evil of no man to be no brawlers but gentle shewing all meekness unto all men". A person should not speak evil about anyone. A person should not be a brawler. A person should be gentle. A person should show meekness to others.

Titus 3:3 Paul did say "For we ourselves also were sometimes foolish disobedient deceived serving divers lusts and pleasures living in malice and envy hateful and hating one another".

Titus 3:4 Paul did say "But after that the kindness and love of God our Saviour toward man appeared".

Titus 3:5 Paul did say "Not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost;".

Titus 3:6 Paul did say "Which he shed on us abundantly through Jesus Christ our Saviour;".

Titus 3:7 Paul did say "That being justified by his grace we should be made heirs according to the hope of eternal life".

Titus 3:8 Paul did say "This is a faithful saying and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works". Paul did say "These things are good and profitable unto men".

Titus 3:9 Paul did say "But avoid foolish questions and genealogies and contentions and strivings about the law; for they are unprofitable and vain".

Titus 3:10 Paul did say "A man that is an heretick after the first and second admonition reject;".

Titus 3:11 Paul did say "Knowing that he that is such is subverted and sinneth being condemned of himself".

Titus 3:12 Paul did say "When I shall send Artemas unto thee or Tychicus be diligent to come unto me to Nicopolis: for I have determined there to winter".

Titus 3:13 Paul did say "Bring Zenas the lawyer and Apollos on their journey diligently that nothing be wanting unto them".

Titus 3:14 Paul did say "And let our's also learn to maintain good works for necessary uses that they be not unfruitful".

Titus 3:15 Paul did say "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen".



Philemon



Philemon 1:1 Paul was a willing prisoner of "Jesus Christ". Timothy was a brother in the faith. Paul did write a letter with Timothy to Philemon. Philemon was a brother in the faith also.

Philemon 1:2 The letter was addressed additionally to Apphia and to Archippus and to the church.

Philemon 1:3 Paul did say "Grace to you and peace from God our Father and the Lord Jesus Christ".

Philemon 1:4 Paul did say "I thank my God making mention of thee always in my prayers".

Philemon 1:5 Paul did say "Hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints;".

Philemon 1:6 Paul did say "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus".

Philemon 1:7 Paul did say "For we have great joy and consolation in thy love because the bowels of the saints are refreshed by thee brother".

Philemon 1:8 Paul did say "Wherefore though I might be much bold in Christ to enjoin thee that which is convenient".

Philemon 1:9 Paul did say "Yet for love's sake I rather beseech thee being such an one as Paul the aged and now also a prisoner of Jesus Christ".

Philemon 1:10 Paul did say "I beseech thee for my son Onesimus whom I have begotten in my bonds:".

Philemon 1:11 Paul did say "Which in time past was to thee unprofitable but now profitable to thee and to me:".

Philemon 1:12 Paul did say "Whom I have sent again: thou therefore receive him that is mine own bowels:".

Philemon 1:13 Paul did say "Whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel:".

Philemon 1:14 Paul did say "But without thy mind would I do nothing; that thy benefit should not be as it were of necessity but willingly".

Philemon 1:15 Paul did say "For perhaps he therefore departed for a season that thou shouldest receive him for ever;".

Philemon 1:16 Paul did say "Not now as a servant but above a servant a brother beloved specially to me but how much more unto thee both in the flesh and in the Lord?".

Philemon 1:17 Paul did say "If thou count me therefore a partner receive him as myself".

Philemon 1:18 Paul did say "If he hath wronged thee or oweth thee ought put that on mine account;".

Philemon 1:19 Paul did say "I Paul have written it with mine own hand I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides".

Philemon 1:20 Paul did say "Yea brother let me have joy of thee in the Lord: refresh my bowels in the Lord".

Philemon 1:21 Paul did say "Having confidence in thy obedience I wrote unto thee knowing that thou wilt also do more than I say".

Philemon 1:22 Paul did say "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you".

Philemon 1:23 Paul did say "There salute thee Epaphras my fellowprisoner in Christ Jesus;".

Philemon 1:24 Paul did say "Marcus Aristarchus Demas Lucas my fellowlabourers".

Philemon 1:25 Paul did say "The grace of our Lord Jesus Christ be with your spirit. Amen".



Hebrews



Hebrews 1:1 An apostle did begin an epistle to the Hebrews about Christianity. The apostle did say "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets". God had spoken through prophets in the past.

Hebrews 1:2 The apostle did say "Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things by whom also he made the worlds;". God had spoken through "Jesus Christ" in recent times.

Hebrews 1:3 The apostle did say "Who being the brightness of his glory and the express image of his person". The apostle did say "and upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the Majesty on high:".

Hebrews 1:4 The apostle did say "Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they".

Hebrews 1:5 The apostle did say "For unto which of the angels said he at any time Thou art my Son this day have I begotten thee?". The apostle did say "And again I will be to him a Father and he shall be to me a Son?".

Hebrews 1:6 The apostle did say "And again when he bringeth in the firstbegotten into the world he saith And let all the angels of God worship him".

Hebrews 1:7 The apostle did say "And of the angels he saith Who maketh his angels spirits and his ministers a flame of fire".

Hebrews 1:8 The apostle did say "But unto the Son he saith Thy throne O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom".

Hebrews 1:9 The apostle did say "Thou hast loved righteousness and hated iniquity; therefore God even thy God hath anointed thee with the oil of gladness above thy fellows".

Hebrews 1:10 The apostle did say "And Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:".

Hebrews 1:11 The apostle did say "They shall perish; but thou remainest; and they all shall wax old as doth a garment;".

Hebrews 1:12 The apostle did say "And as a vesture shalt thou fold them up and they shall be changed: but thou art the same and thy years shall not fail".

Hebrews 1:13 The apostle did say "But to which of the angels said he at any time Sit on my right hand until I make thine enemies thy footstool?".

Hebrews 1:14 The apostle did say "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?".



Hebrews 2:1 The apostle did continue the epistle to the Hebrews. The apostle did say "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip".

Hebrews 2:2 The apostle did say "For if the word spoken by angels was stedfast and every transgression and disobedience received a just recompence of reward;".

Hebrews 2:3 The apostle did say "How shall we escape if we neglect so great salvation;". The apostle did say "which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him;".

Hebrews 2:4 The apostle did say "God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will;".

Hebrews 2:5 The apostle did say "For unto the angels hath he not put in subjection the world to come whereof we speak".

Hebrews 2:6 The apostle did say "But one in a certain place testified saying What is man that thou art mindful of him? or the son of man that thou visitest him?".

Hebrews 2:7 The apostle did say "Thou madest him a little lower than the angels; thou crownedst him with glory and honour". The apostle may have said "and didst set him over the works of thy hands:".

Hebrews 2:8 The apostle did say "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him he left nothing that is not put under him". The apostle did say "But now we see not yet all things put under him".

Hebrews 2:9 The apostle did say "But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honour;". The apostle did say "that he by the grace of God should taste death for every man".

Hebrews 2:10 The apostle did say "For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings".

Hebrews 2:11 The apostle did say "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren".

Hebrews 2:12 The apostle did say "Saying I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee".

Hebrews 2:13 The apostle did say "And again I will put my trust in him. And again Behold I and the children which God hath given me".

Hebrews 2:14 The apostle did say "Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same;". The apostle did say "that through death he might destroy him that had the power of death that is the devil;".

Hebrews 2:15 The apostle did say "And deliver them who through fear of death were all their lifetime subject to bondage".

Hebrews 2:16 The apostle did say "For verily he took not on him the nature of angels; but he took on him the seed of Abraham".

Hebrews 2:17 The apostle did say "Wherefore in all things it behoved him to be made like unto his brethren". The apostle did say "that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people".

Hebrews 2:18 The apostle did say "For in that he himself hath suffered being tempted he is able to succour them that are tempted".



Hebrews 3:1 The apostle did say "Wherefore holy brethren partakers of the heavenly calling consider the Apostle and High Priest of our profession Christ Jesus;".

Hebrews 3:2 The apostle did say "Who was faithful to him that appointed him as also Moses was faithful in all his house".

Hebrews 3:3 The apostle did say "For this man was counted worthy of more glory than Moses inasmuch as he who hath builded the house hath more honour than the house".

Hebrews 3:4 The apostle did say "For every house is builded by some man; but he that built all things is God".

Hebrews 3:5 The apostle did say "And Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after;"

Hebrews 3:6 The apostle did say "But Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end".

Hebrews 3:7 The apostle did say "Wherefore as the Holy Ghost saith To day if ye will hear his voice".

Hebrews 3:8 The apostle did say "Harden not your hearts as in the provocation in the day of temptation in the wilderness:"

Hebrews 3:9 The apostle did say "When your fathers tempted me proved me and saw my works forty years".

Hebrews 3:10 The apostle did say "Wherefore I was grieved with that generation and said They do alway err in their heart; and they have not known my ways".

Hebrews 3:11 The apostle did say "So I sware in my wrath They shall not enter into my rest".

Hebrews 3:12 The apostle did say "Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God".

Hebrews 3:13 The apostle did say "But exhort one another daily while it is called To day; lest any of you be hardened through the deceitfulness of sin".

Hebrews 3:14 The apostle did say "For we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end;"

Hebrews 3:15 The apostle did say "While it is said To day if ye will hear his voice harden not your hearts as in the provocation".

Hebrews 3:16 The apostle did say "For some when they had heard did provoke: howbeit not all that came out of Egypt by Moses".

Hebrews 3:17 The apostle did say "But with whom was he grieved forty years? was it not with them that had sinned whose carcasses fell in the wilderness?"

Hebrews 3:18 The apostle did say "And to whom sware he that they should not enter into his rest but to them that believed not?"

Hebrews 3:19 The apostle did say "So we see that they could not enter in because of unbelief".



Hebrews 4:1 The apostle did continue. The apostle did say "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it".

Hebrews 4:2 The apostle did say "For unto us was the gospel preached as well as unto them:". The apostle did say "but the word preached did not profit them not being mixed with faith in them that heard it".

Hebrews 4:3 The apostle did say "For we which have believed do enter into rest as he said As I have sworn in my wrath if they shall enter into my rest: although the works were finished from the foundation of the world".

Hebrews 4:4 The apostle did say "For he spake in a certain place of the seventh day on this wise And God did rest the seventh day from all his works".

Hebrews 4:5 The apostle did say "And in this place again If they shall enter into my rest".

Hebrews 4:6 The apostle did say "Seeing therefore it remaineth that some must enter therein and they to whom it was first preached entered not in because of unbelief:".

Hebrews 4:7 The apostle did say "Again he limiteth a certain day saying in David To day after so long a time; as it is said To day if ye will hear his voice harden not your hearts".

Hebrews 4:8 The apostle did say "For if Jesus had given them rest then would he not afterward have spoken of another day".

Hebrews 4:9 The apostle did say "There remaineth therefore a rest to the people of God".

Hebrews 4:10 The apostle did say "For he that is entered into his rest he also hath ceased from his own works as God did from his".

Hebrews 4:11 The apostle did say "Let us labour therefore to enter into that rest lest any man fall after the same example of unbelief".

Hebrews 4:12 The apostle did say "For the word of God is quick and powerful and sharper than any twoedged sword". The apostle did say "piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discernor of the thoughts and intents of the heart".

Hebrews 4:13 The apostle did say "Neither is there any creature that is not manifest in his sight:". The apostle did say "but all things are naked and opened unto the eyes of him with whom we have to do".

Hebrews 4:14 The apostle did say "Seeing then that we have a great high priest that is passed into the heavens Jesus the Son of God let us hold fast our profession".

Hebrews 4:15 The apostle did say "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin".

Hebrews 4:16 The apostle did say "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need".



Hebrews 5:1 The apostle did say "For every high priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins:".

Hebrews 5:2 The apostle did say "Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity".

Hebrews 5:3 The apostle did say "And by reason hereof he ought as for the people so also for himself to offer for sins".

Hebrews 5:4 The apostle did say "And no man taketh this honour unto himself but he that is called of God as was Aaron".

Hebrews 5:5 The apostle did say "So also Christ glorified not himself to be made an high priest; but he that said unto him Thou art my Son to day have I begotten thee".

Hebrews 5:6 The apostle did say "As he saith also in another place Thou art a priest for ever after the order of Melchisedec".

Hebrews 5:7 The apostle did say "Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared;".

Hebrews 5:8 The apostle did say "Though he were a Son yet learned he obedience by the things which he suffered;".

Hebrews 5:9 The apostle did say "And being made perfect he became the author of eternal salvation unto all them that obey him;".

Hebrews 5:10 The apostle did say "Called of God an high priest after the order of Melchisedec".

Hebrews 5:11 The apostle did say "Of whom we have many things to say and hard to be uttered seeing ye are dull of hearing".

Hebrews 5:12 The apostle did say "For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat".

Hebrews 5:13 The apostle did say "For every one that useth milk is unskilful in the word of righteousness: for he is a babe".

Hebrews 5:14 The apostle did say "But strong meat belongeth to them that are of full age even those who by reason of use have their senses exercised to discern both good and evil".



Hebrews 6:1 The apostle did continue to address the Hebrews. The apostle did say "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection;". The apostle did say "not laying again the foundation of repentance from dead works and of faith toward God".

Hebrews 6:2 The apostle did say "Of the doctrine of baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment".

Hebrews 6:3 The apostle did say "And this will we do if God permit".

Hebrews 6:4 The apostle did say "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost".

Hebrews 6:5 The apostle did say "And have tasted the good word of God and the powers of the world to come".

Hebrews 6:6 The apostle did say "If they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame".

Hebrews 6:7 The apostle did say "For the earth which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them by whom it is dressed receiveth blessing from God:".

Hebrews 6:8 The apostle did say "But that which beareth thorns and briers is rejected and is nigh unto cursing; whose end is to be burned".

Hebrews 6:9 The apostle did say "But beloved we are persuaded better things of you and things that accompany salvation though we thus speak".

Hebrews 6:10 The apostle did say "For God is not unrighteous to forget your work and labour of love which ye have shewed toward his name in that ye have ministered to the saints and do minister".

Hebrews 6:11 The apostle did say "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:".

Hebrews 6:12 The apostle did say "That ye be not slothful but followers of them who through faith and patience inherit the promises".

Hebrews 6:13 The apostle did say "For when God made promise to Abraham because he could swear by no greater he swore by himself".

Hebrews 6:14 The apostle did say "Saying Surely blessing I will bless thee and multiplying I will multiply thee".

Hebrews 6:15 The apostle did say "And so after he had patiently endured he obtained the promise".

Hebrews 6:16 The apostle did say "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife".

Hebrews 6:17 The apostle did say "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath:".

Hebrews 6:18 The apostle did say "That by two immutable things in which it was impossible for God to lie we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us:".

Hebrews 6:19 The apostle did say "Which hope we have as an anchor of the soul both sure and stedfast and which entereth into that within the veil;".

Hebrews 6:20 The apostle did say "Whither the forerunner is for us entered even Jesus made an high priest for ever after the order of Melchisedec".



Hebrews 7:1 The apostle did continue. The apostle did say "For this Melchisedec king of Salem priest of the most high God who met Abraham returning from the slaughter of the kings and blessed him;".

Hebrews 7:2 The apostle did say "To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness and after that also King of Salem which is King of peace;".

Hebrews 7:3 The apostle did say "Without father without mother without descent having neither beginning of days nor end of life;". The apostle did say "but made like unto the Son of God; abideth a priest continually".

Hebrews 7:4 The apostle did say "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils".

Hebrews 7:5 The apostle did say "And verily they that are of the sons of Levi who receive the office of the priesthood". The apostle did say "have a commandment to take tithes of the people

according to the law that is of their brethren". The apostle did say "though they come out of the loins of Abraham:".

Hebrews 7:6 The apostle did say "But he whose descent is not counted from them received tithes of Abraham and blessed him that had the promises".

Hebrews 7:7 The apostle did say "And without all contradiction the less is blessed of the better".

Hebrews 7:8 The apostle did say "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth".

Hebrews 7:9 The apostle did say "And as I may so say Levi also who receiveth tithes payed tithes in Abraham".

Hebrews 7:10 The apostle did say "For he was yet in the loins of his father when Melchisedec met him".

Hebrews 7:11 The apostle did say "If therefore perfection were by the Levitical priesthood (for under it the people received the law)". The apostle did say "what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron?".

Hebrews 7:12 The apostle did say "For the priesthood being changed there is made of necessity a change also of the law".

Hebrews 7:13 The apostle did say "For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar".

Hebrews 7:14 The apostle did say "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood".

Hebrews 7:15 The apostle did say "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest".

Hebrews 7:16 The apostle did say "Who is made not after the law of a carnal commandment but after the power of an endless life".

Hebrews 7:17 The apostle did say "For he testifieth Thou art a priest for ever after the order of Melchisedec".

Hebrews 7:18 The apostle did say "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof".

Hebrews 7:19 The apostle did say "For the law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God".

Hebrews 7:20 The apostle did say "And inasmuch as not without an oath he was made priest:".

Hebrews 7:21 The apostle did say "(For those priests were made without an oath; but this with an oath by him that said unto him The Lord sware and will not repent Thou art a priest for ever after the order of Melchisedec:)".

Hebrews 7:22 The apostle did say "By so much was Jesus made a surety of a better testament".

Hebrews 7:23 The apostle did say "And they truly were many priests because they were not suffered to continue by reason of death:".

Hebrews 7:24 The apostle did say "But this man because he continueth ever hath an unchangeable priesthood".

Hebrews 7:25 The apostle did say "Wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them".

Hebrews 7:26 The apostle did say "For such an high priest became us who is holy harmless undefiled separate from sinners and made higher than the heavens;".

Hebrews 7:27 The apostle did say "Who needeth not daily as those high priests to offer up sacrifice first for his own sins and then for the people's: for this he did once when he offered up himself".

Hebrews 7:28 The apostle did say "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law maketh the Son who is consecrated for evermore".



Hebrews 8:1 The apostle did continue. The apostle did say "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens;".

Hebrews 8:2 The apostle did say "A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man".

Hebrews 8:3 The apostle did say "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer".

Hebrews 8:4 The apostle did say "For if he were on earth he should not be a priest seeing that there are priests that offer gifts according to the law:".

Hebrews 8:5 The apostle did say "Who serve unto the example and shadow of heavenly things as Moses was admonished of God when he was about to make the tabernacle:". The apostle did say "for See saith he that thou make all things according to the pattern shewed to thee in the mount".

Hebrews 8:6 The apostle did say "But now hath he obtained a more excellent ministry by how much also he is the mediator of a better covenant which was established upon better promises".

Hebrews 8:7 The apostle did say "For if that first covenant had been faultless then should no place have been sought for the second".

Hebrews 8:8 The apostle did say "For finding fault with them he saith Behold the days come saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah:".

Hebrews 8:9 The apostle did say "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;". The apostle did say "because they continued not in my covenant and I regarded them not saith the Lord".

Hebrews 8:10 The apostle did say "For this is the covenant that I will make with the house of Israel after those days saith the Lord;". The apostle did say "I will put my laws into their mind and write them in their hearts: and I will be to them a God and they shall be to me a people:".

Hebrews 8:11 The apostle did say "And they shall not teach every man his neighbour and every man his brother". The apostle did say "saying Know the Lord: for all shall know me from the least to the greatest".

Hebrews 8:12 The apostle did say "For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more".

Hebrews 8:13 The apostle did say "In that he saith A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away".



Hebrews 9:1 The apostle did continue. The apostle did say "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary".

Hebrews 9:2 The apostle did say "For there was a tabernacle made; the first wherein was the candlestick and the table and the shewbread; which is called the sanctuary".

Hebrews 9:3 The apostle did say "And after the second veil the tabernacle which is called the Holiest of all;".

Hebrews 9:4 The apostle did say "Which had the golden censer and the ark of the covenant overlaid round about with gold wherein was the golden pot that had manna and Aaron's rod that budded and the tables of the covenant;"

Hebrews 9:5 The apostle did say "And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly".

Hebrews 9:6 The apostle did say "Now when these things were thus ordained the priests went always into the first tabernacle accomplishing the service of God".

Hebrews 9:7 The apostle did say "But into the second went the high priest alone once every year not without blood which he offered for himself and for the errors of the people:"

Hebrews 9:8 The apostle did say "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing:"

Hebrews 9:9 The apostle did say "Which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience;"

Hebrews 9:10 The apostle did say "Which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation".

Hebrews 9:11 The apostle did say "But Christ being come an high priest of good things to come by a greater and more perfect tabernacle not made with hands that is to say not of this building;"

Hebrews 9:12 The apostle did say "Neither by the blood of goats and calves but by his own blood he entered in once into the holy place having obtained eternal redemption for us".

Hebrews 9:13 The apostle did say "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh:"

Hebrews 9:14 The apostle did say "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God?"

Hebrews 9:15 The apostle did say "And for this cause he is the mediator of the new testament". The apostle did say "that by means of death for the redemption of the transgressions that were under the first testament". The apostle did say "they which are called might receive the promise of eternal inheritance".

Hebrews 9:16 The apostle did say "For where a testament is there must also of necessity be the death of the testator".

Hebrews 9:17 The apostle did say "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth".

Hebrews 9:18 The apostle did say "Whereupon neither the first testament was dedicated without blood".

Hebrews 9:19 The apostle did say "For when Moses had spoken every precept to all the people according to the law". The apostle did say "he took the blood of calves and of goats with water and scarlet wool and hyssop and sprinkled both the book and all the people".

Hebrews 9:20 The apostle did say "Saying This is the blood of the testament which God hath enjoined unto you".

Hebrews 9:21 The apostle did say "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry".

Hebrews 9:22 The apostle did say "And almost all things are by the law purged with blood; and without shedding of blood is no remission".

Hebrews 9:23 The apostle did say "It was therefore necessary that the patterns of things in the heavens should be purified with these;". The apostle did say "but the heavenly things themselves with better sacrifices than these".

Hebrews 9:24 The apostle did say "For Christ is not entered into the holy places made with hands which are the figures of the true;". The apostle did say "but into heaven itself now to appear in the presence of God for us:".

Hebrews 9:25 The apostle did say "Nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others;".

Hebrews 9:26 The apostle did say "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself".

Hebrews 9:27 The apostle did say "And as it is appointed unto men once to die but after this the judgment:".

Hebrews 9:28 The apostle did say "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation".



Hebrews 10:1 The apostle did continue to address the Hebrews. The apostle did say "For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect".

Hebrews 10:2 The apostle did say "For then would they not have ceased to be offered?". The apostle did say "because that the worshippers once purged should have had no more conscience of sins".

Hebrews 10:3 The apostle did say "But in those sacrifices there is a remembrance again made of sins every year".

Hebrews 10:4 The apostle did say "For it is not possible that the blood of bulls and of goats should take away sins".

Hebrews 10:5 The apostle did say "Wherefore when he cometh into the world he saith Sacrifice and offering thou wouldest not but a body hast thou prepared me:".

Hebrews 10:6 The apostle did say "In burnt offerings and sacrifices for sin thou hast had no pleasure".

Hebrews 10:7 The apostle did say "Then said I Lo I come (in the volume of the book it is written of me) to do thy will O God".

Hebrews 10:8 The apostle did say "Above when he said Sacrifice and offering and burnt offerings and offering for sin thou wouldest not neither hadst pleasure therein; which are offered by the law;".

Hebrews 10:9 The apostle did say "Then said he Lo I come to do thy will O God. He taketh away the first that he may establish the second".

Hebrews 10:10 The apostle did say "By the which will we are sanctified through the offering of the body of Jesus Christ once for all".

Hebrews 10:11 The apostle did say "And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins:".

Hebrews 10:12 The apostle did say "But this man after he had offered one sacrifice for sins for ever sat down on the right hand of God;".

Hebrews 10:13 The apostle did say "From henceforth expecting till his enemies be made his footstool".

Hebrews 10:14 The apostle did say "For by one offering he hath perfected for ever them that are sanctified".

Hebrews 10:15 The apostle did say "Whereof the Holy Ghost also is a witness to us: for after that he had said before".

Hebrews 10:16 The apostle did say "This is the covenant that I will make with them after those days saith the Lord I will put my laws into their hearts and in their minds will I write them;".

Hebrews 10:17 The apostle did say "And their sins and iniquities will I remember no more".

Hebrews 10:18 The apostle did say "Now where remission of these is there is no more offering for sin".

Hebrews 10:19 The apostle did say "Having therefore brethren boldness to enter into the holiest by the blood of Jesus".

Hebrews 10:20 The apostle did say "By a new and living way which he hath consecrated for us through the veil that is to say his flesh;".

Hebrews 10:21 The apostle did say "And having an high priest over the house of God;".

Hebrews 10:22 The apostle did say "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water".

Hebrews 10:23 The apostle did say "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

Hebrews 10:24 The apostle did say "And let us consider one another to provoke unto love and to good works:"

Hebrews 10:25 The apostle did say "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching".

Hebrews 10:26 The apostle did say "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins".

Hebrews 10:27 The apostle did say "But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries".

Hebrews 10:28 The apostle did say "He that despised Moses' law died without mercy under two or three witnesses:"

Hebrews 10:29 The apostle did say "Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God". The apostle did say "and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace?"

Hebrews 10:30 The apostle did say "For we know him that hath said Vengeance belongeth unto me I will recompense saith the Lord. And again The Lord shall judge his people".

Hebrews 10:31 The apostle did say "It is a fearful thing to fall into the hands of the living God".

Hebrews 10:32 The apostle did say "But call to remembrance the former days in which after ye were illuminated ye endured a great fight of afflictions;".

Hebrews 10:33 The apostle did say "Partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used".

Hebrews 10:34 The apostle did say "For ye had compassion of me in my bonds". The apostle may have said "For ye had compassion on the prisoners". The apostle did say "and took joyfully the spoiling of your goods knowing in yourselves that ye have in heaven a better and an enduring substance".

Hebrews 10:35 The apostle did say "Cast not away therefore your confidence which hath great recompence of reward".

Hebrews 10:36 The apostle did say "For ye have need of patience that after ye have done the will of God ye might receive the promise".

Hebrews 10:37 The apostle did say "For yet a little while and he that shall come will come and will not tarry".

Hebrews 10:38 The apostle did say "Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him".

Hebrews 10:39 The apostle did say "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul".



Hebrews 11:1 The apostle did continue to address the Hebrews. The apostle did say "Now faith is the substance of things hoped for the evidence of things not seen".

Hebrews 11:2 The apostle did say "For by it the elders obtained a good report".

Hebrews 11:3 The apostle did say "Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear". The apostle did convey that faith is required to understand the word of God.

Hebrews 11:4 The apostle did begin to enumerate examples of faith in the ancestors of the "children of Israel". The apostle did say "By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous God testifying of his gifts: and by it he being dead yet speaketh".

Hebrews 11:5 The apostle did say "By faith Enoch was translated that he should not see death;". The apostle did say "and was not found because God had translated him: for before his translation he had this testimony that he pleased God".

Hebrews 11:6 The apostle did say "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him". Faith is required to come to the "kingdom of God". A person must believe in God before reaching the "kingdom of God".

Hebrews 11:7 The apostle did say "By faith Noah being warned of God of things not seen as yet moved with fear prepared an ark to the saving of his house;". The apostle did say "by the which he condemned the world and became heir of the righteousness which is by faith".

Hebrews 11:8 The apostle did say "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed;". The apostle did say "and he went out not knowing whither he went".

Hebrews 11:9 The apostle did say "By faith he sojourned in the land of promise as in a strange country dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise:".

Hebrews 11:10 The apostle did say "For he looked for a city which hath foundations whose builder and maker is God".

Hebrews 11:11 The apostle did say "Through faith also Sara herself received strength to conceive seed and was delivered of a child when she was past age because she judged him faithful who had promised".

Hebrews 11:12 The apostle did say "Therefore sprang there even of one and him as good as dead so many as the stars of the sky in multitude and as the sand which is by the sea shore innumerable".

Hebrews 11:13 The apostle did say "These all died in faith not having received the promises but having seen them afar off and were persuaded of them". The apostle did say "and embraced them and confessed that they were strangers and pilgrims on the earth".

Hebrews 11:14 The apostle did say "For they that say such things declare plainly that they seek a country".

Hebrews 11:15 The apostle did say "And truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned".

Hebrews 11:16 The apostle did say "But now they desire a better country that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city".

Hebrews 11:17 The apostle did say "By faith Abraham when he was tried offered up Isaac: and he that had received the promises offered up his only begotten son".

Hebrews 11:18 The apostle did say "Of whom it was said That in Isaac shall thy seed be called:".

Hebrews 11:19 The apostle did say "Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure".

Hebrews 11:20 The apostle did say "By faith Isaac blessed Jacob and Esau concerning things to come".

Hebrews 11:21 The apostle did say "By faith Jacob when he was a dying blessed both the sons of Joseph; and worshipped leaning upon the top of his staff".

Hebrews 11:22 The apostle did say "By faith Joseph when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones".

Hebrews 11:23 The apostle did say "By faith Moses when he was born was hid three months of his parents because they saw he was a proper child; and they were not afraid of the king's commandment".

Hebrews 11:24 The apostle did say "By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter;".

Hebrews 11:25 The apostle did say "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;".

Hebrews 11:26 The apostle did say "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward".

Hebrews 11:27 The apostle did say "By faith he forsook Egypt not fearing the wrath of the king: for he endured as seeing him who is invisible".

Hebrews 11:28 The apostle did say "Through faith he kept the passover and the sprinkling of blood lest he that destroyed the firstborn should touch them".

Hebrews 11:29 The apostle did say "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned".

Hebrews 11:30 The apostle did say "By faith the walls of Jericho fell down after they were compassed about seven days".

Hebrews 11:31 The apostle did say "By faith the harlot Rahab perished not with them that believed not when she had received the spies with peace".

Hebrews 11:32 The apostle did say "And what shall I more say? for the time would fail me to tell of Gedeon and of Barak and of Samson and of Jephthae; of David also and Samuel and of the prophets:".

Hebrews 11:33 The apostle did say "Who through faith subdued kingdoms wrought righteousness obtained promises stopped the mouths of lions".

Hebrews 11:34 The apostle did say "Quenched the violence of fire escaped the edge of the sword out of weakness were made strong waxed valiant in fight turned to flight the armies of the aliens".

Hebrews 11:35 The apostle did say "Women received their dead raised to life again: and others were tortured not accepting deliverance; that they might obtain a better resurrection:".

Hebrews 11:36 The apostle did say "And others had trial of cruel mockings and scourgings yea moreover of bonds and imprisonment:".

Hebrews 11:37 The apostle did say "They were stoned they were sawn asunder were tempted were slain with the sword: they wandered about in sheepskins and goatskins; being destitute afflicted tormented;".

Hebrews 11:38 The apostle did say "(Of whom the world was not worthy:) they wandered in deserts and in mountains and in dens and caves of the earth".

Hebrews 11:39 The apostle did say "And these all having obtained a good report through faith received not the promise:".

Hebrews 11:40 The apostle did say "God having provided some better thing for us that they without us should not be made perfect".



Hebrews 12:1 The apostle did continue. The apostle did say "Wherefore seeing we also are compassed about with so great a cloud of witnesses". The apostle did say "let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us".

Hebrews 12:2 The apostle did say "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God".

Hebrews 12:3 The apostle did say "For consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds".

Hebrews 12:4 The apostle did say "Ye have not yet resisted unto blood striving against sin".

Hebrews 12:5 The apostle did say "And ye have forgotten the exhortation which speaketh unto you as unto children My son despise not thou the chastening of the Lord nor faint when thou art rebuked of him:".

Hebrews 12:6 The apostle did say "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth".

Hebrews 12:7 The apostle did say "If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not?".

Hebrews 12:8 The apostle did say "But if ye be without chastisement whereof all are partakers then are ye bastards and not sons".

Hebrews 12:9 The apostle did say "Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?".

Hebrews 12:10 The apostle did say "For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness".

Hebrews 12:11 The apostle did say "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby".

Hebrews 12:12 The apostle did say "Wherefore lift up the hands which hang down and the feeble knees;".

Hebrews 12:13 The apostle did say "And make straight paths for your feet lest that which is lame be turned out of the way; but let it rather be healed".

Hebrews 12:14 The apostle did say "Follow peace with all men and holiness without which no man shall see the Lord:". A person should follow peace with everyone.

Hebrews 12:15 The apostle did say "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled;".

Hebrews 12:16 The apostle did say "Lest there be any fornicator or profane person as Esau who for one morsel of meat sold his birthright". A person should not be a fornicator. A person should not be profane.

Hebrews 12:17 The apostle did say "For ye know how that afterward when he would have inherited the blessing he was rejected: for he found no place of repentance though he sought it carefully with tears".

Hebrews 12:18 The apostle did say "For ye are not come unto the mount that might be touched and that burned with fire nor unto blackness and darkness and tempest".

Hebrews 12:19 The apostle did say "And the sound of a trumpet and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:".

Hebrews 12:20 The apostle did say "For they could not endure that which was commanded And if so much as a beast touch the mountain it shall be stoned". The apostle may have said "or thrust through with a dart:".

Hebrews 12:21 The apostle did say "And so terrible was the sight that Moses said I exceedingly fear and quake:".

Hebrews 12:22 The apostle did say "But ye are come unto mount Sion and unto the city of the living God the heavenly Jerusalem and to an innumerable company of angels".

Hebrews 12:23 The apostle did say "To the general assembly and church of the firstborn which are written in heaven and to God the Judge of all and to the spirits of just men made perfect".

Hebrews 12:24 The apostle did say "And to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things that that of Abel".

Hebrews 12:25 The apostle did say "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape if we turn away from him that speaketh from heaven:".

Hebrews 12:26 The apostle did say "Whose voice then shook the earth: but now he hath promised saying Yet once more I shake not the earth only but also heaven".

Hebrews 12:27 The apostle did say "And this word Yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain".

Hebrews 12:28 The apostle did say "Wherefore we receiving a kingdom which cannot be moved let us have grace whereby we may serve God acceptably with reverence and godly fear:".

Hebrews 12:29 The apostle did say "For our God is a consuming fire".



Hebrews 13:1 The apostle did continue to address the Hebrews. The apostle did say "Let brotherly love continue". A person should encourage brotherly love.

Hebrews 13:2 The apostle did say "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares". A person should be hospitable to strangers.

Hebrews 13:3 The apostle did say "Remember them that are in bonds as bound with them; and them which suffer adversity as being yourselves also in the body". A person should remember other people who may suffer adversity. A person should remember other people who may suffer bondage.

Hebrews 13:4 The apostle did say "Marriage is honourable in all and the bed undefiled: but whoremongers and adulterers God will judge". Marriage is honorable. A person should not participate in prostitution. A person should not commit adultery.

Hebrews 13:5 The apostle did say "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said I will never leave thee nor forsake thee". A person should not be covetous. A person should find contentment with their possessions.

Hebrews 13:6 The apostle did say "So that we may boldly say The Lord is my helper and I will not fear what man shall do unto me".

Hebrews 13:7 The apostle did say "Remember them which have the rule over you who have spoken unto you the word of God: whose faith follow considering the end of their conversation".

Hebrews 13:8 The apostle did say "Jesus Christ the same yesterday and to day and for ever".

Hebrews 13:9 The apostle did say "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats which have not profited them that have been occupied therein". A person should avoid strange teachings.

Hebrews 13:10 The apostle did say "We have an altar whereof they have no right to eat which serve the tabernacle".

Hebrews 13:11 The apostle did say "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp".

Hebrews 13:12 The apostle did say "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate".

Hebrews 13:13 The apostle did say "Let us go forth therefore unto him without the camp bearing his reproach".

Hebrews 13:14 The apostle did say "For here have we no continuing city but we seek one to come".

Hebrews 13:15 The apostle did say "By him therefore let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to his name".

Hebrews 13:16 The apostle did say "But to do good and to communicate forget not: for with such sacrifices God is well pleased". A person should strive to do good. A person should help the needy.

Hebrews 13:17 The apostle did say "Obey them that have the rule over you and submit yourselves: for they watch for your souls as they that must give account that they may do it with joy and not with grief: for that is unprofitable for you". A person should obey religious leaders.

Hebrews 13:18 The apostle did say "Pray for us: for we trust we have a good conscience in all things willing to live honestly".

Hebrews 13:19 The apostle did say "But I beseech you the rather to do this that I may be restored to you the sooner".

Hebrews 13:20 The apostle did say "Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep through the blood of the everlasting covenant".

Hebrews 13:21 The apostle did say "Make you perfect in every good work to do his will working in you that which is wellpleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen".

Hebrews 13:22 The apostle did say "And I beseech you brethren suffer the word of exhortation: for I have written a letter unto you in few words".

Hebrews 13:23 The apostle did say "Know ye that our brother Timothy is set at liberty; with whom if he come shortly I will see you".

Hebrews 13:24 The apostle did say "Salute all them that have the rule over you and all the saints. They of Italy salute you".

Hebrews 13:25 The apostle did say "Grace be with you all. Amen".



James



James 1:1 James was a servant of God and of "Jesus Christ". James did compose a letter of ministry to the 12 tribes who were scattered abroad.

James 1:2 James did say "My brethren count it all joy when ye fall into divers temptations;".

James 1:3 James did say "Knowing this that the trying of your faith worketh patience".

James 1:4 James did say "But let patience have her perfect work that ye may be perfect and entire wanting nothing".

James 1:5 James did say "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him". If a person does lack wisdom then the person should seek wisdom from God.

James 1:6 James did say "But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed".

James 1:7 James did say "For let not that man think that he shall receive any thing of the Lord".

James 1:8 James did say "A double minded man is unstable in all his ways".

James 1:9 James did say "Let the brother of low degree rejoice in that he is exalted:".

James 1:10 James did say "But the rich in that he is made low: because as the flower of the grass he shall pass away".

James 1:11 James did say "For the sun is no sooner risen with a burning heat but it withereth the grass and the flower thereof falleth and the grace of the fashion of it perisheth:". James did say "so also shall the rich man fade away in his ways".

James 1:12 James did say "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him". A person should endure temptation.

James 1:13 James did say "Let no man say when he is tempted I am tempted of God: for God cannot be tempted with evil neither tempteth he any man:".

James 1:14 James did say "But every man is tempted when he is drawn away of his own lust and enticed".

James 1:15 James did say "Then when lust hath conceived it bringeth forth sin: and sin when it is finished bringeth forth death".

James 1:16 James did say "Do not err my beloved brethren".

James 1:17 James did say "Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning".

James 1:18 James did say "Of his own will begat he us with the word of truth that we should be a kind of firstfruits of his creatures".

James 1:19 James did say "Wherefore my beloved brethren let every man be swift to hear slow to speak slow to wrath:".

James 1:20 James did say "For the wrath of man worketh not the righteousness of God". A person can not work the righteousness of God through wrath.

James 1:21 James did say "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls".

James 1:22 James did say "But be ye doers of the word and not hearers only deceiving your own selves". A person should be a doer of the articles of the Word.

James 1:23 James did say "For if any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass:".

James 1:24 James did say "For he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was".

James 1:25 James did say "But whoso looketh into the perfect law of liberty and continueth therein he being not a forgetful hearer but a doer of the work this man shall be blessed in his deed". If a person does become a doer of the Word then the person will find blessing.

James 1:26 James did say "If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart this man's religion is vain".

James 1:27 James did say "Pure religion and undefiled before God and the Father is this To visit the fatherless and widows in their affliction and to keep himself unspotted from the world". Believers will visit the fatherless and the widows in affliction during the course of practicing religion.



James 2:1 James did continue to minister. James did say "My brethren have not the faith of our Lord Jesus Christ the Lord of glory with respect of persons". A person should not show favoritism among people.

James 2:2 James did say "For if there come unto your assembly a man with a gold ring in goodly apparel and there come in also a poor man in vile raiment;".

James 2:3 James did say "And ye have respect to him that weareth the gay clothing and say unto him Sit thou here in a good place; and say to the poor Stand thou there or sit here under my footstool:".

James 2:4 James did say "Are ye not then partial in yourselves and are become judges of evil thoughts?".

James 2:5 James did say "Hearken my beloved brethren Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?".

James 2:6 James did say "But ye have despised the poor. Do not rich men oppress you and draw you before the judgment seats?".

James 2:7 James did say "Do not they blaspheme that worthy name by the which ye are called?".

James 2:8 James did say "If ye fulfil the royal law according to the scripture Thou shalt love thy neighbour as thyself ye do well:". A person should love others as a person does love oneself. "A person should love others as a person does love oneself" is a foremost law within the Scripture.

James 2:9 James did say "But if ye have respect to persons ye commit sin and are convinced of the law as transgressors".

James 2:10 James did say "For whosoever shall keep the whole law and yet offend in one point he is guilty of all". If a person does strive to keep the whole Law but does offend one point of the Law then the person is guilty of breaking with all of the Law.

James 2:11 James did say "For he that said Do not commit adultery said also Do not kill. Now if thou commit no adultery yet if thou kill thou art become a transgressor of the law".

James 2:12 James did say "So speak ye and so do as they that shall be judged by the law of liberty".

James 2:13 James did say "For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment".

James 2:14 James did say "What doth it profit my brethren though a man say he hath faith and have not works? can faith save him?".

James 2:15 James did say "If a brother or sister be naked and destitute of daily food".

James 2:16 James did say "And one of you say unto them Depart in peace be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?".

James 2:17 James did say "Even so faith if it hath not works is dead being alone". Faith must be accompanied by good works.

James 2:18 James did say "Yea a man may say Thou hast faith and I have works: shew me thy faith without thy works and I will shew thee my faith by my works".

James 2:19 James did say "Thou believest that there is one God; thou doest well: the devils also believe and tremble".

James 2:20 James did say "But wilt thou know O vain man that faith without works is dead?".

James 2:21 James did say "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?".

James 2:22 James did say "Seest thou how faith wrought with his works and by works was faith made perfect?".

James 2:23 James did say "And the scripture was fulfilled which saith Abraham believed God and it was imputed unto him for righteousness: and he was called the Friend of God".

James 2:24 James did say "Ye see then how that by works a man is justified and not by faith only". A person is justified by faith and by good works together.

James 2:25 James did say "Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way?".

James 2:26 James did say "For as the body without the spirit is dead so faith without works is dead also".



James 3:1 James did continue. James did say "My brethren be not many masters knowing that we shall receive the greater condemnation".

James 3:2 James did say "For in many things we offend all. If any man offend not in word the same is a perfect man and able also to bridle the whole body".

James 3:3 James did say "Behold we put bits in the horses' mouths that they may obey us; and we turn about their whole body".

James 3:4 James did say "Behold also the ships which though they be so great and are driven of fierce winds yet are they turned about with a very small helm whithersoever the governor listeth".

James 3:5 James did say "Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth!".

James 3:6 James did say "And the tongue is a fire a world of iniquity: so is the tongue among our members that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell".

James 3:7 James did say "For every kind of beasts and of birds and of serpents and of things in the sea is tamed and hath been tamed of mankind:".

James 3:8 James did say "But the tongue can no man tame; it is an unruly evil full of deadly poison".

James 3:9 James did say "Therewith bless we God even the Father; and therewith curse we men which are made after the similitude of God".

James 3:10 James did say "Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be".

James 3:11 James did say "Doth a fountain send forth at the same place sweet water and bitter?".

James 3:12 James did say "Can the fig tree my brethren bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh".

James 3:13 James did say "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom".

James 3:14 James did say "But if ye have bitter envying and strife in your hearts glory not and lie not against the truth".

James 3:15 James did say "This wisdom descendeth not from above but is earthly sensual devilish".

James 3:16 James did say "For where envying and strife is there is confusion and every evil work".

James 3:17 James did say "But the wisdom that is from above is first pure then peaceable gentle and easy to be intreated full of mercy and good fruits without partiality and without hypocrisy".

James 3:18 James did say "And the fruit of righteousness is sown in peace of them that make peace".



James 4:1 James did say "From whence come wars and fightings among you? come they not hence even of your lusts that war in your members?".

James 4:2 James did say "Ye lust and have not: ye kill and desire to have and cannot obtain: ye fight and war yet ye have not because ye ask not".

James 4:3 James did say "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts".

James 4:4 James did say "Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God?". James did say "whosoever therefore will be a friend of the world is the enemy of God".

James 4:5 James did say "Do ye think that the scripture saith in vain The spirit that dwelleth in us lusteth to envy?".

James 4:6 James did say "But he giveth more grace. Wherefore he saith God resisteth the proud but giveth grace unto the humble".

James 4:7 James did say "Submit yourselves therefore to God. Resist the devil and he will flee from you". A person should submit to God. A person should resist the devil.

James 4:8 James did say "Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double minded". If a person does draw near to God then God will draw near to the person.

James 4:9 James did say "Be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness".

James 4:10 James did say "Humble yourselves in the sight of the Lord and he shall lift you up". If a person is humble in the sight of God then God will lift up the person.

James 4:11 James did say "Speak not evil one of another brethren". James did say "He that speaketh evil of his brother and judgeth his brother speaketh evil of the law and judgeth the

law:". James did say "but if thou judge the law thou art not a doer of the law but a judge". A person should not speak evil about other people. A person should avoid judging other people.

James 4:12 James did say "There is one lawgiver who is able to save and to destroy: who art thou that judgest another?".

James 4:13 James did say "Go to now ye that say To day or to morrow we will go into such a city and continue there a year and buy and sell and get gain:".

James 4:14 James did say "Whereas ye know not what shall be on the morrow. For what is your life?". James did say "It is even a vapour that appeareth for a little time and then vanisheth away".

James 4:15 James did say "For that ye ought to say If the Lord will we shall live and do this or that".

James 4:16 James did say "But now ye rejoice in your boastings: all such rejoicing is evil".

James 4:17 James did say "Therefore to him that knoweth to do good and doeth it not to him it is sin".



James 5:1 James did continue to minister. James did say "Go to now ye rich men weep and howl for your miseries that shall come upon you".

James 5:2 James did say "Your riches are corrupted and your garments are motheaten".

James 5:3 James did say "Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days".

James 5:4 James did say "Behold the hire of the labourers who have reaped down your fields which is of you kept back by fraud crieth:". James did say "and the cries of them which have reaped are entered into the ears of the Lord of sabaoth".

James 5:5 James did say "Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter".

James 5:6 James did say "Ye have condemned and killed the just; and he doth not resist you".

James 5:7 James did say "Be patient therefore brethren unto the coming of the Lord". James did say "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain".

James 5:8 James did say "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh".

James 5:9 James did say "Grudge not one against another brethren lest ye be condemned: behold the judge standeth before the door". Believers should not grudge other believers.

James 5:10 James did say "Take my brethren the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience".

James 5:11 James did say "Behold we count them happy which endure". James did say "Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy".

James 5:12 James did say "But above all things my brethren swear not neither by heaven neither by the earth neither by any other oath: but let your yea be yea; and your nay nay; lest ye fall into condemnation". A person should not swear by anything.

James 5:13 James did say "Is any among you afflicted? let him pray. Is any merry? let him sing psalms".

James 5:14 James did say "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord:".

James 5:15 James did say "And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him".

James 5:16 James did say "Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much". Believers should pray for each other.

James 5:17 James did say "Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months".

James 5:18 James did say "And he prayed again and the heaven gave rain and the earth brought forth her fruit".

James 5:19 James did say "Brethren if any of you do err from the truth and one convert him;".

James 5:20 James did say "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins".



1 Peter



1 Peter 1:1 Peter was an apostle of "Jesus Christ". Peter did compose a letter to the believers of Pontus and of Galatia and of Cappadocia and of Asia and of Bithynia.

1 Peter 1:2 The believers were elected by God through the sanctification of the Spirit to obedience and with the sprinkling of the blood of "Jesus Christ". Peter did say "Grace unto you and peace be multiplied".

1 Peter 1:3 Peter did say "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead".

1 Peter 1:4 Peter did say "To an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you".

1 Peter 1:5 Peter did say "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time".

1 Peter 1:6 Peter did say "Wherein ye greatly rejoice though now for a season if need be ye are in heaviness through manifold temptations:".

1 Peter 1:7 Peter did say "That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire might be found unto praise and honour and glory at the appearing of Jesus Christ:".

1 Peter 1:8 Peter did say "Whom having not seen ye love; in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory:".

1 Peter 1:9 Peter did say "Receiving the end of your faith even the salvation of your souls".

1 Peter 1:10 Peter did say "Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you:".

1 Peter 1:11 Peter did say "Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow".

1 Peter 1:12 Peter did say "Unto whom it was revealed that not unto themselves but unto us they did minister the things". Peter did say "which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;". Peter did say "which things the angels desire to look into".

1 Peter 1:13 Peter did say "Wherefore gird up the loins of your mind be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;".

1 Peter 1:14 Peter did say "As obedient children not fashioning yourselves according to the former lusts in your ignorance;".

1 Peter 1:15 Peter did say "But as he which hath called you is holy so be ye holy in all manner of conversation;".

1 Peter 1:16 Peter did say "Because it is written Be ye holy; for I am holy".

1 Peter 1:17 Peter did say "And if ye call on the Father who without respect of persons judgeth according to every man's work pass the time of your sojourning here in fear;".

1 Peter 1:18 Peter did say "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers;".

1 Peter 1:19 Peter did say "But with the precious blood of Christ as of a lamb without blemish and without spot;".

1 Peter 1:20 Peter did say "Who verily was foreordained before the foundation of the world but was manifest in these last times for you".

1 Peter 1:21 Peter did say "Who by him do believe in God that raised him up from the dead and gave him glory; that your faith and hope might be in God".

1 Peter 1:22 Peter did say "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren see that ye love one another with a pure heart fervently;".

1 Peter 1:23 Peter did say "Being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever".

1 Peter 1:24 Peter did say "For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away;".

1 Peter 1:25 Peter did say "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you".



1 Peter 2:1 Peter did continue. Peter did say "Wherefore laying aside all malice and all guile and hypocrisies and envies all evil speakings".

1 Peter 2:2 Peter did say "As newborn babes desire the sincere milk of the word that ye may grow thereby:".

1 Peter 2:3 Peter did say "If so be ye have tasted that the Lord is gracious".

1 Peter 2:4 Peter did say "To whom coming as unto a living stone disallowed indeed of men but chosen of God and precious".

1 Peter 2:5 Peter did say "Ye also as lively stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ".

1 Peter 2:6 Peter did say "Wherefore also it is contained in the scripture Behold I lay in Sion a chief corner stone elect precious: and he that believeth on him shall not be confounded".

1 Peter 2:7 Peter did say "Unto you therefore which believe he is precious: but unto them which be disobedient the stone which the builders disallowed the same is made the head of the corner".

1 Peter 2:8 Peter did say "And a stone of stumbling and a rock of offence even to them which stumble at the word being disobedient: whereunto also they were appointed".

1 Peter 2:9 Peter did say "But ye are a chosen generation a royal priesthood an holy nation a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;".

1 Peter 2:10 Peter did say "Which in time past were not a people but are now the people of God: which had not obtained mercy but now have obtained mercy".

1 Peter 2:11 Peter did say "Dearly beloved I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul;". A person should abstain from fleshly lusts.

1 Peter 2:12 Peter did say "Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers they may by your good works which they shall behold glorify God in the day of visitation".

1 Peter 2:13 Peter did say "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;". A person should submit to the laws for the sake of God.

1 Peter 2:14 Peter did say "Or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well".

1 Peter 2:15 Peter did say "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men:". A person can silence the ignorance of foolish men by doing good works.

1 Peter 2:16 Peter did say "As free and not using your liberty for a cloke of maliciousness but as the servants of God". A person should not use freedom as an excuse to do evil.

1 Peter 2:17 Peter did say "Honour all men. Love the brotherhood. Fear God. Honour the king". A person should honor all men. A person should love their brethren. A person should fear God. A person should honor the king.

1 Peter 2:18 Peter did say "Servants be subject to your masters with all fear; not only to the good and gentle but also to the froward". A servant should be subject to their masters.

1 Peter 2:19 Peter did say "For this is thankworthy if a man for conscience toward God endure grief suffering wrongfully".

1 Peter 2:20 Peter did say "For what glory is it if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well and suffer for it ye take it patiently this is acceptable with God".

1 Peter 2:21 Peter did say "For even hereunto were ye called: because Christ also suffered for us leaving us an example that ye should follow his steps:".

1 Peter 2:22 Peter did say "Who did no sin neither was guile found in his mouth:".

1 Peter 2:23 Peter did say "Who when he was reviled reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously:".

1 Peter 2:24 Peter did say "Who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness: by whose stripes ye were healed".

1 Peter 2:25 Peter did say "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls".



1 Peter 3:1 Peter did continue the letter. Peter did say "Likewise ye wives be in subjection to your own husbands;". Peter did say "that if any obey not the word they also may without the word be won by the conversation of the wives;". A wife should be subject to her husband.

1 Peter 3:2 Peter did say "While they behold your chaste conversation coupled with fear".

1 Peter 3:3 Peter did say "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel;".

1 Peter 3:4 Peter did say "But let it be the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price".

1 Peter 3:5 Peter did say "For after this manner in the old time the holy women also who trusted in God adorned themselves being in subjection unto their own husbands:".

1 Peter 3:6 Peter did say "Even as Sara obeyed Abraham calling him lord: whose daughters ye are as long as ye do well and are not afraid with any amazement".

1 Peter 3:7 Peter did say "Likewise ye husbands dwell with them according to knowledge giving honour unto the wife as unto the weaker vessel and as being heirs together of the grace of life;". Peter did say "that your prayers be not hindered". A husband should honor his wife.

1 Peter 3:8 Peter did say "Finally be ye all of one mind having compassion one of another love as brethren be pitiful be courteous:". A person should care for other people. A person should be courteous. A person should show love for other people.

1 Peter 3:9 Peter did say "Not rendering evil for evil or railing for railing: but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing". A person should not render evil for evil. A person should not render an insult for an insult. A person should offer a blessing in the face of evil.

1 Peter 3:10 Peter did say "For he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile:". A person should not partake in evil speech. A person should not speak guile.

1 Peter 3:11 Peter did say "Let him eschew evil and do good; let him seek peace and ensue it". A person should not seek evil. A person should do good. A person should seek peace.

1 Peter 3:12 Peter did say "For the eyes of the Lord are over the righteous and his ears are open unto their prayers: but the face of the Lord is against them that do evil". God will watch over the righteous. God will hear the prayers of the righteous. God does oppose the wicked.

1 Peter 3:13 Peter did say "And who is he that will harm you if ye be followers of that which is good?".

1 Peter 3:14 Peter did say "But and if ye suffer for righteousness' sake happy are ye: and be not afraid of their terror neither be troubled;". A person should not fear the terror of suffering for the sake of righteousness.

1 Peter 3:15 Peter did say "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:".

1 Peter 3:16 Peter did say "Having a good conscience; that whereas they speak evil of you as of evildoers they may be ashamed that falsely accuse your good conversation in Christ". A person should maintain a good conscience.

1 Peter 3:17 Peter did say "For it is better if the will of God be so that ye suffer for well doing than for evil doing".

1 Peter 3:18 Peter did say "For Christ also hath once suffered for sins the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the Spirit:".

1 Peter 3:19 Peter did say "By which also he went and preached unto the spirits in prison;".

1 Peter 3:20 Peter did say "Which sometime were disobedient when once the longsuffering of God waited in the days of Noah while the ark was a preparing wherein few that is eight souls were saved by water".

1 Peter 3:21 Peter did say "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ:".

1 Peter 3:22 Peter did say "Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him".



1 Peter 4:1 Peter did continue. Peter did say "Forasmuch then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind:". Peter did say "for he that hath suffered in the flesh hath ceased from sin;".

1 Peter 4:2 Peter did say "That he no longer should live the rest of his time in the flesh to the lusts of men but to the will of God".

1 Peter 4:3 Peter did say "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness lusts excess of wine revellings banquetings and abominable idolatries:".

1 Peter 4:4 Peter did say "Wherein they think it strange that ye run not with them to the same excess of riot speaking evil of you:".

1 Peter 4:5 Peter did say "Who shall give account to him that is ready to judge the quick and the dead".

1 Peter 4:6 Peter did say "For for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit".

1 Peter 4:7 Peter did say "But the end of all things is at hand: be ye therefore sober and watch unto prayer".

1 Peter 4:8 Peter did say "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins". A person should have fervent charity for other people.

1 Peter 4:9 Peter did say "Use hospitality one to another without grudging". A person should show hospitality to other people without grudging.

1 Peter 4:10 Peter did say "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God".

1 Peter 4:11 Peter did say "If any man speak let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth:". Peter did say "that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen".

1 Peter 4:12 Peter did say "Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you:".

1 Peter 4:13 Peter did say "But rejoice inasmuch as ye are partakers of Christ's sufferings;". Peter did say "that when his glory shall be revealed ye may be glad also with exceeding joy".

1 Peter 4:14 Peter did say "If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you". Peter may have said "on their part he is evil spoken of but on your part he is glorified".

1 Peter 4:15 Peter did say "But let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters". A person should not commit murder. A person should not steal. A person should not be an evildoer. A person should not be a busybody in the matters of other people.

1 Peter 4:16 Peter did say "Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf". A believer should not be ashamed to suffer as a Christian. A believer should strive to glorify God.

1 Peter 4:17 Peter did say "For the time is come that judgment must begin at the house of God: and if it first begin at us what shall the end be of them that obey not the gospel of God?".

1 Peter 4:18 Peter did say "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?".

1 Peter 4:19 Peter did say "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator".



1 Peter 5:1 Peter did continue the letter. Peter did say "The elders which are among you I exhort who am also an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed:".

1 Peter 5:2 Peter did say "Feed the flock of God which is among you taking the oversight thereof not by constraint but willingly;". Peter did say "not for filthy lucre but of a ready mind;". An "officer of the church" should care for their congregation willingly without expectation of gain.

1 Peter 5:3 Peter did say "Neither as being lords over God's heritage but being ensamples to the flock". An "officer of the church" should serve as an example for their congregation.

1 Peter 5:4 Peter did say "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away".

1 Peter 5:5 Peter did say "Likewise ye younger submit yourselves unto the elder. Yea all of you be subject one to another and be clothed with humility:". Peter did say "for God resisteth the proud and giveth grace to the humble". A person should show humility among other people. God did resist the prideful. God does give grace to the humble.

1 Peter 5:6 Peter did say "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time:".

1 Peter 5:7 Peter did say "Casting all your care upon him; for he careth for you".

1 Peter 5:8 Peter did say "Be sober be vigilant; because your adversary the devil as a roaring lion walketh about seeking whom he may devour:". A person should remain sober. A person should be vigilant against the snares of the devil.

1 Peter 5:9 Peter did say "Whom resist stedfast in the faith knowing that the same afflictions are accomplished in your brethren that are in the world".

1 Peter 5:10 Peter did say "But the God of all grace who hath called us unto his eternal glory by Christ Jesus after that ye have suffered a while make you perfect stablish strengthen settle you".

1 Peter 5:11 Peter did say "To him be glory and dominion for ever and ever. Amen".

1 Peter 5:12 Peter did say "By Silvanus a faithful brother unto you as I suppose I have written briefly exhorting and testifying that this is the true grace of God wherein ye stand".

1 Peter 5:13 Peter did say "The church that is at Babylon elected together with you saluteth you; and so doth Marcus my son".

1 Peter 5:14 Peter did say "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen".



2 Peter



2 Peter 1:1 "Simon Peter" was a servant and an apostle of "Jesus Christ". "Simon Peter" did write a letter to the people who did obtain precious faith with the apostles through the righteousness of God and of "Jesus Christ":.

2 Peter 1:2 "Simon Peter" did say "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord".

2 Peter 1:3 "Simon Peter" did say "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue:".

2 Peter 1:4 "Simon Peter" did say "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust".

2 Peter 1:5 "Simon Peter" did say "And beside this giving all diligence add to your faith virtue; and to virtue knowledge;". A person should have faith. A person should acquire virtue. A person should seek knowledge.

2 Peter 1:6 "Simon Peter" did say "And to knowledge temperance; and to temperance patience; and to patience godliness;". A person should have temperance. A person should have patience. A person should practice godliness.

2 Peter 1:7 "Simon Peter" did say "And to godliness brotherly kindness; and to brotherly kindness charity". A person should exhibit brotherly kindness. A person should have charity.

2 Peter 1:8 "Simon Peter" did say "For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

2 Peter 1:9 "Simon Peter" did say "But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins".

2 Peter 1:10 "Simon Peter" did say "Wherefore the rather brethren give diligence to make your calling and election sure: for if ye do these things ye shall never fall:".

2 Peter 1:11 "Simon Peter" did say "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ".

2 Peter 1:12 "Simon Peter" did say "Wherefore I will not be negligent to put you always in remembrance of these things though ye know them and be established in the present truth".

2 Peter 1:13 "Simon Peter" did say "Yea I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance;".

2 Peter 1:14 "Simon Peter" did say "Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath shewed me".

2 Peter 1:15 "Simon Peter" did say "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance".

2 Peter 1:16 "Simon Peter" did say "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ but were eyewitnesses of his majesty".

2 Peter 1:17 "Simon Peter" did say "For he received from God the Father honour and glory when there came such a voice to him from the excellent glory This is my beloved Son in whom I am well pleased".

2 Peter 1:18 "Simon Peter" did say "And this voice which came from heaven we heard when we were with him in the holy mount".

2 Peter 1:19 "Simon Peter" did say "We have also a more sure word of prophecy;". "Simon Peter" did say "whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts:".

2 Peter 1:20 "Simon Peter" did say "Knowing this first that no prophecy of the scripture is of any private interpretation".

2 Peter 1:21 "Simon Peter" did say "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost". "Simon Peter" may have said "For the prophecy came not in old time by the will of man: but men spoke from God as they were moved by the Holy Ghost".



2 Peter 2:1 "Simon Peter" did continue the letter. "Simon Peter" did say "But there were false prophets also among the people even as there shall be false teachers among you". "Simon Peter" did say "who privily shall bring in damnable heresies even denying the Lord that bought them

and bring upon themselves swift destruction". "Simon Peter" did warn of the emergence of false prophets and of false teachers of heresy.

2 Peter 2:2 "Simon Peter" did say "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of".

2 Peter 2:3 "Simon Peter" did say "And through covetousness shall they with feigned words make merchandise of you:". "Simon Peter" did say "whose judgment now of a long time lingereth not and their damnation slumbereth not".

2 Peter 2:4 "Simon Peter" did say "For if God spared not the angels that sinned but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment;".

2 Peter 2:5 "Simon Peter" did say "And spared not the old world but saved Noah the eighth person a preacher of righteousness bringing in the flood upon the world of the ungodly;".

2 Peter 2:6 "Simon Peter" did say "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow making them an ensample unto those that after should live ungodly;".

2 Peter 2:7 "Simon Peter" did say "And delivered just Lot vexed with the filthy conversation of the wicked:".

2 Peter 2:8 "Simon Peter" did say "(For that righteous man dwelling among them in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds;)".

2 Peter 2:9 "Simon Peter" did say "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished:".

2 Peter 2:10 "Simon Peter" did say "But chiefly them that walk after the flesh in the lust of uncleanness and despise government. Presumptuous are they selfwilled they are not afraid to speak evil of dignities".

2 Peter 2:11 "Simon Peter" did say "Whereas angels which are greater in power and might bring not railing accusation against them before the Lord".

2 Peter 2:12 "Simon Peter" did say "But these as natural brute beasts made to be taken and destroyed speak evil of the things that they understand not; and shall utterly perish in their own corruption;".

2 Peter 2:13 "Simon Peter" did say "And shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time". "Simon Peter" did say "Spots they are and blemishes sporting themselves with their own deceivings while they feast with you;".

2 Peter 2:14 "Simon Peter" did say "Having eyes full of adultery and that cannot cease from sin; beguiling unstable souls:". "Simon Peter" did say "an heart they have exercised with covetous practices; cursed children:".

2 Peter 2:15 "Simon Peter" did say "Which have forsaken the right way and are gone astray". "Simon Peter" did say "following the way of Balaam the son of Bosor who loved the wages of unrighteousness;".

2 Peter 2:16 "Simon Peter" did say "But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet".

2 Peter 2:17 "Simon Peter" did say "These are wells without water clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever".

2 Peter 2:18 "Simon Peter" did say "For when they speak great swelling words of vanity they allure through the lusts of the flesh through much wantonness those that were clean escaped from them who live in error".

2 Peter 2:19 "Simon Peter" did say "While they promise them liberty they themselves are the servants of corruption:". "Simon Peter" did say "for of whom a man is overcome of the same is he brought in bondage".

2 Peter 2:20 "Simon Peter" did say "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ". "Simon Peter" did say "they are again entangled therein and overcome the latter end is worse with them than the beginning".

2 Peter 2:21 "Simon Peter" did say "For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them".

2 Peter 2:22 "Simon Peter" did say "But it is happened unto them according to the true proverb The dog is turned to his own vomit again;". "Simon Peter" did say "and the sow that was washed to her wallowing in the mire".



2 Peter 3:1 "Simon Peter" did continue. "Simon Peter" did say "This second epistle beloved I now write unto you; in both which I stir up your pure minds by way of remembrance:".

2 Peter 3:2 "Simon Peter" did say "That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Saviour:".

2 Peter 3:3 "Simon Peter" did say "Knowing this first that there shall come in the last days scoffers walking after their own lusts". "Simon Peter" did warn about the emergence of scoffers of the faith in the last days.

2 Peter 3:4 "Simon Peter" did say "And saying Where is the promise of his coming?". "Simon Peter" did say "for since the fathers fell asleep all things continue as they were from the beginning of the creation".

2 Peter 3:5 "Simon Peter" did say "For this they willingly are ignorant of that by the word of God the heavens were of old and the earth standing out of the water and in the water:".

2 Peter 3:6 "Simon Peter" did say "Whereby the world that then was being overflowed with water perished:".

2 Peter 3:7 "Simon Peter" did say "But the heavens and the earth which are now by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men".

2 Peter 3:8 "Simon Peter" did say "But beloved be not ignorant of this one thing that one day is with the Lord as a thousand years and a thousand years as one day". "Simon Peter" did convey that time is relative with respect to the accounting of God.

2 Peter 3:9 "Simon Peter" did say "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward not willing that any should perish but that all should come to repentance".

2 Peter 3:10 "Simon Peter" did say "But the day of the Lord will come as a thief in the night;". "Simon Peter" did say "in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat the earth also and the works that are therein shall be burned up". "Simon Peter" did convey that "Jesus Christ" would return without preamble.

2 Peter 3:11 "Simon Peter" did say "Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness".

2 Peter 3:12 "Simon Peter" did say "Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?".

2 Peter 3:13 "Simon Peter" did say "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness". "Simon Peter" did convey that "Jesus Christ" would return to herald the arrival of new heavens and of a new earth for the dwelling of righteousness.

2 Peter 3:14 "Simon Peter" did say "Wherefore beloved seeing that ye look for such things be diligent that ye may be found of him in peace without spot and blameless".

2 Peter 3:15 "Simon Peter" did say "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;".

2 Peter 3:16 "Simon Peter" did say "As also in all his epistles speaking in them of these things; in which are some things hard to be understood". "Simon Peter" did say "which they that are unlearned and unstable wrest as they do also the other scriptures unto their own destruction".

2 Peter 3:17 "Simon Peter" did say "Ye therefore beloved seeing ye know these things before beware lest ye also being led away with the error of the wicked fall from your own stedfastness".

2 Peter 3:18 "Simon Peter" did say "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen".



1 John



1 John 1:1 John did begin a letter of ministry. John did say "That which was from the beginning which we have heard which we have seen with our eyes which we have looked upon and our hands have handled of the Word of life;"

1 John 1:2 John did say "(For the life was manifested and we have seen it and bear witness and shew unto you that eternal life which was with the Father and was manifested unto us;)"

1 John 1:3 John did say "That which we have seen and heard declare we unto you that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ".

1 John 1:4 John did say "And these things write we unto you that your joy may be full".

1 John 1:5 John did say "This then is the message which we have heard of him and declare unto you that God is light and in him is no darkness at all".

1 John 1:6 John did say "If we say that we have fellowship with him and walk in darkness we lie and do not the truth:"

1 John 1:7 John did say "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin".

1 John 1:8 John did say "If we say that we have no sin we deceive ourselves and the truth is not in us".

1 John 1:9 John did say "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

1 John 1:10 John did say "If we say that we have not sinned we make him a liar and his word is not in us".



1 John 2:1 John did continue the letter. John did say "My little children these things write I unto you that ye sin not. And if any man sin we have an advocate with the Father Jesus Christ the righteous:". A person should not commit sin.

1 John 2:2 John did say "And he is the propitiation for our sins: and not for our's only but also for the sins of the whole world".

1 John 2:3 John did say "And hereby we do know that we know him if we keep his commandments".

1 John 2:4 John did say "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him".

1 John 2:5 John did say "But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him".

1 John 2:6 John did say "He that saith he abideth in him ought himself also so to walk even as he walked".

1 John 2:7 John did say "Brethren I write no new commandment unto you but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning".

1 John 2:8 John did say "Again a new commandment I write unto you which thing is true in him and in you: because the darkness is past and the true light now shineth".

1 John 2:9 John did say "He that saith he is in the light and hateth his brother is in darkness even until now".

1 John 2:10 John did say "He that loveth his brother abideth in the light and there is none occasion of stumbling in him". If a person does love their brethren then the person does abide in the light.

1 John 2:11 John did say "But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes". If a person does hate their brethren then the person does abide in darkness.

1 John 2:12 John did say "I write unto you little children because your sins are forgiven you for his name's sake".

1 John 2:13 John did say "I write unto you fathers because ye have known him that is from the beginning". John did say "I write unto you young men because ye have overcome the wicked one". John did say "I write unto you little children because ye have known the Father".

1 John 2:14 John did say "I have written unto you fathers because ye have known him that is from the beginning". John did say "I have written unto you young men because ye are strong and the word of God abideth in you and ye have overcome the wicked one".

1 John 2:15 John did say "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him". A person should not love the world or the things of the world. If a person does love the world then the person does not have the love of God within.

1 John 2:16 John did say "For all that is in the world the lust of the flesh and the lust of the eyes and the pride of life is not of the Father but is of the world".

1 John 2:17 John did say "And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever".

1 John 2:18 John did say "Little children it is the last time: and as ye have heard that antichrist shall come even now are there many antichrists; whereby we know that it is the last time". John did warn about the emergence of the antichrist.

1 John 2:19 John did say "They went out from us but they were not of us; for if they had been of us they would no doubt have continued with us:". John did say "but they went out that they might be made manifest that they were not all of us".

1 John 2:20 John did say "But ye have an unction from the Holy One and ye know all things".

1 John 2:21 John did say "I have not written unto you because ye know not the truth but because ye know it and that no lie is of the truth".

1 John 2:22 John did say "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son". An antichrist does deny God and does deny "Jesus Christ".

1 John 2:23 John did say "Whosoever denieth the Son the same hath not the Father: he that acknowledgeth the Son hath the Father also". If a person does deny "Jesus Christ" then the person does deny God also. If a person does acknowledge "Jesus Christ" then the person does acknowledge God also.

1 John 2:24 John did say "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son and in the Father".

1 John 2:25 John did say "And this is the promise that he hath promised us even eternal life".

1 John 2:26 John did say "These things have I written unto you concerning them that seduce you".

1 John 2:27 John did say "But the anointing which ye have received of him abideth in you and ye need not that any man teach you:". John did say "but as the same anointing teacheth you of all things and is truth and is no lie and even as it hath taught you ye shall abide in him".

1 John 2:28 John did say "And now little children abide in him; that when he shall appear we may have confidence and not be ashamed before him at his coming".

1 John 2:29 John did say "If ye know that he is righteous ye know that every one that doeth righteousness is born of him".



1 John 3:1 John did continue. John did say "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God:". John may have said "and we are:". John did say "therefore the world knoweth us not because it knew him not".

1 John 3:2 John did say "Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is".

1 John 3:3 John did say "And every man that hath this hope in him purifieth himself even as he is pure".

1 John 3:4 John did say "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law". If a person does commit sin then the person does transgress against the Law.

1 John 3:5 John did say "And ye know that he was manifested to take away our sins; and in him is no sin".

1 John 3:6 John did say "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him".

1 John 3:7 John did say "Little children let no man deceive you: he that doeth righteousness is righteous even as he is righteous".

1 John 3:8 John did say "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil". If a person does commit sin then the person does possess the essence of the devil.

1 John 3:9 John did say "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God".

1 John 3:10 John did say "In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God neither he that loveth not his brother".

1 John 3:11 John did say "For this is the message that ye heard from the beginning that we should love one another". People should have love for other people.

1 John 3:12 John did say "Not as Cain who was of that wicked one and slew his brother. And wherefore slew he him?". John did say "Because his own works were evil and his brother's righteous".

1 John 3:13 John did say "Marvel not my brethren if the world hate you".

1 John 3:14 John did say "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death". If a person does not have love for their brethren then the person does abide in death.

1 John 3:15 John did say "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him".

1 John 3:16 John did say "Hereby perceive we the love of God because he laid down his life for us: and we ought to lay down our lives for the brethren".

1 John 3:17 John did say "But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?".

1 John 3:18 John did say "My little children let us not love in word neither in tongue; but in deed and in truth". A person should not find love in words or in speech. A person should find love in deeds and in truth.

1 John 3:19 John did say "And hereby we know that we are of the truth and shall assure our hearts before him".

1 John 3:20 John did say "For if our heart condemn us God is greater than our heart and knoweth all things".

1 John 3:21 John did say "Beloved if our heart condemn us not then have we confidence toward God".

1 John 3:22 John did say "And whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight".

1 John 3:23 John did say "And this is his commandment That we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment". A person should believe on the name of "Jesus Christ". A person should love their brethren.

1 John 3:24 John did say "And he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us".



1 John 4:1 John did continue. John did say "Beloved believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world". John did warn about the existence of false prophets. A person should not believe every message. A person should judge for oneself.

1 John 4:2 John did say "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:".

1 John 4:3 John did say "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:". John may have said "And every spirit that does not confess Jesus is not of God:". John did say "and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world".

1 John 4:4 John did say "Ye are of God little children and have overcome them: because greater is he that is in you than he that is in the world".

1 John 4:5 John did say "They are of the world: therefore speak they of the world and the world heareth them".

1 John 4:6 John did say "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error".

1 John 4:7 John did say "Beloved let us love one another: for love is of God; and every one that loveth is born of God and knoweth God". A person should have love for other people.

1 John 4:8 John did say "He that loveth not knoweth not God; for God is love". God is love. If a person does not have love then the person does not know God.

1 John 4:9 John did say "In this was manifested the love of God toward us because that God sent his only begotten Son into the world that we might live through him".

1 John 4:10 John did say "Herein is love not that we loved God but that he loved us and sent his Son to be the propitiation for our sins".

1 John 4:11 John did say "Beloved if God so loved us we ought also to love one another". A person should love other people.

1 John 4:12 John did say "No man hath seen God at any time. If we love one another God dwelleth in us and his love is perfected in us". If a person does have love for others then God will dwell within the person.

1 John 4:13 John did say "Hereby know we that we dwell in him and he in us because he hath given us of his Spirit".

1 John 4:14 John did say "And we have seen and do testify that the Father sent the Son to be the Saviour of the world".

1 John 4:15 John did say "Whosoever shall confess that Jesus is the Son of God God dwelleth in him and he in God". If a person does confess that Jesus is the Son of God then God will dwell within the person. If a person does confess that Jesus is the Son of God then the person does dwell within God.

1 John 4:16 John did say "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him". God is love. If a person does dwell in love then the person does dwell in God. If a person does dwell in love then God does dwell in the person.

1 John 4:17 John did say "Herein is our love made perfect that we may have boldness in the day of judgment: because as he is so are we in this world".

1 John 4:18 John did say "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love". A person will not find fear in love. A person can excise fear through love. If a person is fearful then the person can not be made perfect in love.

1 John 4:19 John did say "We love him because he first loved us".

1 John 4:20 John did say "If a man say I love God and hateth his brother he is a liar: for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?".

1 John 4:21 John did say "And this commandment have we from him That he who loveth God love his brother also". If a person does love God then the person does love their brethren also.



1 John 5:1 John did continue. John did say "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him".

1 John 5:2 John did say "By this we know that we love the children of God when we love God and keep his commandments".

1 John 5:3 John did say "For this is the love of God that we keep his commandments: and his commandments are not grievous". If a person does keep the commandments of God then the person does love God.

1 John 5:4 John did say "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith".

1 John 5:5 John did say "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?".

1 John 5:6 John did say "This is he that came by water and blood even Jesus Christ; not by water only but by water and blood". John did say "And it is the Spirit that beareth witness because the Spirit is truth".

1 John 5:7 John may have said "For there are three that bear record in heaven the Father the Word and the Holy Ghost: and these three are one".

1 John 5:8 John did say "And there are three that bear witness in earth the Spirit and the water and the blood: and these three agree in one".

1 John 5:9 John did say "If we receive the witness of men the witness of God is greater: for this is the witness of God which he hath testified of his Son".

1 John 5:10 John did say "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son".

1 John 5:11 John did say "And this is the record that God hath given to us eternal life and this life is in his Son".

1 John 5:12 John did say "He that hath the Son hath life; and he that hath not the Son of God hath not life". If a person does have "Jesus Christ" then the person does have life.

1 John 5:13 John did say "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life". John may have said "and that ye may believe on the name of the Son of God".

1 John 5:14 John did say "And this is the confidence that we have in him that if we ask any thing according to his will he heareth us:".

1 John 5:15 John did say "And if we know that he hear us whatsoever we ask we know that we have the petitions that we desired of him".

1 John 5:16 John did say "If any man see his brother sin a sin which is not unto death he shall ask and he shall give him life for them that sin not unto death". John did say "There is a sin unto death: I do not say that he shall pray for it".

1 John 5:17 John did say "All unrighteousness is sin: and there is a sin not unto death".

1 John 5:18 John did say "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not".

1 John 5:19 John did say "And we know that we are of God and the whole world lieth in wickedness".

1 John 5:20 John did say "And we know that the Son of God is come and hath given us an understanding that we may know him that is true and we are in him that is true even in his Son Jesus Christ". John did say "This is the true God and eternal life".

1 John 5:21 John did say "Little children keep yourselves from idols. Amen". A person should avoid idols.



2 John



2 John 1:1 John did write a letter to the elect lady and to the children of the lady. John did say "The elder unto the elect lady and her children whom I love in the truth; and not I only but also all they that have known the truth;".

2 John 1:2 John did say "For the truth's sake which dwelleth in us and shall be with us for ever".

2 John 1:3 John did say "Grace be with you mercy and peace from God the Father and from the Lord Jesus Christ the Son of the Father in truth and love".

2 John 1:4 John did say "I rejoiced greatly that I found of thy children walking in truth as we have received a commandment from the Father".

2 John 1:5 John did say "And now I beseech thee lady not as though I wrote a new commandment unto thee but that which we had from the beginning that we love one another". A person should have love for other people.

2 John 1:6 John did say "And this is love that we walk after his commandments. This is the commandment That as ye have heard from the beginning ye should walk in it".

2 John 1:7 John did say "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist".

2 John 1:8 John did say "Look to yourselves that we lose not those things which we have wrought but that we receive a full reward".

2 John 1:9 John did say "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son". If a person does not abide in the doctrine of "Jesus Christ" then the person does not have God within.

2 John 1:10 John did say "If there come any unto you and bring not this doctrine receive him not into your house neither bid him God speed:".

2 John 1:11 John did say "For he that biddeth him God speed is partaker of his evil deeds".

2 John 1:12 John did say "Having many things to write unto you I would not write with paper and ink: but I trust to come unto you and speak face to face that our joy may be full".

2 John 1:13 John did say "The children of thy elect sister greet thee. Amen".



3 John



3 John 1:1 John did write a letter to Gaius. John did say "The elder unto the wellbeloved Gaius whom I love in the truth".

3 John 1:2 John did say "Beloved I wish above all things that thou mayest prosper and be in health even as thy soul prospereth".

3 John 1:3 John did say "For I rejoiced greatly when the brethren came and testified of the truth that is in thee even as thou walkest in the truth".

3 John 1:4 John did say "I have no greater joy than to hear that my children walk in truth".

3 John 1:5 John did say "Beloved thou doest faithfully whatsoever thou doest to the brethren and to strangers;".

3 John 1:6 John did say "Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort thou shalt do well:".

3 John 1:7 John did say "Because that for his name's sake they went forth taking nothing of the Gentiles".

3 John 1:8 John did say "We therefore ought to receive such that we might be fellowhelpers to the truth".

3 John 1:9 John did say "I wrote unto the church: but Diotrephes who loveth to have the preeminence among them receiveth us not".

3 John 1:10 John did say "Wherefore if I come I will remember his deeds which he doeth prating against us with malicious words:". John did say "and not content therewith neither doth he himself receive the brethren and forbiddeth them that would and casteth them out of the church".

3 John 1:11 John did say "Beloved follow not that which is evil but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God". A person should not follow evil. A person should follow good.

3 John 1:12 John did say "Demetrius hath good report of all men and of the truth itself: yea and we also bear record; and ye know that our record is true".

3 John 1:13 John did say "I had many things to write but I will not with ink and pen write unto thee:".

3 John 1:14 John did say "But I trust I shall shortly see thee and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name".



Jude



Jude 1:1 Jude was a servant of "Jesus Christ" and a brother of James. Jude did write a letter to the people who were sanctified by God and were preserved in "Jesus Christ".

Jude 1:2 Jude did say "Mercy unto you and peace and love be multiplied".

Jude 1:3 Jude did say "Beloved when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you". Jude did say "and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints".

Jude 1:4 Jude did say "For there are certain men crept in unawares who were before of old ordained to this condemnation ungodly men turning the grace of our God into lasciviousness". Jude did say "and denying the only Lord God and our Lord Jesus Christ".

Jude 1:5 Jude did say "I will therefore put you in remembrance though ye once knew this how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not".

Jude 1:6 Jude did say "And the angels which kept not their first estate but left their own habitation". Jude did say "he hath reserved in everlasting chains under darkness unto the judgment of the great day".

Jude 1:7 Jude did say "Even as Sodom and Gomorrha and the cities about them in like manner giving themselves over to fornication". Jude did say "and going after strange flesh are set forth for an example suffering the vengeance of eternal fire".

Jude 1:8 Jude did say "Likewise also these filthy dreamers defile the flesh despise dominion and speak evil of dignities".

Jude 1:9 Jude did say "Yet Michael the archangel when contending with the devil he disputed about the body of Moses durst not bring against him a railing accusation but said The Lord rebuke thee". Michael was an archangel. Michael had contended with the devil about the body of Moses.

Jude 1:10 Jude did say "But these speak evil of those things which they know not: but what they know naturally as brute beasts in those things they corrupt themselves".

Jude 1:11 Jude did say "Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core".

Jude 1:12 Jude did say "These are spots in your feasts of charity when they feast with you feeding themselves without fear:". Jude did say "clouds they are without water carried about of winds; trees whose fruit withereth without fruit twice dead plucked up by the roots;".

Jude 1:13 Jude did say "Raging waves of the sea foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever".

Jude 1:14 Jude did say "And Enoch also the seventh from Adam prophesied of these saying Behold the Lord cometh with ten thousands of his saints".

Jude 1:15 Jude did say "To execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed". Jude did say "and of all their hard speeches which ungodly sinners have spoken against him".

Jude 1:16 Jude did say "These are murmurers complainers walking after their own lusts;". Jude did say "and their mouth speaketh great swelling words having men's persons in admiration because of advantage".

Jude 1:17 Jude did say "But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;".

Jude 1:18 Jude did say "How that they told you there should be mockers in the last time who should walk after their own ungodly lusts".

Jude 1:19 Jude did say "These be they who separate themselves sensual having not the Spirit".

Jude 1:20 Jude did say "But ye beloved building up yourselves on your most holy faith praying in the Holy Ghost".

Jude 1:21 Jude did say "Keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life".

Jude 1:22 Jude did say "And of some have compassion making a difference:".

Jude 1:23 Jude did say "And others save with fear pulling them out of the fire; hating even the garment spotted by the flesh". Jude may have said "And others save pulling them out of the fire; and on some have mercy with fear hating even the garment spotted by the flesh".

Jude 1:24 Jude did say "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy".

Jude 1:25 Jude did say "To the only wise God our Saviour be glory and majesty dominion and power both now and ever. Amen". Jude may have said "To the only God our Saviour through Jesus Christ our Lord be glory and majesty dominion and power both now and ever. Amen".



Revelation



Revelation 1:1 John did receive the "Revelation of Jesus Christ" from God. The "Revelation of Jesus Christ" is also known as Revelations. God did send the Revelations to the servants of God to foretell of future events. God did send and did signify the Revelations by angel to John.

Revelation 1:2 John would bare record of the "word of God" and of the testimony of "Jesus Christ" of everything that was seen.

Revelation 1:3 John did say "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand".

Revelation 1:4 John did record the Revelations to the 7 churches in Asia. John did say "Grace be unto you and peace from him which is and which was and which is to come;". John did say "and from the seven Spirits which are before his throne;".

Revelation 1:5 John did say "And from Jesus Christ who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth". John did say "Unto him that loved us and washed us from our sins in his own blood".

Revelation 1:6 John did say "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen".

Revelation 1:7 John did begin to recount the vision of the Revelations. John did say "Behold he cometh with clouds; and every eye shall see him and they also which pierced him:". John did say "and all kindreds of the earth shall wail because of him. Even so Amen". "Jesus Christ" would come with the clouds to be seen by everyone.

Revelation 1:8 God had said "I am Alpha and Omega the beginning and the ending which is and which was and which is to come the Almighty".

Revelation 1:9 John did say "I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ". John was in the isle of Patmos upon receiving the word of God.

Revelation 1:10 John did say "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet". John did hear a great voice as the sound of a trumpet.

Revelation 1:11 God may have said "I am Alpha and Omega the first and the last:" to John. God had said "What thou seest write in a book and send it unto the seven churches which are in Asia;" to John. God had said "unto Ephesus and unto Smyrna and unto Pergamos and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea" to John.

Revelation 1:12 John did say "And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks;". John did see 7 golden candlesticks after turning to the source of the voice.

Revelation 1:13 John did say "And in the midst of the seven candlesticks one like unto the Son of man clothed with a garment down to the foot and girt about the paps with a golden girdle". John did see someone with the likeness of the "Son of Man" in the middle of the candlesticks.

Revelation 1:14 John did say "His head and his hairs were white like wool as white as snow; and his eyes were as a flame of fire;".

Revelation 1:15 John did say "And his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters".

Revelation 1:16 John did say "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength". John did see 7 stars in the right hand of "Jesus Christ". John did see an double-edged sword that did emerge from the mouth of "Jesus Christ".

Revelation 1:17 John did say "And when I saw him I fell at his feet as dead. And he laid his right hand upon me saying unto me". "Jesus Christ" had said "Fear not; I am the first and the last:" to John.

Revelation 1:18 "Jesus Christ" had said "I am he that liveth and was dead; and behold I am alive for evermore Amen; and have the keys of hell and of death" to John.

Revelation 1:19 "Jesus Christ" had said "Write the things which thou hast seen and the things which are and the things which shall be hereafter;" to John. John was told to record the vision by "Jesus Christ".

Revelation 1:20 "Jesus Christ" had said "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks" to John. "Jesus Christ" had said "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" to John. The stars did represent the angels of the 7 churches. The candlesticks did represent the churches.



Revelation 2:1 "Jesus Christ" had said "Unto the angel of the church of Ephesus write;" to John. "Jesus Christ" had said "These things saith he that holdeth the seven stars in his right hand who walketh in the midst of the seven golden candlesticks;" to John. John was told to write the following message to the angel of the church of Ephesus.

Revelation 2:2 "Jesus Christ" had said "I know thy works and thy labour and thy patience and how thou canst not bear them which are evil:" to the angel of the church of Ephesus. "Jesus Christ" had said "and thou hast tried them which say they are apostles and are not and hast found them liars:" to the angel of the church of Ephesus.

Revelation 2:3 "Jesus Christ" had said "And hast borne and hast patience and for my name's sake hast laboured and hast not fainted" to the angel of the church of Ephesus.

Revelation 2:4 "Jesus Christ" had said "Nevertheless I have somewhat against thee because thou hast left thy first love" to the angel of the church of Ephesus.

Revelation 2:5 "Jesus Christ" had said "Remember therefore from whence thou art fallen and repent and do the first works;" to the angel of the church of Ephesus. "Jesus Christ" had said "or else I will come unto thee quickly and will remove thy candlestick out of his place except thou repent" to the angel of the church of Ephesus.

Revelation 2:6 "Jesus Christ" had said "But this thou hast that thou hatest the deeds of the Nicolaitanes which I also hate" to the angel of the church of Ephesus.

Revelation 2:7 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches;" to the angel of the church of Ephesus. "Jesus Christ" had said "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God".

Revelation 2:8 "Jesus Christ" had said "And unto the angel of the church in Smyrna write; These things saith the first and the last which was dead and is alive;" to John. John was told to write the following message to the angel of the church of Smyrna.

Revelation 2:9 "Jesus Christ" had said "I know thy works and tribulation and poverty (but thou art rich)" to the angel of the church of Smyrna. "Jesus Christ" had said "and I know the blasphemy of them which say they are Jews and are not but are the synagogue of Satan" to the angel of the church of Smyrna.

Revelation 2:10 "Jesus Christ" had said "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison that ye may be tried;" to the angel of the church of Smyrna. "Jesus Christ" had said "and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life" to the angel of the church of Smyrna.

Revelation 2:11 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death".

Revelation 2:12 "Jesus Christ" had said "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;" to John. John was told to write the following message to the angel of the church of Pergamos.

Revelation 2:13 "Jesus Christ" had said "I know thy works and where thou dwellest even where Satan's seat is:" to the angel of the church of Pergamos. "Jesus Christ" had said "and thou holdest fast my name and hast not denied my faith" to the angel of the church of Pergamos. "Jesus Christ" had said "even in those days wherein Antipas was my faithful martyr who was slain among you where Satan dwelleth" to the angel of the church of Pergamos.

Revelation 2:14 "Jesus Christ" had said "But I have a few things against thee because thou hast there them that hold the doctrine of Balaam" to the angel of the church of Pergamos. "Jesus Christ" had said "who taught Balac to cast a stumblingblock before the children of Israel to eat things sacrificed unto idols and to commit fornication" to the angel of the church of Pergamos.

Revelation 2:15 "Jesus Christ" had said "So hast thou also them that hold the doctrine of the Nicolaitanes which thing I hate" to the angel of the church of Pergamos.

Revelation 2:16 "Jesus Christ" had said "Repent; or else I will come unto thee quickly and will fight against them with the sword of my mouth" to the angel of the church of Pergamos.

Revelation 2:17 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches;". "Jesus Christ" had said "To him that overcometh will I give to eat of the hidden manna". "Jesus Christ" had said "and will give him a white stone and in the stone a new name written which no man knoweth saving he that receiveth it".

Revelation 2:18 "Jesus Christ" had said "And unto the angel of the church in Thyatira write; These things saith the Son of God who hath his eyes like unto a flame of fire and his feet are like fine brass;" to John. John was told to write the following message to the angel of the church of Thyatira.

Revelation 2:19 "Jesus Christ" had said "I know thy works and charity and service and faith and thy patience and thy works; and the last to be more than the first" to the angel of the church of Thyatira.

Revelation 2:20 "Jesus Christ" had said "Notwithstanding I have a few things against thee" to the angel of the church of Thyatira. "Jesus Christ" had said "because thou sufferest that woman Jezebel which calleth herself a prophetess" to the angel of the church of Thyatira. "Jesus Christ" may have said "because thou sufferest your wife Jezebel which calleth herself a prophetess" to the angel of the church of Thyatira. "Jesus Christ" had said "to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols" to the angel of the church of Thyatira.

Revelation 2:21 "Jesus Christ" had said "And I gave her space to repent of her fornication; and she repented not" to the angel of the church of Thyatira.

Revelation 2:22 "Jesus Christ" had said "Behold I will cast her into a bed and them that commit adultery with her into great tribulation except they repent of their deeds" to the angel of the church of Thyatira.

Revelation 2:23 "Jesus Christ" had said "And I will kill her children with death;" to the angel of the church of Thyatira. "Jesus Christ" had said "and all the churches shall know that I am he which searcheth the reins and hearts:" to the angel of the church of Thyatira. "Jesus Christ" had said "and I will give unto every one of you according to your works" to the angel of the church of Thyatira.

Revelation 2:24 "Jesus Christ" had said "But unto you I say and unto the rest in Thyatira" to the angel of the church of Thyatira. "Jesus Christ" had said "as many as have not this doctrine and which have not known the depths of Satan as they speak;" to the angel of the church of Thyatira. "Jesus Christ" had said "I will put upon you none other burden" to the angel of the church of Thyatira.

Revelation 2:25 "Jesus Christ" had said "But that which ye have already hold fast till I come" to the angel of the church of Thyatira.

Revelation 2:26 "Jesus Christ" had said "And he that overcometh and keepeth my works unto the end to him will I give power over the nations:" to the angel of the church of Thyatira.

Revelation 2:27 "Jesus Christ" had said "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" to the angel of the church of Thyatira.

Revelation 2:28 "Jesus Christ" had said "And I will give him the morning star" to the angel of the church of Thyatira.

Revelation 2:29 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches".



Revelation 3:1 "Jesus Christ" had said "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God and the seven stars;". "Jesus Christ" had said "I know thy works that thou hast a name that thou livest and art dead" to the angel of the church in Sardis. John was told to write the following message to the angel of the church in Sardis.

Revelation 3:2 "Jesus Christ" had said "Be watchful and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God" to the angel of the church in Sardis.

Revelation 3:3 "Jesus Christ" had said "Remember therefore how thou hast received and heard and hold fast and repent" to the angel of the church in Sardis. "Jesus Christ" had said "If therefore thou shalt not watch I will come on thee as a thief and thou shalt not know what hour I will come upon thee" to the angel of the church in Sardis.

Revelation 3:4 "Jesus Christ" had said "Thou hast a few names even in Sardis which have not defiled their garments;" to the angel of the church in Sardis. "Jesus Christ" had said "and they shall walk with me in white: for they are worthy" to the angel of the church in Sardis.

Revelation 3:5 "Jesus Christ" had said "He that overcometh the same shall be clothed in white raiment;" to the angel of the church in Sardis. "Jesus Christ" had said "and I will not blot out his name out of the book of life but I will confess his name before my Father and before his angels" to the angel of the church in Sardis.

Revelation 3:6 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches".

Revelation 3:7 "Jesus Christ" had said "And to the angel of the church in Philadelphia write;" to John. "Jesus Christ" had said "These things saith he that is holy he that is true he that hath the key of David he that openeth and no man shutteth; and shutteth and no man openeth;" to John. John was told to write the following message to the angel of the church in Philadelphia.

Revelation 3:8 "Jesus Christ" had said "I know thy works: behold I have set before thee an open door and no man can shut it:" to the angel of the church in Philadelphia. "Jesus Christ" had said "for thou hast a little strength and hast kept my word and hast not denied my name" to the angel of the church in Philadelphia.

Revelation 3:9 "Jesus Christ" had said "Behold I will make them of the synagogue of Satan which say they are Jews and are not but do lie;" to the angel of the church in Philadelphia. "Jesus Christ" had said "behold I will make them to come and worship before thy feet and to know that I have loved thee" to the angel of the church in Philadelphia.

Revelation 3:10 "Jesus Christ" had said "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation" to the angel of the church in Philadelphia. "Jesus Christ" had said "which shall come upon all the world to try them that dwell upon the earth" to the angel of the church in Philadelphia.

Revelation 3:11 "Jesus Christ" had said "Behold I come quickly: hold that fast which thou hast that no man take thy crown" to the angel of the church in Philadelphia.

Revelation 3:12 "Jesus Christ" had said "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out:" to the angel of the church in Philadelphia. "Jesus Christ" had said "and I will write upon him the name of my God and the name of the city of my God which is new Jerusalem which cometh down out of heaven from my God:" to the angel of the church in Philadelphia. "Jesus Christ" had said "and I will write upon him my new name" to the angel of the church in Philadelphia.

Revelation 3:13 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches".

Revelation 3:14 "Jesus Christ" had said "And unto the angel of the church of the Laodiceans write;" to John. "Jesus Christ" had said "These things saith the Amen the faithful and true witness the beginning of the creation of God;" to John. John was told to write the following message to the angel of the church of the Laodiceans.

Revelation 3:15 "Jesus Christ" had said "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot" to the angel of the church of the Laodiceans.

Revelation 3:16 "Jesus Christ" had said "So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth" to the angel of the church of the Laodiceans.

Revelation 3:17 "Jesus Christ" had said "Because thou sayest I am rich and increased with goods and have need of nothing;" to the angel of the church of the Laodiceans. "Jesus Christ" had said "and knowest not that thou art wretched and miserable and poor and blind and naked:" to the angel of the church of the Laodiceans.

Revelation 3:18 "Jesus Christ" had said "I counsel thee to buy of me gold tried in the fire that thou mayest be rich;" to the angel of the church of the Laodiceans. "Jesus Christ" had said "and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear;" to the angel of the church of the Laodiceans. "Jesus Christ" had said "and anoint thine eyes with eyesalve that thou mayest see" to the angel of the church of the Laodiceans.

Revelation 3:19 "Jesus Christ" had said "As many as I love I rebuke and chasten: be zealous therefore and repent" to the angel of the church of the Laodiceans.

Revelation 3:20 "Jesus Christ" had said "Behold I stand at the door and knock:" to the angel of the church of the Laodiceans. "Jesus Christ" had said "if any man hear my voice and open the door I will come in to him and will sup with him and he with me" to the angel of the church of the Laodiceans.

Revelation 3:21 "Jesus Christ" had said "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne" to the angel of the church of the Laodiceans.

Revelation 3:22 "Jesus Christ" had said "He that hath an ear let him hear what the Spirit saith unto the churches".



Revelation 4:1 John did say "After this I looked and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said". The voice had said "Come up hither and I will shew thee things which must be hereafter" to John.

Revelation 4:2 John did say "And immediately I was in the spirit: and behold a throne was set in heaven and one sat on the throne". John did perceive a throne with a seated occupant in Heaven.

Revelation 4:3 John did say "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald". The throne was surrounded by a rainbow.

Revelation 4:4 John did say "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold". John did see 24 seats around the throne. John did see 24 elders who were sitting in the seats in white raiment.

Revelation 4:5 John did say "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne which are the seven Spirits of God". The throne did emit lightning and thunder and voices. John did see 7 burning lamps before the throne. The lamps did represent the 7 "Spirits of God".

Revelation 4:6 John did say "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne were four beasts full of eyes before and behind". The throne was behind a sea of crystal. John did see 4 beasts around the throne. The beasts did have many eyes.

Revelation 4:7 John did say "And the first beast was like a lion and the second beast like a calf and the third beast had a face as a man and the fourth beast was like a flying eagle". John did see a lion and a calf and a beast with the face of a man. John did see a flying eagle also.

Revelation 4:8 John did say "And the four beasts had each of them six wings about him; and they were full of eyes within:". John did say "and they rest not day and night saying Holy holy holy LORD God Almighty which was and is and is to come". Each beast did have 6 wings that were full of eyes within.

Revelation 4:9 John did say "And when those beasts give glory and honour and thanks to him that sat on the throne who liveth for ever and ever".

Revelation 4:10 John did say "The four and twenty elders fall down before him that sat on the throne and worship him that liveth for ever and ever and cast their crowns before the throne saying".

Revelation 4:11 John did say "Thou art worthy O Lord to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created". John did see that the occupant of the throne was given glory and honor by the beasts and by the elders.



Revelation 5:1 John did say "And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals". John did see a book in the right hand of the occupant of the throne. The book was sealed with 7 seals on the back.

Revelation 5:2 John did say "And I saw a strong angel proclaiming with a loud voice". An angel had said "Who is worthy to open the book and to loose the seals thereof?".

Revelation 5:3 John did say "And no man in heaven nor in earth neither under the earth was able to open the book neither to look thereon". Nobody could open the book.

Revelation 5:4 John did say "And I wept much because no man was found worthy to open and to read the book neither to look thereon".

Revelation 5:5 John did say "And one of the elders saith unto me". An elder did say "Weep not: behold the Lion of the tribe of Juda the Root of David hath prevailed to open the book and to loose the seven seals thereof" to John.

Revelation 5:6 John did say "And I beheld and lo in the midst of the throne and of the four beasts and in the midst of the elders stood a Lamb as it had been slain". John did say "having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth". A Lamb had opened the book.

Revelation 5:7 John did say "And he came and took the book out of the right hand of him that sat upon the throne".

Revelation 5:8 John did say "And when he had taken the book the four beasts and four and twenty elders fell down before the Lamb having every one of them harps and golden vials full of odours which are the prayers of saints". The Lamb did take the book from the hand of the occupant of the throne. The Lamb was sung to by the beasts and by the elders.

Revelation 5:9 John did say "And they sung a new song saying Thou art worthy to take the book and to open the seals thereof:". John did say "for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation;".

Revelation 5:10 John did say "And hast made us unto our God kings and priests: and we shall reign on the earth".

Revelation 5:11 John did say "And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands;". John did hear a great multitude of angel voices.

Revelation 5:12 John did say "Saying with a loud voice". The angels did say "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing".

Revelation 5:13 John did say "And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them heard I saying". Everyone did say "Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever".

Revelation 5:14 John did say "And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever". John may have said "And the four beasts said Amen. And the four and twenty elders fell down and worshipped him".



Revelation 6:1 John did say "And I saw when the Lamb opened one of the seals and I heard as it were the noise of thunder one of the four beasts saying Come and see". The Lamb did proceed to open the "first seal" with the accompaniment of the noise of thunder.

Revelation 6:2 John did say "And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer". A "white horse" did appear after the opening of the "first seal". A man did sit upon the "white horse" with a bow. The "white horse" did proceed to conquer.

Revelation 6:3 John did say "And when he had opened the second seal I heard the second beast say Come and see". The Lamb did open the "second seal".

Revelation 6:4 John did say "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth and that they should kill one another:". John did say "and there was given unto him a great sword". A "red horse" did appear after the opening of the "second seal". A man did sit upon the "red horse" with a great sword. The "red horse" did proceed to remove peace from the earth.

Revelation 6:5 John did say "And when he had opened the third seal I heard the third beast say Come and see". John did say "And I beheld and lo a black horse; and he that sat on him had a pair of balances in his hand". The Lamb did open the "third seal". A "black horse" did appear after the opening of the "third seal". A man did sit upon the "black horse" with a pair of balances in hand.

Revelation 6:6 John did say "And I heard a voice in the midst of the four beasts say A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine". The "black horse" would bring scarcity for necessary things. The "black horse" would ignore superfluous things.

Revelation 6:7 John did say "And when he had opened the fourth seal I heard the voice of the fourth beast say Come and see". The Lamb did open the "fourth seal".

Revelation 6:8 John did say "And I looked and behold a pale horse: and his name that sat on him was Death and Hell followed with him". John did say "And power was given unto them over the fourth part of the earth to kill with sword and with hunger and with death and with the beasts of the earth". A "pale horse" did appear after the opening of the "fourth seal". Death did sit upon the "pale horse" with Hell following. Death would kill with the sword and with hunger and with death and with the beasts of the earth.

Revelation 6:9 John did say "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held:". The Lamb did open the "fifth seal". John did see the souls of the persecuted under the altar.

Revelation 6:10 The persecuted did cry with a loud voice. The persecuted did say "How long O Lord holy and true dost thou not judge and avenge our blood on them that dwell on the earth?".

Revelation 6:11 John did say "And white robes were given unto every one of them;". John did say "and it was said unto them that they should rest yet for a little season until their fellowservants also and their brethren that should be killed as they were should be fulfilled". "White robes" were given to the persecuted. The persecuted were told to wait awhile longer until the fulfillment of prophecy.

Revelation 6:12 John did say "And I beheld when he had opened the sixth seal and lo there was a great earthquake; and the sun became black as sackcloth of hair and the moon became as blood;". The Lamb did open the "sixth seal". The moon did become red after the opening of the "sixth seal". The sun did become black after the opening of the "sixth seal". A great earthquake did occur after the opening of the "sixth seal".

Revelation 6:13 John did say "And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind". The stars did fall from heaven after the opening of the "sixth seal".

Revelation 6:14 John did say "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places". The skies did depart after the opening of the "sixth seal". The land did become unsettled after the opening of the "sixth seal".

Revelation 6:15 John did say "And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every free man hid themselves in the dens and in the rocks of the mountains;".

Revelation 6:16 John did say "And said to the mountains and rocks Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb:".

Revelation 6:17 John did say "For the great day of his wrath is come; and who shall be able to stand?".



Revelation 7:1 John did say "And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth that the wind should not blow on the earth nor on the sea nor on any tree". John did see 4 angels on the 4 corners of the earth. The angels were holding the 4 winds of the earth.

Revelation 7:2 John did say "And I saw another angel ascending from the east having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea". John did see another angel approach with the seal of the living God.

Revelation 7:3 The angel had said "Hurt not the earth neither the sea nor the trees till we have sealed the servants of our God in their foreheads" to the 4 angels.

Revelation 7:4 John did say "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel". John did hear that a seal would be placed on 144000 people of the tribes of Israel.

Revelation 7:5 John did say "Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand".

Revelation 7:6 John did say "Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand".

Revelation 7:7 John did say "Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand".

Revelation 7:8 John did say "Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand". The seals were given to the 12 tribes of the "children of Israel". Each tribe did receive 12000 seals.

Revelation 7:9 John did say "After this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues". John did say "stood before the throne and before the Lamb clothed with white robes and palms in their hands;". A great multitude did come to stand before the throne and before the Lamb in white robes and with palms in hand.

Revelation 7:10 The multitude did say "Salvation to our God which sitteth upon the throne and unto the Lamb" in a loud voice.

Revelation 7:11 John did say "And all the angels stood round about the throne and about the elders and the four beasts and fell before the throne on their faces and worshipped God".

Revelation 7:12 John did say "Saying Amen: Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen".

Revelation 7:13 An elder did say "What are these which are arrayed in white robes? and whence came they?" to John.

Revelation 7:14 John did say "Sir thou knowest" to the elder. The elder did say "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb" to John.

Revelation 7:15 The elder did say "Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" to John.

Revelation 7:16 The elder did say "They shall hunger no more neither thirst any more; neither shall the sun light on them nor any heat" to John.

Revelation 7:17 The elder did say "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" to John.



Revelation 8:1 John did say "And when he had opened the seventh seal there was silence in heaven about the space of half an hour". The Lamb did open the "seventh seal" to silence in heaven for half of an hour.

Revelation 8:2 John did say "And I saw the seven angels which stood before God; and to them were given seven trumpets". John did see 7 trumpets that were given to 7 angels before God.

Revelation 8:3 John did say "And another angel came and stood at the altar having a golden censer;". John did say "and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne". Another angel did come to stand at the altar with a golden censer of incense.

Revelation 8:4 John did say "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand".

Revelation 8:5 John did say "And the angel took the censer and filled it with fire of the altar and cast it into the earth:". John did say "and there were voices and thunderings and lightnings and an earthquake". The censer was filled with the fire of the altar. The angel did cast the censer to earth to cause great commotion.

Revelation 8:6 John did say "And the seven angels which had the seven trumpets prepared themselves to sound". The angels did prepare to sound the trumpets.

Revelation 8:7 John did say "The first angel sounded and there followed hail and fire mingled with blood and they were cast upon the earth:". John may have said " and a third of the earth was burnt up:". John did say "and the third part of trees was burnt up and all green grass was burnt up". The "first angel" did sound the trumpet that did cause hail and fire with blood to be cast upon the earth. The earth did suffer the destruction of trees and of grass.

Revelation 8:8 John did say "And the second angel sounded and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;". The "second angel" did sound the trumpet that did cause a burning mountain on fire to be cast into the sea.

Revelation 8:9 John did say "And the third part of the creatures which were in the sea and had life died; and the third part of the ships were destroyed". The seas did suffer the destruction of ships and the destruction of sea creatures.

Revelation 8:10 John did say "And the third angel sounded and there fell a great star from heaven burning as it were a lamp and it fell upon the third part of the rivers and upon the fountains of waters;". The "third angel" did sound the trumpet that did cause a burning star from heaven to be cast onto the earth. The earth did suffer the destruction of fresh water.

Revelation 8:11 John did say "And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters because they were made bitter". Wormwood was the star that did cause the destruction of the fresh water.

Revelation 8:12 John did say "And the fourth angel sounded and the third part of the sun was smitten and the third part of the moon and the third part of the stars;". John did say "so as the third part of them was darkened and the day shone not for a third part of it and the night likewise". The "fourth angel" did sound the trumpet. The trumpet did cause a third of the sun to be darkened and a third of the moon to be darkened and a third of the stars to be darkened.

Revelation 8:13 John did say "And I beheld and heard an angel flying through the midst of heaven". The angel had said "Woe woe woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!" in a loud voice.



Revelation 9:1 John did say "And the fifth angel sounded and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit". The "fifth angel" did sound the trumpet that did cause a star to fall from heaven to the earth. The star did have the key to the "bottomless pit".

Revelation 9:2 John did say "And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit". The "bottomless pit" was opened with the rising of a smothering smoke from the pit.

Revelation 9:3 John did say "And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power". Locusts did emerge with scorpions from the pit. The "bottomless pit" did disgorge swarms of locusts and swarms of scorpions.

Revelation 9:4 John did say "And it was commanded them that they should not hurt the grass of the earth neither any green thing neither any tree; but only those men which have not the seal of God in their foreheads". The swarms were commanded to ignore the plants of the earth. The swarms were commanded to hurt the remainder of mankind without the seal of God.

Revelation 9:5 John did say "And to them it was given that they should not kill them but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man". The swarms were to torment mankind for 5 months.

Revelation 9:6 John did say "And in those days shall men seek death and shall not find it; and shall desire to die and death shall flee from them".

Revelation 9:7 John did say "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold and their faces were as the faces of men". The locusts did have terrifying attributes.

Revelation 9:8 John did say "And they had hair as the hair of women and their teeth were as the teeth of lions".

Revelation 9:9 John did say "And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle".

Revelation 9:10 John did say "And they had tails like unto scorpions and there were stings in their tails: and their power was to hurt men five months".

Revelation 9:11 John did say "And they had a king over them which is the angel of the bottomless pit whose name in the Hebrew tongue is Abaddon but in the Greek tongue hath his name Apollyon". Abaddon was the king over the swarms. Abaddon was the angel of the "bottomless pit". Abaddon was also known as Apollyon.

Revelation 9:12 John did say "One woe is past; and behold there come two woes more hereafter".

Revelation 9:13 John did say "And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God". The "sixth angel" did sound the trumpet that did precede a voice from the 4 horns of the golden altar before God.

Revelation 9:14 The voice did say "Loose the four angels which are bound in the great river Euphrates" to the "sixth angel".

Revelation 9:15 John did say "And the four angels were loosed which were prepared for an hour and a day and a month and a year for to slay the third part of men". The "sixth angel" did release the 4 angels of the Euphrates to slay a third of mankind.

Revelation 9:16 John did say "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them". John did perceive 200000000 horsemen of the army.

Revelation 9:17 John did say "And thus I saw the horses in the vision and them that sat on them having breastplates of fire and of jacinth and brimstone:". John did say "and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone". The army did emit fire and brimstone.

Revelation 9:18 John did say "By these three was the third part of men killed by the fire and by the smoke and by the brimstone which issued out of their mouths". The army did slay a third of mankind by fire and by smoke and by brimstone.

Revelation 9:19 John did say "For their power is in their mouth and in their tails: for their tails were like unto serpents and had heads and with them they do hurt".

Revelation 9:20 John did say "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands". John did say "that they should not worship devils and idols of gold and silver and brass and stone and of wood: which neither can see nor hear nor walk:".

Revelation 9:21 John did say "Neither repented they of their murders nor of their sorceries nor of their fornication nor of their thefts".



Revelation 10:1 John did say "And I saw another mighty angel come down from heaven clothed with a cloud:". John did say "and a rainbow was upon his head and his face was as it were the sun and his feet as pillars of fire:". John did see another mighty angel on descent from heaven.

Revelation 10:2 John did say "And he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth". The angel did have in hand a little book that was opened.

Revelation 10:3 John did say "And cried with a loud voice as when a lion roareth: and when he had cried seven thunders uttered their voices". The angel did cry with a loud voice to the roar of the "seven thunders".

Revelation 10:4 John did say "And when the seven thunders had uttered their voices I was about to write:". John did say "and I heard a voice from heaven saying unto me Seal up those things which the seven thunders uttered and write them not". John was not allowed to record the words of the "seven thunders".

Revelation 10:5 John did say "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven".

Revelation 10:6 John did say "And sware by him that liveth for ever and ever". John did say "who created heaven and the things that therein are and the earth and the things that therein are and the sea and the things which are therein that there should be time no longer:".

Revelation 10:7 John did say "But in the days of the voice of the seventh angel when he shall begin to sound the mystery of God should be finished as he hath declared to his servants the prophets".

Revelation 10:8 John was addressed by the voice from heaven again. The voice did say "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth" to John.

Revelation 10:9 John did go to the mighty angel. John did say "Give me the little book" to the angel. The angel did say "Take it and eat it up; and it shall make thy belly bitter but it shall be in thy mouth sweet as honey" to John.

Revelation 10:10 John did say "And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter". John did consume the little book as commanded by the mighty angel.

Revelation 10:11 The angel did say "Thou must prophesy again before many peoples and nations and tongues and kings" to John.



Revelation 11:1 John did say "And there was given me a reed like unto a rod: and the angel stood saying". The angel had said "Rise and measure the temple of God and the altar and them that worship therein" to John. The angel did instruct John to use a reed to measure the "temple of God" and the altar.

Revelation 11:2 The angel did say "But the court which is without the temple leave out and measure it not;" to John. The angel did say "for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" to John.

Revelation 11:3 The angel did say "And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth" to John.

Revelation 11:4 John did say "These are the two olive trees and the two candlesticks standing before the God of the earth".

Revelation 11:5 John did say "And if any man will hurt them fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them he must in this manner be killed".

Revelation 11:6 John did say "These have power to shut heaven that it rain not in the days of their prophecy:". John did say "and have power over waters to turn them to blood and to smite the earth with all plagues as often as they will".

Revelation 11:7 John did say "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them".

Revelation 11:8 John did say "And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt where also our Lord was crucified".

Revelation 11:9 John did say "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half and shall not suffer their dead bodies to be put in graves".

Revelation 11:10 John did say "And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth".

Revelation 11:11 John did say "And after three days and an half the spirit of life from God entered into them and they stood upon their feet;". John did say "and great fear fell upon them which saw them".

Revelation 11:12 John did say "And they heard a great voice from heaven saying unto them Come up hither". John did say "And they ascended up to heaven in a cloud; and their enemies beheld them".

Revelation 11:13 John did say "And the same hour was there a great earthquake and the tenth part of the city fell and in the earthquake were slain of men seven thousand:". John did say "and the remnant were affrighted and gave glory to the God of heaven".

Revelation 11:14 John did say "The second woe is past; and behold the third woe cometh quickly".

Revelation 11:15 John did say "And the seventh angel sounded; and there were great voices in heaven saying". The voices had said "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever". The "seventh angel" did sound the trumpet to the sound of great voices in heaven.

Revelation 11:16 John did say "And the four and twenty elders which sat before God on their seats fell upon their faces and worshipped God". The elders did fall prostrate to worship God.

Revelation 11:17 The elders had said "We give thee thanks O LORD God Almighty which art and wast;". The elders may have said "and art to come;". The elders had said "because thou hast taken to thee thy great power and hast reigned".

Revelation 11:18 The elders had said "And the nations were angry and thy wrath is come and the time of the dead that they should be judged". The elders had said "and that thou shouldest give reward unto thy servants the prophets and to the saints and them that fear thy name small and great;". The elders had said "and shouldest destroy them which destroy the earth".

Revelation 11:19 John did say "And the temple of God was opened in heaven and there was seen in his temple the ark of his testament:". John did say "and there were lightnings and voices and thunderings and an earthquake and great hail". The "temple of God" did open in heaven. John could see the ark of the testament of God within the temple. John did perceive lightning and thunder and earthquake and hail and voices.



Revelation 12:1 John did say "And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars:". John did see a woman of wonder appear in heaven.

Revelation 12:2 John did say "And she being with child cried travailing in birth and pained to be delivered". The woman was pregnant with birth imminent.

Revelation 12:3 John did say "And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns and seven crowns upon his heads". John did see a great red dragon appear in heaven also.

Revelation 12:4 John did say "And his tail drew the third part of the stars of heaven and did cast them to the earth:". John did say "and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born". The dragon did sweep a third part of the stars of heaven to earth using the tail of the dragon. The dragon did stand before the woman with the intent to devour the child upon birth.

Revelation 12:5 John did say "And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne". The woman did give birth to a male child. The child would rule all nations with a rod of iron in the future. The child was swept into heaven to God.

Revelation 12:6 John did say "And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days".

The woman did proceed to flee into the wilderness to a place that was predetermined by God. The woman would be cared for in the place for 1260 days.

Revelation 12:7 John did say "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels". A war did erupt in heaven. Michael was an angel in heaven. Michael did lead angels of heaven in warfare against the dragon and against the angels with the dragon.

Revelation 12:8 John did say "And prevailed not; neither was their place found any more in heaven". The dragon was defeated by Michael in the war in heaven.

Revelation 12:9 John did say "And the great dragon was cast out that old serpent called the Devil and Satan which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him". The dragon was expelled from heaven to earth with the angels who were allied with the dragon. The dragon is also known as the Devil. The Devil is also known as Satan.

Revelation 12:10 John did hear a loud voice in heaven. The voice had said "Now is come salvation and strength and the kingdom of our God and the power of his Christ:". The voice had said "for the accuser of our brethren is cast down which accused them before our God day and night".

Revelation 12:11 The voice had said "And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death".

Revelation 12:12 The voice had said "Therefore rejoice ye heavens and ye that dwell in them". The voice had said "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath because he knoweth that he hath but a short time".

Revelation 12:13 John did say "And when the dragon saw that he was cast unto the earth he persecuted the woman which brought forth the man child". Satan did persecute the mother of the child after being cast to the earth.

Revelation 12:14 John did say "And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place". John did say "where she is nourished for a time and times and half a time from the face of the serpent". The mother was given the wings of a great eagle to fly into the wilderness to the safe place.

Revelation 12:15 John did say "And the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood". Satan did spit a flood in an attempt to drown the mother of the child.

Revelation 12:16 John did say "And the earth helped the woman and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth". The mother was aided by the earth however. The earth did swallow the flood.

Revelation 12:17 John did say "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ". Satan did proceed to make war with the righteous progeny of the woman.



Revelation 13:1 John did say "And I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns and upon his horns ten crowns and upon his heads the name of blasphemy". John did see a beast that did emerge from the sea with 7 heads and with 10 horns with crowns. Blasphemy was the name of the beast.

Revelation 13:2 John did say "And the beast which I saw was like unto a leopard and his feet were as the feet of a bear and his mouth as the mouth of a lion:". John did say "and the dragon gave him his power and his seat and great authority". Blasphemy did have leopard and bear and lion parts. Blasphemy was given power and great authority by Satan.

Revelation 13:3 John did say "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast". John did see a mortally wounded head upon the beast. The head was healed to the wonder of the world.

Revelation 13:4 John did say "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast saying Who is like unto the beast? who is able to make war with him?". The world did begin to worship Satan and the beast.

Revelation 13:5 John did say "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months". The beast was given power to speak blasphemies for 42 months.

Revelation 13:6 John did say "And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven". The beast did speak blasphemy against God.

Revelation 13:7 John did say "And it was given unto him to make war with the saints and to overcome them:". John did say "and power was given him over all kindreds and tongues and nations". The beast was given power to make war and the defeat the saints. The beast was given great power over many.

Revelation 13:8 John did say "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world".

Revelation 13:9 John did say "If any man have an ear let him hear".

Revelation 13:10 John did say "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword". John did say "Here is the patience and the faith of the saints".

Revelation 13:11 John did say "And I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spake as a dragon". John did perceive the emergence of a "second beast" from the earth. The "second beast" did have 2 horns as a lamb with the speech of a dragon.

Revelation 13:12 John did say "And he exerciseth all the power of the first beast before him and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed". The "second beast" did support the beast of blasphemy.

Revelation 13:13 John did say "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men".

Revelation 13:14 John did say "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast;". John did say "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live". The "second beast" did astound the earth through the workings of miracles in the sight of Blasphemy. The "second beast" did encourage the world to create an image to Blasphemy.

Revelation 13:15 John did say "And he had power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed". The "second beast" did bring life to the image of the beast.

Revelation 13:16 John did say "And he causeth all both small and great rich and poor free and bond to receive a mark in their right hand or in their foreheads:". The "second beast" did force everyone to receive a marking on the right hand or on the forehead.

Revelation 13:17 John did say "And that no man might buy or sell save he that had the mark or the name of the beast or the number of his name". The mark would enable commerce. If a person did not have the mark then the person could not buy or sell. The mark could be a signifier or the name of the beast or the "number of the name of the beast".

Revelation 13:18 John did say "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six".



Revelation 14:1 John did say "And I looked and lo a Lamb stood on the mount Sion and with him an hundred forty and four thousand having his Father's name written in their foreheads". John did see a Lamb on mount Sion with the 144000 righteous redeemed.

Revelation 14:2 John did say "And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:".

Revelation 14:3 John did say "And they sung as it were a new song before the throne and before the four beasts and the elders:". John did say "and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth".

Revelation 14:4 John did say "These are they which were not defiled with women; for they are virgins". John did say "These are they which follow the Lamb whithersoever he goeth". John did say "These were redeemed from among men being the firstfruits unto God and to the Lamb".

Revelation 14:5 John did say "And in their mouth was found no guile: for they are without fault". John may have said ": before the throne of God".

Revelation 14:6 John did say "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people". John did see another angel in flight in the midst of heaven with the everlasting gospel.

Revelation 14:7 John did say "Saying with a loud voice". The angel had said "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea and the fountains of waters". The angel did announce the arrival of the hour of judgment.

Revelation 14:8 John did say "And there followed another angel saying". A second angel had said "Babylon is fallen is fallen that great city because she made all nations drink of the wine of the wrath of her fornication".

Revelation 14:9 John did say "And the third angel followed them saying with a loud voice". A third angel had said "If any man worship the beast and his image and receive his mark in his forehead or in his hand".

Revelation 14:10 A third angel had said "The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation;". A third angel had said "and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb:". The third angel did announce the sentence for the followers of the beasts to the wrath of God.

Revelation 14:11 A third angel had said "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name".

Revelation 14:12 John did say "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus".

Revelation 14:13 John did hear a voice from heaven again. The voice did say "Write Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit that they may rest from their labours; and their works do follow them" to John.

Revelation 14:14 John did say "And I looked and behold a white cloud and upon the cloud one sat like unto the Son of man having on his head a golden crown and in his hand a sharp sickle". John did see the likeness of the "Son of Man" on a white cloud.

Revelation 14:15 John did say "And another angel came out of the temple crying with a loud voice to him that sat on the cloud Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe".

Revelation 14:16 John did say "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped".

Revelation 14:17 John did say "And another angel came out of the temple which is in heaven he also having a sharp sickle".

Revelation 14:18 John did say "And another angel came out from the altar which had power over fire;". John did say "and cried with a loud cry to him that had the sharp sickle saying". The angel had said "Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe".

Revelation 14:19 John did say "And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God".

Revelation 14:20 John did say "And the winepress was trodden without the city and blood came out of the winepress even unto the horse bridles by the space of a thousand and six hundred furlongs". John did perceive the wrath of God upon the earth.



Revelation 15:1 John did say "And I saw another sign in heaven great and marvellous seven angels having the seven last plagues;". John did say "for in them is filled up the wrath of God". John did see 7 angels with the 7 last plagues.

Revelation 15:2 John did say "And I saw as it were a sea of glass mingled with fire:". John did say "and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name stand on the sea of glass having the harps of God". John did see the remaining multitude that was victorious over the beast. The multitude was holding harps from God.

Revelation 15:3 John did say "And they sing the song of Moses the servant of God and the song of the Lamb saying". The multitude had said "Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou King of saints" in song.

Revelation 15:4 The multitude had said "Who shall not fear thee O Lord and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" in song.

Revelation 15:5 John did say "And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened:". John did see the opening of the temple of the tabernacle of the testimony in heaven.

Revelation 15:6 John did say "And the seven angels came out of the temple having the seven plagues clothed in pure and white linen and having their breasts girded with golden girdles". John did see the emergence of the 7 angels with the plagues.

Revelation 15:7 John did say "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God who liveth for ever and ever". The angels were given 7 golden vials of the wrath of God by one of the 4 beasts in heaven.

Revelation 15:8 John did say "And the temple was filled with smoke from the glory of God and from his power;". John did say "and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled".



Revelation 16:1 John did hear a great voice from the temple. The voice did say "Go your ways and pour out the vials of the wrath of God upon the earth" to the 7 angels.

Revelation 16:2 John did say "And the first went and poured out his vial upon the earth;". John did say "and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image". The "first angel" did pour the vial upon the earth. The plague did cause grievous sores on all of mankind with the mark of the beast.

Revelation 16:3 John did say "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea". The "second angel" did pour a vial upon the sea. The sea did become as red as the blood of a dead man. Every soul did die in the sea.

Revelation 16:4 John did say "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood". The "third angel" did pour a vial upon the fresh waters. "Fresh water" did become as blood.

Revelation 16:5 John did hear a voice from the angel of the waters. The angel did say "Thou art righteous O Lord which art and wast and shalt be because thou hast judged thus". The angel may have said "Thou art righteous the One which art and wast the Holy One because thou hast judged thus".

Revelation 16:6 The angel did say "For they have shed the blood of saints and prophets and thou hast given them blood to drink; for they are worthy".

Revelation 16:7 John did hear a voice from someone in the altar. The voice did say "Even so Lord God Almighty true and righteous are thy judgments".

Revelation 16:8 John did say "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire". The "fourth angel" did pour a vial upon the sun.

Revelation 16:9 John did say "And men were scorched with great heat and blasphemed the name of God which hath power over these plagues: and they repented not to give him glory". Mankind was scorched with fire. Mankind did not choose to repent still.

Revelation 16:10 John did say "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain". The "fifth angel" did pour a vial upon the seat of the beast. The vial did bring pain and darkness to the kingdom of the beast.

Revelation 16:11 John did say "And blasphemed the God of heaven because of their pains and their sores and repented not of their deeds".

Revelation 16:12 John did say "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the kings of the east might be prepared". The "sixth angel" did pour a vial upon the river Euphrates. The river did dry up.

Revelation 16:13 John did say "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet". John did see unclean spirits emerge from the mouth of the dragon and of the beast and of the "false prophet".

Revelation 16:14 John did say "For they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty". The spirits were devils who did work miracles and did gather mankind for the ultimate battle.

Revelation 16:15 "Jesus Christ" had said "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame".

Revelation 16:16 John did say "And he gathered them together into a place called in the Hebrew tongue Armageddon". The devils did gather mankind to Armageddon.

Revelation 16:17 John did say "And the seventh angel poured out his vial into the air;". The "seventh angel" did pour a vial into the air. John did hear a great voice from the throne in the temple of heaven. The voice did say "It is done".

Revelation 16:18 John did say "And there were voices and thunders and lightnings; and there was a great earthquake such as was not since men were upon the earth so mighty an earthquake and so great". John did experience a great earthquake and voices and thunder and lightning.

Revelation 16:19 John did say "And the great city was divided into three parts and the cities of the nations fell:". John did say "and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath". John did observe the fall of the cities of the nations of earth.

Revelation 16:20 John did say "And every island fled away and the mountains were not found". John did observe the sinking of islands. John did observe the crumbling of mountains also.

Revelation 16:21 John did say "And there fell upon men a great hail out of heaven every stone about the weight of a talent:". John did say "and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great". John did observe a great hailstorm of talent-sized stones from heaven.



Revelation 17:1 John was approached by one of the 7 angels. The angel did proceed to talk with John. The angel did say "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:" to John.

Revelation 17:2 The angel did say "With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication" to John. John was told about a woman of fornication on earth.

Revelation 17:3 John did say "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy having seven heads and ten horns". John did see the woman of fornication in the wilderness. The woman was sitting upon a red beast with 7 heads and with 10 horns.

Revelation 17:4 John did say "And the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls having a golden cup in her hand full of abominations and filthiness of her fornication:". John did see that the woman was adorned in fine apparel and in precious jewels. The woman was holding a cup of abominations and of filthiness.

Revelation 17:5 John did say "And upon her forehead was a name written MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". The woman did have an inscription of a name on her forehead. The inscription did say

"MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". "MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" was the name of the woman of fornication in the wilderness.

Revelation 17:6 John did say "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration". The woman was drunken with the blood of saints and with the blood of martyrs of Jesus. John did wonder about the woman of fornication.

Revelation 17:7 The angel did say "Wherefore didst thou marvel?" to John. The angel did say "I will tell thee the mystery of the woman and of the beast that carrieth her which hath the seven heads and ten horns" to John. The angel did begin to tell John about the "MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH".

Revelation 17:8 The angel did say "The beast that thou sawest was and is not; and shall ascend out of the bottomless pit and go into perdition:" to John. The angel did say "and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world when they behold the beast that was and is not and yet is" to John.

Revelation 17:9 The angel did say "And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth" to John.

Revelation 17:10 The angel did say "And there are seven kings: five are fallen and one is and the other is not yet come; and when he cometh he must continue a short space" to John.

Revelation 17:11 The angel did say "And the beast that was and is not even he is the eighth and is of the seven and goeth into perdition" to John.

Revelation 17:12 The angel did say "And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast" to John.

Revelation 17:13 The angel did say "These have one mind and shall give their power and strength unto the beast" to John.

Revelation 17:14 The angel did say "These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful" to John.

Revelation 17:15 The angel did continue. The angel did say "The waters which thou sawest where the whore sitteth are peoples and multitudes and nations and tongues" to John.

Revelation 17:16 The angel did say "And the ten horns which thou sawest upon the beast these shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire" to John.

Revelation 17:17 The angel did say "For God hath put in their hearts to fulfil his will and to agree and give their kingdom unto the beast until the words of God shall be fulfilled" to John.

Revelation 17:18 The angel did say "And the woman which thou sawest is that great city which reigneth over the kings of the earth" to John.



Revelation 18:1 John did say "And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory". John did see another powerful angel on descent from heaven.

Revelation 18:2 The angel did cry out mightily with a strong voice. The angel did say "Babylon the great is fallen is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird".

Revelation 18:3 The angel did say "For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her". The angel did say "and the merchants of the earth are waxed rich through the abundance of her delicacies".

Revelation 18:4 John did hear another voice from heaven. The voice did say "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues". The voice had begun to explain the transgressions of Babylon.

Revelation 18:5 The voice did say "For her sins have reached unto heaven and God hath remembered her iniquities".

Revelation 18:6 The voice did say "Reward her even as she rewarded you and double unto her double according to her works: in the cup which she hath filled fill to her double".

Revelation 18:7 The voice did say "How much she hath glorified herself and lived deliciously so much torment and sorrow give her:". The voice did say "for she saith in her heart I sit a queen and am no widow and shall see no sorrow".

Revelation 18:8 The voice did say "Therefore shall her plagues come in one day death and mourning and famine;". The voice did say "and she shall be utterly burned with fire: for strong is the Lord God who judgeth her".

Revelation 18:9 The voice did say "And the kings of the earth who have committed fornication and lived deliciously with her shall bewail her and lament for her when they shall see the smoke of her burning".

Revelation 18:10 The voice did say "Standing afar off for the fear of her torment saying Alas alas that great city Babylon that mighty city! for in one hour is thy judgment come".

Revelation 18:11 The voice did say "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:".

Revelation 18:12 The voice did say "The merchandise of gold and silver and precious stones and of pearls and fine linen and purple and silk and scarlet and all thyine wood". The voice did say "and all manner vessels of ivory and all manner vessels of most precious wood and of brass and iron and marble".

Revelation 18:13 The voice did say "And cinnamon and odours and ointments and frankincense and wine and oil and fine flour". The voice did say "and wheat and beasts and sheep and horses and chariots and slaves and souls of men".

Revelation 18:14 The voice did say "And the fruits that thy soul lusted after are departed from thee and all things which were dainty and goodly are departed from thee and thou shalt find them no more at all".

Revelation 18:15 The voice did say "The merchants of these things which were made rich by her shall stand afar off for the fear of her torment weeping and wailing".

Revelation 18:16 The voice did say "And saying Alas alas that great city that was clothed in fine linen and purple and scarlet and decked with gold and precious stones and pearls!".

Revelation 18:17 The voice did say "For in one hour so great riches is come to nought". The voice did say "And every shipmaster and all the company in ships and sailors and as many as trade by sea stood afar off".

Revelation 18:18 The voice did say "And cried when they saw the smoke of her burning saying What city is like unto this great city!".

Revelation 18:19 The voice did say "And they cast dust on their heads and cried weeping and wailing saying Alas alas that great city wherein were made rich all that had ships in the sea by reason of her costliness!". The voice did say "for in one hour is she made desolate".

Revelation 18:20 The voice did say "Rejoice over her thou heaven and ye holy apostles and prophets; for God hath avenged you on her".

Revelation 18:21 John did say "And a mighty angel took up a stone like a great millstone and cast it into the sea". The angel did say "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all". The angel did proceed to destroy Babylon.

Revelation 18:22 The angel did say "And the voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee;". The angel did say "and the sound of a millstone shall be heard no more at all in thee;".

Revelation 18:23 The angel did say "And the light of a candle shall shine no more at all in thee;". The angel did say "and the voice of the bridegroom and of the bride shall be heard no more at all in thee:". The angel did say "for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived".

Revelation 18:24 The angel did say "And in her was found the blood of prophets and of saints and of all that were slain upon the earth".



Revelation 19:1 John did hear a great voice of a multitude of people in heaven. The multitude did say "Alleluia; Salvation and glory and honour and power unto the Lord our God:".

Revelation 19:2 The multitude did say "For true and righteous are his judgments:". The multitude did say "for he hath judged the great whore which did corrupt the earth with her fornication and hath avenged the blood of his servants at her hand".

Revelation 19:3 The multitude did continue. The multitude did say "Alleluia And her smoke rose up for ever and ever".

Revelation 19:4 John did say "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying Amen; Alleluia". God was worshiped by the 4 beasts and by the 24 elders.

Revelation 19:5 John could hear a voice from the throne. The voice did say "Praise our God all ye his servants and ye that fear him both small and great".

Revelation 19:6 John could hear the voices of a great multitude as the sound of many waters and as the sound of mighty thundering. The voices did say "Alleluia: for the Lord God omnipotent reigneth".

Revelation 19:7 The voices did say "Let us be glad and rejoice and give honour to him: for the marriage of the Lamb is come and his wife hath made herself ready".

Revelation 19:8 The voices did say "And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints".

Revelation 19:9 The angel did begin to address John again. The angel did say "Write Blessed are they which are called unto the marriage supper of the Lamb" to John. The angel did say "These are the true sayings of God" to John.

Revelation 19:10 John did fall at the feet of the angel in worship. The angel did say "See thou do it not: I am thy fellowservant and of thy brethren that have the testimony of Jesus: worship God:". The angel did say "for the testimony of Jesus is the spirit of prophecy".

Revelation 19:11 John did say "And I saw heaven opened and behold a white horse;". John did say "and he that sat upon him was called Faithful and True and in righteousness he doth judge and make war". John did see a white horse and a rider. The rider was called "Faithful and True". The "white horse" had emerged from heaven.

Revelation 19:12 John did say "His eyes were as a flame of fire and on his head were many crowns; and he had a name written that no man knew but he himself". Nobody did know the written name of the rider.

Revelation 19:13 John did say "And he was clothed with a vesture dipped in blood: and his name is called The Word of God". The rider did have the name of "The Word of God". "The Word of God" was the rider of the "white horse".

Revelation 19:14 John did say "And the armies which were in heaven followed him upon white horses clothed in fine linen white and clean". The rider was followed by the heavenly armies on white horses.

Revelation 19:15 John did say "And out of his mouth goeth a sharp sword that with it he should smite the nations:". John did say "and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God".

Revelation 19:16 John did say "And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS". "KING OF KINGS AND LORD OF LORDS" was written on the vesture of the thigh of the rider of the white horse.

Revelation 19:17 John did say "And I saw an angel standing in the sun". The angel did cry out with a loud voice to all the fowls that did fly in the midst of heaven. The angel did say "Come and gather yourselves together unto the supper of the great God;" to the fowls.

Revelation 19:18 The angel did say "That ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that sit on them" to the fowls. The angel did say "and the flesh of all men both free and bond both small and great" to the fowls.

Revelation 19:19 John did say "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army". John could see that the beast was gathering forces for battle against "The Word of God".

Revelation 19:20 John did say "And the beast was taken and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast and them that worshipped his image". John did say "These both were cast alive into a lake of fire burning with brimstone". The beast was cast with the "false prophet" into a lake of fire.

Revelation 19:21 John did say "And the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth: and all the fowls were filled with their flesh". "The Word of God" did slay the remaining forces of the beast.



Revelation 20:1 John did say "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand". John did see an angel on descent from heaven with a great chain and a key to the bottomless pit.

Revelation 20:2 John did say "And he laid hold on the dragon that old serpent which is the Devil and Satan and bound him a thousand years". The angel did bind Satan for 1000 years.

Revelation 20:3 John did say "And cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled:". John did say "and after that he must be loosed a little season". Satan was bound in the pit with a seal for 1000 years. Satan would be released for a little season after 1000 years.

Revelation 20:4 John did say "And I saw thrones and they sat upon them and judgment was given unto them:". John did say "and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God". John did say "and which had not worshipped the beast neither his image neither had received his mark upon their foreheads or in their hands;". John did say "and they lived and reigned with Christ a thousand years". John did see the souls of the faithful who were sacrificed for bearing witness of Jesus and for the word of God. John did see the souls of the faithful who had not become subject to the beast. John did learn that the faithful would reign with Christ for 1000 years.

Revelation 20:5 John did say "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection".

Revelation 20:6 John did say "Blessed and holy is he that hath part in the first resurrection:". John did say "on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years".

Revelation 20:7 John did say "And when the thousand years are expired Satan shall be loosed out of his prison". Satan would be released after 1000 years.

Revelation 20:8 John did say "And shall go out to deceive the nations which are in the four quarters of the earth Gog and Magog to gather them together to battle:". John did say "the number of whom is as the sand of the sea". Satan will assemble Gog and Magog from all of the earth into an innumerable multitude.

Revelation 20:9 John did say "And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city:". John did say "and fire came down from God out of heaven and devoured them". Satan did lead the forces of Gog and of Magog to lay siege to the faithful. God did devour the forces of Satan in fire from heaven.

Revelation 20:10 John did say "And the devil that deceived them was cast into the lake of fire and brimstone". John did say "where the beast and the false prophet are and shall be tormented day and night for ever and ever". Satan was cast into the lake of fire for endless torment.

Revelation 20:11 John did say "And I saw a great white throne and him that sat on it from whose face the earth and the heaven fled away;". John did say "and there was found no place for them".

Revelation 20:12 John did say "And I saw the dead small and great stand before God; and the books were opened:". John did say "and another book was opened which is the book of life:". John did say "and the dead were judged out of those things which were written in the books according to their works". John did see the dead in judgment before God. The "book of life" was referenced to judge the works of a person in life.

Revelation 20:13 John did say "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works". John did see that the dead was risen from every quarter for judgment.

Revelation 20:14 John did say "And death and hell were cast into the lake of fire. This is the second death". Death was cast with hell into the lake of fire.

Revelation 20:15 John did say "And whosoever was not found written in the book of life was cast into the lake of fire". If a person was not found with a record in the "book of life" then the person was cast into the lake of fire.



Revelation 21:1 John did say "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea". John did see a new heaven and a new earth.

Revelation 21:2 John did say "And I John saw the holy city new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband". John did see a "new Jerusalem" on descent from heaven.

Revelation 21:3 John did hear a great voice out of heaven. The voice did say "Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God".

Revelation 21:4 The voice did say "And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow nor crying neither shall there be any more pain: for the former things are passed away".

Revelation 21:5 God did say "Behold I make all things new". God did say "Write: for these words are true and faithful" to John.

Revelation 21:6 God did say "It is done. I am Alpha and Omega the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely".

Revelation 21:7 God did say "He that overcometh shall inherit all things; and I will be his God and he shall be my son".

Revelation 21:8 God did say "But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters". God did say "and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death".

Revelation 21:9 John was approached by one of the 7 angels with the vials. The angel did say "Come hither I will shew thee the bride the Lamb's wife" to John.

Revelation 21:10 John did say "And he carried me away in the spirit to a great and high mountain and shewed me that great city the holy Jerusalem descending out of heaven from God". John was carried to a high mountain by the angel to view the descent of "new Jerusalem" from heaven.

Revelation 21:11 John did say "Having the glory of God: and her light was like unto a stone most precious even like a jasper stone clear as crystal;".

Revelation 21:12 John did say "And had a wall great and high and had twelve gates and at the gates twelve angels and names written thereon which are the names of the twelve tribes of the children of Israel:". "New Jerusalem" did have 12 gates with high walls. An angel was at each gate. The gates did have the written names of the tribes of Israel.

Revelation 21:13 John did say "On the east three gates; on the north three gates; on the south three gates; and on the west three gates". "New Jerusalem" did have 3 gates on each of the 4 sides of the city.

Revelation 21:14 John did say "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb". The walls did have 12 foundations. Each foundation did have the name of an apostle of Jesus.

Revelation 21:15 John did say "And he that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof".

Revelation 21:16 John did say "And the city lieth foursquare and the length is as large as the breadth:". John did say "and he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal". The city did measure 12000 furlongs in length and in width and in height.

Revelation 21:17 John did say "And he measured the wall thereof an hundred and forty and four cubits according to the measure of a man that is of the angel". The walls did measure 144 cubits by the measure of an angel.

Revelation 21:18 John did say "And the building of the wall of it was of jasper: and the city was pure gold like unto clear glass". The wall was fashioned of jasper. The city was shaped in pure gold.

Revelation 21:19 John did say "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald;". The foundations were garnished in precious stones. Jasper did adorn the first foundation. Sapphire did adorn the second foundation. Chalcedony did adorn the third foundation. Emerald did adorn the fourth foundation.

Revelation 21:20 John did say "The fifth sardonyx; the sixth sardius; the seventh chrysolyte; the eighth beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh a jacinth; the twelfth an amethyst". Sardonyx did adorn the fifth foundation. Sardius did adorn the sixth foundation. Chrysolyte did adorn the seventh foundation. Beryl did adorn the eighth foundation. Topaz did adorn the ninth foundation. Chrysoprasus did adorn the tenth foundation. Jacinth did adorn the eleventh foundation. Amethyst did adorn the twelfth foundation.

Revelation 21:21 John did say "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold as it were transparent glass". "New Jerusalem" did have a street of pure gold. Each gate did have a pearl.

Revelation 21:22 John did say "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it". John did not see a temple in "new Jerusalem". God would serve with the Lamb as the temple for "new Jerusalem".

Revelation 21:23 John did say "And the city had no need of the sun neither of the moon to shine in it: for the glory of God did lighten it and the Lamb is the light thereof". "New Jerusalem" was lit by the glory of God.

Revelation 21:24 John did say "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it". John may have said "And the nations shall walk in the light of it: and the kings of the earth do bring the glory and honor of the nations to Him".

Revelation 21:25 John did say "And the gates of it shall not be shut at all by day: for there shall be no night there".

Revelation 21:26 John did say "And they shall bring the glory and honour of the nations into it".

Revelation 21:27 John did say "And there shall in no wise enter into it any thing that defileth neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life". "New Jerusalem" would be a dwelling for the righteous only.



Revelation 22:1 John did say "And he shewed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb". John did see a pure "river of water of life". The "river of water of life" was clear as crystal. The "river of water of life" did emerge from the throne of God and of the Lamb.

Revelation 22:2 John did say "In the midst of the street of it and on either side of the river was there the tree of life which bare twelve manner of fruits and yielded her fruit every month:". John did say "and the leaves of the tree were for the healing of the nations". The "river of water of life" did flow down the middle of the street of the city. The "tree of life" did stand on each side of the river. The "tree of life" did bear 12 kinds of fruits monthly. The "tree of life" did have leaves for the healing of the nations.

Revelation 22:3 John did say "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:".

Revelation 22:4 John did say "And they shall see his face; and his name shall be in their foreheads".

Revelation 22:5 John did say "And there shall be no night there; and they need no candle neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever". Night will not fall in "new Jerusalem". God will be the light in "new Jerusalem".

Revelation 22:6 The angel did say "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" to John.

Revelation 22:7 "Jesus Christ" had said "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book".

Revelation 22:8 John did say "And I John saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things". John did fall to worship at the feet of the angel.

Revelation 22:9 The angel did say "See thou do it not: for I am thy fellowservant and of thy brethren the prophets and of them which keep the sayings of this book: worship God". John was not to worship at the feet of the angel. The angel did tell John to worship God.

Revelation 22:10 The angel did say "Seal not the sayings of the prophecy of this book: for the time is at hand" to John.

Revelation 22:11 The angel did say "He that is unjust let him be unjust still: and he which is filthy let him be filthy still:" to John. The angel did say "and he that is righteous let him be righteous still: and he that is holy let him be holy still" to John.

Revelation 22:12 "Jesus Christ" had said "And behold I come quickly; and my reward is with me to give every man according as his work shall be".

Revelation 22:13 God had said "I am Alpha and Omega the beginning and the end the first and the last".

Revelation 22:14 The angel did say "Blessed are they that do his commandments". The angel may have said "Blessed are they who wash their robes". The angel did say "that they may have right to the tree of life and may enter in through the gates into the city" to John.

Revelation 22:15 The angel did say "For without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie" to John.

Revelation 22:16 "Jesus Christ" did say "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star" to John.

Revelation 22:17 The angel did say "And the Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will let him take the water of life freely".

Revelation 22:18 John did say "For I testify unto every man that heareth the words of the prophecy of this book If any man shall add unto these things God shall add unto him the plagues that are written in this book:".

Revelation 22:19 John did say "And if any man shall take away from the words of the book of this prophecy". John did say "God shall take away his part out of the book of life". John may have said "may God take away his part out of the Tree of Life". John did say "and out of the holy city and from the things which are written in this book".

Revelation 22:20 John did say "He which testifieth these things saith Surely I come quickly. Amen. Even so come Lord Jesus".

Revelation 22:21 John did say "The grace of our Lord Jesus Christ be with you all. Amen".

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THE QUR'AN



Surah 1



Surah 1:1 Allah is merciful. Allah beneficent.

Surah 1:2 Allah is the "Lord of the Worlds".

Surah 1:3 Allah is Beneficent. Allah is Merciful.

Surah 1:4 Allah is the owner of the "Day of Judgment".

Surah 1:5 Allah is worshiped alone. Allah is asked alone for help.

Surah 1:6 Allah will show the straight path.

Surah 1:7 Allah will show the path of the righteous. Allah will not show the path of the wicked.



Surah 2



Surah 2:1 "Alif. Lam. Mim."

Surah 2:2 The Qur'an is the Scripture without doubt. The Qur'an is a guide for people to ward off evil.

Surah 2:3 The Qur'an is a guide for people who do believe in the unseen. The Qur'an is a guide for people who do establish worship. The Qur'an is a guide for people who do spend of that We have bestowed upon them.

Surah 2:4 The Qur'an is a guide for people who do believe the revelations to Muhammad. The Qur'an is a guide for people who are certain of the Hereafter.

Surah 2:5 If the people do depend on guidance from their God then the people are successful.

Surah 2:6 The "disbelievers" do not believe in the Qur'an. The "disbeliever" does not believe in the Qur'an. The "disbelievers" do not believe in Allah. The "disbeliever" does not believe in Allah. A "believer" does believe in the truth of Allah. A "disbeliever" does not believe in the truth of Allah. A "deceiver" does pretend to believe in the truth of Allah.

Surah 2:7 Allah did seal the hearing and the hearts of the "disbelievers". "Disbelievers" do have a covering of the eyes. "Disbelievers" will meet an awful doom.

Surah 2:8 The deceivers did say "We believe in Allah and the Last Day". The deceivers do not believe in Allah and the "Last Day". The deceiver does deceive about the truth of Allah.

Surah 2:9 Some people do choose to deceive Allah. Some people do choose to deceive the followers of Allah. If People do choose to deceive then people will deceive themselves.

Surah 2:10 If People do choose to deceive then the people do become liars. If People do choose to deceive then the people will have disease in the heart that Allah does increase. If People do choose to deceive then the people will meet a painful doom.

Surah 2:11 If a deceiver is told not to make mischief in the earth then the deceiver did say "We are peacemakers only".

Surah 2:12 The deceivers are the makers of mischief. The deceiver does not perceive.

Surah 2:13 If a deceiver is told to believe as the people believe then the deceiver did say "Shall we believe as the foolish believe?". The deceivers are the foolish. The deceiver does not understand.

Surah 2:14 If the deceivers are with the believers then the deceivers did say "We believe". If the deceivers are with the devils then the deceivers did say "Lo! we are with you; verily we did but mock".

Surah 2:15 Allah does mock the deceivers. Allah does leave the deceivers to blindly wander in their contumacy.

Surah 2:16 The deceivers do purchase error at the price of guidance. The deceivers do not prosper. The deceivers are not guided.

Surah 2:17 The deceivers are left in the dark by Allah.

Surah 2:18 The deceivers are deaf. The deceivers are dumb. The deceivers are blind. The deceivers do not return.

Surah 2:19 Allah does harm to the disbelievers.

Surah 2:20 If Allah did choose to hurt the deceivers then Allah could destroy the hearing and sight of the deceivers.

Surah 2:21 Mankind must worship Allah. Allah did create mankind so that mankind can reject evil.

Surah 2:22 Allah did create the Earth as a place of rest for mankind. Allah did create the sky as a canopy for mankind. Allah did create the rain to grow food for mankind. Mankind must not create rivals to Allah.

Surah 2:23 If a person is in doubt about the Qur'an then a person should produce a sura and do bear witness to Allah.

Surah 2:24 If a person does not believe in the Qur'an then the person should prepare for the fire for disbelievers.

Surah 2:25 A person should befriend the people who believe in the Qur'an. A person should befriend the people who do good works. The believers will reside in gardens with abundant food and fruit of the river. The believers did say "This is what was given us aforetime". The food is given to the believers in resemblance. The believers do have companions of purity. The believers will abide there forever.

Surah 2:26 Allah will use the similitude of things low and high. Believers do understand. The disbelievers did say "What doth Allah wish to teach by such a similitude?". The disbelievers did

say "He misleadeth many thereby, and He guideth many thereby;". The disbelievers did say "and He misleadeth thereby only miscreants". The disbelievers do not understand.

Surah 2:27 If a person does break the covenant of Allah after agreeing to the covenant then the person is a loser. If a person does break the union that Allah did order to be joined then the person is a loser. If a person does make mischief in the Earth then the person is a loser.

Surah 2:28 Allah did give life to mankind when mankind was dead. Mankind will return to Allah when mankind does die.

Surah 2:29 Allah did create the Earth and all things. Allah did create the 7 heavens. Allah does know all things.

Surah 2:30 Allah did say "Lo! I am about to place a viceroy in the Earth" to the angels. Allah did place Adam on Earth as a viceroy. The angels did say "wilt Thou place therein one who will do harm therein and will shed blood,". The angels did say "while we, we hymn Thy praise and sanctify Thee?". The angels did not trust Adam. Allah did say "Surely I know that which ye know not".

Surah 2:31 Allah did teach Adam all the names of the angels. Allah did show the names to the angels. Allah did test the angels on the knowledge of the names.

Surah 2:32 The angels did not know the names. Allah does know all. Allah does know more than the angels.

Surah 2:33 Allah did instruct Adam to inform the angels of their names. Allah does know the secrets of heaven.

Surah 2:34 Allah did instruct the angels to kneel before Adam. Iblis was an angel. Iblis did not kneel before Adam. Iblis did become a disbeliever through pride.

Surah 2:35 Allah did instruct Adam to dwell in the "garden of Eden" with Eve. Allah did instruct Adam to eat of the "garden of Eden". Allah did forbid Adam to eat from the "tree of knowledge of good and evil".

Surah 2:36 Satan did corrupt Adam and Eve. Adam was expelled from the "garden of Eden". Eve was expelled from the "garden of Eden". Satan was made a foe to mankind.

Surah 2:37 Adam did receive a revelation from Allah. Adam did relent to Allah. Allah is merciful and relenting.

Surah 2:38 Allah did instruct mankind to leave the "garden of Eden". If mankind does look to Allah for guidance then mankind will not know fear or grief. If mankind does follow the guidance from Allah then mankind will not know fear or grief.

Surah 2:39 If mankind does not believe in the guidance from Allah then mankind will burn in fire. If mankind does not believe in Allah then mankind will burn in fire.

Surah 2:40 Allah did favor Israel. Allah did fulfill the covenant to Israel. Israel must fulfill the covenant to Allah. Israel must fear Allah.

Surah 2:41 Mankind should believe in the teachings of the Qur'an. Mankind should not disbelieve the teachings of the Qur'an. Mankind should not trade the Qur'an for money. Mankind should ally themselves to Allah.

Surah 2:42 Mankind should not distort the truth of the teachings of the Qur'an with lies. Mankind should not hide the truth of the teachings of the Qur'an.

Surah 2:43 Mankind should worship Allah. Mankind should help the poor. Mankind should find fellowship with believers of the teachings of the Qur'an. Mankind should find fellowship with followers of Allah.

Surah 2:44 If mankind is righteous then mankind will practice righteousness.

Surah 2:45 Mankind should seek help from Allah through patience and prayer. Patience is hard.

Surah 2:46 A person with a humble heart will meet Allah when the person does return to Allah.

Surah 2:47 Israel should remember the favor of Allah.

Surah 2:48 Israel should prepare to survive without help or compensation.

Surah 2:49 Israel should remember that Allah did try the faith of Israel. Israel should remember that Allah did save Israel from the Pharaoh of Egypt.

Surah 2:50 Israel should remember that Allah did drown the Egyptians in the sea.

Surah 2:51 Israel should remember the sins that Israel did commit with the idol.

Surah 2:52 Israel should remember that Israel was forgiven.

Surah 2:53 Israel should remember the "ten commandments" that were given to Moses.

Surah 2:54 Israelite is a person of Israel. Moses did say "O my people! Ye have wronged yourselves by your choosing of the calf (for worship)" to the Israelites. Moses did say "so turn in penitence to your Creator, and kill (the guilty) yourselves" to the Israelites. Moses did say "That will be best for you with your Creator and He will relent toward you" to the Israelites. Moses did say "Lo! He is the Relenting, the Merciful" to the Israelites. Moses did believe that the Israelites did commit sin.

Surah 2:55 The Israelites did say "O Moses! We will not believe in thee till we see Allah plainly;" to Moses. The Israelites did say "and even while ye gazed the lightning seized you" to Moses. The Israelites did not believe that God did exist.

Surah 2:56 Israel should remember that God did revive Israel after extinction.

Surah 2:57 Israel should remember that Allah did feed the Israelites. Allah did say "Eat of the good things wherewith We have provided you". The Israelites did wrong.

Surah 2:58 Allah did say "Go into this township and eat freely of that which is therein," to the Israelites. Allah did say "and enter the gate prostrate, and say: Repentance" to the Israelites. Allah did say "We will forgive you your sins and increase (reward) for the right-doers" to the Israelites.

Surah 2:59 Israel should remember that Allah did smite people of evil.

Surah 2:60 Allah did say "Smite with thy staff the rock" when Moses did ask for water for the Israelites. Allah did want the Israelites to drink. Allah did not want the Israelites to be corrupt.

Surah 2:61 The Israelites did say "O Moses! We are weary of one kind of food;" to Moses. The Israelites did say "so call upon thy Lord for us that he bring forth for us of that which the earth groweth" to Moses. The Israelites did say "of its herbs and its cucumbers and its corn and its lentils and its onions. " to Moses. Moses did say "Would ye exchange that which is higher for that which is lower?" to the Israelites. Moses did say "Go down to settled country, thus ye shall get that which ye demand" to the Israelites. Allah did send wrath upon the Israelites because the Israelites did disbelieve. Allah did send wrath upon the Israelites because the Israelites were disobedient.

Surah 2:62 Believers will find reward with Allah. Believers will not know fear or grief. Jews will find reward with Allah. Jews will not know fear or grief. Christians will find reward with Allah. Christians will not know fear or grief. Sabaeans will find reward with Allah. Sabaeans will not know fear or grief.

Surah 2:63 Israel should remember that Allah did make a promise. Israel should remember that Allah did make the Mountain to rise above you. Allah did say "Hold fast that which We have given you," to the Israelites. Allah did say "and remember that which is therein, that ye may ward off (evil)" to the Israelites.

Surah 2:64 Allah did have mercy for Israel after Israel did ignore Allah.

Surah 2:65 Allah did say "Be ye apes, despised and hated!" to people that did break the Sabbath.

Surah 2:66 Allah did make an example of people that did break the Sabbath for many generations.

Surah 2:67 Moses did say "Lo! Allah commandeth you that ye sacrifice a cow" to the Israelites. The Israelites did say "Dost thou make game of us?" to Moses. Moses did say "Allah forbid that I should be among the foolish!" to the Israelites. Allah did want the Israelites to sacrifice a cow.

Surah 2:68 The Israelites did say "Pray for us unto thy Lord that He make clear to us what (cow) she is" to Moses. Moses did say "Lo! He saith, Verily she is a cow neither with calf nor immature;" to the Israelites. Moses did say "(she is) between the two conditions; so do that which ye are commanded" to the Israelites. The Israelites did want to know the type of the cow.

Surah 2:69 The Israelites did say "Pray for us unto thy Lord that He make clear to us of what color she is" to Moses. Moses did say "Lo! He saith: Verily she is a yellow cow. Bright is her color, gladdening beholders" to the Israelites. The Israelites did want to know the color of the cow.

Surah 2:70 The Israelites did say "Pray for us unto thy Lord that He make clear to us what (cow) she is" to Moses. The Israelites did say "Lo! cows are much alike to us; and lo! if Allah wills, we may be led aright" to Moses. The Israelites did want to know the specific cow.

Surah 2:71 Moses did say "Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark". The Israelites did say "Now thou bringest the truth". The Israelites did sacrifice a cow.

Surah 2:72 The Israelites should remember when the Israelites did kill a man. The Israelites should remember that the Israelites did lie about killing the man. Allah did reveal the truth.

Surah 2:73 Allah did bring the dead to life to show the Israelites.

Surah 2:74 The Israelites did not believe. The Israelites did become hard in their hearts towards Allah.

Surah 2:75 The Israelites should remember that the Israelites did change the meaning of the words of Allah.

Surah 2:76 People did confess to believe in the presence of believers. People did try to discredit the words of Allah outside of the presence of believers.

Surah 2:77 Allah does know what is proclaimed. Allah does know what is hidden.

Surah 2:78 People do distinguish between the Qur'an and hearsay sometimes. People do guess about the context of the Qur'an sometimes.

Surah 2:79 If people do attempt to gain riches from the name of Allah then the people will be punished by Allah. If people do attempt to misquote the words of Allah to gain riches then the people will be punished by Allah.

Surah 2:80 People do mistake to believe to understand the thoughts of Allah sometimes. Allah will not break a covenant. If Allah does choose to punish the people then the people will be punished.

Surah 2:81 If the people are surrounded by sin then the people will inhabit Hell.

Surah 2:82 If people do believe and do good then the people will inhabit Heaven.

Surah 2:83 Allah did make a covenant with the Israelites. Allah did say "Worship none save Allah (only), and be good to parents" to the Israelites. Allah did say "and to kindred and to orphans and the needy, and speak kindly to mankind;" to the Israelites. Allah did say "and establish worship and pay the poor due" to the Israelites. The Israelites should be good to parents. The Israelites should be good to orphans. The Israelites should be good to kindred. The Israelites should speak kindly. The Israelites should worship Allah. The Israelites did return to sin again. Sin did not return to a few Israelites.

Surah 2:84 Allah did make a covenant with the Israelites. Allah did say "Shed not the blood of your people nor turn (a party of) your people out of your dwellings" to the Israelites. The Israelites should not kill Israelites. The Israelites should not expel Israelites.

Surah 2:85 The Israelites did kill Israelites. The Israelites did expel Israelites. The Israelites should believe in all parts of the Qur'an. The "Day of Resurrection" will be a day of doom for the sinful. Allah does know everything.

Surah 2:86 If people are sinful in life then the people will be punished in death.

Surah 2:87 Allah did give the "Ten Commandments" to Moses as proof of the grace of Allah. Jesus was the son of Mary. Allah did support Jesus with the "Holy Spirit" as proof of the grace of Allah. Allah did give blessings to Jesus as proof of the grace of Allah. The disbelievers did not believe some messengers from Allah. The disbelievers did kill some messengers from Allah.

Surah 2:88 The disbelievers did say "Our hearts are hardened". Allah did curse the disbelievers.

Surah 2:89 People should believe in the scriptures of Allah. People should believe in the messengers of Allah. Allah will curse the disbelievers.

Surah 2:90 The disbelievers do sell their souls for evil. Allah is angry at the disbelievers after revealing the Scriptures. The disbelievers do not believe the scriptures of Allah. The disbelievers will meet a shameful doom.

Surah 2:91 The disbelievers should believe in Allah. The disbelievers did say "We believe in that which was revealed unto us". The disbelievers do not believe. Believers would not have killed the prophets of Allah.

Surah 2:92 The israelites did worship an idol of a calf when Moses did speak with Allah.

Surah 2:93 Believers would not pray to false gods.

Surah 2:94 The disbelievers do lie to themselves. The disbelievers will not find salvation in Heaven.

Surah 2:95 The disbelievers do not long for death. The disbelievers do know that they lie to themselves. Allah is aware of evildoers.

Surah 2:96 The disbelievers are greedy for life. The disbelievers do want long life. The disbelievers will not escape the doom in the afterlife. Allah does know what everyone thinks.

Surah 2:97 The disbelievers are an enemy to Gabriel.

Surah 2:98 The disbelievers are an enemy to Allah. The disbelievers are an enemy to the angels of Allah. The disbelievers are an enemy to the messengers of Allah. The disbelievers are an enemy to Gabriel. The disbelievers are an enemy to Michael. Allah is the enemy to the disbelievers.

Surah 2:99 Allah has revealed 3 clear tokens. Miscreants will disbelieve the tokens still.

Surah 2:100 Disbelievers are plentiful.

Surah 2:101 The disbelievers do attempt to hide their faith from the messengers of Allah.

Surah 2:102 The disbelievers do follow the path of the devils. The disbelievers do follow the teachings that the devils did tell to the kingdom of Solomon. Solomon did believe in Allah. The devils were disbelievers. The devils did teach magic to mankind. The devils did teach things to mankind that was taught to the angels in Babel. Harut was an angel in Babel. Marut was an angel in Babel. The angels did say "We are only a temptation, therefore disbelieve not (in the guidance of Allah)". The angels did teach mankind hurtful things. Mankind did learn harmful things from the angels in Babel. If a person does spread evil things then the person will languish in the Hereafter.

Surah 2:103 If believers do resist evil then Allah will do good to the believers.

Surah 2:104 If a person is a believer then the person should listen to the prophets of Allah.

Surah 2:105 An idolater is a person. An idolater does pray to idols. An idolater does not believe in God. An idolater does not believe in Allah. The disbelievers do not like the love of Allah upon the believers. The idolaters do not like the love of Allah upon the believers. Allah will reward mankind according to the will of Allah.

Surah 2:106 Allah is able to do all things.

Surah 2:107 Allah does command the sovereignty of the heavens and earth. Allah is the only friend that mankind does need.

Surah 2:108 If a person does disbelieve in Allah then the person does stray from the path of righteousness.

Surah 2:109 The disbelievers will try to corrupt the believers. The believers should forgive the disbelievers until Allah does instruct otherwise. Allah is able to do all things.

Surah 2:110 The believers should pray. The believers should help the poor. Allah will remember the good works of the believers. Allah will reward the good works of the believers. Allah can see all things.

Surah 2:111 People do say that Paradise can be reached only by a Jew sometimes. People do say that Paradise can be reached only by a Christian sometimes. The people do desire limitations on Paradise sometimes.

Surah 2:112 If a person does believe in Allah then Paradise is the reward for the person. If a person does believe in Allah then the person will not know fear.

Surah 2:113 The Jews do say that the Christians do not believe in Allah. The Christians do say that the Jews do not believe in Allah. The scriptures are read by Jews and Christians. Allah will judge the Christians and the Jews on the "Day of Resurrection".

Surah 2:114 If a person does try to prevent someone from reaching Paradise then the person will find doom in the Hereafter.

Surah 2:115 Allah does own the East and the West. Allah does own everything. Allah is All Embracing. Allah is All Knowing.

Surah 2:116 People do believe Allah to have a son sometimes. Allah does own all. Everyone is subservient to Allah.

Surah 2:117 Allah is the Originator of the heavens and the earth. If Allah does desire a thing then the thing does exist.

Surah 2:118 The naive do say "Why doth not Allah speak unto us, or some sign come unto us?". Allah does provide proof of the everlasting to the naive.

Surah 2:119 Muhammad was sent to instruct mankind on the ways of Allah. Muhammad was not sent to speak about the inheritors of Hell.

Surah 2:120 The Jews would not be pleased with Muhammad until Muhammad did become a Jew. The Christians would not be pleased with Muhammad until Muhammad did become a Christian. Muhammad should say "Lo! the guidance of Allah (Himself) is Guidance". If Muhammad did have the guidance of Allah then Muhammad did not need the guidance of the Jews. If Muhammad did have the guidance of Allah then Muhammad did not need the guidance of the Christians.

Surah 2:121 If a person does read the Scripture in the right way then the person does become a believer. If a person does not believe the Scripture then the person does become a loser.

Surah 2:122 Allah did favor the children of Israel over all creatures.

Surah 2:123 Israelites should prepare for hard times.

Surah 2:124 Allah did say "Lo! I have appointed thee a leader for mankind" to Abraham. Abraham did say "And of my offspring (will there be leaders)?" to Allah. Allah did say "My covenant includeth not wrongdoers".

Surah 2:125 Allah did allow the "House at Mecca" to be made for mankind as a sanctuary. Allah did say "Take as your place of worship the place where Abraham stood (to pray)". Allah did say "Purify My house for those who go around and those who meditate therein". Allah did say "and those who bow down and prostrate themselves (in worship)".

Surah 2:126 Abraham did say "My Lord! Make this a region of security and bestow upon its people fruits," to Allah. Abraham did say "such of them as believe in Allah and the Last Day,". Allah did say "As for him who disbelieveth, I shall leave him in contentment for a while,". Allah did say "then I shall compel him to the doom of fire--a hapless journey's end!".

Surah 2:127 Abraham did say "Our Lord! Accept from us (this duty)" after the "House at Mecca" was built by Abraham and Ishmael. Abraham did say "Lo! Thou, only Thou, art the Hearer, the Knower" after the "House at Mecca" was built by Abraham and Ishmael.

Surah 2:128 Abraham did say "Our Lord! And make us submissive unto Thee" to Allah. Abraham did say "and of our seed a nation submissive unto Thee, and show us our ways of worship," to Allah. Abraham did say "and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful" to Allah.

Surah 2:129 Abraham did say "Our Lord! And raise up in their midst a messenger from among them" to Allah. Abraham did say "who shall recite unto them Thy revelations, and shall instruct them in the Scripture" to Allah. Abraham did say "and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise" to Allah.

Surah 2:130 Allah did choose Abraham in the world. Abraham is among the righteous in the Hereafter.

Surah 2:131 God did say "Surrender!" to Abraham. Abraham did say "I have surrendered to the Lord of the Worlds".

Surah 2:132 Jacob did say "O my sons! Lo! Allah hath chosen for you the (true) religion;". Jacob did say "therefore die not save as men who have surrendered (unto Him)".

Surah 2:133 Jacob did say "What will ye worship after me?" to the sons of Jacob. The sons did say "We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac," to Jacob. The sons did say "One God, and unto Him we have surrendered" to Jacob.

Surah 2:134 Jacob did pass away. The sons did pass away. A person will earn as the person does deserve.

Surah 2:135 People do believe that Jews are guided on the right path sometimes. People do believe that Christians are guided on the right path sometimes. Muhammad did follow the religion of Abraham. Abraham was not of the idolaters.

Surah 2:136 Muslims do believe in Allah as revealed to Abraham. Muslims do believe in Allah as revealed to Ishmael and Isaac. Muslims do believe in Allah as revealed to Jacob. Muslims do believe in Allah as revealed to Abraham. Muslims do believe in Allah as revealed to Moses. Muslims do believe in Allah as revealed to Jesus. Muslims do believe in Allah as revealed to Abraham. Muslims do not distinguish between the Prophets of Allah. Muslims do surrender to Allah.

Surah 2:137 If a person does believe in Allah then the person is guided on the right path. If a person does turn away from Allah then the person does become an enemy. Allah does know all. Allah does hear all.

Surah 2:138 Mankind is colored by Allah. Allah does color mankind best. Allah is worshipped by mankind.

Surah 2:139 The believers should not dispute over Allah. The believers do follow in their own way. Allah will show the path.

Surah 2:140 Allah does know all. Labels are not needed by Allah. If a person is Jew or Christian then Allah does not distinguish between labels of believers. If a person does hide a testimony as received from Allah then the person is unjust.

Surah 2:141 A person is responsible for their own actions. A person will earn according to their own actions.

Surah 2:142 The foolish do say "What hath turned them from the qiblah which they formerly observed?". The believers do say "Unto Allah belong the East and the West. He guideth whom He will unto a straight path". Allah can guide people onto a straight path.

Surah 2:143 A nation was made a witness against mankind. The messenger was made a witness against the nation. The qiblah was appointed to know who did follow the messenger. The qiblah was appointed to know who did not follow the messenger. Allah did test the faith of the nation. Allah is merciful toward mankind.

Surah 2:144 Muhammad did look to heaven for guidance. Muhammad was made to pray toward the qiblah. Muslims must face toward the "Inviolable Place of Worship" during prayer. The scripture does tell the truth. Allah does know all.

Surah 2:145 The believers should not follow the qiblah of others. If a believer did follow the qiblah of others then the believers were evil.

Surah 2:146 The believers do know the truth of the scriptures. The believers do conceal the truth sometimes.

Surah 2:147 The scriptures tell of the truth of Allah. Muhammad should not waver in the knowledge of the scripture.

Surah 2:148 People do have a path in life that was given by Allah. The believers should cooperate with believers in good works. Allah will join all of the believers. Allah is capable of all.

Surah 2:149 Muhammad should face toward the "Inviolable Place of Worship" during prayer as commanded by Allah. Allah does know all.

Surah 2:150 Muslims should face toward the "Inviolable Place of Worship" during prayer as commanded by Allah. Muslims should not fear men who do injustice. Muslims should fear Allah for the completion of guidance from Allah.

Surah 2:151 Allah did send a prophet from among mankind. The prophet did recite the revelations from Allah. The prophet did teach the Scripture. The prophet did impart the wisdom of the way to Allah.

Surah 2:152 Mankind should remember Allah. Mankind should give thanks to Allah. Mankind should not reject Allah. Allah will remember mankind always.

Surah 2:153 The believers do seek help from Allah in steadfastness and in prayer. Allah does support the steadfast.

Surah 2:154 If a person does seem to die in the service of Allah then the person is not dead but living still.

Surah 2:155 Allah shall test the faith of believers with fear and with hunger. Allah shall test the faith of believers with death and with loss of wealth. The steadfast should believe in Allah still.

Surah 2:156 If a misfortune does afflict a believer then the believer should say "Lo! we are Allah's and Lo! unto Him we are returning".

Surah 2:157 The believers are rewarded with blessings and with mercy from Allah. The believers are guided by Allah.

Surah 2:158 Al-Safa was a mountain. Al-Marwah was a mountain. Allah did use Al-Safa and Al-Marwah as indications of the presence of Allah. Sin is not committed by circumventing the mountains of Al-Safa and Al-Marwah on a pilgrimage. Allah is responsive of good works by believers.

Surah 2:159 If a person does hide the proofs of Allah then the person is cursed by Allah. If a person does hide the guidance of Allah then the person is cursed by Allah.

Surah 2:160 If a person does repent and does reveal the truth of Allah then Allah will relent to the person.

Surah 2:161 If a person does die as a disbeliever then the person is cursed by Allah and by angels.

Surah 2:162 If a person does die as a disbeliever then the person is doomed forever.

Surah 2:163 God is the "One God". God is the only God. God is beneficent. God is merciful.

Surah 2:164 The heavens are signs of the sovereignty of Allah. The earth is a sign of the sovereignty of Allah. The seas are signs of the sovereignty of Allah. The clouds are signs of the sovereignty of Allah. The night is a sign of the sovereignty of Allah. The day is a sign of the sovereignty of Allah. The wind is a sign of the sovereignty of Allah.

Surah 2:165 The disbelievers do worship idols. The disbelievers do love idols instead of Allah. The disbelievers will find doom because Allah is all powerful.

Surah 2:166 The doom will come to people that do lead people away from Allah.

Surah 2:167 Salvation is not attainable by the followers of the disbelievers. Escape is not possible from the fire for the followers of the disbelievers.

Surah 2:168 The devil is the enemy of mankind. Mankind should pursue the good on earth. Mankind should pursue the lawful on earth.

Surah 2:169 The devil will try to corrupt mankind with evil. The devil will try to lead mankind away from Allah.

Surah 2:170 Mankind should follow the guidance of Allah instead of the guidance of mankind.

Surah 2:171 The disbelievers are like the blind and the deaf and the dumb. The disbelievers do not have sense.

Surah 2:172 The believers should eat of the things as provided by Allah. The believers should give thanks to Allah.

Surah 2:173 Allah does forbid the consumption of carrion by believers. Allah does forbid the consumption of blood by believers. Allah does forbid the consumption of swine by believers. Allah does forbid the consumption of animals that are not sacrificed to Allah by believers. Believers can not consume carrion. Believers can not consume blood. Believers can not consume swine. Believers can not consume animals that are not sacrificed to Allah. Allah is forgiving of believers that consume unclean animals out of necessity.

Surah 2:174 A person should not hide the Scripture from Allah for monetary gain through deception of the source of the Scripture. If a person does misrepresent the origin of the Scripture then the person is a deceiver. If a person does misrepresent the origin of the Scripture then the person will feed from fire. Allah will not speak to deceivers on the "Day of Resurrection". Allah will not have mercy for the deceivers. The deceivers will find a painful punishment in fire.

Surah 2:175 The disbelievers do strive for error of the guidance of deceit.

Surah 2:176 The Scripture is the truth from Allah. The Scripture is irrefutable.

Surah 2:177 The righteous do believe in Allah. The righteous do believe in the "Last Day". The righteous do believe in angels. The righteous do believe in the Scripture. The righteous do believe in the prophets of Allah. The righteous do give their wealth to the needy and to orphans. The righteous do give their wealth to free the slaves. The righteous do pray. The righteous do help the poor. The righteous are patient in times of stress. The righteous are patient in times of tribulation. The righteous are patient in times of adversity. The righteous do keep their promises. The righteous are sincere. The righteous do fear Allah.

Surah 2:178 Believers are allowed retaliation for murder in the manner of the murdered. A freeman is taken for a freeman. A slave is taken for a slave. A female is taken for a female. If a person is forgiven of wrongdoing by the victim then the person should remit payment to the victim.

Surah 2:179 Retaliation is accepted through understanding.

Surah 2:180 The believers should leave inheritance upon death to parents and to relatives.

Surah 2:181 If a person does try to change a "last will of testament" after hearing the will then the person does commit a sin.

Surah 2:182 A person can be a peacemaker. A peacemaker is a person that does settle disputes in a peaceful manner. A peacemaker is good in the eyes of Allah.

Surah 2:183 The believers should fast to ward off evil.

Surah 2:184 A fast should occur for a number of days. If a believer is sick then the believer should fast for the same number of days. If a believer is on a journey then the believer should fast for the same number of days. If a believer does good then the believer is favored in the eyes of Allah. If a believer does fast then the believer is favored in the eyes of Allah.

Surah 2:185 The Qur'an is a guidance for mankind from Allah. The Qur'an does represent the proofs of the guidance of Allah. The Qur'an does identify right and wrong. Ramadan is a month. Ramadan was revealed in the Qur'an. The believers should fast during Ramadan. If a believer is sick during Ramadan then the believer should fast for the same number of days after Ramadan. If a believer is on a journey during Ramadan then the believer should fast for the same number of days after the journey.

Surah 2:186 Allah does answer the prayers of the believers. Allah does hear the prayers of the believers.

Surah 2:187 A man could copulate with a woman at night during Ramadan. A man should not approach a woman during the day during Ramadan.

Surah 2:188 A person should not steal from another person. A person should not consume the property of others wrongfully.

Surah 2:189 A "new moon" is a fixed season for mankind and for the pilgrimage. The righteous should not go to houses by the back doors. The righteous should go to houses by the front doors.

Surah 2:190 The believers should fight for the way of Allah. The believers should not start a fight. Allah does not approve of aggressors.

Surah 2:191 The believers should slay the disbelievers. The believers should displace the disbelievers. The believers should not fight the disbelievers on holy ground. If disbelievers do attack the believers on holy ground then the believers should slay the disbelievers on holy ground.

Surah 2:192 If the disbelievers do cease fighting then the believers should cease fighting the disbelievers. Allah is forgiving and merciful.

Surah 2:193 The believers should fight the disbelievers until the disbelievers do cease persecution. If the disbelievers do cease persecution then the believers should cease fighting the disbelievers. If the wrongdoers do continue persecution then the believers should continue fighting the wrongdoers.

Surah 2:194 Retaliation should not occur during Ramadan. If disbelievers do attack believers during Ramadan then the believers should retaliate in kind.

Surah 2:195 The believers should spend money to further the cause of Allah. The believers should do good. Allah does love the beneficent.

Surah 2:196 The believers should travel in a pilgrimage to Mecca for Allah. If the believer cannot travel to Mecca then the believer should send gifts. Fasting is used by believers that suffer from sickness in lieu of sending gifts. Offerings are used by believers that suffer from sickness in

lieu of sending gifts. A believer can fast for 3 days during the pilgrimage and for 7 days after the pilgrimage in lieu of sending gifts.

Surah 2:197 The believers should not have angry conversation on the pilgrimage to Mecca. The believers should not perform abuses on the pilgrimage to Mecca. The believers should not perform lewd acts on the pilgrimage to Mecca. The believers should keep the duty to Allah.

Surah 2:198 Trading is not sinful for believers. Believers should remember Allah.

Surah 2:199 The believers should ask forgiveness from Allah. Allah is forgiving.

Surah 2:200 The believers should remember Allah with fondness after the devotions. If a person does pray for the bounties of Allah in the world then the person will lack bounty in the Hereafter.

Surah 2:201 Allah did give a good world to the believers. Allah did give the Hereafter to the believers. Allah does guard the believers from the doom of Fire.

Surah 2:202 The believers do earn a goodly portion. Allah is swift at reckoning.

Surah 2:203 The believers should remember Allah through the "appointed days". A believer can depart the "appointed days" up to 2 days early. A believer can delay in the "appointed days" up to 2 days. The believer should be mindful of the duty to Allah.

Surah 2:204 A deceiver is a rigid opponent.

Surah 2:205 A deceiver will make mischief in the land to destroy the crops and the cattle. Allah does not abide mischief.

Surah 2:206 A believer does not have pride. The deceiver will fake devotion to Allah. The deceiver will find Hell as an evil resting place.

Surah 2:207 Allah does have compassion for believers.

Surah 2:208 The devil is an enemy of the believers. The believers should be submissive to Allah.

Surah 2:209 Allah is wise. If a person does evil then Allah will know.

Surah 2:210 Allah does judge all. Allah does know all.

Surah 2:211 Allah did give many revelations to the Israelites. Allah will punish a person that alters the gift of the grace of Allah.

Surah 2:212 The disbelievers do mock the believers. The believers will be rewarded over the disbelievers on the "Day of Resurrection". A believer does follow Allah. A believer does obey

Allah. A believer does fight evil. A believer does become an ally with Allah. A believer does accept the truth of the Scripture. A believer does accept the truth of the Qur'an. A believer does follow the truth of the Scripture. A believer does follow the truth of the Qur'an.

Surah 2:213 Allah did send Prophets to bring good tidings to mankind. Allah did send Prophets to warn mankind. The Scripture is also known as the Qur'an. The Scripture is also known as the Koran. Allah did send Prophets to reveal the truth of the Scripture. Mankind did argue over concepts in the Scripture. Allah will guide the believers to understand the Scripture.

Surah 2:214 The believers will be tested through trials and through tribulations by Allah. Allah will provide help for the believers.

Surah 2:215 The believers should give money to parents. The believers should give money to kindred. The believers should give money to orphans. The believers should give money to the poor. Allah does see all.

Surah 2:216 Warfare is allowed for the believers. The believers should not like warfare. Warfare can be for the good. Warfare can be for the bad. The believers may not understand the purpose for warfare. Allah does know all.

Surah 2:217 Warfare is not permitted during Ramadan. If the believers are attacked in the "Inviolable Place of Worship" during Ramadan then warfare is permitted during Ramadan. If the believers are turned away from Allah during Ramadan then warfare is permitted during Ramadan. If the believers are removed from the "Inviolable Place of Worship" during Ramadan then warfare is permitted during Ramadan. If a believer does turn away from Allah then the believer will abide in the Fire.

Surah 2:218 The believers do gain mercy from Allah. Allah does forgive. Allah is merciful.

Surah 2:219 The believers should not drink alcohol. The believers should not gamble. The believers should not gain superfluous wealth. Alcohol is sinful. Gambling is sinful.

Surah 2:220 The believers should help orphans. The believers should not hinder orphans. Allah is wise.

Surah 2:221 If a person does pray to idols of false gods then a believer should not marry the person. If a person does pray to idols of false gods then a believer should not offer a daughter to the person.

Surah 2:222 Allah does love clean believers. A woman is unclean during menstruation. A man should not copulate with a woman during menstruation.

Surah 2:223 The believers should give glad tidings to believers. Copulation is good between a righteous man and a righteous woman.

Surah 2:224 A believer should not use the name of Allah to swear. A believer should remain righteous.

Surah 2:225 Allah is forgiving of unintentional promises. Allah is steadfast concerning the innermost beliefs of a person.

Surah 2:226 A divorce must be paused for 4 months. Allah will forgive a reconciliation between a husband and a wife.

Surah 2:227 Allah does know all even in divorce.

Surah 2:228 A woman must wait 3 months after divorce before a woman can marry again. A woman must confess a pregnancy even after a divorce. If a woman is pregnant after a divorce then the man does have the right to remarry the woman. A woman does have rights. Allah is wise.

Surah 2:229 A divorce can be initiated 2 times. A man should not take gifts from the woman that the man did give to the woman. A woman may return gifts to the man to stay within the limits of Allah.

Surah 2:230 If a man does divorce a woman 3 times then the man can not marry the woman again. If the woman does marry another then the man can remarry the woman upon divorce from the other. "Allah's Laws" must be followed by both man and woman.

Surah 2:231 If a woman is divorced then the woman should be treated equitably. If a woman is divorced then the woman should not be insulted. If a woman is divorced then the woman should not be treated poorly. Allah does know all.

Surah 2:232 If a woman is divorced then the woman should not be prevented from marrying their previous husband.

Surah 2:233 A mother should breastfeed her young for 2 years. If a mother does breastfeed her young then the father should assume the duties of support for the mother. A father should not be harmed through the child. A mother should not be harmed through the child. If a father does agree with a mother then a child can be weaned. If a father does agree with a mother then a child can suckle from another person with payment to the person. Allah is all knowing.

Surah 2:234 If a widow did wait 4 months and 10 days after the death of a husband then the widow is free to decent purposes. Allah does know all.

Surah 2:235 If a man does propose to a woman then a man can hide thoughts and plans from the woman. If a man does propose to a woman then a man should not make promises to the woman in secret without proper declaration. A "marriage contract" must be undertaken lawfully. Allah does know all. Allah is forgiving. Allah is forbearing.

Surah 2:236 If a husband did copulate with a wife then a husband can divorce the wife. If a husband did not copulate with a wife then a husband can divorce the wife. If a husband did establish obligations to a wife then a husband can divorce the wife. If a husband did not establish obligations to a wife then a husband can divorce the wife. If a husband does divorce a wife and a husband did not copulate with a wife then a husband should provide compensation to the wife according to the means of the husband.

Surah 2:237 If a husband does divorce a wife with obligations and without copulation then the husband must give half of the obligations to the wife. A woman can forego the half of the obligation from the husband. A husband can give the full obligation to a divorced wife. A generosity is nearer to righteousness. A divorce should be amicable. Allah can see all.

Surah 2:238 The believers should pray to Allah. The believers are assured the right to pray to Allah. The believers should stand up with devotion to Allah.

Surah 2:239 If the believers are safe then the believers can pray to Allah while kneeling. If the believers are not safe then the believers can pray to Allah while standing. If the believers are not safe then the believers can pray to Allah while on horseback.

Surah 2:240 If a husband does die while married then the widow does receive maintenance from the estate of the husband for 1 year. A widow can forego maintenance. If a widow does forego maintenance then the husband did satisfy his duties to the wife.

Surah 2:241 If a woman is divorced then the woman is given a provision.

Surah 2:242 Allah does reveal the rules of the Scripture for understanding.

Surah 2:243 Allah can bring people back from death. Allah is a Lord of Kindness to mankind. Mankind does not give thanks to Allah sometimes.

Surah 2:244 A believer should fight in the way of Allah. Allah is a Hearer. Allah is a Knower. Allah does hear and know all.

Surah 2:245 Allah does withhold abundance according to the will of Allah. Allah does grant abundance according to the will of Allah. The believers will return to Allah eventually.

Surah 2:246 The "children of Israel" did say "Set up for us a King and we will fight in Allah's way" to a prophet. The prophet did say "Would ye then refrain from fighting if fighting were prescribed for you?" to the "children of Israel". The "children of Israel" did say "Why should we not fight in Allah's way" to a prophet. The "children of Israel" did say "when we have been driven from our dwellings with our children?" to a prophet. If fighting was prescribed for the "children of Israel" then the "children of Israel" did turn away from fighting for Allah. If fighting was prescribed for the "children of Israel" then some did fight for Allah. The believers should follow the guidance of Allah. Allah is Aware of evil-doers.

Surah 2:247 The prophet did say "Lo! Allah hath raised up Saul to be a king for you" to the "children of Israel". The "children of Israel" did say "How can he have kingdom over us" to a prophet. The "children of Israel" did say "when we are more deserving of the kingdom than he is," to a prophet. The "children of Israel" did say "since he hath not been given wealth enough?" to a prophet. The prophet did say "Lo! Allah hath chosen him above you," to a prophet. The prophet did say "and hath increased him abundantly in wisdom and stature" to a prophet. Allah will bestow sovereignty according to the will of Allah. Allah does embrace all. Allah does know all.

Surah 2:248 The prophet did say "Lo! the token of his kingdom is that there shall come unto you the ark" to the "children of Israel". The prophet did say "wherein is peace of reassurance from your Lord," to the "children of Israel". The prophet did say "and a remnant of that which the house of Moses" to the "children of Israel". The prophet did say "and the house of Aaron left behind, the angels bearing it" to the "children of Israel". The prophet did say "Lo! herein shall be a token for you if (in truth) ye are believers" to the "children of Israel".

Surah 2:249 Saul did set out with the army. Saul did say "Lo! Allah will try you by (the ordeal of) a river". Saul did say "Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me,". Saul did say "save him who taketh (thereof) in the hollow of his hand". The army did drink from the river frequently. The army did cross the river. The army did say "We have no power this day against Goliath and his hosts". The believers did say "How many a little company hath overcome a mighty host by Allah's leave!". Allah is with the steadfast.

Surah 2:250 The believers did say "Our Lord! Bestow on us endurance, make our foothold sure," in the battle against Goliath. The believers did say "and give us help against the disbelieving folk" in the battle against Goliath.

Surah 2:251 David did slay Goliath according to the will of Allah. Allah did give David the kingdom and wisdom. Allah did teach David according to the will of Allah. Allah does secure the earth by allowing some men to repel evil men. Allah is the lord of kindness.

Surah 2:252 Muhammad was a messenger of Allah. Muhammad was given the portents of Allah with truth.

Surah 2:253 Allah did send many prophets. Allah did exalt some prophets over other prophets. Allah did give "Jesus Christ" clear proof of the sovereignty of Allah. "Jesus Christ" was supported with the "Holy Spirit" from Allah. Mankind did believe "Jesus Christ" sometimes. Mankind did not believe "Jesus Christ" sometimes. The believers did fight with the disbelievers. Allah could prevent the fighting between the believers and the disbelievers. Allah does act according to the will of Allah.

Surah 2:254 The disbelievers are purveyors of wrong. The believers should prepare using the truth for the day of no exchange. The believers should prepare using the truth for the day of no friendship. The believers should prepare using the truth for the day of no intercession.

Surah 2:255 Allah is the only God. Allah is alive. Allah is eternal. Allah does have sovereignty over all. Allah does know the past. Allah does know the present. Allah does know the future. Allah does give knowledge according to the will of Allah.

Surah 2:256 Mankind should not be compelled to accept the Scripture. Mankind should not be compelled to accept the Qur'an. The believer can distinguish between right and between wrong. The believer is sound that does choose the path to Allah. Allah does know all. Allah does hear all.

Surah 2:257 Allah does protect the believers. Allah does bring the believers to the light. The disbelievers do believe in false gods. The disbelievers do fall into darkness. The disbelievers will abide in Fire.

Surah 2:258 Abraham did say "My Lord is He who giveth life and causeth death" to the disbeliever. The disbeliever did say "I give life and cause death" to Abraham. Abraham did say "Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West" to the disbeliever. The disbeliever was astonished at the might of Allah. Allah does not guide the purveyors of wrong.

Surah 2:259 A traveler did say "How shall Allah give this township life after its death?". Allah did cause the traveler to die. Allah did return the traveler to life after 100 years. Allah did say "How long hast thou tarried?" to the traveler. The traveler did say "I have tarried a day or part of a day" to Allah. Allah did say "Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have rotted!" to the traveler. Allah did say "Look at thine ass! And, that We may make thee a token unto mankind, look at the bones," to the traveler. Allah did say "how We adjust them and then cover them with flesh!" to the traveler. The traveler did realize that Allah can do anything.

Surah 2:260 Abraham did say "My lord! Show me how Thou givest life to the dead," to Allah. Allah did say "Dost thou not believe?" to Abraham. Abraham did say "Yea, but (I ask) in order that my heart may be at ease" to Allah. Allah did say "Take four of the birds and cause them to incline unto thee," to Allah. Allah did say "then place a part of them on each hill, then call them, they will come to thee in haste" to Allah. Allah did say "And know that Allah is Mighty, Wise" to Allah. Abraham did want proof of the resurrection from Allah. Allah did tell Abraham to slay 4 birds. Allah did tell Abraham to place pieces of the birds on hills. Allah did tell Abraham to call the birds to Abraham to witness the resurrection of the birds by Allah.

Surah 2:261 If the believers do give in service to Allah then Allah will return manifold blessings to the believers. Allah is All Embracing. Allah is All Knowing.

Surah 2:262 If the believers do give in service to Allah without expectation of returns then Allah will reward the believers. If the believers do give in service to Allah without expectation of returns then the believers will not know fear or grief.

Surah 2:263 The believer should use kind speech and forgiveness. The believer should avoid charity with a followup of injury. Allah is Absolute. Allah is Clement.

Surah 2:264 The believer should not give in service to Allah with expectation of returns. The believer should not give in service to Allah with a followup of injury. The believer should believe in Allah.

Surah 2:265 The believer does spend wealth in the service of Allah. The believer does spend wealth for the strengthening of the soul of the believer. Allah is all Seeing.

Surah 2:266 Allah does clarify the truth as found in the Qur'an.

Surah 2:267 The believer should spend from the good earnings. The believer should spend from the blessings of Allah. The believer should not strive toward the defective.

Surah 2:268 Satan does promise poverty and immorality. Allah does promise wealth and forgiveness.

Surah 2:269 Allah does bestow wisdom according to the will of Allah. If the believer is bestowed with wisdom from Allah then the believer is replete with understanding and good.

Surah 2:270 Allah does know all vows. Allah does know all expenditures. The wrongdoer will not have helpers.

Surah 2:271 If a believer does disclose charity then the believer does good. If a believer does not disclose charity then the believer does good and the believer might atone for some misdeeds.

Surah 2:272 Allah does guide according to the will of Allah. The believer should spend to seek the countenance of Allah. If the believer does spend on good then the believer will be repaid justly.

Surah 2:273 The believer should spend to help the poor. The believer should spend to help the persecuted. Allah does know all.

Surah 2:274 If a believer does spend wealth in the service in Allah then the believer will find reward with Allah. If a believer does spend wealth in the service in Allah then the believer will not know fear or grief.

Surah 2:275 The believer should not profit from the charity to others. The believer should avoid greed. Allah does allow trade. Allah does not allow unjust trade. Allah does not allow greed. If a person does profit from the charity of others then the person will abide in the Fire.

Surah 2:276 Allah does not allow the profit from the charity to others. Allah does allow charity to others in need. Allah does not like disbelievers. Allah does not like the greedy.

Surah 2:277 If a believer does good work and charity then the believer will find reward with God.

Surah 2:278 The believer should forgive usury in charity. The believer should discard greed.

Surah 2:279 Allah will strive against the greedy. The greedy will be assaulted by Allah. If a person does wrong then a person will get wrong.

Surah 2:280 If a debtor is in strained circumstances then a person should postpone payment. A believer should ease the burdens of others during times of difficulty.

Surah 2:281 Mankind will be judged by Allah. Allah will reward the souls of mankind according to the works of mankind. If a person is just in life then the person will be rewarded justly by Allah.

Surah 2:282 The believers should establish contracts of debts in writing. A scribe should record the terms of the contract. The debtor should dictate the terms of the contract of debt. Allah does observe contracts. If the debtor is unable to dictate the terms of the contract of debt then a representative should dictate the terms for the debtor. A contract should have 2 male witnesses. A contract can have 1 male witness and 2 female witnesses. Witnesses can not refuse the duty of bearing witness to a contract when the witness is called. If a person does harm a witness or a scribe then the person does commit a sin. Allah does know all.

Surah 2:283 Testimony should not be concealed. If a person does conceal a testimony concerning a contract then the person does commit a sin. If a scribe is not present then a "security deposit" can be used instead of a written contract. Allah does reward the trustworthy. Allah does know all.

Surah 2:284 Allah does own everything. Allah will punish deceit. Allah will punish according to the will of Allah. Allah will reward according to the will of Allah.

Surah 2:285 The prophet does speak the truth of Allah. The believers do believe the truth of Allah. The believers do believe in the angels of Allah. The believers do believe in the Scriptures of Allah. The believers should say "We make no distinction between any of His messengers" in prayer. The believers should say "We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying" in prayer.

Surah 2:286 Allah will not overburden a person beyond the scope of what can be accomplished by the person. The person can perform good acts. The person can perform bad acts. The person is responsible for all acts. The believers should say "Our Lord! Condemn us not if we forget, or miss the mark!" in prayer. The believers should say "Our Lord! Lay not on us such a burden as Thou didst lay on those before us!" in prayer. The believers should say "Our Lord! Impose not on us that which we have not the strength to bear!" in prayer. The believers should say "Pardon us, absolve us and have mercy on us, Thou, our Protector," in prayer. The believers should say "and give us victory over the disbelieving folk" in prayer.



Surah 3



Surah 3:1 "Alif. Lam. Mim."

Surah 3:2 Allah is the one God. Allah is alive and eternal.

Surah 3:3 Allah did reveal the truth of the Qur'an to Muhammad. Allah did reveal the truth of the Torah. Allah did reveal the truth of the Bible.

Surah 3:4 Allah did reveal the criterion for right and wrong. Allah does provide guidance for mankind. The disbelievers will meet doom.

Surah 3:5 Allah can see all.

Surah 3:6 Allah will do according to the will of Allah. Allah does fashion mankind according to the will of Allah. Allah is mighty. Allah is wise.

Surah 3:7 Allah did reveal the truth of the Scriptures to Muhammad. The Scriptures are clear from Allah. The Scriptures are clear unlike other allegorical texts. Allah does know all.

Surah 3:8 Allah will offer guidance for believers. Allah is merciful. Allah is a giver.

Surah 3:9 Allah will gather mankind on the Day of Judgment.

Surah 3:10 The riches will not save the disbelievers on the Day of Judgment. The children will not save the disbelievers on the Day of Judgment.

Surah 3:11 The Pharaoh was a disbeliever. The Pharaoh did suffer the judgment of Allah.

Surah 3:12 Muhammad did say "Ye shall be overcome and gathered unto Hell, an evil resting place" to the disbelievers.

Surah 3:13 Allah does assist the weak according to the will of Allah. Allah does aid the believers.

Surah 3:14 Allah is sovereign over a Heaven more beautiful than the joys of women and of offspring and of riches.

Surah 3:15 The believers will find life in Heaven.

Surah 3:16 The believers should say "Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire!".

Surah 3:17 The believers are steadfast. The believers are truthful. The believers are obedient. The believers are not greedy. The believers are forgiving.

Surah 3:18 Allah is the only God. The angels do know that Allah is the only God. Allah is mighty. Allah is wise.

Surah 3:19 Islam is the religion of Allah. The believers do believe the Scripture. Allah will punish the disbelievers.

Surah 3:20 Muhammad did say "I have surrendered my purpose to Allah and (so have) those who follow me" to the disbelievers. Muhammad did say "Have ye (too) surrendered?" to the believers. The believer does surrender to Allah. Muhammad did convey the message of the Scripture to the disbelievers. Allah does know all.

Surah 3:21 If a person does disbelieve the Scripture and a person does slay the Prophets then the person will find doom.

Surah 3:22 The disbelievers do fail in the world. The disbelievers do not have help.

Surah 3:23 A deceiver does misuse the Scripture of Allah for wrong means. A deceiver does pretend to follow the Scripture of Allah. A deceiver does not believe in the Scripture of Allah.

Surah 3:24 The deceiver does say "The Fire will not touch us save for a certain number of days". The deceiver do believe that death is far in the future.

Surah 3:25 The deceivers will not find reward for their deeds in life in the Day.

Surah 3:26 Allah does give sovereignty according to the will of Allah. Allah does withdraw sovereignty according to the will of Allah. Allah does bestow blessings according to the will of Allah. Allah does abase according to the will of Allah. The believers are in the hand of Allah. Allah is all capable.

Surah 3:27 Allah does turn night into day. Allah does turn day into night. Allah does turn the dead into the living. Allah does turn the living into the dead. Allah does provide sustenance according to the will of Allah.

Surah 3:28 The believers should make friends of believers. The believers should avoid disbelievers. The believers should respect Allah. The believers should be wary of disbelievers.

Surah 3:29 Muhammad did say "Whether ye hide that which is in your breasts or reveal it, Allah knoweth it". Muhammad did say "He knoweth that which is in the heavens and that which

is in the earth,". Muhammad did say "and Allah is Able to do all things". Allah does know everything. Allah can do anything.

Surah 3:30 Mankind will be confronted with the good and with the evil that mankind did commit on the Day. Mankind should fear Allah. Allah is kind to the believers.

Surah 3:31 Muhammad did say "If ye love Allah, follow me; Allah will love you and forgive you your sins". Allah is Forgiving. Allah is Merciful.

Surah 3:32 The believers should say "Obey Allah and the messenger". Allah does not love the disbelievers.

Surah 3:33 Allah did prefer Adam and Noah and the Family of Abraham and the Family of Imran.

Surah 3:34 Allah is a Hearer. Allah is a Knower.

Surah 3:35 The "wife of Imran" did say "My Lord I have vowed unto Thee that which is in my belly as a consecrated (offering)". The "wife of Imran" did say "Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!".

Surah 3:36 The "wife of Imran" did say "My Lord! Lo! I am delivered of a female". The "wife of Imran" did say "Allah knew best of what she was delivered". The "wife of Imran" did say "the male is not as the female; and Lo! I have named her Mary". The "wife of Imran" did say "and Lo! I crave Thy protection for her and for her offspring from Satan the outcast".

Surah 3:37 Allah did accept the "wife of Imran" with full acceptance. Zachariah was the guardian of the "wife of Imran". Zachariah did see that the "wife of Imran" did have food. Zachariah did say "O Mary! Whence cometh unto thee this (food)?". The "wife of Imran" did say "It is from Allah". Allah does provision according to the will of Allah.

Surah 3:38 Zachariah did pray to Allah. Zachariah did say "My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer". Zachariah did pray to Allah for a child.

Surah 3:39 An angel did speak to Zachariah in the sanctuary. The angel did say "Allah giveth thee glad tidings of (a son whose name is) John," to Zachariah. The angel did say "(who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous" to Zachariah.

Surah 3:40 Zachariah did say "My Lord! How can I have a son when age hath overtaken me already and my wife is barren?" to an angel. The angel did say "So (it will be). Allah doeth what He will".

Surah 3:41 Zachariah did say "My Lord! Appoint a token for me" to the angel. The angel did say "The token unto thee (shall be) that thou shalt not speak unto mankind three days except by

signs" to Zachariah. The angel did say "Remember thy Lord much, and praise (Him) in the early hours of night and morning" to Zachariah.

Surah 3:42 The angels did say "O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation". Mary was chosen by Allah. Mary was purified by Allah.

Surah 3:43 The angels did say "O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship)".

Surah 3:44 Muhammad was not present during the time of Mary. Muhammad was told about the happenings of Mary by Allah.

Surah 3:45 The angels did say "O Mary! Allah giveth thee glad tidings of a word from Him,". The angels did say "whose name is the Messiah, Jesus, son of Mary,". The angels did say "illustrious in the world and the Hereafter, and one of those brought near (unto Allah)". Mary would give birth to Jesus.

Surah 3:46 The angels did say "He will speak unto mankind in his cradle and in his manhood, and he is of the righteous". Jesus was righteous. Jesus would speak to mankind throughout the life of Jesus.

Surah 3:47 Mary did say "My Lord! How can I have a child when no mortal hath touched me?" to Allah. Mary was a virgin. Mary did not understand conception. Allah did say "So (it will be)". Allah will create according to the will of Allah. Allah will decree according to the will of Allah.

Surah 3:48 Allah would teach Jesus the wisdom of the Torah and of the Gospels.

Surah 3:49 Allah would make Jesus a messenger to the "children of Israel". Jesus would say "Lo! I come unto you with a sign from your Lord". Jesus would say "Lo! I fashion for you out of clay the likeness of a bird,". Jesus would say "and I breathe into it and it is a bird, by Allah's leave". Jesus would say "I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave". Jesus would say "And I announce unto you what ye eat and what ye store up in your houses". Jesus would say "Lo! herein verily is a portent for you, if ye are believers". Jesus would have the ability to create life from clay. Jesus would have the ability to raise the dead. Jesus would have the ability to cure disease.

Surah 3:50 Jesus would say "And (I come) confirming that which was before me of the Torah,". Jesus would say "and to make lawful some of that which was forbidden unto you". Jesus would say "I come unto you with a sign from your Lord, so keep your duty to Allah and obey me". Jesus would validate some instructions of the Torah. Jesus would correct some instructions of the Torah. Jesus would bring signs from Allah.

Surah 3:51 If a person does worship Allah then the person is on the path to Allah. Allah is the lord of all.

Surah 3:52 Jesus did realize that some people did not believe in Allah. Jesus did say "Who will be my helpers in the cause of Allah?". The disciples did say "We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him)".

Surah 3:53 The disciples did say "Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent.". The disciples did say "Enroll us among those who witness (to the truth).".

Surah 3:54 The disbelievers did scheme against the messengers of Allah. Allah did scheme against the disbelievers. Allah does know all.

Surah 3:55 Allah did say "O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me," to Jesus. Allah did say "and am cleansing thee of those who disbelieve" to Jesus. Allah did say "and am setting those who follow thee above those who disbelieve until the Day of Resurrection." to Jesus. Allah did say "Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ." to Jesus. Allah did remove Jesus from the disbelievers. Allah will judge all on the "Day of Resurrection".

Surah 3:56 Allah did say "As for those who disbelieve I shall chastise them" to Jesus. Allah did say "with a heavy chastisement in the world and the Hereafter; and they will have no helpers." to Jesus. Allah will punish the disbelievers on the "Day of Resurrection". The disbelievers will not receive a reprieve from Allah on the "Day of Resurrection".

Surah 3:57 Allah will reward the believers on the "Day of Resurrection".

Surah 3:58 The believers should say "This (which) We recite unto thee is a revelation and a wise reminder.".

Surah 3:59 Allah did create Adam from dust. Adam was from Allah. Jesus was from Allah.

Surah 3:60 Allah does provide the truth. The believers do believe in Allah.

Surah 3:61 A doubter does doubt the truth of the Scripture of Allah. The messenger should say "Come! We will summon our sons and your sons, and our women and your women," to the doubters. The messenger should say "and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly)" to the doubters. The messenger should say "invoke the curse of Allah upon those who lie." to the doubters. The messenger should challenge the doubters.

Surah 3:62 The truth is from Allah. Allah is the Mighty. Allah is the Wise. Allah is the only God.

Surah 3:63 If the doubters do turn away in doubt then Allah is aware of the corrupters.

Surah 3:64 The messenger should say "O People of the Scripture. Come to an agreement between us and you:". The messenger should say "that we shall worship none but Allah, and that we shall ascribe no partners unto Him,". The messenger should say "and that none of us shall

take others for lords beside Allah.". If the doubters do turn away in doubt then the messenger should say "Bear witness that we are they who have surrendered (unto Him)." to the doubters.

Surah 3:65 The messenger should say "O People of the Scripture! Why will ye argue about Abraham," to the doubters. The messenger should say "when the Torah and the Gospel were not revealed till after him?" to the doubters. The messenger should say "Have ye then no sense?" to the doubters. Abraham did precede the evidence of the Torah and of the Gospel.

Surah 3:66 The messenger should say "Lo! ye are those who argue about that whereof ye have some knowledge:" to the doubters. The messenger should say "Why then argue ye concerning that whereof ye have no knowledge?" to the doubters. The messenger should say "Allah knoweth. Ye know not." to the doubters. The doubters should not argue about things that the doubters do not have knowledge of. Allah does know the truth. The doubters should trust in the truth of Allah.

Surah 3:67 The messenger should say "Abraham was not a Jew, nor yet a Christian;" to the doubters. The messenger should say "but he was an upright man who had surrendered (to Allah)," to the doubters. The messenger should say "and he was not of the idolaters." to the doubters. Abraham was not a Jew. Abraham was not a Christian. Abraham did obey and worship Allah.

Surah 3:68 The messenger should say "Lo! those of mankind who have the best claim to Abraham" to the doubters. The messenger should say "are those who followed him, and this Prophet and those who believe (with him);" to the doubters. The messenger should say "and Allah is the Protecting Friend of the believers." to the doubters. Allah does protect the believers.

Surah 3:69 The messenger should say "A party of the people of the Scripture long to make you go astray;" to the doubters. The messenger should say "and they make none to go astray except themselves, but they perceive not." to the doubters. The doubters do endeavor to mislead the believers. The doubters do endanger the doubters.

Surah 3:70 The messenger should say "O People of the Scripture! Why disbelieve ye in the revelations of Allah," to the doubters. The messenger should say "when ye (yourselves) bear witness (to the truth) ?" to the doubters. The doubters should believe the truth of the Scripture of Allah. The truth is present before the doubters. If a doubter does believe the truth of the Scripture of Allah then a doubter will become a believer.

Surah 3:71 Mankind should not misconstrue the Scripture. Mankind should not conceal the truth of the Scripture.

Surah 3:72 The doubters do say "Believe in that which hath been revealed, unto those who believe at the opening of the day,". The doubters do say "and disbelieve at the end thereof, in order that they may return;". The doubters are deceivers sometimes.

Surah 3:73 The doubters do say " And believe not save in one who followeth your religion". Muhammad did say "Lo! the guidance is Allah's guidance". Muhammad did say "that any one is

given the like of that which was given unto you". Muhammad did say "or that they may argue with you in the presence of their Lord.". Muhammad did say "Lo! the bounty is in Allah's hand. He bestoweth it on whom He will.". Muhammad did say "Allah is All Embracing, All Knowing."

Surah 3:74 Allah does show mercy according to the will of Allah. Allah does have infinite bounty.

Surah 3:75 The believers are trustworthy sometimes. If the believers are disrespectful to others sometimes then the believers do not act in the way of Allah.

Surah 3:76 If the believers are trustworthy then the believers do evade evil. Allah does love the believers that do evade evil.

Surah 3:77 If a person does purchase a gain at the cost of the covenant with Allah then the person will meet a painful doom in the Hereafter.

Surah 3:78 A person should not bear false witness concerning the Scripture.

Surah 3:79 A person should not use the Scriptures to be worshiped by others. Allah does allow a person to convey the truths of the Scriptures to allow others to worship Allah.

Surah 3:80 A person should not worship angels or Prophets. Allah does want a person to believe in the truth of the Scriptures.

Surah 3:81 Allah did send a messenger to confirm the truth of the Scripture. Allah did offer the believers the chance to confirm the truth with the messenger. The believers did profess the belief of the truth.

Surah 3:82 If a person does turn from Allah after the person does profess a belief in the truth then the person is sinful.

Surah 3:83 If a person does submit to Allah then the person will return to Allah.

Surah 3:84 The believers do not distinguish between Abraham and between Ishmael and between Isaac and between Jacob if the believers do surrender to Allah.

Surah 3:85 If a religion does not include the surrender to Allah then a person should not follow the religion. If a person does follow a religion without the surrender to Allah then the person will not be accepted by Allah in the Hereafter.

Surah 3:86 Allah does not guide the disbelievers.

Surah 3:87 The disbelievers do warrant the curse of Allah and of angels and of the believers.

Surah 3:88 The disbelievers will suffer doom.

Surah 3:89 If a disbeliever does repent to Allah with good works then Allah will forgive the disbeliever. Allah is forgiving. Allah is merciful.

Surah 3:90 If a disbeliever does grow violent in disbelief after professing belief in the truth of the Scripture then Allah will not accept the repentance of the disbeliever.

Surah 3:91 The disbelievers can not barter for the soul of the disbeliever. If a disbeliever does die in disbelief then the disbeliever will find a doom of pain.

Surah 3:92 If a believer does spend of the treasures of the believer then the believer would find reward with Allah. Allah does know all.

Surah 3:93 The "children of Israel" could consume all food as allowed by Israel before the Torah. Muhammad did say "Produce the Torah and read it (unto us) if ye are truthful."

Surah 3:94 Allah did provide the truth in the Torah. If a person does lie concerning Allah after reading the Torah then the person does commit wrong.

Surah 3:95 Muhammad did say "Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.". Abraham did follow the truth. The Torah was provided as the truth. If a person does follow the religion of Abraham then the person does follow the truth.

Surah 3:96 Mecca was appointed as the first Sanctuary for mankind. Mecca was a blessed place.

Surah 3:97 Mecca does embody the memorials of the guidance of Allah. Abraham did stand up to pray in Mecca. If a person does enter Mecca then the person is safe. Mankind does perform a duty to Allah in a pilgrimage to Mecca. Allah is self-sufficient and above the needs of the world.

Surah 3:98 Muhammad did say "O People of the Scripture! Why disbelieve ye in the revelations of Allah,.". Muhammad did say "when Allah (Himself) is Witness of what ye do?". Allah does know all. Allah does see all.

Surah 3:99 Muhammad did say "O People of the Scripture! Why drive ye back believers from the way of Allah,.". Muhammad did say "seeking to make it crooked, when ye are witnesses (to Allah's guidance)?"'. Mankind should allow the believers to follow Allah. Mankind should not hamper the path of the believers to Allah. Allah does see all.

Surah 3:100 A believer should not allow anyone to alter the faith of the believer. A believer should not allow anything to alter the faith of the believer.

Surah 3:101 Muhammad did bring the truth of Allah. The Scripture is evidence of the truth of Allah. The believers do follow the straight path of Allah.

Surah 3:102 The believers should fear Allah. The believers should die as Muslims.

Surah 3:103 Allah does provide the Scripture as a guide for the believers. The believers should unite with other believers. The believers should not fight with believers.

Surah 3:104 The believers should create a nation united in goodness and in decency.

Surah 3:105 If the believers do become separate and antagonistic after the revelation of the truth of the Scripture then the believers will find an awful doom.

Surah 3:106 If a face does become blackened for rejecting the faith on the "Day of Resurrection" then the Hell will be the destination of the person with the blackened face.

Surah 3:107 If a face does become whitened for keeping the faith on the "Day of Resurrection" then the Heaven will be the destination of the person with the whitened face.

Surah 3:108 The Scriptures should be recited in truth by the believers. Allah does not desire injustice for his creatures.

Surah 3:109 Allah is sovereign over everything in the heavens and in the earth. Everything does return to Allah.

Surah 3:110 Muslims are a model for mankind. Muslims are believers. Jews are believers occasionally. Christians are believers occasionally. Jews are disbelievers frequently. Christians are disbelievers frequently.

Surah 3:111 If the Muslims are attacked then the Muslims will receive little harm. If the Jews do fight against the Muslims then the Jews will turn and flee. If the Christians do fight against the Muslims then the Christians will turn and flee.

Surah 3:112 If the disbelievers are caught without a covenant with Allah and with Muslims then the disbelievers would be humiliated. The disbelievers did discard the truth of the Scripture from Allah. The disbelievers did kill the Prophets without cause. The disbelievers did disobey Allah.

Surah 3:113 The Jews will pray sometimes. The Jews will recite the verses of Allah sometimes. The Christians will pray sometimes. The Christians will recite the verses of Allah sometimes.

Surah 3:114 The Jews will believe in Allah and the "Last Day" sometimes. The Jews are righteous sometimes. The Christians will believe in Allah and the "Last Day" sometimes. The Christians are righteous sometimes.

Surah 3:115 Allah is aware of the good of some Christians. Allah is aware of the good of some Jews. Allah will reward the good Christians. Allah will reward the good Jews.

Surah 3:116 The wealth will not save the disbelievers from the Fire.

Surah 3:117 The disbelievers do damage to themselves in life.

Surah 3:118 Muslims should not entrust people outside of Islam for concern of corruption from the disbelievers.

Surah 3:119 Muslims should not entrust deceivers. The deceivers will pretend to believe. The Muslims should say "Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts." to the deceivers. Allah does know all.

Surah 3:120 The deceivers do revel in the threats to the Muslims. If a Muslim does resist evil and persevere then Allah will protect the Muslim from the perils of the deceivers.

Surah 3:121 Muhammad did leave the family of Muhammad to prepare the believers for the "Battle of Uhud".

Surah 3:122 Allah did support 2 sections of warriors in doubt.

Surah 3:123 Allah did grant victory at the "Battle of Badr" when the believers were few in number. Allah should be praised.

Surah 3:124 Muhammad did say "Is it not sufficient for you that your Lord should support you" to the believers. Muhammad did say "with three thousand angels sent down (to your help)?" to the believers.

Surah 3:125 Allah will assist the faithful with 5000 angels.

Surah 3:126 Allah does provide hope and assurance. Allah does provide for victory.

Surah 3:127 Allah may spurn a section of disbelievers to the frustration of the disbelievers.

Surah 3:128 Allah will treat disbelievers according to the will of Allah.

Surah 3:129 Allah is sovereign over all in heaven and in earth. Allah will punish according to the will of Allah. Allah will forgive according to the will of Allah. Allah is forgiving. Allah is merciful.

Surah 3:130 The believers should not charge doubled or quadrupled principal as interest for profit.

Surah 3:131 The believers should avoid the Fire that is prepared for the disbelievers.

Surah 3:132 The believers should obey Allah. The believers should obey the messengers of Allah.

Surah 3:133 The believers should strive for forgiveness from Allah. The believers should strive for Paradise with Allah.

Surah 3:134 Allah does love the believers that are slow to anger. Allah does love the believers that are forgiving. Allah does love the believers that are charitable.

Surah 3:135 If a believer does repent for sins then Allah does love the believer. The believer should not repeat a sin.

Surah 3:136 Allah will reward the believers with life in Heaven.

Surah 3:137 The disbelievers do pass away. The believers will outlast the disbelievers.

Surah 3:138 The Qur'an is a guide for mankind. The Qur'an is a guide for the righteous.

Surah 3:139 The believers should not fear or grieve. The believers will overcome the disbelievers.

Surah 3:140 Allah does send fortune and misfortune to all mankind as a test for the believers. Allah does love the believers. Allah does not love the disbelievers.

Surah 3:141 Allah will prove the believers. Allah will blight the disbelievers.

Surah 3:142 Allah will discover the believers that are steadfast in belief.

Surah 3:143 Some did wish to become a martyr in the field. Some did live to see the Messenger.

Surah 3:144 The believers should believe in Allah if messengers are sent from Allah. The believers should believe in Allah if messengers are not sent from Allah. Allah will reward the grateful.

Surah 3:145 A soul will die according to the will of Allah. If a person desires the reward in the world then the person will attain the reward. If a person desires the reward in the Hereafter then the person will attain the reward. Allah will reward the grateful.

Surah 3:146 The believer should remain steadfast in the service of Allah. Allah does love the patient.

Surah 3:147 The believers did say "Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure" in the service of Allah. The believers did say "and give us victory over the disbelieving folk." in the service of Allah.

Surah 3:148 Allah does reward the patient in the world. Allah does reward the patient in the Hereafter. Allah does love the righteous.

Surah 3:149 The disbelievers will corrupt the believers. The believers should not follow the disbelievers.

Surah 3:150 Allah is the protector of the believers. Allah is the helper of the believers.

Surah 3:151 The disbelievers will find terror for the worship of others. The disbelievers will find refuge in Fire. Evil is the home of the disbelievers.

Surah 3:152 Allah will aid the believers in the fight against evil. The believers should be steadfast in their faith in Allah. Allah will test the faith of the disbelievers. Allah is gracious to the believers.

Surah 3:153 Allah will cause distress upon according to the will of Allah. The believers should trust in Allah. The believers should strive for reward in the Hereafter. Allah is all knowing.

Surah 3:154 Death does come according to the will of Allah. The believers are in the service of Allah. Allah will test the character of a person. Allah will test the faith of a person. Allah does know all.

Surah 3:155 Satan will attempt to bring discord to the believers. Allah is forgiving.

Surah 3:156 The disbelievers do not have faith in Allah. The disbelievers do not accept the sovereignty of Allah. Allah will grant life or death according to the will of Allah.

Surah 3:157 If a believer does die in the service of Allah then the believer will receive forgiveness and mercy from Allah. If a pardon is from Allah then the pardon is worth more than riches.

Surah 3:158 The believers will return to Allah always.

Surah 3:159 The believers should be forgiving and lenient. The believers should look to Allah for guidance. Allah does love the faithful.

Surah 3:160 If a believer does have faith in Allah then the believer can overcome anything with the help of Allah. The believers should trust in Allah.

Surah 3:161 The prophet will not deceive mankind. The messengers did not deceive mankind. A person will be punished for deceit on the Day of Resurrection. Mankind will be judged according to their works on the Day of Resurrection.

Surah 3:162 Allah does see the difference between the believers and the disbelievers.

Surah 3:163 Allah does see all.

Surah 3:164 Allah did send the messengers to the believers. Allah did send the prophets to the believers. The prophets did bring guidance to the believers. The prophets did bring the truth of the Scripture to mankind.

Surah 3:165 Allah did help the believers against the disbelievers. Allah will punish the wrongdoers. If the believers are guilty of wrong then the believers will be punished by Allah.

Surah 3:166 Allah will test the faith of the believers according to the will of Allah.

Surah 3:167 Allah does seek to identify the hypocrites of the faith. Allah does know all.

Surah 3:168 Allah does grant life and death according to the will of Allah. Allah is sovereign over all.

Surah 3:169 If a believer does die in the service of Allah then the believer is alive in the presence of Allah. If a believer does find death in the service of Allah then the believer will find life in the presence of Allah.

Surah 3:170 Mankind should not mourn the death of the believers in the service of Allah. The believers do rejoice in the grace as given by Allah.

Surah 3:171 The believers do rejoice in the kindness of Allah. Allah does not waste the wages of the believers.

Surah 3:172 If the believers do have faith in Allah then the believers will find reward with Allah.

Surah 3:173 The disbelievers did say "Lo! the people have gathered against you, therefore fear them.". The believers did say "Allah is sufficient for us! Most Excellent is He in Whom we trust!".

Surah 3:174 Allah will protect the believers from harm.

Surah 3:175 The believers should fear Allah. The devil does seek to corrupt the believers.

Surah 3:176 If a person does fall to disbelief then Allah will assign them to doom in the Hereafter.

Surah 3:177 Allah is not harmed by the disbelievers. Allah is not harmed by the lack of faith of the disbelievers. The disbelievers will find a painful doom.

Surah 3:178 The disbelievers will wallow in sin for lengthy terms. The disbelievers will increase in sinfulness over time. The disbelievers will reap a shameful punishment.

Surah 3:179 Allah will not forsake the righteous. If the believers do guard against evil then the believers will find reward with Allah.

Surah 3:180 Allah will allow the greed of a person to become a noose about the neck of the person on the day of Resurrection. The believers should avoid greed. The believers should reject greed. Allah is aware of the evil of greed.

Surah 3:181 The disbelievers did say "Allah, forsooth, is poor, and we are rich!". Allah did observe the murder of the prophets by the disbelievers. Allah shall say "Taste ye the punishment of burning!".

Surah 3:182 Allah will punish the disbelievers for their evil deeds. Allah will not oppress the believers.

Surah 3:183 The disbelievers did say "Lo! Allah hath charged us that we believe not in any messenger". The disbelievers did say "until he bring us an offering which fire (from heaven) shall devour.". Muhammad did say "Messengers came unto you before me with miracles, and with that (very miracle) which ye describe.". Muhammad did say "Why then did ye slay them? (Answer that) if ye are truthful!".

Surah 3:184 "Book of Enlightenment" is a book. "Book of Enlightenment" is a scripture. The disbelievers did deny the prophets with miracles. The disbelievers did deny the prophets with the Psalms. The disbelievers did deny the prophets with the "Book of Enlightenment".

Surah 3:185 A death will come for everyone. Everyone will be judged on the Day of Resurrection. The believers will be removed from the Fire to the Paradise. Life is an illusion of comfort.

Surah 3:186 The believers will be tried. The believers will be tested. The believers will be assailed by the unfaithful. The believers will be assailed by the followers of false gods. The believers should remain steadfast in their faith in Allah.

Surah 3:187 Allah did say "Ye are to expound it to mankind and not to hide it." to the people of the covenant. The disbelievers did not accept the Scripture from Allah.

Surah 3:188 The believers should not associate with the perpetrators of false actions. The perpetrators will find doom.

Surah 3:189 Allah is sovereign over the heavens and over the earth. Allah can do anything.

Surah 3:190 Mankind can see the examples of the sovereignty of Allah in the creation of the heavens and of the earth. Mankind can see the examples of the sovereignty of Allah in the creation of the night and of the day.

Surah 3:191 The believers do remember Allah in any position. The believers do consider the creation of the heavens and of the earth. The believers do say "Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.".

Surah 3:192 The believers do say "Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded.". The believers do say "For evil-doers there will be no helpers.".

Surah 3:193 The believers do say "Our Lord! Lo! we have heard a crier calling unto Faith: Believe ye in your Lord!". The believers do say "So we believed. Our Lord! Therefor forgive us

our sins,". The believers do say "and remit from us our evil deeds, and make us die the death of the righteous.".

Surah 3:194 The believers do say "Our Lord! And give us that which Thou hast promised to us by Thy messengers.". The believers do say "Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.".

Surah 3:195 Allah did say "Lo! I suffer not the work of any worker, male or female, to be lost.". Allah did say "Ye proceed one from another. So those who fled and were driven forth from their homes". Allah did say "and suffered damage for My cause, and fought and were slain,". Allah did say "verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow.". Allah did say "A reward from Allah. And with Allah is the fairest of rewards.".

Surah 3:196 Muhammad should not be deceived by the vicissitude of success of the disbelievers.

Surah 3:197 The disbelievers may find a brief comfort in life. The disbelievers will find eternal life in Hell.

Surah 3:198 If the believers are faithful to Allah then the believers will be safe in the Gardens forever. Allah does offer safety for the believers as a gift of welcome from Allah.

Surah 3:199 The believers do accept the truth of the Scripture. The believers do have faith in Allah. The believers do not profit from the truth of the Scripture. The believers will find reward with Allah.

Surah 3:200 The believers should be steadfast in their belief in Allah. The believers should endure. The believers should observe their duty to Allah.



Surah 4



Surah 4:1 Mankind should be mindful of their duty to Allah. Allah did create mankind from a single soul. Mankind did spread from a man and a woman. Allah does watch over mankind.

Surah 4:2 Mankind should give to the orphans. Mankind should not take from the orphans. Mankind should not hinder the orphans.

Surah 4:3 If a man does fear their ability for justice with the orphans then the man should marry 2 women or 3 women or 4 women. If a man does fear their ability for justice with many wives then the man should marry 1 woman.

Surah 4:4 A husband should give the gifts of marriage to the wives. If a wife does share her wealth with the husband then the husband can accept the wealth.

Surah 4:5 A person should not give wealth to the weak-minded. A person should help and feed and clothe the weak-minded. A person should treat the weak-minded with kindness.

Surah 4:6 A guardian should test the abilities of orphans until the age of marriage. If an orphan does have good judgment then a guardian should give property to the orphan. A guardian should take account of the property as given to the orphan.

Surah 4:7 A man should receive an inheritance from the passing of parents. A woman should receive an inheritance from the passing of parents.

Surah 4:8 A person should share an inheritance with the needy with words of kindness.

Surah 4:9 A believer should be just in their charity of inheritance. A believer should be kind. A believer should remember their duty to Allah.

Surah 4:10 If a person does take the wealth from orphans wrongfully then the person will burn in hell.

Surah 4:11 A son will receive an inheritance of double the amount of a "female child". A daughter will receive an inheritance of 0.5 of the estate. If the daughters do number more than 2 then the daughters will receive an inheritance of 0.67 of the estate. If a husband did have children then the grandfather will receive an inheritance of 0.167 of the estate. If a husband did have children then the grandmother will receive an inheritance of 0.167 of the estate. If a husband did

not have children then the grandmother will receive an inheritance of 0.33 of the estate. If a husband did not have children and a man did have siblings then the grandmother will receive an inheritance of 0.167 of the estate. The inheritance is disbursed after payments of debts.

Surah 4:12 If a wife did have children then the husband will receive an inheritance of 0.25 of the estate after the payment of debt. If a wife did not have children then the husband will receive an inheritance of 0.5 of the estate. If a husband did not have children then the wife will receive an inheritance of 0.25 of the estate. If a husband did have children then the wife will receive an inheritance of 0.125 of the estate after the payment of debt. If a husband did not have parents or children then the siblings will receive an inheritance of 0.167 of the estate. If a wife did not have parents or children then the siblings will receive an inheritance of 0.167 of the estate after the payment of debt.

Surah 4:13 Allah does impose the limits on inheritance. The believers should obey the limits of Allah. The believers will find reward for obedience.

Surah 4:14 If a person does disobey the limits imposed by Allah then the person will go to Hell.

Surah 4:15 If a woman is accused of lewdness then the husband must find 4 witnesses of the adultery. If a woman is guilty of lewdness then the woman must be confined to a house until death or according to the will of Allah.

Surah 4:16 If a person is guilty of lewdness then the person should be punished. If the person does repent for the sin of lewdness then the person would be forgiven by Allah. Allah is merciful.

Surah 4:17 If a transgression is done in ignorance then Allah will accept a repentance from the person. Allah is full of knowledge and mercy.

Surah 4:18 If a person does die during disbelief then Allah will not accept repentance from the person. If a person does perform a transgression on purpose then Allah will not accept repentance from the person.

Surah 4:19 The believer must not inherit a woman against the will of the woman. The believer must not take a woman against the will of the woman. A woman should keep all that was given to the woman.

Surah 4:20 If a husband does desire to exchange a wife for another woman then the wife should keep all that was given to the wife. A woman should keep all that was given to the woman.

Surah 4:21 A person should honor a pledge. A person should honor an oath.

Surah 4:22 A man should not marry the wives of his father. If a man does marry a wife of his father then the man does commit evil.

Surah 4:23 A man must not marry his mother. A man must not marry his daughter. A man must not marry his sister. A man must not marry his aunt. A man must not marry his niece. A man must not marry his "foster mother". A man must not marry his "foster sister". A man must not marry his stepmother. A man must not marry his stepsister. A man must not marry his stepdaughter. A man must not marry the wife of his son. A man must not marry 2 sisters concurrently. Allah is merciful.

Surah 4:24 A man must not marry the wife of another man. A man must not marry a married woman. A man must give a wife a compensation as an obligation of marriage. If a man does desire marriage with a woman then the man should offer gifts from his property to the woman for privilege of marriage.

Surah 4:25 If a man can not afford to marry a free woman of belief then a man can marry a slave woman of belief. If a man does marry a slave woman then the woman should be chaste. If a man does marry a slave woman then the woman should be innocent of unlawful sexual intercourse. If a man does marry a slave woman then the woman should be innocent of prostitution. If a man does marry a slave woman then the man should offer gifts from his property to the woman for privilege of marriage. If adultery is committed by the slave woman then the woman shall receive half of the punishment of a free woman.

Surah 4:26 Allah does desire to guide the believers. Allah is wise. Allah does know all.

Surah 4:27 Allah is merciful. If a person does follow the path of their lust then the person will stray from the path of righteousness.

Surah 4:28 Mankind was created with a weak constitution. Allah will help mankind by providing the guide of the Scripture.

Surah 4:29 Mankind should not squander the wealth of mankind in vanity. Mankind should not squander the wealth of mankind without honor. A person should not commit murder. A person should not commit suicide.

Surah 4:30 A person does kill through aggression then the person will go to Hell. A person does kill without honor then the person will go to Hell.

Surah 4:31 If a believer does avoid the forbidden things then the person will enter Heaven.

Surah 4:32 A believer should not covet the possessions of other people. A person does earn according to their works. Allah does know all.

Surah 4:33 Heirs have been appointed as the recipients of estates. Allies should receive a portion of the estate. Allah is a witness of everything.

Surah 4:34 The man is the protector of a woman. The man does maintain the woman. Allah did give a man more strength than a woman. A woman should be obedient to Allah. A woman should be obedient to her husband. If a woman does disobey then the woman should be

admonished by the husband. If a woman does disobey for a second time then the man should not share a bed with the woman. If a woman does disobey for a third time then the man can strike the woman lightly. If a woman does become obedient then the man must treat the woman fairly.

Surah 4:35 If dissention does develop between the husband and wife then an arbiter should be appointed from the kin of the husband. If dissention does develop between the husband and wife then an arbiter should be appointed from the kin of the wife. If reconciliation is desired between husband and wife then Allah will bring peace between the husband and the wife. Allah is all knowing.

Surah 4:36 The believers should serve Allah. The believers should show kindness to parents. The believers should show kindness to relatives. The believers should show kindness to orphans. The believers should show kindness to the poor. The believers should show kindness to neighbors. The believers should show kindness to travelers. The believers should show kindness to servants. Allah does not like pride.

Surah 4:37 Allah does not like greed. If a person does hoard the wealth from Allah then Allah will punish the person with a shameful doom. Allah does not like aggressors. If a person does bring misery to others then Allah will punish the person with a shameful doom.

Surah 4:38 If a person does endeavor to greed then Satan is the comrade of the person. If a person does endeavor to avarice for stature then Satan is the comrade of the person.

Surah 4:39 Allah does see all. Allah does know the hearts of mankind.

Surah 4:40 Allah will double the reward for a good deed. Allah will reward the believers. Allah will reward the person of good will.

Surah 4:41 A witness could be called from every nation. Muhammad could be called as a witness.

Surah 4:42 The disbelievers can not hide a fact from Allah.

Surah 4:43 If a believer is drunk then the believer should not enter into prayer until the believer is sober. If a believer is unclean then the believer should not enter into prayer until the believer is clean.

Surah 4:44 If a person does have a portion of the Scripture then the person may lead the Muslim away from the path.

Surah 4:45 Allah does know the enemies of the believers. Allah is a friend of the believers. Allah is a helper.

Surah 4:46 The Jews did say "We hear and disobey; hear thou as one who heareth not". The Jews did say "Listen to us!". The Jews did distort the message of the Scripture. Allah did curse

many Jews for disbelief of the Scripture. The Jews should have believed. Allah did not curse some of the Jews.

Surah 4:47 The believers should have faith in Allah. The believers should find truth in the Scripture. If the Jews do not believe in the Scripture then Allah will curse the Jews. If the Christians do not believe in the Scripture then Allah will curse the Christians.

Surah 4:48 If a person does create a partner with Allah in worship then the person does commit a sin. Allah does not forgive the association of partners with Allah in worship. Allah does forgive according to the will of Allah.

Surah 4:49 Allah will purify according to the will of Allah.

Surah 4:50 If a person does create a lie against Allah then the person does commit a sin. If a person does bear false witness against Allah then the person does commit a sin.

Surah 4:51 The deceivers do misunderstand the Scripture. The deceivers do follow sorcery and evil. The deceivers did say "These are more rightly guided than those who believe?".

Surah 4:52 The deceivers are cursed by Allah. Allah will not help the deceivers.

Surah 4:53 The deceivers will not share in the Sovereignty.

Surah 4:54 Allah did give guidance to the followers of Abraham to create a mighty kingdom.

Surah 4:55 The scripture did have some believers from the followers of Abraham. Hell does await the disbelievers.

Surah 4:56 Allah will expose the disbelievers to the fires of Hell. Allah will force the disbelievers to endure in the flames of Hell forever.

Surah 4:57 The believers will find life in the Gardens with pure companions and with shade.

Surah 4:58 Allah does command a person to repay their debts. Allah does require the judgments of mankind to be fair. Allah does provide for an excellent education. Allah does see all. Allah does hear all.

Surah 4:59 The believers should obey Allah. The believers should respect the messengers of Allah. The believers should turn to Allah with disputes and with concerns. The believers should consult with the messengers from Allah for disputes.

Surah 4:60 Satan will lead the disbelievers astray. Satan will lead the disbelievers toward evil.

Surah 4:61 The hypocrites will turn in aversion from the truth of the Scripture.

Surah 4:62 The hypocrites are not believers. The hypocrites will speak according to the Scripture. The hypocrites will not act according to the Scripture. The hypocrites will be punished for their sins. The hypocrites will falsify their intentions.

Surah 4:63 The believers should oppose the hypocrites. The believers should admonish the hypocrites. Allah does know the hearts of the hypocrites.

Surah 4:64 Messengers were sent by Allah as guidance for mankind. If a person does confess to a sin then Allah is forgiving and merciful.

Surah 4:65 A believer must trust in Allah. A believer must welcome Allah as a judge for disputes. A believer must trust in the judgment of Allah.

Surah 4:66 A believer must trust in Allah. A believer must trust in the judgment of Allah.

Surah 4:67 If a believer does have faith and trust in Allah then Allah will reward the believer immensely.

Surah 4:68 If a believer does have faith and trust in Allah then Allah will guide the believer on a straight path.

Surah 4:69 Allah will favor the believers that do obey Allah. The believers are in the company of the prophets and of the saints. The believers are in the company of the martyrs and of the righteous.

Surah 4:70 Allah does know all. Allah does bestow bountiful rewards.

Surah 4:71 The believer should be cautious. The believer should advance in the company of believers.

Surah 4:72 A person might loiter sometimes. If the person did escape a disaster that did ensnare others then the person would say "Allah hath been gracious unto me since I was not present with them!".

Surah 4:73 If a person did miss a bounty from Allah then the person would say "Oh, would that I had been with them, then should I have achieved a great success!".

Surah 4:74 If a person does fight in the service of Allah then the person will reap a vast reward.

Surah 4:75 The feeble did say "Our Lord! Bring us forth from out this town of which the people are oppressors!". The feeble did say "Oh, give us from Thy presence some protecting friend!". The feeble did say "Oh, give us from Thy presence some defender!". The believer should defend the feeble of men. The believer should defend the feeble of women. The believer should defend the feeble of children.

Surah 4:76 The believers do fight for Allah. The disbelievers do fight for the devil.

Surah 4:77 The believers should not fear mankind. The believers should fear Allah. If a believer does need to fight in the service of Allah then the believer will be rewarded by Allah.

Surah 4:78 If a person did receive good things then the person did say "This is from Allah". If a person did receive evil things then the person did say "This is of thy doing O Muhammad". Muhammad should say "All is from Allah".

Surah 4:79 If a person does experience good then Allah was the source of the goodness. If a person does experience evil then the person was the cause of the evil.

Surah 4:80 If a person does follow the messenger then the person does follow Allah. If a person does obey the messenger then the person does obey Allah.

Surah 4:81 The deceivers will attempt to deceive the believers. The believers should trust in Allah. The believers should oppose the deceivers.

Surah 4:82 The Qur'an does represent the truth from Allah.

Surah 4:83 Allah does provide insight to mankind. Mankind should trust in the guidance from Allah.

Surah 4:84 Muhammad did fight in the service of Allah. Muhammad did provide clarity to the believers. Allah will restrain the strength of the disbelievers. Allah is mighty. Allah is mighty in dispensing punishment.

Surah 4:85 If a person does intervene in the cause of good then the person will reap reward from Allah. If a person does intervene in the cause of evil then the person will bear the consequences of their sin. Allah does see everything.

Surah 4:86 If a person is greeted then the person should return the greeting. If a person is greeted then the person should return a better greeting. Allah does see all.

Surah 4:87 Allah is the only God. Allah will gather the faithful on the "Day of Resurrection".

Surah 4:88 If Allah does expel a hypocrite to disbelief then Muhammad can not bring the hypocrite into belief.

Surah 4:89 The hypocrites do desire to corrupt the believers. The believers should not befriend the hypocrites until the hypocrites do return to belief. If the hypocrites do return to disbelief then the believers should kill the hypocrites.

Surah 4:90 If the hypocrites do not desire war with the believers then the believers must not attack the hypocrites.

Surah 4:91 If a person does not refrain from evil and the person does not offer peace then the believers are given the warrant to kill the person.

Surah 4:92 A believer should not kill a believer. If a believer does kill a believer by mistake then the believer must compensate with money for the death of the believer.

Surah 4:93 If a person does kill a believer on purpose then the person will go to Hell.

Surah 4:94 If a person does follow the path of peace then the believer should not kill the person. Allah is aware.

Surah 4:95 The believer should strive to excel in the service of Allah. If the believer does strive to excel in the service of Allah the the believer will be rewarded greatly. If the believer is slothful in the service of Allah then the believer will be rewarded less.

Surah 4:96 Allah does bestow rank upon the believers. Allah does bestow forgiveness and mercy.

Surah 4:97 If a person did die during an act of evil then the angels will come for the deceased. The angels did say "In what were ye engaged?" to the deceased. The deceased did say "We were oppressed in the land." to the angels. The angels did say "Was not Allah's earth spacious that ye could have migrated therein?" to the deceased. Oppression does not justify an act of evil. If a person is oppressed then the person should trust in Allah. If a deceased did die during an act of evil then the deceased will go to Hell.

Surah 4:98 If the feeble were oppressed and the feeble did die during acts of aggression then Allah may offer an exception to the feeble. If the children were oppressed and the children did die during acts of aggression then Allah may offer an exception to the children.

Surah 4:99 Allah may pardon the children. Allah may pardon the feeble. Allah is forgiving.

Surah 4:100 If a person does migrate in the service of Allah then the person will find refuge and abundance in the earth. If a person does die during a migration in the service of Allah then the person will be rewarded from Allah.

Surah 4:101 If a believer does fear reprisal from disbelievers then the believer may curtail worship to Allah during the danger.

Surah 4:102 The disbelievers will attempt to impede the believers in the service of Allah. The believers should remain on guard in the presence of the disbelievers.

Surah 4:103 The believers should worship Allah in any position. If the believers are at peace then the believers should worship Allah in a proper form at the intervals of prayer.

Surah 4:104 The believers should not relent in pursuit of the enemy. The believers should remain steadfast in their trust in Allah. Allah will aid the believers.

Surah 4:105 Allah does reveal the Scripture with the truth to mankind. The believers should not advocate for the wicked.

Surah 4:106 The believer should seek forgiveness of Allah. Allah is merciful.

Surah 4:107 Allah does not love the treacherous. Allah does not love the sinful. The believer should not advocate for the deceivers.

Surah 4:108 Allah does know the thoughts of the wicked. The wicked can not hide from the sovereignty of Allah.

Surah 4:109 The deceivers will not find aid on the "Day of Resurrection".

Surah 4:110 If a person does seek forgiveness from Allah for sins of the past then the person will receive forgiveness from Allah. Allah is merciful.

Surah 4:111 A mankind will hurt itself with acts of sin. Allah is wise.

Surah 4:112 If a person does commit a crime and the person does blame the innocent then the person does commit a sin.

Surah 4:113 The deceivers will not harm the believer. The believer does have the Scripture from Allah as a guide.

Surah 4:114 If a person does make peace among the people then the person will be rewarded by Allah.

Surah 4:115 If a person does reject the messages from the prophets then the person will go to Hell.

Surah 4:116 Allah is the only God. Allah is the one God. Allah will not pardon the worshipers of idols. Allah will not pardon the worshipers of false deities.

Surah 4:117 The disbelievers do invoke female deities. The disbelievers do invoke Satan. Satan was a rebel.

Surah 4:118 Allah did curse Satan. Satan did say "Surely I will take of Thy bondmen an appointed portion,". Satan will attempt to steal the believers from Allah.

Surah 4:119 Satan did say "And surely I will lead them astray, and surely I will arouse desires in them," to Allah. Satan did say "and surely I will command them and they will cut the cattle's ears," to Allah. Satan did say "and surely I will command them and they will change Allah's creation." to Allah. Satan will arouse desires in the believers in an attempt to steal the believers from Allah. Satan will attempt to change the creation of Allah by corrupting the believers of Allah. If a person does choose Satan over Allah then the person is lost. If a person does choose Satan over Allah then the person will go to hell.

Surah 4:120 Satan will attempt to beguile the believers.

Surah 4:121 The disbelievers will go to hell. The disbelievers will not find refuge in hell.

Surah 4:122 If a person is a believer then the person will abide in Heaven forever as promised by Allah.

Surah 4:123 Heaven can not be reached by wishful thinking. If a person does sin then the person will have to answer in judgment for the sin.

Surah 4:124 If a person does good works and the person is a believer then the person will enter paradise.

Surah 4:125 If a person does surrender their purpose to Allah with good works then the person does follow in the tradition of Abraham. Abraham was chosen by Allah.

Surah 4:126 Allah is sovereign over everything. Allah is omnipresent.

Surah 4:127 Muhammad did say "Allah give to you decree concerning them,". Muhammad did say "and the Scripture which hath been recited unto you (giveth decree)," . Muhammad did say "concerning female orphans unto whom ye give not that which is ordained for them". Muhammad did say "though ye desire to marry them, and (concerning) the weak among children,". Muhammad did say "and that ye should deal justly with orphans.". Allah is omniscient.

Surah 4:128 If a marriage does begin to dissolve then a reconciliation is allowed to preserve the peace between the husband and the wife. Greed is present in the minds of men. If a man does allow greed to impede a reconciliation then the man does commit a sin. Allah is omniscient.

Surah 4:129 A husband should be fair between wives. A husband should offer equal treatment between wives.

Surah 4:130 If a marriage does end in divorce then Allah will care for the husband and for the wife. Allah is embracing. Allah is omniscient.

Surah 4:131 Allah is sovereign over heaven and over earth. The believers should keep their duty to Allah.

Surah 4:132 Allah is sovereign over heaven and over earth. Allah is a defender.

Surah 4:133 Allah can grant life. Allah can take life. Allah is all powerful.

Surah 4:134 The reward is with Allah in the Hereafter.

Surah 4:135 The believers should be staunch in the defense of justice. The believers should be witnesses for Allah always. The believers should not follow their passions. Allah is omniscient.

Surah 4:136 A person should believe in the Scripture as revealed to Muhammad. A person should believe in the Scripture as revealed in the Gospels. A person should believe in the Scripture as revealed to Abraham. If a person does not believe in Allah or in the angels then the person does not walk in the path of righteousness. If a person does not believe in the prophets or in the messengers then the person does not walk in the path of righteousness. If a person does not believe in the Last Day then the person does not walk in the path of righteousness.

Surah 4:137 If a person does waver in stages of belief then the person will not be pardoned by Allah. If a person does waver in stages of belief then the person will not be guided by Allah.

Surah 4:138 If a person is a hypocrite then the person will inherit a painful doom. The hypocrites will find a painful doom.

Surah 4:139 A believer should not choose a disbeliever as a friend.

Surah 4:140 A believer should not engage with a disbeliever. If a believer does engage in conversation with a disbeliever that does mock the truth of the Scripture then the believer may become like the disbeliever. If a believer does engage in fellowship with a disbeliever that does mock the truth of the Scripture then the believer may become like the disbeliever. Allah will gather the disbelievers and the hypocrites into Hell.

Surah 4:141 The disbelievers will attempt to ally with whoever does seem to benefit. Allah will not allow the disbelievers to benefit against the believers.

Surah 4:142 The hypocrites do seek to trick Allah. Allah does know the hearts of mankind.

Surah 4:143 The hypocrites will not choose belief. Allah will not guide the hypocrites. Muhammad will not find a path for the hypocrites.

Surah 4:144 The believers should not choose friends of the disbelievers.

Surah 4:145 The hypocrites will burn in the hottest Hell. The hypocrites will not find help.

Surah 4:146 If a person does repent and a person does remain in the belief of the truth of Allah then the person does become a believer. Allah will reward the believers immensely.

Surah 4:147 If a person does believe in Allah then the person does not need to fear for punishment from Allah. Allah is omniscient.

Surah 4:148 A person should not utter harsh speech. A person should not utter words of harm. If a person does suffer an injustice then the person is permitted to utter harsh speech. Allah does know all.

Surah 4:149 A believer should be forgiving. A believer should forgive an offense. A believer should perform good works. Allah does see all.

Surah 4:150 The disbelievers did say "We believe in some and disbelieve in others, and seek to choose a way in between;". The disbelievers will seek to distinguish between Allah and the messengers of Allah.

Surah 4:151 The disbelievers will inherit a shameful doom.

Surah 4:152 If a believer does believe in Allah and the messengers of Allah then Allah will reward the good works of the believers. Allah is forgiving. Allah is merciful.

Surah 4:153 The disbelievers did say "Show us Allah plainly" to Moses as evidence of proof of Allah. The disbelievers were killed by Allah with lightning for their wickedness. The disbelievers did demand many miracles as evidence of the proof of Allah. The disbelievers did continue to disbelieve after clear evidence of the sovereignty of Allah.

Surah 4:154 Allah did preside over the "children of Israel" at the deliverance of the covenant. Allah did demand the observance of the sabbath by the "children of Israel".

Surah 4:155 Allah was not believed by many of the "children of Israel". The "children of Israel" did slay many prophets from Allah wrongfully. Allah did mark the disbelievers with a seal for their transgressions.

Surah 4:156 The Jews were marked as disbelievers by Allah because the Jews did believe that Mary did perform a sinful act.

Surah 4:157 The Jews were marked as disbelievers by Allah because the Jews did slay Jesus.

Surah 4:158 Allah did raise Jesus from the dead. Allah is wise.

Surah 4:159 The Jews did not believe in Jesus before his death. Jesus will witness against the disbelievers on the Day of Resurrection.

Surah 4:160 The Jews were hindered by Allah because of the wrongdoing of the Jews.

Surah 4:161 The disbelievers were found to be guilty of taking a profit. The disbelievers were found to be guilty of theft. The disbelievers will reap a painful doom.

Surah 4:162 If a person is firm in knowledge and in belief then the person will be bestowed with immense reward.

Surah 4:163 Noah was inspired by Allah. Abraham was inspired by Allah. Ishmael was inspired by Allah. Isaac was inspired by Allah. Jacob was inspired by Allah. Jesus was inspired by Allah. Job was inspired by Allah. Jonah was inspired by Allah. Aaron was inspired by Allah. Solomon was inspired by Allah. David was inspired by Allah with the Psalms.

Surah 4:164 Allah did speak to Moses directly. Allah did send many messengers.

Surah 4:165 Allah did send messengers of good cheer to mankind. Allah did send messengers of warning to mankind. Allah was wise.

Surah 4:166 Allah is a witness to the knowledge that Allah did send to mankind. The angels are a witness to the knowledge that Allah did send to mankind. Allah is a sufficient witness.

Surah 4:167 If a person does disbelieve and a person does hinder others in the way of Allah then the person is far from the path of righteousness.

Surah 4:168 If a person does disbelieve and a person does deal in wrongdoings then Allah will not offer forgiveness to the person. If a person does disbelieve and a person does deal in wrongdoings then Allah will not guide the person to the path of righteousness.

Surah 4:169 If a person does disbelieve and a person does deal in wrongdoings then the person will follow the path to Hell. If a person does disbelieve and a person does deal in wrongdoings then the person will abide in Hell forever.

Surah 4:170 The messenger does present the truth from Allah. A person should believe the truth as presented by the messenger from Allah. Allah is sovereign over heaven and over earth. Allah does know all.

Surah 4:171 The believers should not falsify the truth of the scripture. "Jesus Christ" was a messenger from Allah. "Jesus Christ" was given the spirit from Allah. Allah is the only God.

Surah 4:172 "Jesus Christ" was the Messiah. "Jesus Christ" is also known as the Messiah. The Messiah does serve the will of Allah. The angels do serve the will of Allah.

Surah 4:173 If a person does believe and a person does perform good works then the person will be rewarded from the bounty of Allah. If a person did not believe and a person was prideful then the person will not find protection in Allah.

Surah 4:174 Mankind was presented with clear proof of the truth of Allah.

Surah 4:175 The believers should be steadfast in their belief in Allah. Allah will envelop the believers in the grace of Allah. Allah will guide the believers by a straight road.

Surah 4:176 Allah does make the laws of Allah clear to mankind. Allah does know all.



Surah 5



Surah 5:1 Cattle are lawful for consumption by the believers.

Surah 5:2 The believers should not violate the rule from Allah. The believers should not forsake the sacred month. The believers should not violate the sanctified offerings. The believers should not violate the holy people. The believers should not impede the righteous. If a believer has completed the pilgrimage then the believer is allowed to hunt. A believer should succumb to vengeance. A believer should not be vengeful. A believer should assist others in pursuit of righteousness.

Surah 5:3 A believer is forbidden to eat carrion. A believer is forbidden to eat blood. A believer is forbidden to eat pork. A believer is forbidden to eat food that has been dedicated to idols. A believer is forbidden to swear by the divining arrows. A believer is forbidden to seek guidance by the use of the divining arrows. A believer is approved to accept Islam as a religion. A believer should not fear the disbelievers. A believer should fear Allah. If a believer is forced by severe hardship then the believer is allowed to eat of the forbidden meats. Allah is forgiving. Allah is merciful.

Surah 5:4 Muhammad did say "(all) good things are made lawful for you. And those beasts and birds of prey". Muhammad did say "which ye have trained as hounds are trained, ye teach them that which Allah taught you;". Muhammad did say "so eat of that which they catch for you and mention Allah's name upon it;". Muhammad did say "and observe your duty to Allah.". The believers are allowed to consume all good things. The believers should train their hounds to hunt for the foods as directed by Allah. Allah is swift to take account.

Surah 5:5 The believer can eat the foods as described in the Torah. The believer can eat the foods as described in the Gospels. If a woman does follow the laws of the Torah then a believer can marry the woman. If a woman does follow the laws of the Gospels then a believer can marry the woman. If a woman does obey the guidance of Allah then a believer can marry the woman. A believer should marry the women that do follow the Scripture. A believer should live in honor with women. A believer should not commit fornication. A believer should not take concubines in secret. If a person does not believe in the truth of the Scripture then the person does toil in vain. If a person does not believe in the truth of the Scripture then the person will suffer in the Hereafter.

Surah 5:6 If a believer does prepare for prayer then the believer should wash their face and hands up to the elbows. If a believer does prepare for prayer then the believer should wash their

heads and feet up to the ankles. If a believer does prepare for prayer and the believer is unclean then the believer should become clean. If a believer does prepare for prayer and the believer does not have access to water the believer should cleanse oneself with the dirt of a clean high ground.

Surah 5:7 If the believers did say "We hear and we obey" then the believers should remember the grace of Allah. If the believers did say "We hear and we obey" then the believers should remember the covenant of Allah. The believers should keep their duty to Allah. Allah does know the contents of the hearts of mankind.

Surah 5:8 The believers should not succumb to the vengeance of hatred. The believers should treat everyone with honor and with justice. The believers should remain steadfast in their service to Allah. Allah does know all.

Surah 5:9 If a person does believe and a person does perform good works then the person will reap forgiveness and immense reward.

Surah 5:10 If a person does not believe and the person does deny the truth of Allah then the person will go to Hell.

Surah 5:11 Allah did protect the believers from their enemies. The believers should put trust in Allah.

Surah 5:12 Allah did establish a covenant with the "children of Israel". Allah did establish 12 tribes within the "children of Israel". Allah did say "Lo! I am with you. If ye establish worship and pay the poor due," to the "children of Israel". Allah did say "and believe in My messengers and support them, and lend unto Allah a kindly loan," to the "children of Israel". Allah did say "surely I shall remit your sins," to the "children of Israel". Allah did say "and surely I shall bring you into gardens underneath which rivers flow." to the "children of Israel". Allah did say "Whoso among you disbelieveth after this will go astray from a plain road." to the "children of Israel".

Surah 5:13 The "children of Israel" is also known as Jews. Jews is also known as "children of Israel". The "children of Israel" did break the covenant with God. The "children of Israel" did endure hardships because of the disobedience of the "children of Israel". The "children of Israel" do change the context of the facts. The "children of Israel" do forget their disobedience. The believers should be forgiving. Allah does love the kind acts of people.

Surah 5:14 Some do say "Lo! we are Christians,". Christians do forget the sins of some Christians. Enmity was inserted into the people of the Christian religion by Allah until the Day of Resurrection.

Surah 5:15 Muhammad did bring the truth of the Scripture to the Muslims. The Muslims did ignore portions of the Scripture. Muhammad did bring the Qur'an.

Surah 5:16 If a person does seek the good pleasure of Allah then Allah will guide the person on paths of peace. Allah can guide a person into the light from darkness. Allah can guide a person on a straight path.

Surah 5:17 If a person did say "Lo! Allah is the Messiah, son of Mary." then the person is incorrect. The believer should say "Who then can do aught against Allah,". The believer should say "if He had willed to destroy the Messiah son of Mary,". The believer should say "and his mother and everyone on earth?". The believer should say "Allah's is the Sovereignty of the heavens and the earth and all that is between them.". The believer should say "He createth what He will.". The believer should say "And Allah is Able to do all things.". If Allah does choose to destroy everyone then Allah can not be judged. Allah is sovereign over everything.

Surah 5:18 The Christians did say "We are sons of Allah and His loved ones.". The Jews did say "We are sons of Allah and His loved ones.". The believers should say "Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating.". The believers should say "He forgiveth whom He will, and chastiseth whom He will.". The believers should say "Allah's is the Sovereignty of the heavens and the earth and all that is between them.". The believers should say "and unto Him is the journeying.". Mankind is not immortal. Mankind is not omniscient. Mankind is not omnipotent. Allah did create mankind. Mankind is subject to the sovereignty of Allah.

Surah 5:19 The people did say "There came not unto us a messenger of cheer nor any warner". Muhammad did arrive to clarify the truth of Allah. Muhammad did appear after a lapse of other messengers. Muhammad was a messenger of cheer and of warning. Allah can do all.

Surah 5:20 Moses did say "O my people ! Remember Allah's favor unto you, how He placed among you Prophets," to the "children of Israel". Moses did say "and He made you Kings, and gave you that (which) He gave not to any (other) of (His) creatures." to the "children of Israel". The "children of Israel" should remember the favor that God did show the "children of Israel".

Surah 5:21 The believers should go to the holy land. If a person does refrain from going to the holy land then the person does become a loser.

Surah 5:22 The "children of Israel" did say "O Moses! Lo! a giant people (dwell) therein,". The "children of Israel" did say "and lo! we go not in till they go forth from thence.". The "children of Israel" did say "When they go forth, then we will enter (not till then).". The "children of Israel" did fear the people in the mountains.

Surah 5:23 Caleb did say "Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious." to the "children of Israel". Caleb did say "So put your trust (in Allah) if ye are indeed believers." to the "children of Israel". Caleb did not fear. Caleb did have trust in Allah.

Surah 5:24 The "children of Israel" did say "O Moses! We will never enter (the land) while they are in it." to Moses. The "children of Israel" did say "So go thou and thy Lord and fight! We will sit here." to Moses. The the "children of Israel" were content to let Moses fight for the the "children of Israel".

Surah 5:25 Moses did say "My Lord! I have control of none but myself and my brother," to Allah. Moses did say "so distinguish between us and the wrongdoing folk." to Allah. Moses did want Allah to recognize the good in Moses and in Aaron.

Surah 5:26 Allah did say "For this the land will surely be forbidden them for forty years that they will." to Moses. Allah did say "wander in the earth, bewildered. So grieve not over the wrongdoing folk." to Moses. Allah did sentence the "children of Israel" to wander the wilderness for 40 years.

Surah 5:27 Mankind should remember the tale of Cain and of Abel. Allah did not accept the sacrifice from Cain. Allah did accept the sacrifice from Abel. Cain did say "I will surely kill thee" to Abel. Abel did say "Allah accepteth only from those who ward off (evil).".

Surah 5:28 Abel did say "Even if thou stretch out thy hand against me to kill me," to Cain. Abel did say "I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds." to Cain. If Cain did try to kill Abel then Abel would not harm Cain.

Surah 5:29 Abel did say "Lo! I would rather thou shouldst bear the punishment of the sin against me" to Cain. Abel did say "and thine own sin and become one of the owners of the Fire. That is the reward of evil doers." to Cain. Abel would not bear the punishment of sin. If Cain did try to kill Abel then Cain would become an owner of the Fire.

Surah 5:30 Cain did kill Abel. Cain did become a loser. Cain did inherit Hell.

Surah 5:31 Allah did send a raven to demonstrate the the hiding of the body. Cain did say "Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse?". Cain did become repentant.

Surah 5:32 If a person is guilty of the crime of murder then the person is subject to the penalty of death as punishment. If a person is guilty of the crime of corruption of the earth then the person is subject to the penalty of death as punishment. A person should strive to preserve life. The believer should spare life as much as possible.

Surah 5:33 If a person does make war upon Allah then the person is subject to the penalty of death or of crucifixion. If a person does make war upon Allah then the person is subject to the penalty of losing a hand and a foot on alternate sides. If a person does make war upon Allah then the person is subject to the penalty of expulsion from the land. If a person does make war upon Allah then the person will go to Hell in the Hereafter. If a person does strive to corrupt the land then the person is subject to the penalty of death or of crucifixion. If a person does strive to corrupt the land then the person is subject to the penalty of losing a hand and a foot on alternate sides. If a person does strive to corrupt the land then the person is subject to the penalty of expulsion from the land. If a person does strive to corrupt the land then the person will go to Hell in the Hereafter.

Surah 5:34 If a person does repent of their sins then Allah is forgiving of the person. Allah is merciful.

Surah 5:35 The believers should strive to walk on the way of approach to Allah. The believers should be mindful of their duty to Allah.

Surah 5:36 The disbelievers will not find solace on the day of Resurrection. The disbelievers will not be allowed to purchase salvation for any price.

Surah 5:37 The disbelievers will desire to escape the fires of Hell. The disbelievers will burn in the fires of Hell forever.

Surah 5:38 If a person is guilty of the crime of theft then the person is subject to the penalty of amputation of the hand. Allah is wise.

Surah 5:39 If a person does repent of their sins then Allah is forgiving of the person. Allah is merciful.

Surah 5:40 Allah is sovereign over the heaven and over the earth. Allah will punish according to the will of Allah. Allah will forgive according to the will of Allah. Allah can do anything.

Surah 5:41 Muhammad should not be grieved from the hypocrites. The hypocrites did say "We believe" but the hypocrites did not believe. The Jews did not accept the Qur'an. The Jews did not accept the Gospels. If a disbeliever is doomed to sin by Allah then the disbeliever can not be saved. The disbeliever will reap a terrible doom.

Surah 5:42 The disbelievers do listen to falsehood. The disbelievers are greedy for evil. Muhammad could decide to judge between the disbelievers. Muhammad could decide to ignore the disbelievers. If Muhammad did ignore the disbelievers then Muhammad was not penalized. If Muhammad did decide to judge between the disbelievers then Muhammad should provide fair judgment.

Surah 5:43 The Jews did have the Torah for guidance. If a Jew did turn away after judgment from Muhammad after the guidance of the Torah then the Jew is a disbeliever.

Surah 5:44 The Torah was revealed as a guide to the Jews. The prophets did use the Scripture from Allah to judge between people. The Jews are judged by the guidance of the Torah from God. The Scripture should not be sold. The Scripture should not be offered for monetary gain. Judgments should be rendered from the guidance of Allah.

Surah 5:45 The Torah did say "The life for the life, and the eye for the eye, and the nose for the nose,". The Torah did say "and the ear for the ear, and the tooth for the tooth, and for wounds retaliation.". If a person does forego retaliation for an act of aggression then the person does walk the righteous path. The believer should follow the guidance of the Scripture.

Surah 5:46 "Jesus Christ" did confirm the guidance of the Torah. "Jesus Christ" did offer the Gospels as guidance for the Christians.

Surah 5:47 The Christians should judge by the Gospels.

Surah 5:48 The Gospels did confirm the Torah. Allah did give the Torah to the Jews. Allah did give the Gospels to the Christians. Allah did give the Qur'an to the Muslims. Allah does provide a path to truth for all. Allah could have made one religion. The Jews will return to Allah. The Christians will return to Allah. The Muslims will return to Allah.

Surah 5:49 The Christians should be judged by the guidance of the Gospels. The Jews should be judged by the guidance of the Torah. The Muslims should be judged by the guidance of the Qur'an. If a person does turn away from the guidance of Allah then Allah will punish the person for their sin. Mankind does have many evildoers.

Surah 5:50 Allah is the most fair judge for the people of faith.

Surah 5:51 A Muslim should not befriend a Christian. A Muslim should not befriend a Jew. Christians are friends with Jews. If a Muslim does befriend a Christian then the Muslim does become a Christian. If a Muslim does befriend a Jew then the Muslim does become a Jew.

Surah 5:52 The hypocrites do race among the Christians and among the Jews. The hypocrites did say "We fear lest a change of fortune befall us". Allah does grant victory or defeat according to the will of Allah.

Surah 5:53 The believers did say "Are these they who swore by Allah their most binding oaths that they were surely with you?". The believers did say "Their works have failed, and they have become the losers.". The hypocrites will become the losers in the Hereafter.

Surah 5:54 The believers should not reject Islam. Allah will bring a people that do love Allah as Allah does love the people. The people will be humble toward the believers. The people will be stern against the disbelievers. Allah does bestow grace upon anyone according to the will of Allah. Allah is embracing. Allah does know all.

Surah 5:55 The believer does have an ally in Allah. The believer does have an ally in the messenger from Allah. The believer does have an ally in other believers.

Surah 5:56 If a person does accept Allah as an ally then the person will be victorious. If a person does accept the messenger as an ally then the person will be victorious. If a person does accept the other believers as allies then the person will be victorious.

Surah 5:57 If a person does make jest of Islam then the believer should not befriend the person. If a person does mock the religion of Islam then the believer should not befriend the person. The believer should keep their duty to Allah.

Surah 5:58 The disbelievers do not understand Islam.

Surah 5:59 The believer should say "O, People of the Scripture! Do ye blame us for aught else than that we believe in Allah" to the disbeliever. The believer should say "and that which is revealed unto us and that which was revealed aforetime," to the disbeliever. The believer should say "and because most of you are evil-livers?" to the disbeliever.

Surah 5:60 The believer should say "Shall I tell thee of a worse (case) than theirs for retribution with Allah?" to the disbeliever. The believer should say "Worse (is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen!" to the disbeliever. The believer should say "Worse is he of whose sort Allah hath turned some to apes and swine, and who serveth idols." to the disbeliever. The believer should say "Such are in worse plight and further astray from the plain road." to the disbeliever.

Surah 5:61 The deceivers did say "We believe; but they came in unbelief and they went out in the same". Allah does know the truth in the hearts of the deceivers.

Surah 5:62 The deceivers do wallow in sin and in transgression and in greed. The deceivers are evil.

Surah 5:63 The deceivers do practice evil. The rabbis should forbid the evil of the deceivers. The priests should forbid the evil of the deceivers.

Surah 5:64 The Jews did say "Allah's hand is fettered". If the Jews do accuse Allah of apathy then the Jews will be cursed. Allah does punish according to the will of Allah. Allah does bless according to the will of Allah. The deceivers are hateful of the truth. The truth does make the deceivers more hateful. Enmity is among the deceivers until the Day of Resurrection. The deceivers do desire to corrupt the Earth. Allah does not like the deceivers.

Surah 5:65 If the Jews do become believers and the Jews do avoid sin and evil then the Jews would be absolved from sin to gain entrance into Heaven. If the Christians do become believers and the Christians do avoid sin and evil then the Christians would be absolved from sin to gain entrance into Heaven.

Surah 5:66 If the Jews do follow the truth of the Torah then the Jews would find nourishment from above and from below. If the Christians do follow the truth of the Gospels then the Christians would find nourishment from above and from below. Evil does abide within many Jews. Evil does abide within many Christians. Belief does abide within some Jews. Belief does abide within some Christians.

Surah 5:67 The Messenger should preach the truth from Allah. The Messenger is protected by Allah. Allah will not guide the disbelievers.

Surah 5:68 Muhammad should say "O People of the Scripture! Ye have naught (of guidance)". Muhammad should say "till ye observe the Torah and the Gospel". Muhammad should say "and that which was revealed unto you from your Lord.". If mankind does not accept the Torah and the Gospels and the Qur'an then mankind will not receive guidance from Allah. The truth will make some people to disbelieve.

Surah 5:69 If a Muslim does believe in Allah and in the Last Day and in righteous works then the Muslim shall not know fear or grief. If a Sabaeen does believe in Allah and in the Last Day and in righteous works then the Sabaeen shall not know fear or grief. If a Christian does believe in Allah and in the Last Day and in righteous works then the Christian shall not know fear or

grief. If a person does believe in Allah and in the Last Day and in righteous works then the person shall not know fear or grief.

Surah 5:70 A covenant was made the "children of Israel". Messengers were sent to the "children of Israel". The "children of Israel" did slay some messengers. The "children of Israel" did become rebellious because of the message of some messengers.

Surah 5:71 People are blind to the truth of the Scripture sometimes. People are deaf to the truth of the Scripture sometimes. People are blind to the truth of the Scripture after receiving mercy from Allah sometimes. People are deaf to the truth of the Scripture after receiving mercy from Allah sometimes.

Surah 5:72 The disbelievers did say "Lo! Allah is the Messiah, son of Mary.". The disbelievers did believe that "Jesus Christ" was Allah. "Jesus Christ" did say "O Children of Israel, worship Allah, my Lord and your Lord.". "Jesus Christ" is not Allah. "Jesus Christ" was not Allah. If a person does associate other gods with Allah then the person will go to Hell.

Surah 5:73 The disbelievers did say "Lo! Allah is the third of three". The disbelievers did believe that Allah is part of a trinity. Allah is the only God. If a person does not accept Allah as the only God then the person will not find Paradise in Heaven.

Surah 5:74 The disbelievers should seek forgiveness from Allah.

Surah 5:75 "Jesus Christ" was a messenger from Allah. The "virgin Mary" was a saintly woman. "Jesus Christ" was a human. The "virgin Mary" was a human.

Surah 5:76 Muhammad should say "Serve ye in place of Allah that which possesseth for you neither hurt nor use?" to mankind. Muhammad should say "Allah it is Who is the Hearer, the Knower." to mankind.

Surah 5:77 Muhammad should say "O People of the Scripture! Stress not in your religion other than the truth," to mankind. Muhammad should say "and follow not the vain desires of folk who erred of old and led many astray," to mankind. Muhammad should say "and erred from a plain road." to mankind.

Surah 5:78 If a person did follow the path of evil then the messengers did curse the person.

Surah 5:79 The disbelievers did commit acts of evil.

Surah 5:80 The disbelievers do make friends of other disbelievers. Allah will prepare a painful doom for the disbelievers.

Surah 5:81 The "children of Israel" did befriend the disbelievers sometimes. The "children of Israel" did contain many evildoers.

Surah 5:82 The Jews were bellicose toward the Muslims frequently. The idolaters were bellicose toward the Muslims frequently. The Christians were peaceful toward the Muslims frequently. The "Christian priest" is not prideful frequently. The "Christian monk" is not prideful frequently.

Surah 5:83 The Christians do accept the truth of the Scripture frequently. The Christians are believers frequently. The Christians did say "Our Lord, we believe. Inscribe us as among the witnesses."

Surah 5:84 The Christians did say "How should we not believe in Allah and that which hath come unto us of the Truth.". The Christians did say "And (how should we not) hope that our Lord will bring us in along with righteous folk?".

Surah 5:85 The Christians will be rewarded with eternal life in Heaven by Allah for their belief in the Truth.

Surah 5:86 The disbelievers will be punished with eternal life in Hell.

Surah 5:87 The believers should accept the lawful things from Allah. The believers should not transgress the commandments of Allah. Allah does not love the transgressors.

Surah 5:88 The believers should eat of the food that Allah did prescribe.

Surah 5:89 Allah does show mercy for accidents. If a person does break an oath unintentionally then Allah does show mercy. If a person does break an intentional oath then Allah does not show mercy. If a person does break an intentional oath then expiation must be performed by the person. A person can feed 10 poor people as expiation for the breaking of an oath. A person can clothe 10 poor people as expiation for the breaking of an oath. A person can free a slave as expiation for the breaking of an oath. A person can fast for 3 days as expiation for the breaking of an oath. A person should not swear an oath idly.

Surah 5:90 The believers should not consume strong drink. The believers should not consume substances that do alter the mind. The believers should not gamble. The believers should not partake in games of chance. The believers should not perform witchcraft and magic and sorcery.

Surah 5:91 Satan does desire to corrupt the believers with strong drink and with gambling.

Surah 5:92 The believer should obey Allah. If a believer does stray from the path of righteousness then the messenger will only convey the truth from Allah.

Surah 5:93 A believer is forgiven for the consumption of unclean foods in the past. A believer should do good works. A believer should obey Allah. Allah does love the righteous.

Surah 5:94 Allah will test the faithful in a game that is played with hands and with spears. Allah will know the people that do fear Allah.

Surah 5:95 A believer should not kill wild game on pilgrimage. If a person does kill wild game in pilgrimage intentionally then the person should make retribution. If a person does kill wild game in pilgrimage intentionally then the person should offer an animal as sacrifice that is equal to the game that was slain. If a person does kill wild game in pilgrimage intentionally then the person should feed the poor. If a person does kill wild game in pilgrimage intentionally then the person should fast.

Surah 5:96 The believer may hunt for fish of the sea during pilgrimage. The believer may not hunt for animals on land during pilgrimage.

Surah 5:97 Ka'bah was a sacred house that was appointed by Allah as protection for mankind. Allah did appoint the Sacred Month. Allah is omniscient.

Surah 5:98 Allah is severe in punishment. Allah is forgiving and merciful.

Surah 5:99 The messenger does have a single duty to convey the message from Allah. Allah does know the secrets of a person. Allah does know the proclamations of a person.

Surah 5:100 The messenger should say "The evil, and the good are not alike even though the plenty of the evil attract thee.". The messenger should say "So be mindful of your duty to Allah, O men of understanding, that ye may succeed.".

Surah 5:101 Questions will be answered by the Qur'an as the Qur'an is revealed. The believer should consult the Qur'an for clarification to ease the comprehension of difficult concepts. Allah is forgiving.

Surah 5:102 A people did question before the revealing of the Qur'an and the people did become disbelievers without guidance.

Surah 5:103 Allah did not create a Bahirah. Allah did not create a Saibah. Allah did not create a Wasilah. Allah did not create a Hami. The disbelievers do falsify against Allah.

Surah 5:104 The disbelievers were offered the guidance of Allah and the messenger. The disbelievers did say "Enough for us is that wherein we found our fathers". Allah will provide guidance. Allah can provide guidance through messengers. If a knowledge did exist before the guidance from Allah then the knowledge is invalid.

Surah 5:105 The believers do claim ownership of their souls. If a person does walk on the path of righteousness then the person can not be injured. Everyone will return to Allah. Allah is cognizant of everything that does occur.

Surah 5:106 If a believer is involved in the death of another then a believer should seek the testimony of 2 honest men. The men should swear to Allah to provide truthful witness. The men should say "We will not take a bribe, even though it were (on behalf of) a near kinsman". The men should say "nor will we hide the testimony of Allah, for then indeed we should be of the sinful".

Surah 5:107 If the witnesses are suspected of perjury then the believer should seek the testimony of 2 other men. The men should swear to truthful testimony before Allah. The men should say "Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty),". The men should say "for then indeed we should be of the evil-doers.".

Surah 5:108 Witnesses should be replaced to attain truthful testimony. The believers should be mindful of their duty to Allah. Allah does not guide the disobedient.

Surah 5:109 Allah will gather the messengers. Allah will say to the messengers "What was your response (from mankind)?" to the messengers. The messengers will say "We have no knowledge." to Allah. Allah does know everything. Allah does know the hidden things.

Surah 5:110 Allah did say "O Jesus, son of Mary! Remember My favor unto thee and unto thy mother;". Allah did say "how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity;". Allah did say "and how I taught thee the Scripture and Wisdom and the Torah and the Gospel;". Allah did say "and how thou didst shape of clay as it were the likeness of a bird by My permission;". Allah did say "and didst blow upon it and it was a bird by My permission;". Allah did say "and thou didst heal him who was born blind and the leper by My permission;". Allah did say "and how thou didst raise the dead, by My permission". Allah did say "and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs". The disbelievers did say "This is naught else than mere magic". Allah did strengthen the holy spirit in "Jesus Christ". Allah did teach the wisdom of the Scripture to "Jesus Christ". Allah did teach the wisdom of the Torah to "Jesus Christ". Allah did teach the wisdom of the Gospel to "Jesus Christ". Allah did allow "Jesus Christ" to perform miracles. Allah did allow "Jesus Christ" to heal the sick. Allah did allow "Jesus Christ" to raise the dead. The "children of Israel" did not believe the clear proofs from "Jesus Christ".

Surah 5:111 Allah did say "Believe in Me and in My messenger" to the disciples. The disciples did say "We believe. Bear witness that we have surrendered (unto Thee)." to Allah.

Surah 5:112 The disciples did say "O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven?" to "Jesus Christ". "Jesus Christ" did say "Observe your duty to Allah, if ye are true believers." to the disciples.

Surah 5:113 The disciples did say "We wish to eat thereof, that we may satisfy our hearts" to "Jesus Christ". The disciples did say "and know that thou hast spoken truth to us, and that thereof we may be witnesses." to "Jesus Christ". The disciples did want proof of the glory of Allah.

Surah 5:114 "Jesus Christ" did say "O Allah, Lord of us! Send down for us a table spread with food from heaven," to Allah. "Jesus Christ" did say "that it may be a feast for Us, for the first of us and for the last of us," to Allah. "Jesus Christ" did say "and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers." to Allah. "Jesus Christ" did pray to Allah for sustenance.

Surah 5:115 Allah did say "Lo! I send it down for you. And whoso disbelieveth of you afterward," to "Jesus Christ". Allah did say "him surely will I punish with a punishment

wherewith I have not punished any of (My) creatures." to "Jesus Christ". Allah did furnish sustenance as requested by "Jesus Christ". If the disciples did not believe in the glory of Allah after the demonstration then Allah did demand punishment for the disciples.

Surah 5:116 Allah did say "O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah?" to "Jesus Christ". "Jesus Christ" did say "Be glorified! It was not mine to utter that to which I had no right." to Allah. "Jesus Christ" did say "If I used to say it, then Thou knewest it. Thou knowest what is in my mind," to Allah. "Jesus Christ" did say "and I know not what is in Thy mind. Lo! Thou, only Thou art the Knower of Things Hidden." to Allah. "Jesus Christ" did not solicit worship from mankind. "Jesus Christ" did not solicit worship for Mary from mankind.

Surah 5:117 "Jesus Christ" did say "I spake unto them only that which Thou commandedst me, (saying) :" to Allah. "Jesus Christ" did say "Worship Allah, my Lord and your Lord." to Allah. "Jesus Christ" did say "I was a witness of them while I dwelt among them," to Allah. "Jesus Christ" did say "and when Thou tookest me Thou wast the Watcher over them." to Allah. "Jesus Christ" did say "Thou art Witness over all things." to Allah. Mankind should worship Allah. Allah did take "Jesus Christ" from mankind. "Jesus Christ" did insist that mankind should worship and obey the will of Allah. Allah does witness everything.

Surah 5:118 "Jesus Christ" did say "If Thou punish them, lo! they are Thy slaves,". "Jesus Christ" did say "and if Thou forgive them (lo! they are Thy slaves).". "Jesus Christ" did say "Lo! Thou, only Thou art the Mighty, the Wise.". Allah is mighty. Allah is wise. Mankind are like slaves to Allah. Mankind should obey the will of Allah.

Surah 5:119 Allah did say "This is a day in which their truthfulness profiteth the truthful,". The truthful will find paradise in Heaven on the Day of Resurrection.

Surah 5:120 Allah is sovereign over Heaven and over Earth. Allah is all powerful.



Surah 6



Surah 6:1 Allah did create the heavens and the earth. Allah did create the darkness and the light.

Surah 6:2 Allah did create mankind from clay to live on earth. Allah did establish an afterlife.

Surah 6:3 Allah is in heaven. Allah is in the earth. Allah does know everything.

Surah 6:4 The believers did reject the guidance of the revelations of Allah.

Surah 6:5 The disbelievers did deny the truth of the Scriptures. The disbelievers will reap judgment for their disbelief.

Surah 6:6 Allah did destroy many sinful generations for their sins. Allah did wash away the sinful generations.

Surah 6:7 If Muhammad did present a written parchment from Allah to the disbelievers then the disbelievers would say "This is naught else than mere magic.". The disbelievers would reject the miracles of Allah as mere magic.

Surah 6:8 The disbelievers would say "Why hath not an angel been sent down unto him?". The disbeliever would demand more proof. If Allah did send an angel as proof to the disbelievers then the disbelievers would be denied a respite.

Surah 6:9 Allah would send an angel in the appearance of a man to confuse the confounded people.

Surah 6:10 Messengers were derided by the disbelievers previously. The disbelievers were enveloped by the topic of their mockery.

Surah 6:11 The messenger should say "Travel in the land, and see the nature of the consequence for the rejecters!" to the disbelievers. A person should witness the consequences of the disbelievers.

Surah 6:12 The messenger should say "Unto whom belongeth whatsoever is in the heavens and the earth?". The messenger should say "Unto Allah. He hath prescribed for Himself mercy,". The messenger should say "that He may bring you all together to a Day whereof there is no doubt.".

Everything does belong to Allah. Everyone does belong to Allah. Allah will collect everyone on the Day. If a person does ruin their soul then the person will not believe.

Surah 6:13 Allah is sovereign over everything. Allah does hear all. Allah does know all.

Surah 6:14 The messenger should say "Shall I choose for a protecting friend other than Allah,". The messenger should say "the Originator of the heavens and the earth, who feedeth and is never fed? ". The messenger should say "I am ordered to be the first to surrender (unto Him)". The messenger does surrender to Allah. Muhammad was not an idolater.

Surah 6:15 The messenger should say "I fear, if I rebel against my Lord, the retribution of an Awful Day.". If a person does rebel against Allah then the person will face retribution from Allah on the Day.

Surah 6:16 If a person does avert retribution on the Day then Allah was merciful to the person. If a person does avert retribution on the Day then the person does attain salvation from Allah.

Surah 6:17 If Allah does bestow an affliction on a person then the person will suffer with the affliction until Allah does relieve the person. If Allah does bestow a blessing on a person then the person will bask in the blessing until Allah does remove the blessing. Allah can do all things.

Surah 6:18 Allah is supreme over the servants of Allah. Allah is wise.

Surah 6:19 A person could say "What thing is of most weight in testimony?". Muhammad would say "Allah is witness between you and me.". Muhammad would say "And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach.". A person could say "Do ye in truth bear witness that there are gods beside Allah?". Muhammad would say "I bear no such witness. He is only One God. Lo! I am innocent of that which ye associate (with Him)". The Qur'an can inspire anyone with the truth of Allah. Allah is the One. Allah is the only God. Allah is God. God is Allah. Muhammad was a man.

Surah 6:20 If a person does accept the Qur'an then the person does recognize that Allah is the only God. If a person does accept the Qur'an then the person does recognize that Allah is God. If a person does accept the Qur'an then the person does recognize that God is Allah. If a person does ruin their soul then the person will not believe.

Surah 6:21 If a person does invent a lie against Allah then the person does commit a great wrong. If a person does deny the revelations from Allah then the person does commit a great wrong. The wrongdoers will fail against Allah.

Surah 6:22 Allah will challenge the believers of false idols on the Day of Resurrection. Allah will say "Where are (now) those partners of your make believe?" to the evildoers.

Surah 6:23 The evildoers will invent a lie to deny idolatry on the Day of Resurrection.

Surah 6:24 The evildoers will fail.

Surah 6:25 A masquerader does not believe in Allah. A masquerader will portray belief in Allah. Allah does obfuscate the truth from the masqueraders. The masqueraders will say "This is naught else than fables of the men of old."

Surah 6:26 The masqueraders do attempt to forbid mankind from the truth of Allah. The masqueraders do avoid the truth of Allah. The masqueraders will not see the ruin to themselves.

Surah 6:27 The disbelievers will be placed before the Fire. The disbelievers will say "Oh, would that we might return!". The disbelievers will say "Then would we not deny the revelations of our Lord but we would be of the believers!". The disbelievers will want another opportunity to believe in Allah.

Surah 6:28 If the disbelievers were offered another opportunity to serve Allah then the disbelievers would return to wickedness again.

Surah 6:29 The disbelievers do say "There is naught save our life of the world, and we shall not be raised (again)". The disbelievers do not believe in heaven. The disbelievers do not believe in hell.

Surah 6:30 Allah will say "Is not this real?" to the disbelievers on the Day of Resurrection. The disbelievers will say "Yea, verily, by our Lord!". Allah will say "Taste now the retribution for that ye used to disbelieve.". Allah will punish the wicked for their disbelief.

Surah 6:31 The disbelievers do not believe in the Day of Resurrection. The disbelievers will say "Alas for us, that we neglected it!" on the Day of Resurrection. The disbelievers do bear the burden of their evil.

Surah 6:32 Life is a pastime on earth. Life is a sport on earth. The Hereafter is preferable to life on earth.

Surah 6:33 The evildoers do flout the revelations of Allah.

Surah 6:34 Messengers were denied by mankind before the arrival of Muhammad. The messengers were patient under the denial and under the persecution of the disbelievers. Allah did bring relief to the messengers. Allah is sovereign over heaven and earth.

Surah 6:35 Allah can do anything. If Allah did desire then Allah could present miracles to the disbelievers. Allah does allow the disbelievers to doubt the truth.

Surah 6:36 The dead will be returned to Allah. Allah will raise the dead on the Day of Resurrection. The believers can accept the truth.

Surah 6:37 The disbelievers did say "Why hath no portent been sent down upon him from his Lord?". The disbelievers will want to see a miracle or a portent from Allah. The messenger should say "Lo! Allah is Able to send down a portent. But most of them know not."

Surah 6:38 Mankind is unique in the animal kingdom to have nations and communities. The Book does not have omissions. Everything will be returned to Allah.

Surah 6:39 If a person does deny the revelations of the truth of Allah then the person is deaf and dumb. Allah does guide according to the will of Allah. Allah does lead astray according to the will of Allah.

Surah 6:40 The messenger should say "Can ye see yourselves, if the punishment of Allah come upon you". The messenger should say "or the Hour come upon you, calling upon other than Allah?". The messenger should say "Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.". If Allah does bring punishment to the disbelievers then the disbelievers will not have help.

Surah 6:41 Allah should be called for mercy. If the disbelievers do reject the other deities then Allah might relieve the distress according to the will of Allah.

Surah 6:42 Mankind was visited by tribulation and by adversity from Allah to humble mankind in the past.

Surah 6:43 Mankind did not become humble. Satan did harden the hearts of mankind. Satan did make sin to appear appealing to mankind.

Surah 6:44 Mankind was given joys and good things after mankind did forget the warnings from Allah. Mankind was struck with punishment during the marvel of mankind at their good fortunes. Mankind did despair.

Surah 6:45 Allah did sever the good things from the evildoers. Allah is sovereign over all.

Surah 6:46 The messenger should say "Have ye imagined, if Allah should take away your hearing and your sight" to the disbelievers. The messenger should say "and seal your hearts, who is the God who could restore it to you save Allah?" to the disbelievers. If Allah did remove sight and hearing from a person then Allah could restore the person. The disbelievers do continue to fail to believe after the display of the truth.

Surah 6:47 The messenger should say "Can ye see yourselves, if the punishment of Allah come upon you unawares or openly?". The messenger should say "Would any perish save wrongdoing folk?". Allah will punish the evildoers.

Surah 6:48 Allah does send messengers to convey good tidings and to convey warnings. If a person does walk the path of righteousness then the person should not fear or grieve.

Surah 6:49 If a person does deny the truth of the revelations then the person will find torment for their disobedience.

Surah 6:50 The messenger should say "I say not unto you (that) I possess the treasures of Allah,.". The messenger should say "nor that I have knowledge of the Unseen; and I say not unto

you: Lo! I am an angel.". The messenger should say "I follow only that which is inspired in me.". The messenger should say "Are the blind man and the seer equal? Will ye not then take thought?". The messenger does not profess to possess the treasures of Allah. The messenger does not profess to have knowledge of the unknowable. The messenger does not profess to be an angel. The messenger does profess to follow the truth as inspired by Allah.

Surah 6:51 Everyone will be gathered to Allah. The disbelievers will not find an intercessor other than Allah.

Surah 6:52 The messenger should not reject a person that does invoke Allah in the morning and in the evening. If the messenger did reject a person that does invoke Allah in the morning and in the evening then the messenger does become a wrongdoer.

Surah 6:53 The disbelievers are tempted by Allah with other disbelievers. The disbelievers do say "Are these they whom Allah favoureth among us?".

Surah 6:54 If a believer does approach the messenger then the messenger should say "Peace be unto you! Your Lord hath prescribed for Himself mercy," to the believer. If a believer does approach the messenger then the messenger should say "that whoso of you doeth evil and repenteth afterward thereof and doeth right" to the believer. If a believer does approach the messenger then the messenger should say "lo! Allah is Forgiving, Merciful" to the believer.

Surah 6:55 The Qur'an is explained in detail to illustrate the way of the unrighteous clearly.

Surah 6:56 The messenger should say "I am forbidden to worship those on whom ye call instead of Allah.". The messenger should say "I will not follow your desires, for then should I go astray and I should not be of the rightly guided.". The messenger can not worship other deities. The messenger can not follow the desires of mankind.

Surah 6:57 The messenger should say "I am (relying) on clear proof from my Lord, while ye deny Him.". The messenger should say "I have not that for which ye are impatient. The decision is for Allah only.". The messenger should say "He telleth the truth and He is the Best of Deciders.". The messenger is in service to Allah. The messenger does offer clear proof from Allah. The messenger does convey the truth from Allah. The messenger does not possess the wonders of Allah.

Surah 6:58 The messenger should say "If I had that for which ye are impatient,.". The messenger should say "then would the case (ere this) have been decided between me and you.". The messenger should say "Allah is best aware of the wrong doers.". The disbelievers do desire a demonstration of the wonders of Allah by the messenger. The messenger does according to the will of Allah. Allah is aware of the wrongdoers.

Surah 6:59 Allah does have access to the unseen. Allah does know the unseen alone. Allah is aware of the land and of the sea. Allah is aware of the grains of the sands of the earth.

Surah 6:60 Allah does gather the souls of mankind at night. Allah is aware of the doings of the soul by day. Allah does appoint the term of life for mankind. Everyone does return to Allah. Allah will convey the doings of the soul on the Day of Resurrection.

Surah 6:61 God is omnipotent over mankind. God does appoint guardians over the believers until death. The believers will return to Allah after death. Allah will not neglect the faithful.

Surah 6:62 The believers will be restored to Allah. Allah is swift and sure.

Surah 6:63 The messenger should say "Who delivereth you from the darkness of the land and the sea?". The messenger should say "Ye call upon Him humbly and in secret,". The messenger should say "(saying): If we are delivered from this (fear) we truly will be of the thankful.". Allah will rescue the person that does pray humbly to Allah.

Surah 6:64 The messenger should say "Allah delivereth you from this and from all afflictions. Yet ye attribute partners unto Him.". Mankind did not believe still.

Surah 6:65 The messenger should say "He is able to send punishment upon you from above you or from beneath your feet,". The messenger should say "or to bewilder you with dissension and make you taste the tyranny one of another.". The messenger should say "See how We display the revelations so that they may understand.". Allah could punish from above and from below. Allah could cause discord among the nations. Allah does provide clear guidance.

Surah 6:66 Mankind did reject the Qur'an before. The messenger should say "I am not put in charge of you." to the disbelievers.

Surah 6:67 A prophecy does have a term. Mankind will learn the term of the prophecy.

Surah 6:68 If a believer does observe the false discourse of people about the Qur'an then the believer should avoid the people until the topic of discourse does change. If Satan does cause the believer to forget then the believer should not sit with the congregation of wrongdoers.

Surah 6:69 The believers are not accountable for the evil of the disbelievers. The believers should remind the disbelievers to fear Allah.

Surah 6:70 The believer should avoid the people that do practice a religion in jest. The believer should remind people of the guidance in the Qur'an. If a person does practice evil and disbelief during life then the person will suffer a torment in the Hereafter because of their disbelief.

Surah 6:71 The messenger should say "Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us,". The messenger should say "and shall we turn back after Allah hath guided us,". The messenger should say "like one bewildered whom the devils have infatuated in the earth,". The messenger should say "who hath companions who invite him to the guidance (saying): Come unto us?"". The messenger should say "Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,". Mankind should not find

solace in the powerless false deities. Satan does Infatuate the disbelievers. Allah does provide guidance. Mankind should surrender to Allah.

Surah 6:72 Mankind should establish worship to Allah. Mankind should avoid evil. Mankind will be returned to Allah.

Surah 6:73 Allah did create the heavens. Allah did create the earth. Allah did say "Be! it is" as Allah did create the heavens and the earth. Allah will reign supreme on the Day of Resurrection. Allah is wise and omniscient.

Surah 6:74 Abraham did say "Takest thou idols for gods? Lo! I see thee and thy folk in error manifest." to Azar. Azar did worship idols. Abraham did disapprove of the actions of Azar.

Surah 6:75 Abraham was shown the glory of the kingdom of the heavens and of the earth to strengthen the faith in Abraham.

Surah 6:76 Abraham did believe that Allah did appear as a star at night. Abraham did understand that Allah was not a star with the setting of the star. Abraham did say "I love not things that set."

Surah 6:77 Abraham did believe that Allah did appear as the moon at night. Abraham did understand that Allah was not the moon with the setting of the moon. Abraham did say "Unless my Lord guide me, I surely shall become one of the folk who are astray."

Surah 6:78 Abraham did believe that Allah did appear as the sun. Abraham did say "This is my Lord! This is greater!". Abraham did understand that Allah was not the sun with the setting of the sun. Abraham did say "O my people! Lo! I am free from all that ye associate (with Him)". Abraham did become certain in faith in Allah.

Surah 6:79 Abraham did say "Lo! I have turned my face toward him Who created the heavens and the earth,". Abraham did say "as one by nature upright, and I am not of the idolaters.". Abraham did renounce the worshipers of idols.

Surah 6:80 The people did argue with Abraham about Allah. Abraham did say "Dispute ye with me concerning Allah when He hath guided me?" to the people. Abraham did say "I fear not at all that which ye set beside Him unless my Lord willeth." to the people. Abraham did say "My Lord includeth all things in His knowledge: Will ye not then remember?" to the people. Abraham did believe in the sovereignty of Allah.

Surah 6:81 Abraham did say "How should I fear that which ye set up beside Him,". Abraham did say "when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant?". Abraham did say "Which of the two factions hath more right to safety?, (Answer me that) if ye have knowledge.". The people did conspire to attribute other deities to Allah. Abraham did not believe that the people did have the authority from Allah.

Surah 6:82 If a person does believe and a person does avoid evil acts then the person does have the safety of the right guide.

Surah 6:83 Allah did bestow wisdom to Abraham. Allah is wise and aware.

Surah 6:84 Allah did guide Isaac. Allah did guide Jacob. Allah did guide Noah. Allah did guide David. Allah did guide Solomon. Allah did guide Job. Allah did guide Joseph. Allah did guide Moses. Allah did guide Aaron. Isaac was righteous. Jacob was righteous. Noah was righteous. David was righteous. Solomon was righteous. Job was righteous. Joseph was righteous. Moses was righteous. Aaron was righteous.

Surah 6:85 Allah did guide Zachariah. Allah did guide John. Allah did guide Jesus. Allah did guide Elias. Zachariah was righteous. John was righteous. Jesus was righteous. Elias was righteous.

Surah 6:86 Allah did guide Ishmael. Allah did guide Elisha. Allah did guide Jonah. Allah did guide Lot. Ishmael was righteous. Elisha was righteous. Jonah was righteous. Lot was righteous. Allah does prefer the righteous over other creatures.

Surah 6:87 Allah did select and guide the righteous on the straight path.

Surah 6:88 Allah will guide according to the will of Allah. If the righteous did seek worship beside Allah then the righteous would have toiled in vain.

Surah 6:89 Allah did give the Scripture to the righteous. Allah did give a status of prophet to the righteous. If the Scripture is rejected by the descendents of the righteous then the Scripture shall be given to a people of belief.

Surah 6:90 Allah did guide the righteous. Muhammad should say "I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.". Muhammad does not seek payment for the delivery of the truth of the Scriptures. The Scripture is a reminder for mankind.

Surah 6:91 The Jews did say "Allah hath naught revealed unto a human being.". Muhammad should say "Who revealed the Book which Moses brought, a light and guidance for mankind," to the Jews. Muhammad should say "which ye have put on parchments which ye show, but ye hide much (thereof)," to the Jews. Muhammad should say "and by which ye were taught that which ye knew not yourselves nor (did) your fathers (know it)?" to the Jews. Muhammad should say "Allah" to the Jews. Allah did reveal the Commandments to the Israelites as guidance for mankind.

Surah 6:92 The Qur'an does confirm the previous revelations to mankind from Allah. If a person does believe in the Hereafter then the person does believe in the Qur'an.

Surah 6:93 If a person does create a lie against Allah then the person is guilty of wrong. The disbelievers did say "I am inspired, when he is not inspired in aught". The disbelievers did say "I will reveal the like of that which Allah hath revealed". The angels will say "Deliver up your

souls. This day ye are awarded doom of degradation" to the disbelievers on the Day of Resurrection. The angels will say "for that ye spake concerning Allah other than the truth," to the disbelievers on the Day of Resurrection. The angels will say "and scorned His portents." to the disbelievers on the Day of Resurrection.

Surah 6:94 The angels will say "Now have ye come unto Us solitary as We did create you at the first," to the disbelievers on the Day of Resurrection. The angels will say "and ye have left behind you all that We bestowed upon you," to the disbelievers on the Day of Resurrection. The angels will say "and We behold not with you those your intercessors," to the disbelievers on the Day of Resurrection. The angels will say "of whom ye claimed that they possessed a share in you." to the disbelievers on the Day of Resurrection. The angels will say "Now is the bond between you severed," to the disbelievers on the Day of Resurrection. The angels will say "and that which ye presumed hath failed you." to the disbelievers on the Day of Resurrection. The angels will pronounce the doom to the disbelievers on the Day of Resurrection.

Surah 6:95 Allah does cause the sprouting of grain. Allah does bring life from death. Allah can cause life to end.

Surah 6:96 Allah does cause the day to break. Allah does create a stillness in the night.

Surah 6:97 Allah did set the stars for navigation on the land and on the sea. Allah did detail the revelations for the believers in mankind.

Surah 6:98 Allah did allow mankind to spring from a single being. Allah did furnish habitation for mankind. Allah did furnish repositories for mankind.

Surah 6:99 Allah does cause the rain to fall. Allah does cause the plants to grow. Allah does cause the gardens to blossom into fruit.

Surah 6:100 The disbelievers do continue to assign partners to Allah. The disbelievers do continue to falsely attribute children to Allah. Allah is above and beyond all.

Surah 6:101 Allah did create the heavens and the earth. Allah did not have children because Allah did create all things.

Surah 6:102 Allah is the only God. Allah did create everything. Mankind should worship Allah.

Surah 6:103 Allah can not be seen. Allah can see everything. Allah is omniscient.

Surah 6:104 Allah did provide proofs to mankind. Mankind should not be blind to the proofs from Allah.

Surah 6:105 Allah did make the revelations clear to people with knowledge.

Surah 6:106 Mankind should follow the guidance as inspired from God. Mankind should avoid idolatry.

Surah 6:107 Allah does allow mankind to make the choice between idolatry and Allah. Muhammad must allow mankind to make the choice between idolatry and Allah.

Surah 6:108 Muhammad should not insult the idolaters. If the idolaters do revile Allah then Muhammad should revile the idolaters. Allah will remind the disbelievers of their actions in life on the Day of Resurrection.

Surah 6:109 The disbelievers do want portents to justify worship in Allah. Muhammad should say "Portents are with Allah and (so is) that which telleth you that if such came unto them". Muhammad should say "they would not believe.". The disbelievers would not understand the portents to gain understanding.

Surah 6:110 The disbelievers are confounded by their hearts. The disbelievers are confounded by their eyes. The disbelievers are left to wander blindly.

Surah 6:111 Allah does allow the disbelievers to believe according to the will of Allah.

Surah 6:112 Allah did appoint an adversary for every prophet. The adversary is a devil of mankind.

Surah 6:113 The disbelievers will follow the adversary of the prophets. The disbelievers will earn their fate in the Hereafter.

Surah 6:114 Allah is the only judge. Allah is the source of the truth of the Scripture. Muhammad should not waver. Muhammad was given the truth by Allah.

Surah 6:115 Allah does provide words of perfection in truth and in justice in the Scripture. The Scripture is unchangeable. Allah does know everything.

Surah 6:116 Mankind does proceed through life by opinion. Mankind does guess at the right path. Mankind does go astray from the way to Allah.

Surah 6:117 Allah does know the lost people in mankind. Allah does know the guided people in mankind.

Surah 6:118 The believers should eat of the food that Allah did prescribe.

Surah 6:119 The disbelievers are led astray by lust to eat of the forbidden food. Allah is aware of the transgressors.

Surah 6:120 The believer should avoid sin in private. The believer should avoid sin in public. If a person does commit sin then the person will find justice in the Hereafter.

Surah 6:121 The believers should not eat the forbidden foods. Satan does send minions to the believers to dispute the guidance from Allah.

Surah 6:122 The disbelievers are content with their evil ways.

Surah 6:123 Allah does allow criminals and evildoers to exist and to plot within every city. The evildoers do plot against themselves. The evildoers are blind to their plight.

Surah 6:124 The evildoers do say "We will not believe till we are given that which Allah's messengers are given.". The evildoers do desire the tokens of the messengers from Allah. Allah does choose the righteous for the delivery of the messages from Allah. Allah will punish the evildoers greatly.

Surah 6:125 Allah can choose to guide anyone according to the will of Allah. Allah can choose to reject anyone according to the will of Allah. The believer must walk a narrow path to ascend to Allah. Allah does deliver wrath to the evildoers.

Surah 6:126 The path is narrow to Allah. The Scripture is detailed to provide guidance along the path to Allah.

Surah 6:127 The believers will find a sanctuary of peace with Allah. Allah will protect the believers.

Surah 6:128 Allah will gather everyone on the Day of Resurrection. Allah will say "O ye assembly of the jinn! Many of humankind did ye seduce." to the jinn. The evildoers will say "Our Lord! We enjoyed one another," to Allah. The evildoers will say "but now we have arrived at the appointed term which Thou appointedst for us." to Allah. The evildoers will want to escape judgment by Allah. Allah will say "Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver)." to the evildoers. Allah will sentence the evildoers to burn in Hell according to the will of Allah. Allah is wise and aware.

Surah 6:129 Allah does allow the evildoers to befriend evildoers because of their evil in life.

Surah 6:130 Allah will say "O ye assembly of the jinn and humankind!" to the jinn and to the evildoers. Allah will say "Came there not unto you messengers of your own who recounted unto you My tokens" to the jinn and to the evildoers. Allah will say "and warned you of the meeting of this your Day?" to the jinn and to the evildoers. Messengers were sent from Allah to the evildoers during life. The evildoers will say "We testify against ourselves". The evildoers will confess to disbelief.

Surah 6:131 Allah would refrain from the destruction of towns while the people are ignorant.

Surah 6:132 Mankind will stand in judgment according to their degree of sin. Allah is aware of the actions of mankind.

Surah 6:133 Allah is the lord of mercy. Allah is absolute. Allah will do according to the will of Allah.

Surah 6:134 Mankind will not escape judgment.

Surah 6:135 Muhammad should say "O my people! Work according to your power. Lo! I too am working.". Muhammad should say "Thus ye will come to know for which of us will be the happy sequel.". Muhammad did tell the believers to act according to their ability to attain happiness in the Hereafter. Muhammad should say "Lo! the wrong- doers will not be successful.". Muhammad did believe that the wrongdoers would not be successful.

Surah 6:136 The disbelievers do offer sacrifices to the other deities. Allah will not receive sacrifices from the disbelievers. The disbelievers do judgment in evil.

Surah 6:137 The idolaters will sacrifice their children to false deities. Allah could stop the idolaters. Allah does allow the idolaters to choose their destiny.

Surah 6:138 The disbelievers do invent laws about crops and about livestock that Allah did not prescribe. Allah will dispense judgment on the disbelievers for their falsehoods.

Surah 6:139 The disbelievers do invent laws about crops and about livestock that Allah did not prescribe. Allah will dispense judgment on the disbelievers for their falsehoods.

Surah 6:140 The disbelievers did kill their children without knowledge. The disbelievers did invent falsehoods against Allah. The disbelievers do stray from the path of righteousness.

Surah 6:141 Allah does produce the fruits of gardens. The believer should harvest the fruit of the gardens from Allah. The believer should offer tithes from the gardens to Allah. The believer should not waste the fruits of the garden. Allah does not like the wasteful.

Surah 6:142 Allah does produce livestock for the burden of work. Allah does produce livestock for consumption. The believer should not follow the footsteps of Satan. Satan is the enemy of the believer.

Surah 6:143 A person should consider 8 pairs of cattle. A person should consider a pair of sheep and a pair of goats. Muhammad should say "Hath He forbidden the two males or the two females,.". Muhammad should say "or that which the wombs of the two females contain?". Muhammad should say "Expound to me (the case) with knowledge, if ye are truthful".

Surah 6:144 A person should consider a pair of camel and a pair of oxen. Muhammad should say "Hath He forbidden the two males or the two females,.". Muhammad should say "or that which the wombs of the two females contain;.". Muhammad should say "or were ye by to witness when Allah commanded you (all) this?". Muhammad should say "Then who doth greater wrong than he who deviseth a lie concerning Allah,.". Muhammad should say "that he may lead mankind astray without knowledge.". Muhammad should say "Lo! Allah guideth not wrongdoing folk.". A person should not mislead others with regard to the truth from Allah.

Surah 6:145 Muhammad should say "I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof,". Muhammad should say "except it be carrion, or blood poured forth, or swineflesh for that verily is foul". Muhammad should say "or the abomination which was immolated to the name of other than Allah.". Muhammad should say "But whoso is compelled (thereto), neither craving nor transgressing,". Muhammad should say "(for him) lo ! your Lord is Forgiving, Merciful.". A believer should not eat carrion. A believer should not blood. A believer should not eat pork. A believer should not eat swine. A believer should not eat meat that was sacrificed to a false deity. If a believer is forced against the will of the believer to eat from the forbidden meat then Allah will forgive the believer.

Surah 6:146 The Jews were forbidden by Allah to eat the animals with claws. The Jews were forbidden by Allah to eat the animals with undivided hooves. The Jews were forbidden by Allah to eat the fat of an animal outside of the back or of the entrails. Allah did forbid the Jews to eat the meat as punishment for the disobedience of the Jews.

Surah 6:147 Muhammad should say "Your Lord is a Lord of all embracing mercy,". Muhammad should say "and His wrath will never be withdrawn from guilty folk.". Allah is merciful. Allah will not withdraw the wrath of Allah from the wrongdoers.

Surah 6:148 The idolaters do say "Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers,". The idolaters do say "nor had we forbidden aught.". The idolaters will attempt to blame Allah for the evil of the idolaters. Muhammad should say "Have ye any knowledge that ye can adduce for us?". Muhammad should say "Lo! ye follow naught but an opinion. Lo! ye do but guess.". The idolaters do falsify the words of Allah.

Surah 6:149 Muhammad should say "For Allah's is the final argument--Had He willed He could indeed have guided all of you.". Allah will do according to the will of Allah.

Surah 6:150 Muhammad should say "Come, bring your witnesses who can bear witness that Allah forbade (all) this.". The believer should not associate with the disbeliever. The believer should not associate with the idolater.

Surah 6:151 Muhammad should say "Come, I will recite unto you that which your Lord hath made a sacred duty for you:". Muhammad should say "that ye ascribe no thing as partner unto Him and that ye do good to parents,". Muhammad should say "and that ye slay not your children because of penury". Muhammad should say "--We provide for you and for them--". Muhammad should say "and that ye draw not nigh to lewd things whether open or concealed.". Muhammad should say "And that ye slay not the life which Allah hath made sacred, save in the course of justice.". Muhammad should say "This He hath commanded you, in order that ye may discern.". The believer should not worship false idols. The believer should obey parents. The believers should not slay their children because of poverty. The believer should not ascribe to immoral things. The believer should not take the life of a sacred person.

Surah 6:152 Muhammad should say "And approach not the wealth of the orphan save with that which is better; till he reach maturity.". Muhammad should say "Give full measure and full weight, in justice. We task not any soul beyond its scope.". Muhammad should say "And if ye

give your word, do justice thereunto, even though it be (against) a kinsman;". Muhammad should say "and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.". The believer should not approach the property of an orphan until maturity of the orphan. The believer should not burden a person with an impossible task. The believer should keep their word. The believer should enforce justice for all.

Surah 6:153 Muhammad should say "This is My straight path, so follow it Follow not other ways,". Muhammad should say "lest ye be parted from His way:". Muhammad should say "This hath He ordained for you, that ye may ward off (evil)". The believer should follow the straight path of Allah. The believer should not deviate from the path of Allah. If a person does follow the straight path of Allah then the person can avoid evil.

Surah 6:154 The Torah was a scripture from Allah. Moses was given the Torah to guide mankind in guidance and in mercy.

Surah 6:155 The Qur'an is a scripture from Allah. The believer should follow the guidance of the Qur'an to avoid evil.

Surah 6:156 The disbeliever would say "The Scripture was revealed only to two sects before us,". The disbeliever would say "and we in truth were unaware of what they read;".

Surah 6:157 The disbeliever would say "If the Scripture had been revealed unto us,". The disbeliever would say "we surely had been better guided than are they.". Allah does provide a clear proof in the Qur'an. If a person does reject the Qur'an then the person will suffer punishment.

Surah 6:158 The disbelievers do wait for the appearance of angels as proof. The disbelievers do wait for a miracle from Allah as proof. If the disbelievers do not have faith then the disbelievers will not profit on the day of miracles.

Surah 6:159 If a people do divide a religion into sects then Muhammad is not associated with the people. Allah will hold everyone accountable for their actions in life.

Surah 6:160 If a person does present good works to Allah then the person will receive reward from Allah in tenfold. If a person does present evil works to Allah then the person will receive punishment from Allah according to the works of evil. Allah will apply justice to everyone.

Surah 6:161 Muhammad should say "Lo! As for me, my Lord hath guided me unto a straight path, a right religion,". Muhammad should say "the community of Abraham, the upright, who was no idolater."

Surah 6:162 Muhammad should say "Lo! my worship and, my sacrifice and my living and my dying are for Allah,". Muhammad should say "Lord of the Worlds."

Surah 6:163 Muhammad should say "He hath no partner.". Muhammad should say "This am I commanded, and I am first of those who surrender (unto Him).".

Surah 6:164 Muhammad should say "Shall I seek another than Allah for Lord, when He is Lord of all things?". Muhammad should say "Each soul earneth only on its own account, nor doth any laden bear another's load.". Muhammad should say "Then unto your Lord is your return and He will tell you that wherein ye differed.".

Surah 6:165 Muhammad should say "He it is who hath placed you as viceroys of the earth". Muhammad should say "and hath exalted some of you in rank above others,". Muhammad should say "that He may try you by (the test of) that which He hath given you.". Muhammad should say "Lo! Thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful.".



Surah 7



Surah 7:1 "Alif. Lam. Mim. Sad."

Surah 7:2 The Qur'an was revealed to Muhammad as a warning and as a reminder to the believers.

Surah 7:3 Mankind should follow the guidance from Allah. Mankind should not worship false deities.

Surah 7:4 Populations have been destroyed for their sin by day or by night.

Surah 7:5 The disbelievers did say "Lo! We were wrongdoers." upon judgment.

Surah 7:6 Mankind shall be questioned by Allah. The messengers shall be questioned by Allah.

Surah 7:7 Allah does know everything. Allah will recount the happenings during the life of mankind on the Day of Judgment.

Surah 7:8 Allah will weigh everything in a true manner on the Day of Judgment. If the scale is heavy for a person then the person did succeed in following the guidance of Allah in life.

Surah 7:9 If the scale is light for a person then the person will lose their soul because the person did not believe in the revelations from Allah.

Surah 7:10 Allah does give power to mankind in the earth. Allah does appoint livelihoods for mankind on earth. Mankind does not give thanks frequently.

Surah 7:11 Allah did create mankind. Allah did say "Fall ye prostrate before Adam!" to the angels. The angels did prostrate to Adam. The angels did prostrate to mankind. Iblis was an angel. Iblis is also known as Satan. Iblis did not prostrate to Adam or to mankind.

Surah 7:12 Allah did say "What hindered thee that thou didst not fall prostrate when I bade thee?" to Iblis. Allah did inquire about the disobedience of Iblis. Iblis did say "I am better than him. Thou createdst me of fire while him Thou didst create of mud." to Allah. Iblis did believe that angels were superior to mankind. Angels were created of fire. Mankind was created of mud.

Surah 7:13 Allah did say "Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded." to Iblis. Allah did cast Iblis down as a degraded being. Allah did not allow pride to be shown by Iblis.

Surah 7:14 Iblis did say "Reprieve me till the day when they are raised (from the dead)." to Allah. Iblis did want respite from Allah until the Day of Resurrection.

Surah 7:15 Allah did say "Lo! thou art of those reprieved." to Iblis. Allah did grant respite to Iblis until the Day of Resurrection.

Surah 7:16 Iblis did say "Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path." to Allah. Iblis would endeavor to lurk in ambush for the believers on the path to Allah.

Surah 7:17 Iblis did say "Then I shall come upon them from before them and from behind them" to Allah. Iblis did say "and from their right bands and from their left hands," to Allah. Iblis did say "and Thou wilt not find most of them beholden (unto Thee)." to Allah. Iblis would attempt to corrupt the believers.

Surah 7:18 Allah did say "Go forth from hence, degraded, banished." to Iblis. Allah did say "As for such of them as follow thee, surely I will fill hell with all of you." to Iblis. Allah did banish Iblis. Allah would send Iblis and the followers of Iblis to Hell.

Surah 7:19 Allah did say "O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will," to Adam. Allah did say "but come not nigh this tree lest ye become wrongdoers." to Adam. Allah did allow Adam and the wife of Adam to dwell in the Garden of Eden. Allah did not allow mankind to approach the tree. If mankind did approach the tree then mankind would become wrongdoers.

Surah 7:20 Satan did whisper to mankind to lure mankind toward the tree. Satan did say "Your Lord forbade you from this tree only lest ye should become angels or become of the immortals." to mankind. Satan did convey that Allah did forbid the tree to prevent the ascension of mankind to immortality. Satan did convey that Allah did forbid the tree to prevent the ascension of mankind to become angels.

Surah 7:21 Satan did say "Lo! I am a sincere adviser unto you." to mankind.

Surah 7:22 Satan did trick mankind with guile. Mankind did taste of the tree to uncover shame. Mankind did proceed to hide in the clothing of the leaves of the Garden. Allah did say "Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?" to mankind.

Surah 7:23 Mankind did say "Our Lord! We have wronged ourselves." to Allah. Mankind did say "If Thou forgive us not and have not mercy on us, surely we are of the lost!" to Allah. Mankind did ask for forgiveness from Allah.

Surah 7:24 Allah did say "Go down (from hence), one of you a foe unto the other." to mankind. Allah did say "There will be for you on earth a habitation and provision for a while." to mankind. Allah did banish mankind from the Garden. Allah did banish mankind to Earth with a limited time.

Surah 7:25 Allah did say "There shall ye live, and there shall ye die, and thence shall ye be brought forth." to mankind. Mankind would live and die on earth.

Surah 7:26 Allah did say "O Children of Adam! We have revealed unto you raiment to conceal your shame," to mankind. Allah did say "and splendid vesture, but the raiment of restraint from evil, that is best." to mankind. Allah did say "This is of the revelations of Allah, that they may remember." to mankind. Allah did reveal clothing to cover the nakedness of mankind. Mankind must search for the clothing of the restraint from evil.

Surah 7:27 Allah did say "O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth" to mankind. Allah did say "from the Garden and tore off from them their robe (of innocence)" to mankind. Allah did say "that be might manifest their shame to them." to mankind. Allah did say "Lo! he seeth you, he and his tribe, from whence ye see him not." to mankind. Allah did say "Lo! We have made the devils protecting friends for those who believe not." to mankind. Mankind should avoid the temptations of Satan. Satan can see mankind. Mankind can not see Satan. The disbelievers will find friendship with devils.

Surah 7:28 The disbelievers do say "We found our fathers doing it and Allah hath enjoined it on us.". Muhammad should say "Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?". The disbelievers may endeavor to practice lewd behavior. Allah does not enjoin lewd behavior.

Surah 7:29 Muhammad should say "My Lord enjoineth justice. And set your faces, upright (toward Him)". Muhammad should say "at every place of worship and call upon Him, making religion pure for Him (only)". Muhammad should say "As He brought you into being, so return ye (unto Him)". Allah does enjoin justice. The believers should worship Allah at every place of worship. The believers should make a pure religion for Allah. Allah does create everyone. Everyone does return to Allah.

Surah 7:30 Muhammad should say "A party hath He led aright, while error hath just hold over (another) party,". Muhammad should say "for lo! they choose the devils for protecting friends". Muhammad should say "instead of Allah and deem that they are rightly guided.". Allah does lead the believers. Devils are the friends of the disbelievers.

Surah 7:31 The believers should wear clean and beautiful clothing to the place of prayer. The believers should eat and drink. The believers should not be wasteful or extravagant. Allah does not love the wasteful or the extravagant.

Surah 7:32 Muhammad should say "Who hath forbidden the adornment of Allah". Muhammad should say "which He hath brought forth for His bondmen,". Muhammad should say "and the good things of His providing?". Muhammad should say "Such, on the Day of Resurrection,".

Muhammad should say "will be only for those who believed during the life of the world.". The believers will inherit the adornment of Allah on the Day of Resurrection. Allah does detail the revelations to mankind for guidance.

Surah 7:33 Muhammad should say "My Lord forbiddeth only indecencies, such of them as are apparent and such as are within,". Muhammad should say "and sin and wrongful oppression,". Muhammad should say "and that ye associate with Allah that for which no warrant hath been revealed,". Muhammad should say "and that ye tell concerning Allah that which ye know not.". Allah does forbid immoral acts by mankind. Allah does forbid sin by mankind. Allah does forbid wrongful oppression. Allah does forbid the worship of false deities. Allah does forbid false guidance to be attributed to Allah.

Surah 7:34 A term is defined for every nation. A nation can not alter the term of the nation's existence.

Surah 7:35 If a person does accept the revelations about Allah from a messenger then the person will not know fear.

Surah 7:36 If a person does not accept the revelations about Allah from a messenger then the person will go to Hell.

Surah 7:37 If a person does falsify the revelations about Allah then person is the most unjust. If a person does reject the revelations about Allah then person is the most unjust. The disbelievers will testify against themselves on the Day of Resurrection.

Surah 7:38 Allah will say "Enter into the Fire among nations of the jinn and humankind who passed away before you.". The disbelievers will go to Hell. The disbelievers will compound the suffering of other disbelievers in Hell. He disbelievers will say "Our Lord! These led us astray, so give them double torment of the Fire.". Allah will say "For each one there is double (torment), but ye know not.". Allah will compound the suffering for all of the disbelievers in Hell.

Surah 7:39 The disbelievers will say "Ye were no whit better than us, so taste the doom for what ye used to earn." to other disbelievers in Hell. The disbelievers will turn on each other in Hell.

Surah 7:40 If a person does reject the revelations from Allah then the person will not reach Heaven. The disbelievers will not enter the Garden until a camel does pass through the eye of a needle.

Surah 7:41 The wrongdoers will find their bed in Hell with coverings of Hell. Allah does requite the wrongdoers.

Surah 7:42 If a person is a doer of good works as a believer then Allah will not tax the soul of the believer beyond the appropriate scope. Believers are the rightful owners of the Garden. Believers will abide in the Garden.

Surah 7:43 Allah will remove any rancor within the hearts of the believers. Rivers do flow beneath the Garden. The believers will say "The praise to Allah Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth". Someone will say "This is the Garden. Ye inherit it for what ye used to do" to the believers.

Surah 7:44 The believers will call from the Garden to the wrongdoers in the Fire. The believers will say "We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth?". The wrongdoers will say "Yea verily" to the believers in the Garden. A crier will call out from between the wrongdoers and the believers. The crier will say "The curse of Allah is on evil doers".

Surah 7:45 The crier will say "Who debar (men) from the path of Allah and would have it crooked and who are disbelievers in the Last Day".

Surah 7:46 A veil does exist between the Fire and the Garden. Men are in the Heights with knowledge of the marks upon everyone. The men will say "Peace be unto you! They enter it not although they hope (to enter)" to the dwellers of the Garden.

Surah 7:47 The men do look upon the dwellers of the Fire also. The men will say "Our Lord! Place us not with the wrongdoing folk".

Surah 7:48 The men will call from the Heights to others with known marks. The men will say "What did your multitude and that in which ye took your pride avail you?" to the others.

Surah 7:49 The men will say "Are these they of whom ye swore that Allah would not show them mercy?" to the others. Someone had said "Enter the Garden. No fear shall come upon you nor is it ye who will grieve" to the believers.

Surah 7:50 The wrongdoers will call out from the Fire to the dwellers of the Garden. The wrongdoers will say "Pour on us some water or some of that where with Allah hath provided you" to the dwellers of the Garden. The believers will say "Lo! Allah hath forbidden both to disbelievers (in His guidance)" to the dwellers of the Fire.

Surah 7:51 The disbelievers did treat religion as a sport and as a pastime. The disbelievers are beguiled by life on earth. The disbelievers will be forgotten as the disbelievers did forget to follow Allah.

Surah 7:52 The Scripture was given to mankind for knowledge and for guidance and for mercy for the believers.

Surah 7:53 The disbelievers will say "The messengers of our Lord did bring the Truth!". The disbelievers will say "Have we any intercessors, that they may intercede for us?". The disbelievers will say "Or can we be returned (to life on earth), that we may act otherwise than we used to act?". The disbelievers will seek escape on the Day of Resurrection. The disbelievers will lose their souls.

Surah 7:54 Allah does sit on the throne in Heaven. Allah did create the heavens and the earth in 6 days. Allah does establish the movement of night and of day. Allah does control the moon and the sun and the stars. Allah is the lord of the worlds.

Surah 7:55 Mankind should seek Allah in public. Mankind should seek Allah in secret. Mankind should not be aggressors. Allah does not love aggressors.

Surah 7:56 Mankind should not sow confusion on the earth. Mankind should call on Allah in fear and in hope. Allah is merciful.

Surah 7:57 Allah does send the winds as tidings of mercy. Allah does bring water to drought. Allah does bring life from death.

Surah 7:58 Allah does allow vegetation to grow in the good land. Evil does grow in the bad land.

Surah 7:59 Noah was sent by Allah to mankind. Noah did say "O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day.". Noah did guide mankind to heed Allah.

Surah 7:60 The people did say "Lo! we see thee surely in plain error." to Noah. The people did not heed the guidance of Noah.

Surah 7:61 Noah did say "O my people! There Is no error in me, but I am a messenger from the Lord of the Worlds.". Noah was a messenger of Allah.

Surah 7:62 Noah did say "I convey unto you the messages of my Lord and give good counsel unto you.". Noah did say "and know from Allah that which ye know not.". Noah would convey the messages of Allah to the people.

Surah 7:63 Noah did say "Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you," to the people. Noah did say "that he may warn you, and that ye may keep from evil, and that haply ye may find mercy." to the people.

Surah 7:64 The people did reject the messages from Noah. Noah was saved in the Ark with his family. The people were drowned on earth in the flood.

Surah 7:65 Allah did send Hud as a messenger to the "tribe of Aad". Hud was a messenger of Allah. Hud did say "O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)?" to the "tribe of Aad". Hud did implore the "tribe of Aad" to serve Allah.

Surah 7:66 The "tribe of Aad" was ruled by chieftains. The chieftains did say "Lo! we surely see thee in foolishness, and lo! we deem thee of the liars." to Hud. The chieftains did not believe the message of Hud.

Surah 7:67 Hud did say "O my people; There is no foolishness in me, but I am a messenger from the Lord of the Worlds." to the "tribe of Aad". Hud did implore the "tribe of Aad" as a messenger of Allah to serve Allah.

Surah 7:68 Hud did say "I convey unto you the messages of my Lord and am for you a true adviser."

Surah 7:69 Mankind should marvel that the messenger of Allah is a brethren. Allah did allow the earth to replenish after the flood. Allah did allow mankind to be successful.

Surah 7:70 The "tribe of Aad" did say "Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped?" to Hud. The "tribe of Aad" did say "Then bring upon us that wherewith thou threatenest us if thou art of the truth." to Hud. The "tribe of Aad" did challenge Hud to deliver the threat that Hud did promise.

Surah 7:71 Hud did say "Terror and wrath from your Lord have already fallen on you." to the "tribe of Aad". Hud did say "Would ye wrangle with me over names which ye have named, ye and your fathers," to the "tribe of Aad". Hud did say "for which no warrant from Allah hath been revealed?" to the "tribe of Aad". Hud did say "Then await (the consequence), lo! I (also) am of those awaiting (it)." to the "tribe of Aad". Hud did tell the "tribe of Aad" that the "tribe of Aad" did worship false deities.

Surah 7:72 Hud was saved by the mercy of Allah. The believers were saved by the mercy of Allah. The disbelievers were cut at their roots by Allah.

Surah 7:73 Salih was a messenger of Allah. Salih was sent as a messenger to the "tribe of Thamud". Salih did say "O my people! Serve Allah. Ye have no other God save Him." to the "tribe of Thamud". Salih did say "A wonder from your Lord hath come unto you." to the "tribe of Thamud". Salih did say "Lo! this is the camel of Allah, a token unto you;" to the "tribe of Thamud". Salih did say "so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you." to the "tribe of Thamud". Salih did present a camel to the "tribe of Thamud" as a token from Allah. Salih did tell the "tribe of Thamud" to allow the camel to feed. Salih did warn the "tribe of Thamud" that torment will befall the tribe upon harm to the camel.

Surah 7:74 Salih did say "And remember how He made you viceroys after Aad and gave you station in the earth." to the "tribe of Thamud". Salih did say "Ye choose castles in the plains and hew the mountains into dwellings." to the "tribe of Thamud". Salih did say "So remember (all) the bounties of Allah and do not evil, making mischief in the earth." to the "tribe of Thamud". Salih did remind the "tribe of Thamud" of the blessings from Allah to the tribe. Salih did tell the "tribe of Thamud" to refrain from evil.

Surah 7:75 The chieftains were scornful. The chieftains did say "Know ye that Salih is one sent from his Lord?" to the believers in the tribe. The believers did say "Lo! In that wherewith he hath been sent we are believers." to the chieftains of the tribe. The believers were steadfast in their faith in Allah.

Surah 7:76 The chieftains did say "Lo! in that which ye believe we are disbelievers." to the believers. The chieftains did proclaim their disbelief in the messages from Salih.

Surah 7:77 The chieftains did hamstring the camel in defiance to the commandment of Allah. The chieftains did say "O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah)." to Salih. The chieftains did challenge Salih to levy punishment.

Surah 7:78 An earthquake did strike the "tribe of Thamud". The chieftains were prostrate in their dwellings on the morning after the earthquake.

Surah 7:79 Salih did say "O my people! I delivered my Lord's message unto you and gave you good advice," to the "tribe of Thamud". Salih did say "but ye love not good advisers." to the "tribe of Thamud". The "tribe of Thamud" did not heed the message from Salih.

Surah 7:80 Lot was a messenger of Allah. Lot was sent as a messenger to the to the people of Sodom. Lot did say "Will ye commit abomination such as no creature ever did before you?" to the people of Sodom.

Surah 7:81 Lot did say "Lo! ye come with lust unto men instead of women. Nay, but ye, are wanton folk." to the people. Lot did witness the transgressions of men that did copulate with men.

Surah 7:82 The people did say "Turn them out of your township. They are folk, forsooth, who keep pure." to Lot. Lot was evicted from the city by the people of Sodom.

Surah 7:83 Allah did save Lot and the family of Lot. Allah did not save the wife of Lot.

Surah 7:84 Sodom was destroyed by Allah.

Surah 7:85 Shueyb was a messenger of Allah. Shueyb was sent to the Midian people. Shueyb did say "O my people! Serve Allah. Ye have no other God save Him." to the Midian. Shueyb did say "Lo! a clear proof hath come unto you from your Lord;" to the Midian. Shueyb did say "so give full measure and full weight and wrong not mankind in their goods," to the Midian. Shueyb did say "and work not confusion in the earth after the fair ordering thereof." to the Midian. Shueyb did say "That will be better for you, if ye are believers." to the Midian. Shueyb did argue that Allah was the only God. Shueyb did urge the Midian to follow Allah.

Surah 7:86 Shueyb did say "Lurk not on every road to threaten (wayfarers)," to the Midian. Shueyb did say "and to turn away from Allah's path him who believeth in Him," to the Midian. Shueyb did say "and to seek to make it crooked." to the Midian. Shueyb did say "And remember, when ye were but few, how He did multiply you." to the Midian. Shueyb did say "And see the nature of the consequence for the corrupters!" to the Midian. Shueyb did urge the Midian to refrain from threatening travelers. Shueyb did urge the Midian to refrain from discouraging the believers. Shueyb did urge the Midian to refrain from corrupting the believers.

Surah 7:87 Shueyb did say "And if there is a party of you which believeth in that wherewith I have been sent," to the Midian. Shueyb did say "and there is a party which believeth not, then have patience until Allah judge between us." to the Midian. Shueyb did say "He is the best of all who deal in judgment." to the Midian. Allah will judge between the believers and the disbelievers.

Surah 7:88 The Midian did have chieftains. The chieftains did say "Surely we will drive thee out, O Shueyb, and those who believe with thee," to Shueyb. The chieftains did say "from our township, unless ye return to our religion." to Shueyb. Shueyb did say "Even though we hate it?" to the chieftains. The chieftains did threaten to expel Shueyb from the township. The chieftains did want Shueyb to return to their heathen religion. Shueyb did not want to follow the heathen religion of the Midian.

Surah 7:89 Shueyb did say "We should have invented a lie against Allah if we returned to your religion" to the chieftains. Shueyb did say "after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will." to the chieftains. Shueyb did say "Our Lord comprehendeth all things in knowledge. In Allah do we put our trust." to the chieftains. Shueyb did say "Our Lord! Decide with truth between us and our folk," to the chieftains. Shueyb did say "for Thou art the best of those who make decision." to the chieftains. Shueyb would not return to the heathen religion of the Midian. Shueyb did trust in Allah to decide between the believers and the disbelievers.

Surah 7:90 The chieftains did say "If ye follow Shueyb, then truly we shall be the losers." to the Midian. The chieftains did label the believers in Allah as losers.

Surah 7:91 Allah did send an earthquake to the Midian. The Midian were prostrate in their dwelling places in the morning.

Surah 7:92 The losers were the rejectors of Shueyb.

Surah 7:93 Shueyb did say "O my people! I delivered my Lord's messages unto you and gave you good advice;" to the Midian. Shueyb did say "then how can I sorrow for a people that rejected (truth)?" to the Midian. Shueyb could not grieve for the people of Midian that did reject the truth of Allah.

Surah 7:94 A prophet is also known as a messenger. If a prophet was sent from Allah to a town then the town was visited with tribulation and adversity to teach humility to the people.

Surah 7:95 The tribulation did allow good to grow from people in place of evil. The people did say "Tribulation and distress did touch our fathers" in time after becoming affluent. The people did forget their lessons. Allah did revisit tribulation on the people again.

Surah 7:96 If the people did believe in Allah then Allah would bestow blessings on the people from the sky and from the earth. If the people did reject the messenger then Allah would send tribulation and suffering to the people.

Surah 7:97 The people could not find escape from the wrath of Allah during the night.

Surah 7:98 The people could not find escape from the wrath of Allah during the day.

Surah 7:99 The losers do mistake to think that they can escape the wrath of Allah.

Surah 7:100 Allah can smite at will. Mankind should understand that Allah can smite at will. Mankind should understand that Allah can seal the heart of a person to silence.

Surah 7:101 Muhammad was told of some of the previous messengers to mankind. The disbelievers do not hear.

Surah 7:102 The messengers did encounter wrongdoers mostly.

Surah 7:103 Moses was a messenger of Allah. Moses was sent to the Pharaoh with clear proof of the sovereignty of Allah. Moses was rejected by the Egyptians.

Surah 7:104 Moses did say "O Pharaoh! Lo! I am a messenger from the Lord of the Worlds," to the Pharaoh.

Surah 7:105 Moses did say "Approved upon condition that I speak concerning Allah nothing but the truth." to the Pharaoh. Moses did say "I come unto you (lords of Egypt) with a clear proof from your Lord." to the Pharaoh. Moses did say "So let the Children of Israel go with me." to the Pharaoh. Moses did argue for the release of the "children of Israel".

Surah 7:106 The Pharaoh did say "If thou comest with a token, then produce it, if thou art of those who speak the truth." to Moses. The Pharaoh did demand that Moses did demonstrate a token of Allah.

Surah 7:107 Moses did transform a staff into a serpent for the Pharaoh.

Surah 7:108 Moses did alter the flesh of the hand of Moses for the Pharaoh.

Surah 7:109 The Pharaoh did have chiefs. The chiefs did say "Lo! this is some knowing wizard," to the Pharaoh.

Surah 7:110 The chiefs did say "Who would expel you from your land. Now what do ye advise?" to the Pharaoh.

Surah 7:111 The chiefs did say "Put him off (a while) him and his brother and send into the cities summoners," to the Pharaoh.

Surah 7:112 The chiefs did say "To bring each knowing wizard unto thee." to the Pharaoh. Pharaoh did send for wizards to challenge Moses.

Surah 7:113 The wizards did say "Surely there will be a reward for us if we are victors." to the Pharaoh. The wizards did seek a reward for victory.

Surah 7:114 The Pharaoh did say "Yea, and surely ye shall be of those brought near (to me)." to the wizards. The Pharaoh did promise fame and stature upon victory.

Surah 7:115 The wizards did say "O Moses! Either throw (first) or let us be the first throwers?" to Moses. The wizards did challenge Moses.

Surah 7:116 Moses did say "Throw!". The wizards did cast a spell to put the people in awe with a mighty spell.

Surah 7:117 Allah did say "Throw thy staff!" to Moses. Allah did tell Moses to throw the staff. The staff did swallow the spells of the wizards.

Surah 7:118 The truth was vindicated in front of the people.

Surah 7:119 The wizards were defeated by the glory of God.

Surah 7:120 The wizards did fall down to prostrate.

Surah 7:121 The wizards did say "We believe in the Lord of the Worlds,".

Surah 7:122 The wizards did say "The Lord of Moses and Aaron.". The wizards did profess to believe in Allah.

Surah 7:123 The Pharaoh did say "Ye believe in Him before I give you leave!". The Pharaoh did say "Lo! this is the plot that ye have plotted in the city that ye may drive its people hence.". The Pharaoh did say "But ye shall come to know!". The Pharaoh was angered at the words of the wizards. The Pharaoh did accuse Moses and Aaron of a plot to deceive the people of Egypt.

Surah 7:124 The Pharaoh did say "Surely I shall have your hands and feet cut off upon alternate sides.". The Pharaoh did say "Then I shall crucify you every one.". The Pharaoh did threaten to amputate the hands and feet of the wizards on alternate sides. The Pharaoh did threaten to crucify the wizards after the amputations.

Surah 7:125 The wizards did say "They said: Lo! We are about to return unto our Lord!".

Surah 7:126 The wizards did say "Thou takest vengeance on us" to the Pharaoh. The wizards did say "only forasmuch as we believed the tokens of our Lord when they came unto us." to the Pharaoh. The wizards did say "Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee)." to Allah. The wizards did accuse the Pharaoh of spite. The wizards did beg for steadfastness from Allah as the wizards did prepare to die.

Surah 7:127 The chiefs did say "(O King), wilt thou suffer Moses and his people to make mischief in the land,.". The chiefs did say "and flout thee and thy gods?". The chiefs did inquire

about the time that the Pharaoh would allow Moses to flout the deities of Egypt. The Pharaoh did say " We will slay their sons and spare their women, for lo! we are in power over them.". The Pharaoh did threaten to kill the men of Israel. The Pharaoh did threaten to take the women of Israel.

Surah 7:128 Moses did say "Seek help in Allah and endure. Lo! the earth is Allah's.". Moses did say "He giveth it for an inheritance to whom He will.". Moses did say "And lo! the sequel is for those who keep their duty (unto Him).". Moses did encourage the "children of Israel" to endure the actions of the Pharaoh. Moses did tell the "children of Israel" that Allah is sovereign over all. Moses did tell the "children of Israel" that the believers will find life in the Garden in the afterlife.

Surah 7:129 The "children of Israel" did say "We suffered hurt before thou camest unto us, and since thou hast come unto us." to Moses. Moses did say "it may be that your Lord is going to destroy your adversary and make you viceroys in the earth,". Moses did say "that He may see how ye behave.". Israel did suffer before the arrival of Moses and after the arrival of Moses. Moses did tell Israel that Allah might plan to test the suitability of Israel as viceroys in the earth.

Surah 7:130 Allah did strike Egypt with famine to heed the words of Moses.

Surah 7:131 If the Egyptians did experience good tidings then the Egyptians did say "This is ours". If the Egyptians did experience evil tidings then the Egyptians did blame the evil on Moses and on the believers.

Surah 7:132 The Egyptians did say "Whatever portent thou bringest when with to bewitch us, we shall not put faith in thee." to Moses. The Egyptians did believe that Moses did bring evil to the land.

Surah 7:133 Allah did send a flood to the heathen in Egypt. Allah did send a plague of locusts and of vermin to the heathen in Egypt. Allah did send a plague of frogs and of blood to the heathen in Egypt. Allah did provide clear signs to Egypt. The Egyptians were arrogant.

Surah 7:134 The Egyptians did say "O Moses! Pray for us unto thy Lord, because He hath a covenant with thee.". The Egyptians did say "If thou removest the terror from us we verily will trust thee". The Egyptians did say "and will let the Children of Israel go with thee.". The Egyptians did beg Moses to lift the plagues. The Egyptians did profess to follow the way of Allah on the lifting of the plagues.

Surah 7:135 The Egyptians did deceive Moses. The Egyptians did not follow the way of Allah on the lifting of the plagues.

Surah 7:136 Allah did drown the Egyptians in the sea because of the deceit of the Egyptians. Allah did drown the Egyptians in the sea because the Egyptians did deny the revelations from Allah.

Surah 7:137 The believers would inherit the land as promised by Allah. Allah would keep the covenant with the "children of Israel" because Israel did endure the hardships.

Surah 7:138 The "children of Israel" did travel across the sea to arrive at a land of heathen. The "children of Israel" did say "O Moses! Make for us a god even as they have gods." to Moses. Moses did say "Lo! ye are a folk who know not." to the "children of Israel". The "children of Israel" did ask Moses for the trappings of the heathen.

Surah 7:139 Moses did say "Lo! as for these, their way will be destroyed and all that they are doing is in vain." to the "children of Israel". The heathen would be destroyed by Allah.

Surah 7:140 Moses did say "Shall I seek for you a god other than Allah when He hath favored you above (all) creatures?" to the "children of Israel". Moses did not believe that a deity could match the favor that Allah did have for the "children of Israel".

Surah 7:141 God did deliver the "children of Israel" from the torment of the Egyptians. The "children of Israel" did undergo a trial from Allah.

Surah 7:142 Moses did complete the 40 nights of solitude as appointed by Allah. Moses did say "Take my place among the people. Do right, and follow not the way of mischief makers." to Aaron. Aaron was the brother of Moses. Moses did want Aaron to guide the people during the 40 nights.

Surah 7:143 Moses did say "My Lord! Show me (Thy self), that I may gaze upon Thee." to Allah. Moses did desire to see the face of Allah. Allah did say "Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me." to Moses. Allah did not reveal the face of Allah. Allah did reveal the glory of Allah to Moses. Moses did fall unconscious. Moses did say "Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers." to Allah after Moses did wake up.

Surah 7:144 Allah did say "O Moses ! I have preferred thee above mankind by My messages and by My speaking (unto thee)." to Moses. Allah did say "So hold that which I have given thee, and be among the thankful." to Moses. Allah did prefer Moses as a messenger above mankind.

Surah 7:145 Allah did write the covenant on the tablets. Allah did say "Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers." to Moses. Allah did tell Moses to take the tablets of the covenant to the people. Allah did tell Moses to follow the course of the covenant.

Surah 7:146 Allah did say "I shall turn away from My revelations those who magnify themselves wrongfully in the earth," to Moses. Allah did say "and if they see each token believe it not, and if they see the way of righteousness choose it not for (their) way," to Moses. Allah did say "and if they see the way of error choose it for (their) way." to Moses. Allah did say "That is because they deny Our revelations and are used to disregard them." to Moses. If the people do choose to deny the revelations through wrongdoing then Allah would redirect the disbelievers from the revelations.

Surah 7:147 If the people do deny the revelations and the Hereafter then the people will be fruitless.

Surah 7:148 The "children of Israel" did create the graven image of a calf for worship of saffron hue with a lowing sound. The calf did not speak. The calf did not provide guidance.

Surah 7:149 The "children of Israel" did say "Unless our Lord have mercy on us and forgive us, we verily are of the lost.". The "children of Israel" did fear the consequences of their actions.

Surah 7:150 Moses did return to the people. Moses was angry with the wrongdoing of the people. Moses did say "Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord?". Moses did break the tablets upon the ground. Moses did seize Aaron by the head. Moses did say "Son of my mother! Lo! the folk did judge me weak and almost killed me." to Aaron. Moses did say "Oh, make not mine enemies to triumph over me and place me not among the evil doers!" to Aaron. Moses did not want Aaron to weaken Moses.

Surah 7:151 Moses did say "My Lord! Have mercy on me and on my brother;" to Allah. Moses did say "bring us into Thy mercy, Thou the Most Merciful of all who show mercy." to Allah.

Surah 7:152 Moses did say "Lo! those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world.". If a person does invent a lie then Allah will require restitution.

Surah 7:153 If a person does repent after wrongdoings then Allah will forgive the person.

Surah 7:154 The tablets did contain the covenant from God. The anger did subside in Moses.

Surah 7:155 Moses did choose 70 men to adjourn with Allah. The men did tremble in fear. Moses did say "My Lord! If thou hadst willed Thou hadst destroyed them long before, and me with them." to Allah. Moses did say "Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us)." to Allah. Moses did say "Thou sendest whom Thou wilt astray and guidest whom Thou wilt." to Allah. Moses did say "Thou art our Protecting Friend, therefore forgive us and have mercy on us," to Allah. Moses did say "Thou, the Best of all who show forgiveness." to Allah.

Surah 7:156 Moses did say "And ordain for us in, this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee." to Allah. Allah did say "I smite with My punishment whom I will, and My mercy embraceth all things," to Moses. Allah did say "therefore I shall ordain It for those who ward off (evil) and pay the poor due," to Moses. Allah did say "and those who believe Our revelations;" to Moses. If a person does avoid evil and a person does care for the poor and a person is a believer then Allah will ordain good for the person in earth and in the Hereafter.

Surah 7:157 Allah did say "Those who follow the messenger, the Prophet who can neither read nor write," to Moses. Allah did say "whom they will find described in the Torah and the Gospel (which are) with them." to Moses. Allah did say "He will enjoin on them that which is right and

forbid them that which is wrong." to Moses. Allah did say "He will make lawful for them all good things and prohibit for them only the foul;" to Moses. Allah did say "and he will relieve them of their burden and the fetters that they used to wear." to Moses. Allah did say "Then those who believe in him, and honor him and help him," to Moses. Allah did say "and follow the light which is sent down with him: they are the successful." to Moses. The Prophet could not read or write. The Prophet is described in the Gospel and in the Torah. The Prophet will define the difference between right and wrong. The Prophet will define the lawful and the foul. The Prophet will release the faithful from their burden. The Prophet will release the faithful from their fetters. If a person does believe and honor and help the Prophet and a person does follow the light with the Prophet then the person will be successful.

Surah 7:158 Muhammad should say "O mankind! Lo! I am the messenger of Allah to you all-- (the messenger of)". Muhammad should say "Him unto whom belongeth the Sovereignty of the heavens and the earth.". Muhammad should say "There is no God save Him. He quickeneth and He giveth death.". Muhammad should say "So believe in Allah and His messenger, the Prophet who can neither read nor write,.". Muhammad should say "who believeth in Allah and in His words and follow him that haply ye may be led aright.". Allah is sovereign over the heavens and over the earth. Allah is also known as God. Allah does give life. Allah does take life. A person should believe in Allah and in the messenger. If a person does believe in Allah and in the messenger then the person will be led on the right path.

Surah 7:159 A community did exist in the folk of Moses. The community did lead with truth. The community did establish justice.

Surah 7:160 The community was divided into 12 tribes. Allah did inspire Moses as the people did ask for water. Allah did say "Smite with thy staff the rock!" to Moses. Allah did tell Moses to smite the rock with the staff. Water did flow from the rock in 12 springs with a spring for each tribe. Allah did send a white cloud to dispense manna and quails to the 12 tribes. Allah did say "Eat of the good things wherewith We have provided you.". The tribes could do wrong to themselves.

Surah 7:161 Allah did say "Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate;". Allah did say "We shall forgive you your sins; We shall increase (reward) for the right-doers.".

Surah 7:162 The wrongdoers did alter the words from Allah. Allah did send wrath from heaven to the wrongdoers.

Surah 7:163 Allah did say "Ask them (O Muhammad) of the township that was by the sea, how they did break the sabbath,.". Allah did say "how their big fish came unto them visibly upon their sabbath day". Allah did say "and on a day when they did not keep sabbath came they not unto them. ". Allah did say "Thus did We try them for that they were evil-livers.".

Surah 7:164 The disbelievers did say "Why preach ye to a folk whom Allah is about to destroy and punish with an awful doom". The believers did say "In order to be free from guilt before your Lord, and that haply they may ward off (evil).".

Surah 7:165 Allah did rescue the people that did forbid evil. Allah did punish the people that did evil.

Surah 7:166 If the disbelievers did take pride in the forbidden then Allah did say "Be ye apes despised and loathed!".

Surah 7:167 Muhammad should remember that Allah would send torment to the wrongdoers until the Day of Resurrection. Allah is swift in justice. Allah is forgiving and merciful.

Surah 7:168 Mankind was sundered into separate nations on earth. Mankind was tried by Allah to allow mankind to find the path to Allah.

Surah 7:169 The wrongdoers do grasp the vanities of the world as sinners. The wrongdoers do say "It will be forgiven us". The wrongdoers do continue to accept the vanities of the world. The Torah did offer guidance for mankind. The wrongdoers did ignore the guidance of the Torah. The Hereafter is better for the pious than life on earth.

Surah 7:170 If a person does keep the Scripture and does establish worship then Allah will not squander the works of the faithful.

Surah 7:171 Allah did demonstrate the power of Allah by raising a mountain as a covering. Allah did say "Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).".

Surah 7:172 Allah did grow the generations of Adam. Allah did say "Am I not your Lord?". The generations did say "Yea, verily. We testify.". Mankind should be mindful of their testimony to Allah on the Day of Resurrection.

Surah 7:173 Mankind should follow Allah throughout the generations.

Surah 7:174 Allah does detail the revelations to mankind to allow mankind to return the the grace of Allah.

Surah 7:175 If a person does reject the signs of the revelations of Allah then Satan can seize the person to join the ranks of the evil.

Surah 7:176 If a person does deny the revelations of Allah then the person does have the likeness of a dog. Allah does allow a person to choose to follow Allah.

Surah 7:177 If a person does deny the revelations of Allah then the person is evil.

Surah 7:178 If a person is led by Allah then the person is on the path of righteousness. If a person is sent astray by Allah then the person is a loser.

Surah 7:179 The jinn do not feel or see or hear the understanding of the revelations of Allah. The disbelievers do not feel or see or hear the understanding of the revelations of Allah. Hell is the destination for the jinn and for the disbelievers.

Surah 7:180 Allah does have the most beautiful names. Allah should be addressed by the the names of Allah. If a person does blaspheme the names of Allah then the believer should disassociate from the person. If a person does blaspheme the names of Allah then the person will answer for their blasphemy.

Surah 7:181 A nation was created to guide with the truth. A nation was created to establish justice according to the truth.

Surah 7:182 If a person does deny the revelations of Allah then the person will be punished eventually.

Surah 7:183 The wrongdoers will live until the time of punishment from Allah. Allah does plan for all.

Surah 7:184 The messengers are stable in judgment. The messengers are guides.

Surah 7:185 Mankind should reflect upon the creations of the heavens and of the earth. Mankind should reflect upon the dominion of Allah over everything.

Surah 7:186 If a person is sent astray by Allah then the person does not have a guide. The disbelievers will wander blindly.

Surah 7:187 Noone will know the hour of judgment. Allah does know the hour of judgment. The messenger should say "Knowledge thereof is with my Lord only. He alone will manifest it at its proper time.". The messenger should say "It is heavy in the heavens and the earth. It cometh not to you save unawares.". The messenger should say "Knowledge thereof is with Allah only, but most of mankind know not.".

Surah 7:188 The messenger should say "For myself I have no power to benefit, nor power to hurt, save that which Allah willeth.". The messenger should say "Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me.". The messenger should say "I am but a warner, and a bearer of good tidings unto folk who believe.". The messenger does not have knowledge of the unseen. The messenger is a warner and bearer of good tidings to the believers.

Surah 7:189 Allah did create mankind. Allah did allow pregnancies to occur with little burden. Mankind did say "If thou givest unto us aright we shall be of the thankful." to Allah as childbirth did approach.

Surah 7:190 Mankind did ascribe associations to Allah. Allah is greater than any association.

Surah 7:191 A partner is a false deity. The disbelievers do attribute partners to Allah. Allah did not create partners. The partners were created by the disbelievers.

Surah 7:192 The disbelievers are beyond help.

Surah 7:193 The disbelievers will not yield to the Guidance. The disbelievers will ignore any call to guidance.

Surah 7:194 The partners are like slaves. The partners are without form and without substance.

Surah 7:195 The partners do not have feet to walk. The partners do not have hands to hold. The partners do not have eyes to see. The partners do not have ears to hear. Muhammad should say "Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!" to the disbelievers.

Surah 7:196 Allah does protect the believers. Allah does befriend the righteous. Allah did reveal the Scripture to mankind for guidance.

Surah 7:197 The partners do not have power. The partners can not help themselves.

Surah 7:198 If a Muslim does call to a partner for help then the partner will not hear.

Surah 7:199 Muhammad should avoid the ignorant. A believer should avoid the ignorant. Muhammad should keep to forgiveness and to kindness. A believer should keep to forgiveness and to kindness.

Surah 7:200 If a devil does seek to do harm to Muhammad with slander then Muhammad should seek refuge in Allah. If a devil does seek to do harm to a believer with slander then the believer should seek refuge in Allah.

Surah 7:201 A believer should remember Allah to avoid the temptations from Satan.

Surah 7:202 Satan is successful in luring the disbelievers into evil.

Surah 7:203 The disbelievers will say "Why hast thou not chosen it?". The believers should say "I follow only that which is inspired in me from my Lord.". The believers should say "This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.".

Surah 7:204 A believer should listen to the recitations of the Qur'an. A believer should hearken to the teachings of the Qur'an to obtain mercy.

Surah 7:205 The believers should pray to Allah in the morning and in the evening. The believers should not neglect prayer to Allah.

Surah 7:206 The believer is not impeded from service to Allah by pride. The believer will praise and adore Allah.



Surah 8



Surah 8:1 Allah does decide over the spoils of war. The believer should keep in the service to Allah. The believer should follow the guidance of the messenger.

Surah 8:2 A believer does feel fear in their hearts at the mention of Allah. A believer does increase their faith at the recitations of the revelations of Allah.

Surah 8:3 The believers do establish worship to Allah. The believers do spend of the gifts from Allah.

Surah 8:4 The believers do earn grades of honor from Allah. The believers do earn pardon and bountiful provisions from Allah.

Surah 8:5 Allah did cause Muhammad to journey away from home with the Truth. Mankind was averse to the Truth sometimes.

Surah 8:6 Mankind did dispute the truth with Muhammad sometimes.

Surah 8:7 If Allah does extend a promise then the Allah will keep the promise. Allah will keep the word of Allah to silence the disbelievers.

Surah 8:8 Allah will cause the Truth to triumph. The disbelievers do live by falsehoods. Allah will abolish the falsehoods.

Surah 8:9 If a believer does seek help from Allah then Allah could provide thousands of angels for assistance.

Surah 8:10 Allah will provide assistance to the believers. Victory is possible by the help of Allah. Allah is mighty and wise.

Surah 8:11 Allah did bring peace and water to purify the believers to remove the trappings of Satan.

Surah 8:12 Allah did say "I am with you. So make those who believe stand firm." to the angels. Allah did want the believers to stand resolute. Allah did say "I will throw fear into the hearts of those who disbelieve." to the angels. Allah did throw fear into the hearts of the disbelievers. Allah did say "Then smite the necks and smite of them each finger." to the angels.

Surah 8:13 If a disbeliever does oppose Allah or the messenger of Allah then the disbeliever will be punished by Allah.

Surah 8:14 The disbelievers will inherit the torment of Hell.

Surah 8:15 A believer should not avoid a disbeliever in battle.

Surah 8:16 If a believer does avoid a disbeliever in battle then the believer will inherit Hell as punishment from Allah.

Surah 8:17 Allah is the orchestrator of all things in battle. Allah will test the faith of the believers. Allah is omniscient.

Surah 8:18 Allah does allow the plans of the disbelievers to fail.

Surah 8:19 If the disbelievers do seek judgment then Allah will confer judgment. If the disbelievers do cease in the persecution of the believers then the disbelievers may delay judgment. If the disbelievers do return to the persecution of the believers then the believers will resist with Allah as an ally.

Surah 8:20 The believers should not eschew the words of Allah. The believers should not eschew the words of the messenger of Allah.

Surah 8:21 The a person does not have faith then the person should not say that the person does have faith.

Surah 8:22 Allah does have the worst view of deaf and of dumb and of ignorant people.

Surah 8:23 If Allah did identify good in the deaf people then Allah would allow the people to hear.

Surah 8:24 The believers should obey Allah and the messenger of Allah. The believers will be gathered to Allah.

Surah 8:25 The believers should guard against chastisement. Chastisement can affect the believers and the disbelievers. Allah is severe in punishment.

Surah 8:26 Allah did give refuge to the believers when the believers were in peril. Allah did strengthen the believers against oppressors.

Surah 8:27 A believer should not betray their trust. A believer should not betray Allah. A believer should not betray a messenger from Allah.

Surah 8:28 Possessions are trials for the believers. Children are trials for the believers. Allah does retain an immense reward for the believers.

Surah 8:29 If a believer does remain in service to Allah then Allah will give vision to the believer to see between right and wrong. If a believer does remain in service to Allah then Allah will remove evil thoughts and deeds from the believer. If a believer does remain in service to Allah then Allah will forgive the believer. Allah is of infinite bounty.

Surah 8:30 If the disbelievers do plot against a messenger of Allah then Allah will plot against the disbelievers. Allah is the best of plotters.

Surah 8:31 The disbelievers did say "We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.". The disbelievers did consider the revelations from Allah as fables.

Surah 8:32 The disbelievers did say "O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!". The disbelievers do not believe in the revelations. The disbelievers do require proof of the sovereignty of Allah.

Surah 8:33 Allah would not punish the disbelievers during the visitation of the messenger of Allah. Allah would not punish the disbelievers as the disbelievers did seek forgiveness.

Surah 8:34 If the disbelievers do obstruct the faithful from "Inviolable Place of Worship" then Allah would punish the disbelievers. The disbelievers are not the guardians of the "Inviolable Place of Worship". The righteous are the guardians of the "Inviolable Place of Worship".

Surah 8:35 The disbelievers did pray with whistling and with clapping of hands. The disbelievers did not pray with their hearts to Allah. The disbelievers will reap the taste of doom for their disbelief.

Surah 8:36 The disbelievers do spend their wealth in an effort to obstruct the faithful from the way of Allah. The disbelievers will regret the wealth that was spend to obstruct the faithful from Allah. The disbelievers will be overcome. The disbelievers will be gathered in Hell.

Surah 8:37 Allah will separate the wicked from the good. Allah will consign the wicked to Hell as losers.

Surah 8:38 If the disbelievers did cease from the persecution of believers then Allah would forgive the past persecution of the believers. If the disbelievers did continue to persecute the believers then the disbelievers would reap the penalties of the ancients.

Surah 8:39 The believers should fight the disbelievers that do persecute and oppress the believers until all religion is for Allah. If the disbelievers do cease then Allah will observe the actions of the disbelievers.

Surah 8:40 If the disbelievers did refrain from fighting then Allah was the Helper and Patron and Friend of the believers.

Surah 8:41 A believer should offer 0.20 parts of the spoils of war to Allah and to the messenger and to the needy and to the orphans.

Surah 8:42 Allah will deliver clear proofs according to the will of Allah. The believers should keep faith in Allah. Allah is omniscient.

Surah 8:43 The believers should remember to remain steadfast in faith to Allah. The believers should remember that Allah will aid the believers. Allah does know the hearts of mankind.

Surah 8:44 Allah can enable events according to the will of Allah. Allah does judge among all decisions.

Surah 8:45 The believer should remain steadfast in faith to Allah to become successful in battle.

Surah 8:46 The believers should obey Allah and the messenger of Allah. The believers should not quarrel with other believers. Allah is with the steadfast.

Surah 8:47 The believer should not be prideful. The believer should not deter others from the way of Allah. Allah is omnipresent.

Surah 8:48 Satan will validate the actions of the disbelievers. Satan will say "No one of mankind can conquer you this day for I am your protector." to the disbelievers. Satan will flee from the might of Allah. Satan will say "Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.". Satan does understand the sovereignty of Allah.

Surah 8:49 The hypocrites did say "Their religion hath deluded these". The believers should trust in Allah. Allah is mighty and wise.

Surah 8:50 The angels will smite the faces and the backs of the disbelievers. The angels will say "Taste the punishment of burning!" to the disbelievers.

Surah 8:51 The evil will be punished. Allah is not a tyrant to the faithful.

Surah 8:52 The disbelievers will inherit the fate of the people of the Pharaoh. Allah is strong and severe in punishment.

Surah 8:53 Allah will not remove the grace of Allah from a person until the person does lose faith in Allah. Allah is omniscient.

Surah 8:54 The disbelievers will inherit the fate of the people of the Pharaoh. Allah did allow the people of the Pharaoh to drown.

Surah 8:55 If a person is ungrateful in disbelief then the person is the worst of beasts in the eyes of Allah.

Surah 8:56 The believers do make covenants of peace with the disbelievers. The disbelievers will break the covenants with the believers. The disbelievers are not in the service of Allah.

Surah 8:57 If the believers do meet the disbelievers in war then the believers should slay the disbelievers to strike fear in the observers.

Surah 8:58 If the disbelievers do seek to break a treaty with the believers through treachery then the believers should renounce the treaty fairly. Allah does not love traitors.

Surah 8:59 The disbelievers will not escape justice from Allah.

Surah 8:60 The believers should remain vigilant with arms of war to strike fear in the hearts of the enemies of Allah. If a believer does spend in the service of Allah then Allah will repay the believer justly.

Surah 8:61 If the disbelievers do sue for peace with the believers then the believers should accept peace with the disbelievers. Allah is omniscient.

Surah 8:62 If the disbelievers do attempt to deceive the believers then Allah will protect the believers. Allah will support and help the believers.

Surah 8:63 Allah does attune the hearts of the believers. Allah is mighty and wise.

Surah 8:64 Allah is sufficient for the believers. Allah is sufficient for the prophet.

Surah 8:65 The disbelievers do not have intelligence. If the believers do number 20 steadfast people then the believers can overcome 200 disbelievers in a fight. If the believers do number 100 steadfast people then the believers can overcome 1000 disbelievers in a fight.

Surah 8:66 Allah does know of the weakness in the believers. If the believers do number 100 steadfast people then the believers can overcome 200 disbelievers in a fight by the will of Allah. If the believers do number 1000 steadfast people then the believers can overcome 2000 disbelievers in a fight by the will of Allah. Allah does side with the steadfast.

Surah 8:67 A Prophet can not have prisoners of war until the Prophet does slaughter the enemies of Allah. The believers are lured by the comforts of the world. Allah does desire life in the Hereafter for the believers. Allah is mighty and wise.

Surah 8:68 Allah did prescribe an ordinance for the allowance of spoils of war in lieu of doom.

Surah 8:69 The believer can enjoy the lawful and good spoils of war while keeping in service to Allah. Allah is forgiving and merciful.

Surah 8:70 The Prophet should say "If Allah knoweth any good in your hearts" to the prisoners of war. The Prophet should say "He will give you better than that which hath been taken from

you and will forgive you." If a prisoner does have good in their heart then Allah could forgive the prisoner. Allah is forgiving and merciful.

Surah 8:71 If the disbelievers do betray the believers then Allah will bestow power to the believers over the disbelievers. Allah is wise.

Surah 8:72 The believers should assist other believers. If a believer does journey from home to fight and spend in service to Allah then the faithful are obligated to shelter and to protect the believers. If a believer does not journey from home then the faithful are not obligated to help the believers until the believers did journey from home. If a person does seek assistance in matters of religion and the person is subject to a treaty then the faithful are not obligated to help the person.

Surah 8:73 The disbelievers do ally with other disbelievers. If the believers do not ally with other believers then confusion will reign and corruption will reign over the land.

Surah 8:74 If a person did journey and fought in the service of Allah then the person is a believer in truth that will reap pardon and bountiful provision. If a person did shelter and protect the believers in the service of Allah then the person is a believer in truth that will reap pardon and bountiful provision.

Surah 8:75 If a person does learn to believe in Allah after a time to journey and fight in the service of Allah then the person is a believer in truth that will reap pardon and bountiful provision. The believers are akin to brethren in the way to Allah. Allah does know all.



Surah 9



Surah 9:1 Allah does grant a freedom for the believers from their treaties with the heathen.

Surah 9:2 The believers are free to travel in the land for 4 months. Allah will confound the disbelievers.

Surah 9:3 Allah does suspend the treaties of the believers with the heathen on the Day of the Greater Pilgrimage. If the disbelievers do repent then the disbelievers would benefit. The disbelievers do have the opportunity to repent. If the disbelievers do reject faith then the disbelievers will receive a grievous penalty.

Surah 9:4 If the heathen do have a treaty with the believers and the heathen did honor the treaty then the believers should respect the terms of the treaty.

Surah 9:5 The believers can slay and capture and besiege the disbelievers after the sacred months. If the disbelievers do repent and help the poor then the believers should keep the peace with the disbelievers. Allah is forgiving and merciful.

Surah 9:6 If the disbelievers do seek protection from the believers then the believers should offer protection for the disbelievers to hear the word of Allah.

Surah 9:7 If the disbelievers do honor the treaty with the believers then the believers should honor the treaty.

Surah 9:8 If the disbelievers do gain an advantage over the believers then the disbelievers will not honor the treaty with the believers. The disbelievers are immoral and wicked generally.

Surah 9:9 The disbelievers do impede the believers from the path of Allah. The disbelievers are capable of deeds of evil.

Surah 9:10 The wicked do not respect pacts with the believers. The wicked do not respect honor with the believers. The wicked are transgressors.

Surah 9:11 If the disbelievers do establish worship to Allah and the disbelievers do help the poor then the disbelievers do become as the believers. The believers are given the revelations.

Surah 9:12 If the disbelievers do break the pledges of the treaty with the believers to attack the religions of the believers then the believers should fight the leaders of the disbelievers.

Surah 9:13 The believers should not fear the disbelievers. The believers should fear Allah.

Surah 9:14 If the disbelievers do dishonor the believers then the believers should fight the disbelievers. Allah will deliver the disbelievers to the hands of the believers. Allah will give victory to the believers over the disbelievers. Allah will heal the hearts of the believers.

Surah 9:15 Allah will remove the anger from the hearts of the believers over time according to the will of Allah. Allah is wise.

Surah 9:16 Allah will not abandon the believers. Allah does know everything.

Surah 9:17 The disbelievers should not tend to the sanctuaries of Allah. The disbelievers will abide in fire.

Surah 9:18 The believers should tend to the sanctuaries of Allah.

Surah 9:19 A tender is a believer that does tend to the sanctuaries of Allah. A tender is not equal to a believer that does fight in service to Allah. Allah does not guide the wicked.

Surah 9:20 Allah does value a tender as less than a believer that does journey to fight in service to Allah.

Surah 9:21 The believers will receive good tidings of mercy from God. The believers will receive acceptance from God. The believers will inherit an enduring pleasure in Heaven.

Surah 9:22 The believers will abide in Heaven forever. Allah does reward immensely.

Surah 9:23 The believer should not befriend the disbelievers. If a father is a disbeliever then the believer should avoid the father. If a brethren is a disbeliever then the believer should avoid the brethren. If a believer does befriend a disbeliever then the believer does become a wrongdoer.

Surah 9:24 Nothing does carry more value than faith in Allah.

Surah 9:25 Allah is capable of great miracles. The believers should remain steadfast in faith.

Surah 9:26 Allah can send angels to punish the disbelievers. Allah can send peace to the faithful.

Surah 9:27 Allah will forgive according to the will of Allah.

Surah 9:28 The idolaters are unclean. The idolaters should not approach the "Inviolable Place of Worship". Allah will provide for the believers.

Surah 9:29 A believer should fight a person that does not believe in Allah. A believer should fight a person that does not believe in the "Last Day". A believer should fight a Jew that does not acknowledge Islam. A believer should fight a Christian that does not acknowledge Islam. A believer should fight a Christian until the Christian does pay the tax of submission. A believer should fight a Jew until the Jew does pay the tax of submission.

Surah 9:30 The Jews do say "Ezra is the son of Allah". The Christians do say "Jesus is the son of Allah". The Jews do imitate the teachings of the disbelievers of the past. The Christians do imitate the teachings of the disbelievers of the past. Allah does fight against the disbelievers.

Surah 9:31 The Jews did set their rabbi's as equal to Allah. The Christians did set their monks equal to Allah. The Christians did set Jesus as equal to Allah. The Jews should worship 1 god. The Christians should worship 1 god. Allah is the "One God".

Surah 9:32 The disbelievers do desire to extinguish the light of Allah. Allah will perfect the light of Allah to the dismay of the disbelievers.

Surah 9:33 Allah did send the messenger with guidance and with the religion of truth to prevail over all religions.

Surah 9:34 The rabbi's do devour the wealth of mankind oftentimes. The monks do devour the wealth of mankind oftentimes. The rabbi's do inhibit the faithful from the way of Allah oftentimes. The monks do inhibit the faithful from the way of Allah oftentimes. The disbelievers do hoard riches for pursuits against Allah.

Surah 9:35 The disbelievers will regain their hoarded wealth in Hell. The disbelievers will be branded on their bodies on the forehead and on the flanks and on the back.

Surah 9:36 Allah did create 12 months. Allah did create 4 sacred months. January is a sacred month. July is a sacred month. November is a sacred month. December is a sacred month. War is prohibited during a "sacred month". A "sacred month" is a month. A "sacred month" is sacred in Islam. The believers should unite to fight the disbelievers. Allah does support the pious.

Surah 9:37 The disbelievers do misalign the sacred months to suit the needs of the disbelievers. The disbelievers are pleased with acts of evil. Allah will not guide the disbelievers.

Surah 9:38 The believers should not adhere to the trappings of life in the world. Heaven does offer greater pleasures for the believers than life in the world.

Surah 9:39 If a believer is called for duty by Allah then the believer must perform the duty as requested by Allah. If the believer does not perform the duty as requested by Allah then Allah will afflict the believer with a painful doom.

Surah 9:40 Allah did help the messenger. Allah did send angels to help the messenger. Allah is mighty and wise.

Surah 9:41 The believers should fight for Allah.

Surah 9:42 The journey is long and difficult to fight for Allah. Believers do not want to journey to fight for Allah sometimes. Allah does know the contents of the hearts of the believers.

Surah 9:43 Muhammed might have been deceived. The deceivers will speak about fighting for Allah. The deceivers will not fight for Allah.

Surah 9:44 The believers do not fear to fight in service to Allah. Allah does recognize the service the the believers.

Surah 9:45 The deceivers do not trust in Allah.

Surah 9:46 If the deceivers do intend to fight for Allah then the deceivers would prepare to fight for Allah.

Surah 9:47 The deceivers would sow discord among the believers in service to Allah.

Surah 9:48 The deceivers did seek to cause sedition. Allah did decree orders to leave the deceivers.

Surah 9:49 The deceivers do say "Grant me leave (to stay at home) and tempt me not.". The deceivers do fall into temptation. The deceivers are disbelievers. Hell does surround the disbelievers.

Surah 9:50 If the fight does go positively then the deceivers are affected positively. If the fight does go negatively then the deceivers do say "We took precaution" while rejoicing.

Surah 9:51 Allah does decide the fate of the believers according to the will of Allah.

Surah 9:52 The believers can achieve death or victory in service to Allah.

Surah 9:53 The disbelievers can not purchase favor from Allah using wealth.

Surah 9:54 The disbelievers do not believe in Allah. The disbelievers will pray during times of laziness only. The disbelievers will spend of their wealth for Allah unwillingly only.

Surah 9:55 Allah will punish the disbelievers. The disbelievers will lose their souls in death.

Surah 9:56 The deceivers will attempt to deceive the believers with oaths of fealty to Allah.

Surah 9:57 The deceivers are fearful of Allah. The deceivers would seek refuge in a place of hiding.

Surah 9:58 The Messenger can bring some to anger over the distribution of charity.

Surah 9:59 The believers should be satisfied with the bounties from Allah.

Surah 9:60 Charity should be distributed to the poor and to the needy. Charity should be distributed to the administrators of charity. Charity should be distributed to free the captive. Charity should be distributed to ease the burden of debt. Charity should be distributed to fight for the cause of Allah. Charity should be distributed to traveler. Charity should be distributed to a person that was converted to Islam.

Surah 9:61 The disbelievers did vex the Prophet. The disbelievers did say "He is only a hearer". The believer should say "A hearer of good for you who believeth in Allah and is true to the believers and a mercy for such of you as believe". If a person does vex a messenger of Allah then the person will find a painful doom.

Surah 9:62 The believers should not please the messenger of Allah. The believers should please Allah.

Surah 9:63 If a person does oppose Allah and the messenger of Allah then the person will reside in Hell.

Surah 9:64 The hypocrites do fear a testament that does reveal the hypocrites as disbelievers. Allah does know the hearts of the hypocrites.

Surah 9:65 A person should not jest about Allah or about the messenger of Allah.

Surah 9:66 The hypocrites will be punished according to the will of Allah.

Surah 9:67 The hypocrites do enjoy wrongdoing. The hypocrites do not spend and sacrifice in service to Allah. The hypocrites do forget about Allah.

Surah 9:68 Allah does promise a place in Hell for the hypocrites. Allah does promise a place in Hell for the disbelievers.

Surah 9:69 The disbelievers may acquire strength and wealth and riches in life in this world. The disbelievers will not reach Heaven as losers.

Surah 9:70 The disbelievers do have knowledge of the fates of the sinners in the past. The disbelievers do harm themselves.

Surah 9:71 Allah will have mercy on the believers. The believers will protect believers. The believers do forbid wrongdoing. The believers do assist the poor. Allah is mighty and wise.

Surah 9:72 Allah does promise a life in heaven for the believers.

Surah 9:73 The prophet should fight against the disbelievers. The prophet should fight against the hypocrites. The disbelievers will abide in hell. The hypocrites will abide in hell.

Surah 9:74 The hypocrites do swear by Allah in deceit. The hypocrites should repent for their wrongdoing. If the hypocrites do ask for forgiveness from Allah then Allah will accept the repentance. If the hypocrites do not ask for forgiveness from Allah then Allah will afflict the hypocrites with a painful doom in the world and in the Hereafter.

Surah 9:75 The hypocrites did say "If He give us of His bounty We will give alms and become of the righteous."

Surah 9:76 The hypocrites did misuse the bounty of Allah.

Surah 9:77 Allah will seal hypocrisy into the hearts of the hypocrites until the day of judgment.

Surah 9:78 Allah does know everything. Allah can see into the hearts of mankind.

Surah 9:79 The disbelievers do deride the believers in service to Allah. Allah does deride the disbelievers. The disbelievers will meet a painful doom.

Surah 9:80 The prophet can not seek forgiveness through repetition for the hypocrites. Allah will not guide the wrongdoers.

Surah 9:81 The disbelievers did not want to spend their wealth to fight in the service of Allah. The disbelievers did say "Go not forth in the heat!". The disbelievers do not understand that the heat of hell is hotter than the heat in the world.

Surah 9:82 The disbelievers will reap the rewards of their earnings.

Surah 9:83 The believers should not trust the disbelievers with cowardice. The believers should depart from the cowards to do the service of Allah.

Surah 9:84 The disbelievers should not be pitied in death. The disbelievers do not earn respect in death as evildoers in life.

Surah 9:85 The believers should not be lured by the wealth and by the connections of the disbelievers. The disbelievers are punished by Allah in the world. The disbelievers will die as evildoers.

Surah 9:86 The disbelievers do disregard the guidance of the Qur'an to avoid the service of Allah. The disbelievers do seek to retain their wealth.

Surah 9:87 The disbelievers are content with the avoidance of service to Allah. The disbelievers do not understand their folly.

Surah 9:88 The believers will fight in the service of Allah. The believers will spend their wealth in the service of Allah. The believers will reap the rewards of success.

Surah 9:89 The believers will reap the paradise of Heaven with everlasting life.

Surah 9:90 The disbelievers will meet a painful doom that do avoid the service of Allah.

Surah 9:91 If a person is weak and the person is a believer then the person is not required to spend in the service of Allah. If a person is sick and the person is a believer then the person is not required to spend in the service of Allah. Allah is forgiving. Allah is merciful to the good people.

Surah 9:92 If a person is poor and the person is a believer then the person is not required to spend in the service of Allah.

Surah 9:93 If a person is rich and the person does not spend in the service of Allah then the person will not find mercy in Allah.

Surah 9:94 The rich may attempt to reason with the believers. The believers should say "Make no excuse for we shall not believe you. Allah hath told us tidings of you." to the rich. The believers should say "Allah and His messenger will see your conduct" to the rich. The believers should say "and then ye will be brought back unto Him Who knoweth the invisible as well as the visible" to the rich. The believers should say "and He will tell you what ye used to do." to the rich. If the rich are unwilling to spend in service to Allah then the believers should remind the rich of the penalty of disregarding the service of Allah.

Surah 9:95 The rich will beg for peace from the believers. The believers should not meddle with the rich. If the rich are unwilling to spend in service to Allah then the rich would become unclean. If the rich are unwilling to spend in service to Allah then the rich would go to Hell.

Surah 9:96 The rich will beg for acceptance from the believers. Allah does not accept the wrongdoers.

Surah 9:97 A wanderer can be ignorant of the limits in place from Allah.

Surah 9:98 If the wanderer does impede the endeavor of the believers in the service of Allah then the wanderer will find evil fortune.

Surah 9:99 If the wanderer does believe in Allah and in the Last Day and the wanderer does spend in the service of Allah then the wanderer will find mercy in Allah. Allah is forgiving and wise.

Surah 9:100 If a believer did follow the Muhajirin and the Ansar in goodness then the person will abide in heaven forever.

Surah 9:101 The townspeople did persist in hypocrisy in the town of Al-Madinah. If the townspeople did not cease from hypocrisy after 2 warnings then the townspeople would be relegated to a painful doom.

Surah 9:102 If a person does acknowledge their faults then Allah may relent toward the person. Allah is merciful.

Surah 9:103 A repenter was a sinner. A repenter was a disbeliever. A repenter does seek forgiveness from Allah for sins in the past. A repenter does seek to become a believer in the sight of Allah again. Muhammad should accept alms to purify and to assist the repenters to grow toward Allah. Muhammad should pray for the repenters.

Surah 9:104 Allah will accept the alms from the prophet. Allah will accept the repentance for the repenters from the prophet.

Surah 9:105 The prophet should say "Act! Allah will behold your actions and (so will) His messenger and the believers" to the repenters. The prophet should say "and ye will be brought back to the Knower of the invisible and the visible" to the repenters. The prophet should say "and He will tell you what ye used to do." to the repenters.

Surah 9:106 People do await the judgment of Allah that does concern punishment or forgiveness. Allah is wise.

Surah 9:107 The deceivers did choose a place of worship to cause dissent among the believers sometimes. The deceivers would say "We purposed naught save good". Allah does know that the deceivers are liars.

Surah 9:108 The believers should not worship in the place of worship of the deceivers. The believers should worship in a place of worship with men of purity.

Surah 9:109 A mosque is a place of worship. If a mosque was built upon duty to Allah then the mosque is better than a place that was built to deceive.

Surah 9:110 If a mosque was built to deceive and to cause dissent among the believers then the mosque will be a source of hypocrisy in the hearts of the deceivers always. Allah is wise.

Surah 9:111 If the believers do spend their lives and their wealth in service to Allah then the believers will receive eternal life in Heaven as promised by Allah in the Torah and in the Gospels and in the Quran.

Surah 9:112 If a believer is repentant to Allah then the believer will be triumphant. If a believer does serve Allah then the believer will be triumphant. If a believer does fast in reverence to Allah then the believer will be triumphant. If a believer does worship Allah then the believer will be triumphant. If a believer does support the right and a believer does forbid the wrong then the believer will be triumphant. If a believer does obey the commandments of Allah then the believer will be triumphant. If a believer does assist other believers then the believer will be triumphant.

Surah 9:113 If an idolater is destined to Hell then the believers are not obligated to pray for forgiveness of the idolater.

Surah 9:114 Abraham did pray for the forgiveness of his father. Abraham did realize that his father was an enemy of Allah. Abraham did disown his father eventually.

Surah 9:115 Allah will establish the commandments that a person should follow. Allah will establish clear limits for a person to obey. Allah will not send a person astray after guidance without informing a person of the limits of obedience.

Surah 9:116 Allah is sovereign over heaven and over earth. Allah can bring life or death. Allah is omnipresent and omniscient and all powerful.

Surah 9:117 Allah did forgive the Prophet. Allah did forgive the Muhajirin. Allah did forgive the Ansar. The Ansar did follow Allah during times of hardship. Allah is merciful.

Surah 9:118 Allah did forgive the 3 stragglers that did feel guilt over missing their service to Allah. Allah is merciful.

Surah 9:119 The believers should be careful of their duty to Allah.

Surah 9:120 The believer should spend their lives in service to Allah. The believer should not avoid service to Allah. If a believer does strive in service to Allah then Allah will not waste the rewards for the believer.

Surah 9:121 The disbelievers might not spend in service to Allah but Allah does remember the actions of the disbelievers.

Surah 9:122 Allah does not want all of the believers to fight in service to Allah. Allah does want some of the believers to remain to minister to the people.

Surah 9:123 The believers should fight the disbelievers. The disbelievers should find harshness in the believers. Allah does support the believers.

Surah 9:124 The disbelievers do say "Which one of you hath thus increased in faith?" with the revelation of a surah. The believers do increase in faith with the revelation of a surah.

Surah 9:125 If a person does have a heart with the disease of wickedness then the person will increase in wickedness until death.

Surah 9:126 The disbelievers are offered tests of faith without success.

Surah 9:127 The disbelievers are not moved with the revelation of a surah. The disbelievers do resist the knowledge of the truth. The disbelievers do lack understanding.

Surah 9:128 The prophet was sent to mankind from within mankind. The prophet is pained at the suffering of mankind. The prophet is merciful to the believers.

Surah 9:129 If mankind does reject the knowledge of the truth then the prophet should say "Allah sufficeth me. There is no God save Him. In Him have I put my trust and He is Lord of the Tremendous Throne.".



Surah 10



Surah 10:1 "Alif. Lam. Ra." Scripture is composed of wise verses.

Surah 10:2 Allah did appoint a Prophet to warn mankind. Allah did appoint a Prophet to bring good tidings to the believers. The disbelievers did say "Lo! this is a mere wizard.". The disbelievers did believe the Prophet to be a wizard.

Surah 10:3 Allah did create the heavens and the earth in 6 days. Allah is sovereign over Heaven and over Earth. Allah is all powerful. Allah is omniscient. Allah should be worshiped.

Surah 10:4 Mankind will return to Allah as promised by Allah. Allah did establish creation. Allah will reward the believers with equity. Allah will sentence the disbelievers with doom.

Surah 10:5 Allah did appoint the sun with a splendor. Allah did appoint the moon with a light and with movement for the measurement of time. Allah does detail the revelations for people with knowledge.

Surah 10:6 Allah did leave signs for the believers to avoid evil.

Surah 10:7 The disbelievers do desire the life of the world. The disbelievers are neglectful of the revelations from Allah.

Surah 10:8 The disbelievers will earn their place in Hell for their actions in life.

Surah 10:9 The believers do believe in the revelations. The believers do good works. Allah does guide the believers by their faith. "Gardens of Delight" is also known as Heaven. The believers will inherit life in the "Gardens of Delight" with rivers underneath.

Surah 10:10 The believers will say "Glory be to Thee O Allah!" in prayer in the "Gardens of Delight". The believers will say "Peace." in greeting in the "Gardens of Delight". The believers will say "Praise be to Allah Lord of the Worlds!" in prayer in the "Gardens of Delight".

Surah 10:11 If Allah did hasten punishment for the disbelievers as the disbelievers did hasten the good rewards then the disbelievers would be ruined early. The disbelievers do wander blindly in ignorance.

Surah 10:12 The disbelievers will cry for help from Allah during times of misfortune but the disbeliever will forget Allah after relief.

Surah 10:13 Allah did allow the destruction of previous generations for their sins before the arrival of Muhammad. Prophets did bring clear proofs to previous generations without success.

Surah 10:14 Allah would observe the behavior of the successors of the previous generations.

Surah 10:15 The disbelievers do not accept or respect the revelations from Allah. The disbelievers do say "Bring a Lecture other than this or change it.". Muhammad should say "It is not for me to change it of my own accord. I only follow that which is inspired in me." to the disbelievers. Muhammad should say "Lo! If I disobey my Lord I fear the retribution of an awful Day." to the disbelievers.

Surah 10:16 Muhammad should say "If Allah had so willed I should not have recited it to you nor would He have made it known to you." to the disbelievers. Muhammad should say "I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?" to the disbelievers.

Surah 10:17 If a person does invent a lie about Allah and the person does deny the revelations from Allah then the person does commit the greatest wrong. The wrongdoers are not successful ever.

Surah 10:18 The disbelievers do invent false deities for worship beside Allah. Muhammad should say "Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth?". Muhammad should say "Praised be He and high exalted above all that ye associate (with Him)!".

Surah 10:19 Mankind was united in the past. Mankind did split along the lines of different religions. Mankind did not understand the words of Allah previously.

Surah 10:20 The disbelievers did say "If only a portent were sent down upon him from his Lord!". Muhammad did say "The Unseen belongeth to Allah. So wait! Lo I am waiting with you.".

Surah 10:21 Adversity does cause discontent to cause some people to plot against the revelations from Allah. Muhammad should say "Allah is more swift in plotting". The messengers do record the plotting of the people.

Surah 10:22 Allah does control the fate of the sailors. Allah can give calm seas to sailors. Allah can give rough seas to sailors. The sailors do say "If Thou deliver us from this we truly will be of the thankful" in rough seas.

Surah 10:23 If Allah does save the sailors from rough seas then the sailors do rebel. Mankind does enjoy life in the world. Mankind will return to Allah for judgment on the "Last Day".

Surah 10:24 Allah does allow life to embellish in the world. Allah can remove the embellishments of the world in an instant. Allah does reveal the Qur'an for mankind to reflect upon the actions of mankind.

Surah 10:25 Allah will recall the faithful to Heaven. Allah will lead the just onto the straight path according to the will of Allah.

Surah 10:26 The believers will receive reward. The believers will receive the stewardship of Heaven. The believers will abide in Heaven.

Surah 10:27 The disbelievers will reap the fruits of their wrongdoing. The disbelievers will be overtaken by ignominy. The disbelievers are not protected by Allah. The disbelievers will abide in Hell.

Surah 10:28 Allah will say "Stand back ye and your (pretended) partners (of Allah)!" to the idolaters on the "Last Day". The idolaters will be separated from their "false deities". The "false deities" will say "It was not us ye worshipped".

Surah 10:29 The "false deities" will say "Allah sufficeth as a witness between us and you that we were unaware of your worship.". The "false deities" will claim innocence.

Surah 10:30 Mankind will be returned to Allah on the "Last Day". The "false deities" will become lost to the idolaters.

Surah 10:31 Muhammad should say "Who provideth for you from the sky and the earth or Who owneth hearing and sight;". Muhammad should say "and Who bringeth forth the living from the dead and bringeth forth the dead from the living;". Muhammad should say "and Who directeth the course?". The believers should say "Allah". Muhammad should say "Will ye not then keep your duty (unto Him)?".

Surah 10:32 Allah is sovereign over all. Mankind should realize that the Qur'an does provide clear guidance.

Surah 10:33 Allah does reserve the right to judge the wrongdoers.

Surah 10:34 Muhammad should say "Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it?". Muhammad should say "Allah produceth creation then reproduceth it. How then are ye misled!".

Surah 10:35 Muhammad should say "Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth?". Muhammad should say "Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed". Muhammad should say "or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?".

Surah 10:36 Mankind is confused by conjecture. Allah does provide guidance for the righteous. Conjecture does not replace truth.

Surah 10:37 Allah did provide guidance in the Qur'an. The Qur'an is a confirmation of the guidance from Allah in the Torah and in the Gospels. The Qur'an is a decree for mankind.

Surah 10:38 The disbelievers would say "He hath invented it?". Muhammad should say "Then bring a surah like unto it and call (for help) on all ye can besides Allah if ye are truthful.".

Surah 10:39 The disbelievers can not reproduce anything that can equal the truth in the Qur'an. The disbelievers do continue as wrongdoers in spite of the truth of the Qur'an.

Surah 10:40 Allah is aware of the believers. Allah is aware of the disbelievers and of the corrupt.

Surah 10:41 If muhammad is rejected then muhammad should say "Unto me my work and unto you your work. Ye are innocent of what I do and I am innocent of what ye do.".

Surah 10:42 Muhammad is able to get some people to listen. A person must understand in addition to hearing.

Surah 10:43 Muhammad is able to get some people to see. A person must comprehend in addition to seeing.

Surah 10:44 Allah does not treat mankind unjustly. Mankind is unjust to themselves.

Surah 10:45 The disbelievers will perish on "Judgement Day".

Surah 10:46 Allah is witness to the actions of mankind. Mankind will be judged inevitably on "Judgement Day".

Surah 10:47 Messengers do exist for every nation. The messengers will be treated justly on "Judgement Day".

Surah 10:48 The disbelievers do say "When will this promise be fulfilled if ye are truthful?" to muhammad.

Surah 10:49 Muhammad should say "I have no power to hurt or benefit myself save that which Allah willeth. For every nation there is an appointed time." to the disbelievers. Muhammad should say "When their time cometh then they cannot put it off an hour nor hasten (it)." to the disbelievers. Allah will bring the day of judgment according to the will of Allah. "Judgement Day" can not be hastened. "Judgement Day" can not be postponed.

Surah 10:50 Muhammad should say "Have ye thought: When His doom cometh unto you as a raid by night or in the (busy) day; what is there of it that the guilty ones desire to hasten?" to the disbelievers.

Surah 10:51 The disbelievers will believe only in adversity. The disbelievers do continue to disbelieve.

Surah 10:52 The disbelievers will taste the torment of eternity for their disbelief.

Surah 10:53 The disbelievers can not escape eternal torment.

Surah 10:54 The disbelievers will attempt to pay a ransom of wealth to escape eternal torment. The disbelievers will not be judged unfairly.

Surah 10:55 Allah is sovereign over the Earth. Allah is sovereign over the Heavens. Allah does speak the truth. People do not understand the sovereignty of Allah sometimes.

Surah 10:56 Allah does bestow life. Allah does bring death. Everyone will return to Allah.

Surah 10:57 Allah does provide guidance to sooth the yearning in the hearts of mankind. Allah does provide mercy for the believers.

Surah 10:58 Muhammad should say "In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard."

Surah 10:59 Muhammad should say "Have ye considered what provision Allah hath sent down for you how ye have made of it lawful and unlawful?". Muhammad should say "Hath Allah permitted you or do ye invent a lie concerning Allah?".

Surah 10:60 The disbelievers will tell lies about Allah frequently. The disbelievers will have to answer to Allah on the "Day of Resurrection". Allah does provide bountiful treasures to mankind. Allah does not receive thanks from most of mankind.

Surah 10:61 Muhammad does not profit from the Scripture. Allah did witness the preaching of Muhammad. Allah is omniscient.

Surah 10:62 The believers do not fear the message from Allah. The believers do not grieve over the message from Allah.

Surah 10:63 The believers do believe in Allah. The believers to keep duty to Allah.

Surah 10:64 The believers will receive good tidings on Earth and in the Hereafter. The Hereafter is also known as Heaven. The Scripture can not be changed. The Scripture is supreme.

Surah 10:65 Muhammad should not allow the words of mankind to cause grief in Muhammad. Muhammad should trust in Allah. Allah is omnipotent. Allah is omniscient.

Surah 10:66 Allah is sovereign over Heaven and over Earth. Allah does not have an equal. The disbelievers do worship idols. Idols are not equal to Allah.

Surah 10:67 Allah did create the day and the night to serve as proof of the sovereignty of Allah.

Surah 10:68 Mankind did declare that Allah did create a son to be sovereign over the Heaven and over the Earth. Mankind does not have authority to declare the intentions and motives of Allah.

Surah 10:69 Muhammad should say "Verily those who invent a lie concerning Allah will not succeed".

Surah 10:70 Mankind will exist on the Earth until the Day of Judgment. The disbelievers will taste a dreadful doom because of their disbelief in Allah.

Surah 10:71 Mohammed should recite the story of Noah to the disbelievers. Noah did say "O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you in Allah have I put my trust so decide upon your course of action". Noah did say "you and your partners. Let not your course of action be in doubt for you. Then have at me give me no respite".

Surah 10:72 Noah did say "But if ye are averse I have asked of you no wage. My wage is the concern of Allah only and I am commanded to be of those who surrender".

Surah 10:73 The disbelievers did reject the statements from Noah. Noah was saved by Allah in the Ark. Noah did rule over the earth with his descendents. The disbelievers were drowned in the flood because of their disbelief.

Surah 10:74 Messengers were sent to mankind after Noah with clear proof of the truth. Mankind was not ready to accept the truth.

Surah 10:75 Moses was sent with Aaron to the Pharaoh with clear proof of the truth of Allah.

Surah 10:76 The Pharaoh did regard the proof from Moses as magic.

Surah 10:77 Moses did say "Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.". Moses did insist that the proofs were from Allah.

Surah 10:78 The Pharaoh did say "Hast thou come unto us to pervert us from that (faith) in which we found our fathers and that you two may own the place of greatness in the land? We will not believe you two" to Moses.

Surah 10:79 The Pharaoh did say "Bring every cunning wizard unto me". The Pharaoh did call for the best wizards of the land.

Surah 10:80 Moses did challenge the wizards in attendance. Moses did say "Cast your cast!" to the wizards.

Surah 10:81 The wizards did display their magic. Moses did say "That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers".

Surah 10:82 Moses did say "And Allah will vindicate the Truth by His words however much the guilty be averse". Moses did proclaim the trickery of the wizards as mere magic. Moses did proclaim the majesty of the truth of Allah.

Surah 10:83 Moses was trusted by noone but a few people in fear of persecution by the Pharaoh. The Pharaoh was a tyrant in the land.

Surah 10:84 Moses did say "O my people! If ye have believed in Allah then put trust in Him if ye have indeed surrendered (unto Him)!" to the believers.

Surah 10:85 The believers did say "In Allah we put trust. Our Lord! Oh make us not a lure for the wrongdoing folk;".

Surah 10:86 The believers did say "And of Thy mercy save us from the folk that disbelieve".

Surah 10:87 Moses was inspired by Allah. Allah did say "Appoint houses for your people in Egypt and make your houses oratories and establish worship. And give good news to the believers" to Moses and to Aaron.

Surah 10:88 Moses did say "Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendor and riches in the life of the world Our Lord! that they may lead men astray from Thy way" to Allah. Moses did say "Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom" to Allah.

Surah 10:89 Allah did say "Your prayer is heard. Do ye twain keep to the straight path and follow not the road of those who have no knowledge" to Moses.

Surah 10:90 The Pharaoh was drowned in the sea in pursuit of the "children of Israel". The Pharaoh did understand the sovereignty of Allah as the Pharaoh did begin to drown. The Pharaoh did say "I believe that there is no God save Him in whom the Children of Israel believe and I am of those who surrender (unto Him)" as the water did drown the Pharaoh.

Surah 10:91 Allah did say "What! Now! When hitherto thou hast rebelled and been of the wrong-doers?".

Surah 10:92 Allah did say "But this day We save thee in thy body that thou mayest be a portent for those after thee. Lo! most of mankind are heedless of Our portents". Allah did save the body of the Pharaoh as a sign to posterity.

Surah 10:93 The "children of Israel" were settled in a place of peace. The "children of Israel" were faithful until the discovery of different knowledge. Allah will judge the "children of Israel" on their schisms.

Surah 10:94 If Muhammad did doubt the truths then Muhammad should confer with the believers before Muhammad. Allah did provide the truth for Muhammad. Muhammad should not waver in faith.

Surah 10:95 Muhammad should not deny the revelations of Allah.

Surah 10:96 The sinners will not believe the truth of Allah.

Surah 10:97 The disbelievers will be given proof of the truth of Allah until the disbelievers do see the painful doom.

Surah 10:98 Jonah's community did benefit from their belief of the truth of Allah. Jonah's community was spared the torment of disgrace in the life of the world.

Surah 10:99 Allah could force mankind to believe. Muhammad should continue to compel mankind to believe.

Surah 10:100 Allah does grant permission for a person to believe. If a person does not have sense then Allah will place abomination on the person.

Surah 10:101 Muhammad should say "Behold what is in the heavens and the earth!". The disbelievers will not heed the revelations or the warnings.

Surah 10:102 Mankind will wait in expectation of the fate of their ancestors. Muhammad should say "Expect then! I am with you among the expectant.".

Surah 10:103 The believers will be saved. Allah is obliged to save the believers.

Surah 10:104 Muhammad should say "O mankind! If ye are in doubt of my religion then (know that) I worship not those whom ye worship instead of Allah but I worship Allah who causeth you to die". Muhammad should say "and I have been commanded to be of the believers".

Surah 10:105 Muhammad should possess a purpose for religion resolutely. Muhammad should not follow the idolaters.

Surah 10:106 Muhammad should not pray to false deities. Muhammad should not become a wrongdoer.

Surah 10:107 If Allah does inflict harm on a person then only Allah can remove the harm from the person. If Allah does grant a bounty for a person then only Allah can remove the bounty from the person. Allah will grant bounty according to the will of Allah. Allah is merciful. Allah is forgiving.

Surah 10:108 Muhammad should say "O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided is guided only for (the food of) his soul". Muhammad should say "and whosoever erreth erreth only against it. And I am not a warder over you.". If a person does accept the truth then a person will find guidance for the soul. If a person does not accept the truth then a person will find disruption for the soul. Muhammad does not control people. People must choose to believe in the truth of Allah for themselves.

Surah 10:109 Muhammad should follow the inspiration from Allah until the Day of Judgment. Allah is the supreme judge.



Surah 11



Surah 11:1 "Alif. Lam. Ra." The Qur'an is perfection and explained by a Messenger of wisdom.

Surah 11:2 The Messenger should say "Serve none but Allah. Lo! I am Unto you from Him a warner and a bringer of good tidings". Mankind should serve Allah only. The Messenger was sent by Allah with warnings and with good tidings.

Surah 11:3 The Messenger should say "Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed.". The Messenger should say "He giveth His bounty unto every bountiful one. But if ye turn away Lo! (then) I fear for you the retribution of an awful Day.". Mankind should become repentant to Allah. If mankind does reject Allah then mankind will suffer retribution on the Day of Judgment.

Surah 11:4 Mankind will return to Allah. Allah is omnipotent. Allah is omniscient.

Surah 11:5 A person can not hide thoughts from Allah. Allah does know the secrets. Allah does know the proclamations.

Surah 11:6 Allah does know everything on Earth. Everything does depend on Allah.

Surah 11:7 Allah did create the heavens and the earth in six days. Allah did establish his throne of judgment on the water. If Muhammad did say " Lo! ye will be raised again after death!" then the disbelievers would say "This is naught but mere magic".

Surah 11:8 If the disbelievers are spared the doom for a time then the disbelievers would say "What withholdeth it?". The disbelievers can not avert the doom. The disbelievers will be surrounded by the truth on the Day of Judgment.

Surah 11:9 If a person does lose mercy from Allah after experiencing mercy then the person does become disbelieving.

Surah 11:10 If a person does taste grace from Allah after experiencing misfortune then the person does become boastful and ungrateful to Allah.

Surah 11:11 If a person does persevere by performing good works then the person will reap great reward and forgiveness.

Surah 11:12 The disbelievers will require a clear token of proof from the Messenger. The Messenger is a warner of the perils of the path to doom. Allah is sovereign over all things.

Surah 11:13 The disbelievers might say "He hath invented it". The Messenger should say "Then bring ten surahs the like thereof invented and call on everyone ye can beside Allah if ye are truthful!".

Surah 11:14 The Messenger should say "And if they answer not your prayer then know that it is revealed only in the knowledge of Allah;". The Messenger should say "and that there is no God save Him. Will ye then be (of) those who surrender?". The Messenger should challenge the disbelievers to present their false deities.

Surah 11:15 If a person does desire the adornments and the life of the world then the person would be repaid for their deeds in the world.

Surah 11:16 If a person does seek vanity or fruitless activity then the person will reap a reward of Fire in the Hereafter.

Surah 11:17 Muhammad did present the Qur'an as clear proof of the truth of Allah. Moses did present the "Book of Moses" as a clear proof of the truth of Allah. Mankind will accept the clear proofs from the Messengers rarely. The disbelievers will find Fire in the Hereafter.

Surah 11:18 The deceivers will invent falsehoods about Allah. The deceivers will be identified by witnesses in life. The witnesses will say "These are they who lied concerning their Lord". The deceivers will be cursed by Allah.

Surah 11:19 The deceivers will attempt to misguide mankind from the path to Allah. The deceivers do not believe in the Hereafter.

Surah 11:20 The deceivers will not escape the doom. The deceivers do not have protectors beside Allah. The deceivers will suffer a double torment. The deceivers do refuse to hear the truth. The deceivers do refuse to see the truth.

Surah 11:21 The disbelievers will lose their souls. The disbelievers will not receive help from false deities.

Surah 11:22 The disbelievers will be the greatest losers in the Hereafter.

Surah 11:23 If a person does perform good works and a person is humble before Allah then the person will abide in the Garden in the Hereafter.

Surah 11:24 The disbelievers are similar to the deaf and to the blind. The believers can see and hear.

Surah 11:25 Noah was a Messenger from Allah. Noah did say "I am a plain warner unto you" to the people of Noah.

Surah 11:26 Noah did say "That ye serve none save Allah. Lo! I fear for you the retribution of a painful Day" to the people of Noah. Noah did fear that the people would inherit the retribution of doom.

Surah 11:27 The people did continue to disbelieve. The people did say "We see thee but a mortal like us and we see not that any follow thee save the most abject among us without reflection" to Noah. The people did say "We behold in you no merit above us--nay we deem you liars" to Noah. The people did not believe that Noah was a Messenger from Allah.

Surah 11:28 Noah did say "O my people! Bethink you if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence" to the people of Noah. Noah did say "and it hath been made obscure to you can we compel you to accept it when ye are averse thereto?" to the people of Noah.

Surah 11:29 Noah did say "And O my people! I ask of you no wealth therefor" to the people of Noah. Noah did say "My reward is the concern only of Allah and I am not going to thrust away those who believe Lo! they have to meet their Lord but I see you a folk that are ignorant" to the people of Noah.

Surah 11:30 Noah did say "And O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?" to the people of Noah.

Surah 11:31 Noah did say "I say not unto you: I have the treasures of Allah" to the people of Noah. Noah did say "nor I have knowledge of the Unseen nor say I Lo! I am an angel!" to the people of Noah. Noah did say "Nor say I unto those whom your eyes scorn that Allah will not give them good" to the people of Noah. Noah did say "Allah knoweth best what is their hearts--Lo! then indeed I should be of the wrong-doers" to the people of Noah. Noah did not claim to have knowledge of the unseen. Noah did not claim to be an angel.

Surah 11:32 The people did say "O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon Us that wherewith thou threatenest us if thou art of the truthful" to Noah. The people did challenge Noah to furnish proof.

Surah 11:33 Noah did say "Only Allah will bring it upon you if He will and ye can by no means escape" to the people of Noah. Noah would not furnish proof. Noah did leave the proof in the hands of Allah.

Surah 11:34 Noah did say "My counsel will not profit you if I were minded to advise you if Allah's will is to keep you astray" to the people of Noah. Noah did say "He is your lord and unto Him ye will be brought hack" to the people of Noah. Allah is sovereign over all. Allah will do according to the will of Allah.

Surah 11:35 The disbelievers will say "He hath invented it?". Muhammad should say "If I have invented it upon me be my crimes but I am innocent of (all) that ye commit" to the disbelievers. The Messenger did not invent the truth of Allah. The Messenger did bring the awareness of the truth of Allah.

Surah 11:36 Noah was told that the people would not believe unless a person did believe already. Noah was told to persevere.

Surah 11:37 Noah was guided in the construction of the ship by Allah. Noah was told to refrain from the advocacy of the disbelievers. Noah was told that the disbelievers would perish in the flood.

Surah 11:38 Noah was mocked by the people as Noah did build the ship. Noah did say "Though ye make mock of us yet we mock at you even as ye mock" to the people.

Surah 11:39 Noah did say "And ye shall know to whom a punishment that will confound him cometh and upon whom a lasting doom will fall" to the people. Noah did know that the people would die.

Surah 11:40 The Earth was flooded eventually. Noah was told to save a male and a female of every kind in the ship. Noah was told to save the household of Noah in the ship. Noah was told to save the few believers in the ship.

Surah 11:41 Noah did say "Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving Merciful" as the flood did begin.

Surah 11:42 The ship did sail on waves that were similar to mountains. The "son of Noah" did stand aloof. Noah did say "O my son! Come ride with us and be not with the disbelievers" to the "son of Noah".

Surah 11:43 The "son of Noah" did say "I shall betake me to some mountain that will save me from the water" to Noah. Noah did say "This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy" to the "son of Noah". The "son of Noah" did endeavor to escape the flood on a mountain. Noah did repeat that Allah would do according to the will of Allah. The "son of Noah" did drown in the flood.

Surah 11:44 Allah did say "O earth! Swallow thy water and O sky! be cleared of clouds!". Allah did end the flood. The ship did land on the mountain of Al-Judi. The ship was displaced from the evildoers.

Surah 11:45 Noah did say "My Lord! Lo! my son is of my household! Surely Thy promise is the Truth and Thou art the Most Just of Judges" to Allah. Noah did plead to Allah for the "son of Noah". Noah did believe that the "son of Noah" was a part of the household of Noah.

Surah 11:46 Allah did say "O Noah! Lo! he is not of thy household; lo! he is of evil conduct so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant" to Noah. Allah did decree that the "son of Noah" was not a part of the household of Noah. The "son of Noah" was among the evildoers. Allah did admonish Noah.

Surah 11:47 Noah did say "My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge" to Allah. Noah did say "Unless Thou forgive me

and have mercy on me I shall be among the lost" to Allah. Noah did pray for forgiveness from Allah.

Surah 11:48 Allah did say "O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee" to Noah. Allah did say "(There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them" to Noah. Allah did foretell Noah of blessed nations that would arise from the believers in the ship. Allah did foretell Noah of nations that would fall to a painful doom eventually.

Surah 11:49 Muhammad was presented with the history of Noah. Muhammad was told to have patience. If the believers do avoid evil then the believers will enter the Hereafter.

Surah 11:50 Hud was a Messenger from Allah. Hud was sent to the "tribe of Aad". Hud did say "O my people! Serve Allah! Ye have no other God save Him. Lo! ye do but invent!" to the tribe of Aad. Hud did warn the "tribe of Aad" of the sovereignty of Allah.

Surah 11:51 Hud did say "O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Have ye then no sense?" to the tribe of Aad.

Surah 11:52 Hud did say "And O my people! Ask forgiveness of your Lord then turn unto Him repentant" to the tribe of Aad. Hud did urge the "tribe of Aad" to repent to Allah. Hud did say "He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away guilty!" to the tribe of Aad. Hud did tell the "tribe of Aad" of the power of Allah.

Surah 11:53 The "tribe of Aad" did say " O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying and we are not believers in thee" to Hud. The "tribe of Aad" did not believe Hud. The "tribe of Aad" did want proof.

Surah 11:54 The "tribe of Aad" did say "We say naught save that one of our gods hath possessed thee in an evil way" to Hud. The "tribe of Aad" did believe that Hud was possessed by an evil spirit. Hud did say "I call Allah to witness and do ye (too) bear witness that I am innocent of (all) that ye ascribe as partners (to Allah)" to the "tribe of Aad". Hud did proclaim his innocence.

Surah 11:55 Hud did say "Beside Him. So (try to) circumvent me all of you give me no respite" to the tribe of Aad. Hud did challenge the "tribe of Aad" to prove that Hud was guilty.

Surah 11:56 Hud did say "Lo! I have put my trust in Allah my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path" to the tribe of Aad. Hud did have faith in Allah.

Surah 11:57 Hud did say "And if ye turn away still I have conveyed unto you that wherewith I was sent unto you and my Lord will set in place of you a folk other than you" to the tribe of Aad. Hud did say "Ye cannot injure Him at all. Lo! my Lord is Guardian over all things" to the tribe of Aad. Hud did warn the "tribe of Aad" of the sovereignty of Allah.

Surah 11:58 The disbelievers did perish in the "tribe of Aad". Allah did spare Hud and the believers from a harsh doom.

Surah 11:59 The "tribe of Aad" did deny the revelations. The "tribe of Aad" did reject the Messenger from Allah.

Surah 11:60 Allah did curse the "tribe of Hud" to the "Day of Resurrection". The "tribe of Aad" were disbelievers.

Surah 11:61 Salih was a Messenger from Allah. Salih was sent as a Messenger from Allah to the "tribe of Thamud". Salih did say "O my people! Serve Allah Ye have no other God save Him. He brought you forth from the earth and hath made you husband it" to the "tribe of Thamud". Salih did say "So ask forgiveness of Him and turn unto Him repentant. Lo my Lord is Nigh Responsive" to the "tribe of Thamud". Salih did insist that Allah is supreme.

Surah 11:62 The "tribe of Thamud" did say "O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped?" to Salih. The "tribe of Thamud" did say "Lo! we verily are in grave doubt concerning that to which thou callest us" to Salih. The "tribe of Thamud" did not believe.

Surah 11:63 Salih did say "O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him who will save me from Allah if I disobey Him?" to the "tribe of Thamud". Salih did say "Ye would add to me naught save perdition" to the "tribe of Thamud".

Surah 11:64 Salih did say "O my people! This is the camel of Allah a token unto you so suffer her to feed in Allah's earth and touch her not with harm lest a near torment seize you" to the "tribe of Thamud". Salih did present a camel as a token of Allah. Salih did ask that the camel would be allowed to graze in peace. If the camel was harmed then a torment would befall the "tribe of Thamud".

Surah 11:65 The camel was hamstrung by the "tribe of Thamud". Salih did say "Enjoy life in your dwelling place three days! This is a threat that will not be belied" to the "tribe of Thamud". The "tribe of Thamud" would have 3 days before torment would befall the "tribe of Thamud".

Surah 11:66 Salih was saved with the believers from torment by Allah. Allah is strong and mighty.

Surah 11:67 The "tribe of Thamud" did suffer torment on the third day. The "tribe of Thamud" was found prostrate in their dwellings on the morning after the torment.

Surah 11:68 The "tribe of Thamud" did disbelieve in Allah. The "tribe of Thamud" did suffer for their disbelief.

Surah 11:69 Abraham was visited by Messengers with good news from Allah. The Messengers did say "Peace!". Abraham did say "Peace!". Abraham did bring a roasted calf for a feast.

Surah 11:70 The Messengers did not eat of the calf. Abraham did mistrust the Messengers. Abraham did become afraid. The Messengers did say "Fear not! Lo! we are sent unto the folk of Lot". The Messengers were meant for the folk of Lot.

Surah 11:71 The wife did laugh at the good tidings of the birth of Isaac and of Jacob.

Surah 11:72 The wife did say "Oh woe is me! Shall I bear a child when I am an old woman and this my husband is an old man? Lo! this is a strange thing!". The wife did not believe the tidings from the Messengers.

Surah 11:73 The Messengers did say "Wonderest thou at the commandment of Allah?" to the wife. The Messengers did say "The mercy of Allah and His blessings be upon you O people of the house! Lo! He is Owner of Praise Owner of Glory!" to the wife.

Surah 11:74 Abraham was awestruck with the news of the tidings. Abraham did plead for mercy to be shown to the folk of Lot.

Surah 11:75 Abraham was mild and imploring and penitent.

Surah 11:76 The Messengers did say "O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth and lo! there cometh unto them a doom which cannot be repelled" to Abraham. The Messengers did tell Abraham that the will of Allah was absolute.

Surah 11:77 The Messengers did go to Lot. Lot could not protect his people. Lot did say "This is a distressful day".

Surah 11:78 Lot was approached by the sinful people. Lot did say "O my people! Here are my daughters! They are purer for you. Beware of Allah and degrade me not in (the person of) my guests. Is there not among you any upright man?" to the people. Lot did offer the daughters of Lot to the people to spare the Messengers from the sin of the people.

Surah 11:79 The people did say "Well thou knowest that we have no right to thy daughters and well thou knowest what we want" to Lot. The people did not want the daughters. The people did want to accost the Messengers.

Surah 11:80 Lot did say "Would that I had strength to resist you or had some strong support (among you)!" to the people. Lot was too feeble to resist the people.

Surah 11:81 The Messengers did say "O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night and let not one of you turn round (all) save thy wife" to Lot. The Messengers did say "Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?" to Lot. Lot was told to leave the town with his family.

Surah 11:82 The town was overthrown by Allah. Allah did rain stones of clay upon the town.

Surah 11:83 The town was marked with fire from Allah. The wrongdoers are not far from the punishment of Allah ever.

Surah 11:84 Shueyb was a Messenger from Allah. Shueyb was sent as a Messenger from Allah to Midian. Shueyb did say "O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight" to the "people of Midian". Shueyb did say "Lo! I see you well to do and lo! I fear for you the doom of a besetting Day" to the "people of Midian". Shueyb did tell the people of Midian to serve Allah.

Surah 11:85 Shueyb did say "O my people! Give full measure and full weight in justice and wrong not people in respect of their goods. And do not evil in the earth causing corruption" to the "people of Midian".

Surah 11:86 Shueyb did say "That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you" to the "people of Midian".

Surah 11:87 The "people of Midian" did say "O Shueyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship" to Shueyb. The "people of Midian" did say "or that we (should leave off) doing what we will with our own property. Lo! thou are the mild the guide to right behavior" to Shueyb. The "people of Midian" did not believe Shueyb.

Surah 11:88 Shueyb did say "O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)?" to the "people of Midian". Shueyb did say "I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able" to the "people of Midian". Shueyb did say "My welfare is only in Allah. In Him I trust and unto Him I turn (repentant)" to the "people of Midian". Shueyb did continue to argue for the acceptance of the message from Allah.

Surah 11:89 Shueyb did say "And O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud and the folk of Salih" to the "people of Midian". Shueyb did say "and the folk of Lot are not far off from you" to the "people of Midian". Shueyb did warn the "people of Midian" about the fates of the people of Hud and of Salih and of Noah. Shueyb did warn the "people of Midian" about the fate of the folk of Lot.

Surah 11:90 Shueyb did say "Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful Loving" to the "people of Midian". Shueyb did encourage the "people of Midian" to repent to Allah. Shueyb did tell the "people of Midian" that Allah was Merciful and Loving.

Surah 11:91 The "people of Midian" did say "O Shueyb! We understand not much of that thou tellest and lo! we do behold thee weak among us" to Shueyb. The "people of Midian" did say "But for thy family we should have stoned thee for thou art not strong against us" to Shueyb. The "people of Midian" did threaten Shueyb with a stoning.

Surah 11:92 Shueyb did say "O my people! Is my family more to be honored by you than Allah? And ye put Him behind you neglected! Lo! my Lord surroundeth what ye do" to the "people of Midian".

Surah 11:93 Shueyb did say "And O my people! Act according to your power lo I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him and who it is that lieth" to the "people of Midian". Shueyb did say "And watch! Lo! I am watcher with you" to the "people of Midian".

Surah 11:94 Allah did show mercy to Shueyb and to the believers with Shueyb. Allah did send doom to the "people of Midian" to render the people prostrate in their dwellings by morning.

Surah 11:95 The Midians did perish. The Midians did suffer the same fate as Thamud.

Surah 11:96 Moses was a Messenger from Allah. Moses was sent with the revelations and with the warrant from Allah.

Surah 11:97 Moses was sent to the Pharaoh and the chiefs. Pharaoh did command the chiefs. Pharaoh did not offer a righteous guide.

Surah 11:98 The Pharaoh was followed by disbelievers. The Pharaoh will lead the disbelievers to the Fire on the "Day of Resurrection". The Fire is not a place of refuge.

Surah 11:99 The disbelievers were cursed in the world. The disbelievers will be cursed on the Day of Resurrection.

Surah 11:100 Muhammad was given the history of the fates of some of the townships in the past. Muhammad did learn that some townships were saved and some townships were destroyed.

Surah 11:101 The disbelievers were not treated unjustly by Allah. The disbelievers did wrong to themselves. The disbelievers were not saved by false gods.

Surah 11:102 If Allah does grasp townships that do evil then Allah will grasp strongly and painfully.

Surah 11:103 A sign does exist for the people that do fear the doom of the Hereafter. Mankind will be gathered on the Day of Judgment.

Surah 11:104 Allah does decide upon the time for the "Day of Judgment".

Surah 11:105 Everyone will be judged by the will of Allah on the "Day of Judgment". Allah will judge mankind according to the will of Allah. Judgment will be wretched for some people. Judgment will be welcome for some people.

Surah 11:106 If a person is judged as wretched on the "Day of Judgment" then the person will go wailing to the Fire.

Surah 11:107 The wretched will abide in the Fire as long as heaven and earth endures by the will of Allah. Allah is sovereign over all.

Surah 11:108 If a person is judged as righteous on the "Day of Judgment" then the person will go to the Garden. The righteous will abide in the Garden as long as heaven and earth endures by the will of Allah.

Surah 11:109 If the disbelievers will continue in their disbelief in false gods then the disbelievers will inherit a harsh penalty.

Surah 11:110 Moses was given the Scripture for the Jews. The Jews did disagree over the Scripture. Allah did issue a Word to delay judgment among the Jews. The Jews are in doubt about the Qur'an.

Surah 11:111 Allah will repay mankind for their works in life. Allah is omniscient.

Surah 11:112 The believers should tread upon the straight path as commanded by Allah. The believers should not stray from the straight path as commanded by Allah. Allah is omniscient.

Surah 11:113 If a believer is attracted towards the wrongdoers then the believer may be touched by the Fire. If a believer is attracted towards the wrongdoers then the believer may not find assistance in Allah.

Surah 11:114 The believer should establish worship in the morning and at night. The believer should establish worship during the night sometimes. The believer should remember that good deeds will nullify bad deeds.

Surah 11:115 Muhammad should have patience. Allah will not lose the wages of the good.

Surah 11:116 Mankind should have produced more believers with good sense to warn of corruption in the earth in generations in the past. The wrongdoers did follow the wrong path to guilt. The wrongdoers were sapless.

Surah 11:117 Allah did not destroy townships that were filled with believers.

Surah 11:118 Allah could have united the nations of the world according to the will of Allah. The nations do continue to differ.

Surah 11:119 The believers should be saved. Allah does have mercy on the believers. Allah will fill Hell with the jinn and mankind.

Surah 11:120 Muhammad was told the stories of the messengers to strengthen the heart of Muhammad. Muhammad was told the Truth as an exhortation and reminder for believers.

Surah 11:121 Muhammad should say "Act according to your power" to the disbelievers. Allah is acting.

Surah 11:122 Muhammad should say "And wait!" to the disbelievers. Allah is waiting.

Surah 11:123 Allah does own the Invisible of the heavens and the earth. Everything will return to Allah. Mankind should worship Allah. Mankind should trust in Allah. Allah does know of the actions of mankind. Allah is omniscient.



Surah 12



Surah 12:1 "Alif. Lam. Ra." The verses are made plain in the Scripture.

Surah 12:2 The Qur'an was revealed as a Lecture in Arabic for understanding.

Surah 12:3 The Qur'an was narrated to Muhammad as the best of narratives. Muhammad was inspired within by the Qur'an. Muhammad was among the heedless in the past.

Surah 12:4 Joseph had said "O my father! Lo! I saw in a dream eleven planets and the sun and the moon I saw them prostrating themselves unto me" to the father of Joseph.

Surah 12:5 The father did say "O my dear son! Tell not thy brethren of thy vision lest they plot a plot against thee. Lo! Satan is for man an open foe" in reply to Joseph.

Surah 12:6 The father did say "Thus thy Lord will prefer thee and will teach thee the interpretation of events" to Joseph. The father did say "and will perfect his grace upon thee and upon the family of Jacob as he perfected it upon thy forefathers Abraham and Isaac. Lo! thy Lord is Knower Wise" to Joseph.

Surah 12:7 The Sovereignty of Allah was visible in Joseph and the brethren of Joseph.

Surah 12:8 The brethren did say "Verily Joseph and his brother are dearer to our father than we are many though we be. Lo! our father is in plain aberration".

Surah 12:9 A brother did say "Kill Joseph or cast him to some (other) land so that your father's favor may be all for you and (that) ye may afterward be righteous folk".

Surah 12:10 Another brother did say "Kill not Joseph but if ye must be doing fling him into the depth of the pit; some caravan will find him".

Surah 12:11 The brethren did say "O our father! Why wilt thou not trust us with Joseph when lo! we are good friends to him?" to the father.

Surah 12:12 The brethren did say "Send him with us tomorrow that he may enjoy himself and play. And lo! we shall take good care of him" to the father.

Surah 12:13 The father did say "Lo! in truth it saddens me that ye should take him with you and I fear lest the wolf devour him while ye are heedless of him" to the brethren.

Surah 12:14 The brethren did say "If the wolf should devour him when we are (so strong) a band then surely we should have already perished" to the father.

Surah 12:15 Joseph was led away by his brethren. The brethren did plan to cast Joseph into a pit. Joseph was inspired by Allah. Allah did say "Thou wilt tell them of this deed of theirs when they know (thee) not" to Joseph.

Surah 12:16 The brethren did return to their father in the evening. The brethren were weeping.

Surah 12:17 The brethren did say "O our father! We went racing one with another and left Joseph by our things and the wolf devoured him and thou believest not our sayings even when we speak the truth".

Surah 12:18 The brethren did present false blood on a shirt to the father. The father did say "Nay but your minds have beguiled you into something. (My course is) comely patience. And Allah it is whose help is to be sought in that (predicament) which ye describe" to the brethren.

Surah 12:19 A caravan had approached the pit. A person did approach the pit to draw water. The person did see Joseph after lowering a pail into the pit. The person did say "Good luck! Here is a youth". Joseph was hidden as a treasure by the caravan. Allah was Aware of the actions of the caravan.

Surah 12:20 Joseph was sold by the caravan for a low amount of silver coins. Joseph was not attributed any value.

Surah 12:21 Joseph was purchased by a man and a wife from Egypt. The man did say "Receive him honorably. Perchance he may prove useful to us or we may adopt him as a son" to the wife. Allah had established Joseph in the land to be taught about the interpretation of events. Allah was predominant in the career of Joseph. Mankind did not know of the connection between Allah and Joseph.

Surah 12:22 Joseph was given wisdom and knowledge by Allah upon reaching a prime age. Allah does reward the good.

Surah 12:23 Joseph was abiding in a house with a woman. The woman did request an evil act from Joseph. The woman did say "Come!" to Joseph after bolting the doors. Joseph did say "I seek refuge in Allah! Lo! he is my lord who hath treated me honorably. Wrong- doers never prosper" to the woman.

Surah 12:24 The woman did desire Joseph verily. Joseph would have desired the woman without perceiving the argument from Allah. Allah would continue to steer Joseph from evil and from lewdness. Joseph was one of the chosen slaves of Allah.

Surah 12:25 Joseph did race to the door with the woman in pursuit. The woman did tear the shirt of Joseph from behind. The woman did have a husband. The husband was at the door presently. The woman did say "What shall be his reward who wisheth evil to thy folk save prison or a painful doom?".

Surah 12:26 Joseph did say "She it was who asked of me an evil act" in defense. Joseph did proceed to testify in witness of the folk of the woman. The folk did say "If his shirt is torn from before then she speaketh truth and he is of the liars".

Surah 12:27 The folk did say "And if his shirt is torn from behind then she hath lied and he is of the truthful".

Surah 12:28 The husband did see the rearward tear in the shirt. The husband did say "Lo! this is of the guile of you women. Lo! the guile of you is very great" to the woman.

Surah 12:29 The husband did say "O Joseph! Turn away from this and thou (O woman) ask forgiveness for thy sin. Lo! thou art of the sinful".

Surah 12:30 Women were gossiping about the event in the city. The women did say "The ruler's wife is asking of her slave boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration".

Surah 12:31 The wife did hear of the talk in the city. The wife did prepare a banquet for the women. Each woman was given a knife at the banquet. The wife did say "Come out unto them!" to Joseph. The women did cut their hands upon seeing Joseph. The women did say "Allah Blameless! This is not a human being. This is no other than some gracious angel" in exclamations.

Surah 12:32 The wife did say "This is he on whose account ye blamed me. I asked of him an evil act but he proved continent but if he do not my behest he verily shall be imprisoned and verily shall be of those brought low".

Surah 12:33 Joseph did say "O my Lord! Prison is more dear than that unto which they urge me and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish".

Surah 12:34 Allah did hear the prayer. Allah did protect Joseph from the wiles. Allah is the Hearer. Allah is the Knower.

Surah 12:35 The men had observed the innocence of Joseph. The men did decide to imprison Joseph for a time.

Surah 12:36 Joseph was accompanied by 2 young men to prison. One man did say "I dreamed that I was pressing wine". The other man did say "I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation for we see thee of those good (at interpretation)". The men did ask for Joseph to interpret the dreams.

Surah 12:37 Joseph did say "The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you" to the men. Joseph did say "This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter" to the men.

Surah 12:38 Joseph did say "And I have followed the religion of my fathers Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah" to the men. Joseph did say "This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks" to the men.

Surah 12:39 Joseph did say "O my two fellow prisoners! Are divers lords better or Allah the One the Almighty?" to the men.

Surah 12:40 Joseph did say "Those whom ye worship beside Him are but names which ye have named ye and your fathers" to the men. Joseph did say "Allah hath revealed no sanction for them. The decision rests with Allah only Who hath commanded you that ye worship none save Him. This is the right religion but most men know not" to the men.

Surah 12:41 Joseph did say "O my two fellow prisoners! As for one of you he will pour out wine for his lord to drink;" to the men. Joseph did say "and as for the other he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire" to the men.

Surah 12:42 Joseph did address the man to be released. Joseph did say "Mention me in the presence of thy lord" to the man. Satan did cause the man to forget to mention Joseph to the master. Joseph would stay in prison for some years.

Surah 12:43 The king did say "Lo! I saw in a dream seven fat kine which seven lean were eating and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision if ye can interpret dreams" to the chiefs. The king did ask for an interpretation of a dream from the chiefs.

Surah 12:44 The chiefs did say "Jumbled dreams! And we are not knowing in the interpretation of dreams" to the king.

Surah 12:45 The king was addressed by the man who was released from prison. The man did say "I am going to announce unto you the interpretation therefore send me forth" to the king.

Surah 12:46 The man did remember Joseph in prison finally. The man did say "Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry" to Joseph. The man did say "that I may return unto the people so that they may know" to Joseph.

Surah 12:47 Joseph did say "Ye shall sow seven years as usual but that which ye reap leave it in the ear all save a little which ye eat" in response.

Surah 12:48 Joseph did say "Then after that will come seven hard years which will devour all that ye have prepared for them save a little of that which ye have stored".

Surah 12:49 Joseph did say "Then after that will come a year when the people will have plenteous crops and when they will press (wine and oil)". Joseph did provide an interpretation to the dream.

Surah 12:50 The King did say "Bring him unto me". A messenger did go to collect Joseph. Joseph did say "Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my lord knoweth thee guile" to the messenger.

Surah 12:51 The king did send for the women from the event in the past. The king did say "What happened when ye asked an evil act of Joseph?" to the women. The women did say "Allah Blameless! We know no evil of him" to the king. The wife did say "Now the truth is out. I asked of him an evil act and he is surely of the truthful" to the king.

Surah 12:52 Joseph did say "I asked for this that he (my lord) may know that I betrayed him not in secret and that surely Allah guideth not the snare of the betrayers".

Surah 12:53 Joseph did say "I do not exculpate myself. Lo! the (human) soul enjoineth unto evil save that whereon my Lord hath mercy. My Lord is Forgiving Merciful".

Surah 12:54 The king did call for Joseph to be brought before the king. The king did say "Bring him unto me that I may attach him to my person". The king did speak with Joseph. The king did say "Lo! thou art today our presence established and trusted" to Joseph.

Surah 12:55 Joseph did say "Set me over the storehouses of the land. Lo! I am a skilled custodian" to the king.

Surah 12:56 Allah had bestowed power to Joseph in the land. Joseph was the owner of the land of the pleasure of Joseph. Allah will extend mercy in accordance with the will of Allah. Allah will not lose the reward of the good.

Surah 12:57 A person will find the reward of the Hereafter better. The Hereafter is set for the believers.

Surah 12:58 Joseph was met by his brethren. The brethren did not recognize Joseph.

Surah 12:59 Joseph did provide provisions to the brethren. Joseph did say "Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?" to the brethren.

Surah 12:60 Joseph did say "And if ye bring him not unto me then there shall be no measure for you with me nor shall ye draw near" to the brethren.

Surah 12:61 The brethren did say "We will try to win him from his father: that we will surely do" to Joseph.

Surah 12:62 Joseph did address the workmen of Joseph. Joseph did say "Place their merchandise in their saddlebags so that they may know it when they go back to their folk and so will come again".

Surah 12:63 The brethren did return to the father of Joseph. The brethren did say "O our father! The measure is denied us so send with us our brother that we may obtain the measure surely we will guard him well" to the father.

Surah 12:64 The father did say "Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding and He is the Most Merciful of those who show mercy" to the brethren.

Surah 12:65 The brethren did open their belongings to discover the return of the merchandise. The brethren did say "O our father! What (more) can we ask? Here is our merchandise returned to us". The brethren did say "We shall get provision for our folk and guard our brother and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure".

Surah 12:66 The father did say "I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him hack to me unless ye are surrounded" to the brethren. The brethren did promise to guard their brother. The father did say "Allah is the Warden over what we say".

Surah 12:67 The father did say "O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah" to the brethren. The father did say "Lo! the decision rests with Allah only. In Him do I put my trust and in Him let all the trusting put their trust" to the brethren.

Surah 12:68 The brethren did enter in the manner that was described by the father. The plan did not affect the will of Allah. The brethren did proceed in accordance with the satisfaction of the soul of Jacob. Allah had made Jacob a lord of knowledge. Jacob was the father of the brethren. Mankind did not understand the relationship between Jacob and Allah.

Surah 12:69 The brethren did return with the brother to Joseph. Joseph did embrace the brother with greeting. Joseph did say "Lo; I even I am thy brother therefore sorrow not for what they did".

Surah 12:70 Joseph did provide the brethren with the provisions. Joseph did put the drinking cup in the saddlebag of his brother. A person did say "O camel riders! Ye are surely thieves!" in exclamation.

Surah 12:71 The brethren did turn to approach the accuser. The brethren did say "What is it ye have lost?" to the accuser.

Surah 12:72 The accuser did say "We have lost the king's cup and he who bringeth it shall have a camel load and I (said Joseph) am answerable for it" to the brethren.

Surah 12:73 The brethren did say "By Allah well ye know we came not to do evil in the land and are no thieves" to the accuser.

Surah 12:74 The accusers did say "And what shall be the penalty for it if ye prove liars?" to the brethren.

Surah 12:75 The brethren did say "The penalty for it! He in whose bag (the cup) is found he is the penalty for it. Thus we requite wrongdoers" in response.

Surah 12:76 Joseph did begin to search the bags to find the cup in the saddlebag. Allah had set the events in motion. Joseph was able to retain the brother in accordance with the will of Allah. Allah will raise up a person by grades of mercy in accordance with the will of Allah. Allah is all knowing over all lords of knowledge.

Surah 12:77 The brethren did say "If he stealeth a brother of his stole before". Joseph did not reveal the secret to the brethren. Joseph did say "Ye are in worse case and Allah knoweth best (the truth of) that which ye allege" to himself.

Surah 12:78 The brethren did say "O ruler of the land! Lo! he hath an aged father so take one of us instead of him. Lo ! we behold thee of those who do kindness" to Joseph.

Surah 12:79 Joseph did say "Allah forbid that we should seize save him with whom we found our property; then truly we should be wrongdoers" to the brethren.

Surah 12:80 The brethren did begin to despair. The brethren did confer in private. The eldest did say "Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime?" to the other brethren. The eldest did say "Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges" to the other brethren.

Surah 12:81 The eldest did say "Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the unseen" to the other brethren.

Surah 12:82 The eldest did say "Ask the township where we were and the caravan with which we travelled hither. Lo! we speak the truth" to the other brethren.

Surah 12:83 The brethren did return to covey the sequence of events to Jacob. The father did say "Nay but your minds have beguiled you into something. (My course is) comely patience!" to the brethren. The father did say "It may be that Allah will bring them all unto me. Lo! He only He is the Knower the Wise" to the brethren.

Surah 12:84 Jacob did turn away from the brethren. Jacob did say "Alas my grief for Joseph!". Jacob did suppress his sorrow behind whitened eyes.

Surah 12:85 The brethren did say "By Allah thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!" to the father.

Surah 12:86 The father did say "I expose my distress and anguish only unto Allah and I know from Allah that which ye know not" to the brethren.

Surah 12:87 The father did say "Go O my sons and ascertain concerning Joseph and his brother and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk" to the brethren.

Surah 12:88 The brethren did return to Joseph. The brethren did say "O ruler! Misfortune hath touched us and our folk and we bring but poor merchandise so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable" to Joseph.

Surah 12:89 Joseph did say "Know ye what ye did unto Joseph and his brother in your ignorance?" to the brethren.

Surah 12:90 The brethren did say "Is it indeed thou who art Joseph?". Joseph did say "I am Joseph and this is my brother. Allah hath shown us favor. Lo! he who wardeth off (evil) and endureth (findeth favor); for verily Allah loseth not the wages of the kindly".

Surah 12:91 The brethren did say "By Allah verily Allah hath preferred thee above us and we were indeed sinful".

Surah 12:92 Joseph did say "Have no fear this day! May Allah forgive you and He is the Most Merciful of those who show mercy" to the brethren.

Surah 12:93 Joseph did say "Go with this shirt of mine and lay it on my father's face he will become (again) a seer; and come to me with all your folk" to the brethren.

Surah 12:94 The father had said "Truly I am conscious of the breath of Joseph though ye call me dotard" after the departure of the caravan.

Surah 12:95 Others had said "By Allah Lo! thou art in thine old aberration" about the father.

Surah 12:96 Jacob was greeted by the bearer of glad tidings. The shirt was laid on the face of Jacob to allow Jacob to become a seer again. Jacob did say "Said I not unto you that I know from Allah that which ye know not?" to the brethren.

Surah 12:97 The brethren did say "O our father! Ask forgiveness of our sins for us for lo! we were sinful" to Jacob.

Surah 12:98 Jacob did say "I shall ask forgiveness for you of my Lord. He is the Forgiving the Merciful".

Surah 12:99 Joseph was approached by his family. Joseph did embrace his parents. Joseph did say "Come into Egypt safe if Allah will!" to the family.

Surah 12:100 Joseph did place his parents on the dais. The parents did fall prostrate before Joseph. Joseph did address his parents. Joseph did say "O my father! This is the interpretation of my dream of old. My Lord hath made it true and He hath shown me kindness". Joseph did say "since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren". Joseph did say "Lo! my Lord is tender unto whom He will. He is the Knower the Wise".

Surah 12:101 Joseph did say "O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events". Joseph did say "Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter". Joseph did say "Make me to die submissive (unto Thee) and join me to the righteous".

Surah 12:102 Allah did present the tidings of the Unseen to inspire Muhammad. Muhammad was not present during the unfolding of the events of the past.

Surah 12:103 Muhammad may try to reach all of mankind. Most people will not believe however.

Surah 12:104 Muhammad should not ask a fee for the presentation of the reminder. The Qur'an is a reminder to mankind.

Surah 12:105 Some people will continue in disbelief still upon passing the many portents in the heavens and in the earth.

Surah 12:106 Many people do not believe in Allah. Many people do continue to attribute partners to Allah.

Surah 12:107 Some people will continue to believe in the ability to escape the punishment of Allah. Some people will continue to disbelieve the coming of the Hour without warning.

Surah 12:108 Muhammad should say "This is my Way: I call on Allah with sure knowledge I and whosoever followeth me--Glory be to Allah!--and I am not of the idolaters".

Surah 12:109 Allah had sent messengers from among mankind in the past. People can travel the earth to see the nature of the consequence of disbelief. The Hereafter is the best outcome for the people who do resist evil. Some people do not have sense.

Surah 12:110 The messengers did despair in the past in thinking that the messengers were cast as liars. The messengers did receive the help of Allah though. Allah would save in accordance with the will of Allah. The guilty will not avoid the wrath of Allah.

Surah 12:111 People can draw understanding from the history of the people in the past. The history was not invented. The history does serve as a confirmation of the Scripture. The Scripture is a detailed explanation of everything and a guidance and a mercy for believers.



Surah 13



Surah 13:1 "Alif. Lam. Mim. Ra." The Scripture is revealed at the Truth by Allah. The Scripture is not believed by most of mankind.

Surah 13:2 Allah did raise the heavens without visible supports. Allah did mount the Throne. Allah did compel the sun and the moon to be of service in terms. Allah does order the course. Allah does detail the revelations to enable mankind to return to Allah.

Surah 13:3 Allah did establish the earth. Allah did build firm hills and flowing streams. Allah did create spouses of fruits. Allah does cover the night with day. People can accept the creations of Allah as proof of the sovereignty of Allah.

Surah 13:4 The Earth does contain tracts and vineyards and ploughed lands and date palms. The Earth is watered with one water. Allah does allow some to excel others in fruit. People can accept the creations of Allah as proof of the sovereignty of Allah.

Surah 13:5 The disbelievers do say "When we are dust are we then forsooth (to be raised) in a new creation?". The disbelievers do wear carcans on their necks. The disbelievers are rightful owners of the Fire. The disbelievers will abide within the Fire.

Surah 13:6 The disbelievers do request to hasten the evil before the good. The disbelievers have witnessed exemplary punishments. Allah is rich in pardon for the wrongdoing of mankind. Allah is strong in punishment.

Surah 13:7 The disbelievers do say "If only some portent were sent down upon him from his Lord!". The disbelievers do desire the Messenger to exhibit portents from Allah. The Messenger is a guide for mankind. The Messenger does bring warning.

Surah 13:8 Allah is aware of successful conceptions by the wombs of women. Allah is aware of failed conceptions by the wombs of women. Allah is aware of all things measured.

Surah 13:9 Allah is aware of the invisible and the visible. Allah is great. Allah is highly exalted.

Surah 13:10 Allah is aware of the secrets of mankind. Allah is aware of the declarations of mankind. Allah is aware of the actions of a person by day. Allah is aware of the actions of a person by night.

Surah 13:11 The Messenger is guarded by angels in the front and in the back by command of Allah. If a person does change their heart then Allah will change the condition of a person. If Allah does decide to send misfortune to a person then the person can not repel the will of Allah. A person can not repel the will of Allah. Nothing can defend a person from the will of Allah.

Surah 13:12 Allah is the presenter of lightning. Allah is the lifter of heavy clouds. Allah is the source of fears and hopes.

Surah 13:13 Thunder does exclaim in praise of Allah. Angels are in awe of Allah. Allah can launch bolts of lightning to smite disbelievers. Allah can be mighty in wrath.

Surah 13:14 Allah is the destination for real prayer. Idols do not respond to the disbelievers. "False gods" do not respond to the disbelievers. Prayer does go astray for disbelievers.

Surah 13:15 Everyone must fall prostrate before Allah in the heavens and in the earth.

Surah 13:16 Muhammad should say "Who is Lord of the heaven and the earth?". Muhammad should say "Allah!". Muhammad should say "Take ye then (others) beside Him for protectors which even for themselves have neither benefit nor hurt?". Muhammad should say "Is the blind man equal to the seer or is darkness equal to light?". Muhammad should say "Or assign they unto Allah partners Who created the like of His creation so that the creation (which they made and His creation) seemed alike to them?". Muhammad should say "Allah is the Creator of all things and He is the One the Almighty".

Surah 13:17 Allah does cause the rain to fall from the sky to flood measuredly within valleys. The flood does carry a foam of swelling. A foam does rise also during the smelting of ore in order to make ornaments and tools. Allah does use parables to illustrate the true and the false. The foam will disappear to leave the desired on Earth.

Surah 13:18 The believers do exist in bliss. If the disbelievers did possess all of the riches of the Earth then the disbelievers would ransom the riches to escape the painful doom. The disbelievers will find a woeful reckoning with habitation in Hell.

Surah 13:19 The believers will see the truth from Allah. The believers will not be blind with the truth from Allah. The believers do possess understanding.

Surah 13:20 The believers will keep the pact of Allah. The believers will not break the covenant with Allah.

Surah 13:21 The believers will obey the commandments of Allah. The believers will fear Allah. The believers will dread the woeful reckoning.

Surah 13:22 The believers should persevere in seeking countenance from Allah. The believers should be regular in prayer. The believers should spend the gifts from Allah in public and in secret. The believers should overcome evil with good. The believers will find their sequels in Heaven.

Surah 13:23 The believers will inherit the Gardens of Eden with the righteous. The angels will welcome the believers at every gate.

Surah 13:24 The angels will say "Peace be unto you because ye persevered. Ah passing sweet will be the sequel of the (heavenly) Home".

Surah 13:25 If a person does break the covenant of Allah after ratifying the covenant then the person will be cursed in their ill abode. If a person does make mischief in the earth then the person will be cursed in their ill abode.

Surah 13:26 Allah will expand the livelihood of a person according to the will of Allah. Allah will contract the livelihood of a person according to the will of Allah. The disbelievers do rejoice in the life of the world. Life is a brief comfort in the world as compared to the Hereafter.

Surah 13:27 The disbelievers do say "If only a portent were sent down upon him from his Lord!". The Messenger should say "Lo! Allah sendeth whom He will astray and guideth unto Himself all who turn (unto Him)".

Surah 13:28 The Messenger should say "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!".

Surah 13:29 If a person does believe and the person does right then the person will find joy and bliss at the end of the journey.

Surah 13:30 Muhammad was sent to a nation of disbelievers after the passing of other nations to recite the truth from Allah. Muhammad should say "He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my recourse".

Surah 13:31 The Qur'an can not cause the mountains to move. The Qur'an can not tear the Earth asunder. The Qur'an can not cause the dead to speak. Allah can cause all things. The believers do know that Allah could guide all of mankind. The disbelievers will suffer from disaster continually. Disaster will dwell near the homes of the disbelievers until the threat from Allah does occur.

Surah 13:32 Messengers were sent to mankind from Allah before Allah did send Muhammad. The Messengers were mocked by mankind. Allah did allow the disbelievers the persist for a long time. Allah did seize the disbelievers in awful punishment eventually.

Surah 13:33 Allah is aware of every soul. Allah does not have an equal. The believers will ascribe to "false gods" and idols. Muhammad should say "Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking?" to the disbelievers. The disbelievers are led astray by their belief of the plans of the "false gods". If a person is sent astray by Allah then the person will not have a guide.

Surah 13:34 The disbelievers will find torment in the life of the world. The disbelievers will find that the doom of the Hereafter is more painful. The disbelievers will not have a defense from Allah.

Surah 13:35 The believers will find flowing rivers and everlasting food and shade in the Garden in the Hereafter. The believers will reap the reward of life in the Garden for keeping their duty to Allah. The disbelievers will reap the reward of Fire.

Surah 13:36 The believers should rejoice in the Scripture as revealed by Allah. The Scripture is denied by some of the clans of mankind. Muhammad should say "I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry and unto Him is my return".

Surah 13:37 The Qur'an was sent by Allah as an authoritative source in Arabic. If Muhammad should follow the path of the disbelievers then Muhammad would not find protection from Allah.

Surah 13:38 Messengers were sent to mankind from Allah before Allah did send Muhammad. The Messengers were appointed wives and offspring. If Allah did permit the Messengers to present signs from Allah then the Messengers could present signs. A decree is defined for every time.

Surah 13:39 Allah will confirm or deny anything according to the will of Allah. Allah is the source of ordinance.

Surah 13:40 Allah may allow Muhammad to observe the punishment as promised for the disbelievers. Allah may take Muhammad before Allah does bring judgment for the disbelievers. Muhammad was tasked with the delivery of the message of Allah. The reckoning is the province of Allah alone.

Surah 13:41 Allah does displace the ownership of the land of the disbelievers to the believers. Noone can postpone the doom from Allah. Allah is swift in reckoning.

Surah 13:42 The disbelievers did plot against Allah. Allah is sovereign over all. Allah does know the souls of everyone. The disbelievers will understand that the believers will find reward in Heaven in the Hereafter.

Surah 13:43 The disbelievers do say "Thou art no messenger (of Allah)". Muhammad should say "Allah and whosoever hath true knowledge of the Scripture is sufficient witness between me and you".



Surah 14



Surah 14:1 "Alif. Lam. Ra." The Qur'an was revealed to Muhammad to transition mankind from darkness into light on the right path by the permission of Allah.

Surah 14:2 Allah is sovereign over everything in the heavens and in the earth. The disbelievers will meet an awful doom.

Surah 14:3 If a person does love the life of the world more than the Hereafter then the person is far astray on the crooked path. If a person does inhibit another person from the way of Allah then the person is far astray on the crooked path.

Surah 14:4 Allah does send messengers in the language of the people in need of guidance in order to provide clarity. Allah will send people astray according to the will of Allah. Allah will guide people according to the will of Allah. Allah is the Mighty. Allah is the Wise.

Surah 14:5 Moses was sent with the revelations from Allah. Allah did say "Bring thy people forth from darkness unto light. And remind them of the days of Allah" to Moses. The Revelations are for everyone with a steadfast and thankful heart.

Surah 14:6 Moses did say "Remember Allah's favor unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment". Moses did say "and were slaying your sons and sparing your women; that was a tremendous trial from your Lord".

Surah 14:7 Allah did say "If ye give thanks I will give you more; but if ye are thankless lo! my punishment is dire" in a proclamation.

Surah 14:8 Moses did say "Though ye and all who are in the earth prove thankless lo! Allah verily is Absolute Owner of Praise".

Surah 14:9 Messengers were sent to the people of Noah. Messengers were sent to the tribes of Aad. Messengers were sent to the tribes of Thamud. Allah did send additional messengers with identities that are known to Allah only. The messengers did provide clear proof of the truth of Allah. The disbelievers did reject the messengers. The disbelievers did say "Lo! we disbelieve in that wherewith ye have been sent and lo! we are in grave doubt concerning that to which ye call us" to the messengers.

Surah 14:10 The messengers did say "Can there be doubt concerning Allah the Creator of the heavens and the earth?" to the disbelievers. The messengers did say "He calleth you that He may forgive you your sins and reprove you unto an appointed term" to the disbelievers. The disbelievers did say "Ye are but mortals like us who would fain turn us away from what our fathers used to worship. Then bring some clear warrant" to the messengers.

Surah 14:11 The messengers did say "We are but mortals like you but Allah giveth grace unto whom He will of His slaves" to the mankind. The messengers did say "It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!" to mankind. The messengers were mortal. The messengers did bring warrant by permission from Allah.

Surah 14:12 The messengers did say "How should we not put our trust in Allah when He hath shown us our ways?" to mankind. The messengers did say "We surely will endure that hurt ye do us. In Allah let the trusting put their trust!" to mankind. Mankind should trust in Allah.

Surah 14:13 The disbelievers did say "Verily we will drive you out from our land unless ye return to our religion" to the messengers. The disbelievers did not trust in Allah. The disbelievers did want to expel the messengers. Allah did say "Verily We shall destroy the wrong-doers" to the messengers.

Surah 14:14 Allah did say "And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats." to the Messengers.

Surah 14:15 The messengers did seek help from Allah. The disbelievers did become disappointed.

Surah 14:16 Hell does await the disbeliever. The disbeliever will drink from festering water.

Surah 14:17 The disbeliever will want to swallow but the disbeliever would not swallow. The disbeliever will want to die but the disbeliever would not die. The disbeliever will meet a harsh doom.

Surah 14:18 The disbelievers do perform works that are like ashes in a blowing storm. The disbelievers do not have control over their earnings. The disbelievers do fail.

Surah 14:19 Allah did create the heavens and the earth. If Allah does decide then Allah could remove everything to create a new creation.

Surah 14:20 Allah is omnipotent.

Surah 14:21 Mankind can be weak in life. Mankind can be strong in life. Mankind will come to Allah on the "Day of Resurrection". The weak will say "can ye then avert from us aught of Allah's doom?" to the strong. The strong will say "Had Allah guided us we should have guided you. Whether we rage or patiently endure is (now) all one for us: we have no place of refuge" to the weak. Allah will judge the strong and the weak. Noone can escape the judgment from Allah.

Surah 14:22 Satan will say "Lo! Allah promised you a promise of truth; and I promised you then failed you" to the disbelievers. Satan will say "And I had no power over you save that I called unto you and ye obeyed me" to the disbelievers. Satan will say "So blame me not but blame yourselves. I cannot help you nor can ye help me." to the disbelievers. Satan will say "Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom." to the disbelievers. Satan can not provide refuge for mankind. Satan does not have power over mankind. Satan will fail mankind.

Surah 14:23 The believers will enter the Gardens with flowing rivers underneath by permission of Allah.

Surah 14:24 The Scripture does present the words of Allah. If a word is good then the word is like a tree. If a tree is good then the tree does have firm roots with branches that do reach into heaven.

Surah 14:25 If a tree is good then the tree will grow fruit at every season by permission of Allah. Allah does offer good words to mankind to reflect upon.

Surah 14:26 If a word is bad then the word is like a tree that has been uprooted from the earth without stability.

Surah 14:27 The believers will persevere in the life of the world to reach the Hereafter with the firm words from Allah. Allah will send the disbelievers astray. Allah will do according to the will of Allah.

Surah 14:28 The disbelievers will not acknowledge the grace of Allah. The disbelievers will lead others down to the "Abode of Loss". The "Abode of Loss" is a place of despair.

Surah 14:29 The disbelievers will find their end in Hell.

Surah 14:30 The disbelievers do invent false gods to mislead mankind. The messenger should say "Enjoy life (while ye may) for lo! your journey's end will be the Fire" to the disbelievers.

Surah 14:31 Muhammad should tell the believers to establish to worship to Allah. Muhammad should tell the believers to establish to spend in the way of Allah in public and in private. The believers should continue service to Allah until the end of commerce and socializing.

Surah 14:32 Allah did created the heavens and the earth. Allah does cause the water to descend from the sky to produce fruits as food for mankind. Allah does make the ships to service mankind by floating upon the sea at the command of Allah. Allah does make the rivers to service mankind.

Surah 14:33 Allah does establish the sun and the moon to keep constant courses in service to mankind. Allah does establish the night and the day in service to mankind.

Surah 14:34 Allah does give to mankind. Mankind can not count the bounty of Allah. Mankind does lean toward injustice and ungratefulness.

Surah 14:35 Abraham did say "My Lord! Make safe this territory and preserve me and my sons from serving idols".

Surah 14:36 Abraham did say "My Lord! Lo! they have led many of mankind astray. But whoso followeth me he verily is of me". Abraham did say "And whoso disobeyeth me still Thou art Forgiving Merciful".

Surah 14:37 Abraham did say "Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House our Lord! that they may establish proper worship;". Abraham did say "so incline some hearts of men that they may yearn toward them and provide Thou them with fruits in order that they may be thankful".

Surah 14:38 Abraham did say "Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah".

Surah 14:39 Abraham did say "Praise be to Allah Who hath given me in my old age Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer".

Surah 14:40 Abraham did say "My Lord! Make me to establish proper worship and some of my posterity (also); our Lord! and accept the prayer".

Surah 14:41 Abraham did say "Our Lord! Forgive me and my parents and believers on the day when the account is cast".

Surah 14:42 Allah is aware of the actions of the wrongdoers. Allah does give respite to the wrongdoers until the day of terror for the disbelievers.

Surah 14:43 The disbelievers will hurry in fear with raised heads on their day of terror. The disbelievers will gaze with hearts as air on their day of terror.

Surah 14:44 Muhammad should warn mankind of the day of doom. The wrongdoers will say "Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers". Someone will say "Did ye not swear before that there would be no end for you?" to the wrongdoers.

Surah 14:45 Someone will say "And (have ye not) dwelt in the dwellings of those who wronged themselves (of old)" to the wrongdoers. Someone will say "and (hath it not) become plain to you how We dealt with them and made examples for you?" to the wrongdoers.

Surah 14:46 The wrongdoers do plot against Allah. The wrongdoers will not succeed against Allah ever.

Surah 14:47 Allah will not fail to keep His promise to His messengers. Allah is Mighty. Allah is able of retribution.

Surah 14:48 Mankind will return to Allah on the day that the earth is replaced and the heavens will change.

Surah 14:49 The guilty will be chained together on the Day of Resurrection.

Surah 14:50 The guilty will be doomed. The guilty will be clothed in pitch with faces in an envelopment of fire.

Surah 14:51 Allah will repay each soul for the earnings of the soul during life in the world. Allah is swift at reckoning.

Surah 14:52 The Qur'an is a clear message for mankind that does serve as a warning. Allah is only One God. Mankind should take heed to understand the sovereignty of Allah.



Surah 15



Surah 15:1 "Alif. Lam. Ra." The Scripture is composed of the verses of the Qur'an.

Surah 15:2 The disbelievers may wish to be Muslims.

Surah 15:3 The disbelievers will come to know the truth after a life of false hope.

Surah 15:4 If a township was destroyed then the townships did have known transgressions.

Surah 15:5 Nations can not lengthen their terms. Nations can not tarry.

Surah 15:6 The disbelievers do say "O thou unto whom the Reminder is revealed lo! thou art indeed a madman!" to the messenger.

Surah 15:7 The disbelievers do say "Why bringest thou not angels unto Us if thou art of the truthful?" to the messenger. The disbelievers must have proof in the form of angels.

Surah 15:8 Angels are sent with the Truth. The disbelievers would not have respite with the appearance of the angels.

Surah 15:9 Allah does reveal the Messenger. The Messenger is protected by Allah.

Surah 15:10 Messengers were sent to mankind in antiquity.

Surah 15:11 The Messengers were mocked by mankind.

Surah 15:12 Denial is allowed to creep into the hearts of the guilty.

Surah 15:13 The disbelievers do not accept the Truth although retribution was demonstrated from Allah in the past.

Surah 15:14 Heaven could be opened for the disbelievers to view.

Surah 15:15 The disbelievers would say "Our sight is wrong--nay but we are folk bewitched.". The disbelievers would not believe still.

Surah 15:16 Allah did create mansions of the stars. Heaven was beautified for beholding.

Surah 15:17 Heaven is secured against devils.

Surah 15:18 A flame does pursue the demon that does steal the hearing.

Surah 15:19 The earth was created with firm hills of growing things.

Surah 15:20 Allah did bestow the opportunity for livelihood to mankind and the beasts of the field.

Surah 15:21 Allah does control the treasures of everything. Allah will bestow treasure to mankind according to the will of Allah.

Surah 15:22 Allah does allow the winds to fertilize the earth. Allah does allow the water to fall for drinking. Mankind does not control the treasures.

Surah 15:23 Allah is the source of life and death. Everything does return to Allah.

Surah 15:24 Allah does remember the people of mankind after death. Allah does recognize the people of mankind on earth. Allah does know the people of mankind that are awaiting birth.

Surah 15:25 Everyone will return to Allah.

Surah 15:26 Man was created by Allah as a mortal from potter's clay of black mud.

Surah 15:27 Allah did create the jinn from essential fire. The jinn were created by Allah. The jinn can be good. The jinn can be evil.

Surah 15:28 Allah did say "Lo! I am creating a mortal out of potter's clay of black mud altered" to the angels.

Surah 15:29 Allah did say "So when I have made him and have breathed into him of My spirit do ye fall down prostrating yourselves unto him" to the angels. Allah would breath the spirit of Allah into the man. Allah did tell the angels to prostrate to the man.

Surah 15:30 The angels did prostrate to the man that was created by Allah.

Surah 15:31 Iblis was a jinn. Iblis did not prostrate with the angels to man.

Surah 15:32 Allah did say "O Iblis! What aileth thee that thou art not among the prostrate?". Allah did ask for the reason for the disobedience that was shown by Iblis.

Surah 15:33 Iblis did say "Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered?" to Allah. Iblis would not bow to a mortal creation of mud.

Surah 15:34 Allah did say "Then go thou forth from hence for verily thou art outcast" to Iblis. Allah did expel Iblis.

Surah 15:35 Allah did say "And lo! the curse shall be upon thee till the Day of Judgment" to Iblis. Allah did curse Iblis until the "Day of Judgment".

Surah 15:36 Iblis did say "My Lord! Reprieve me till the day when they are raised" to Allah. Iblis did ask for a reprieve from the curse until the "Day of Resurrection".

Surah 15:37 Allah did say "Then lo! thou art of those reprieved". Allah did grant the reprieve to Iblis.

Surah 15:38 Allah did grant the reprieve until an appointed time.

Surah 15:39 Iblis did say "My Lord Because Thou has sent me astray I verily shall adorn the path of error for them in the earth and shall mislead them every one" to Allah. Iblis did tell Allah that Iblis would mislead and obstruct mankind from the path to Allah.

Surah 15:40 Iblis did say "Save such of them as are Thy perfectly devoted slaves" to Allah. Iblis did admit that Iblis would not affect the chosen servants of Allah.

Surah 15:41 Allah did say "This is a right course incumbent upon Me" to Iblis.

Surah 15:42 Allah did say "Lo! as for My slaves thou hast no power over any of them save such of the froward as follow thee" to Iblis. Iblis will not have power over mankind. Iblis could have power over the people that do follow Iblis.

Surah 15:43 Allah did say "And lo! for all such hell will be the promised place". If a person does follow the path to Iblis then the person will go to Hell.

Surah 15:44 Allah did say "It hath seven gates and each gate hath an appointed portion". Hell does have 7 gates. A gate does lead to a designated class of sinners in Hell.

Surah 15:45 Allah did say "Lo! those who ward off (evil) are among gardens and watersprings". The believers will go to a heaven of gardens and watersprings.

Surah 15:46 Someone will say "Enter them in peace secure" to the believers.

Surah 15:47 Allah did say "And We remove whatever rancor may be in their breasts. As brethren face to face (they rest) on couches raised".

Surah 15:48 Allah did say "Toil cometh not unto them there nor will they be expelled from thence".

Surah 15:49 Muhammad should convey to mankind that Allah is forgiving and merciful.

Surah 15:50 Muhammad should convey to mankind that the doom from Allah is painful.

Surah 15:51 Muhammad should tell mankind about the guests of Abraham.

Surah 15:52 Abraham was visited by guests from Allah. The guests did say "Peace" to Abraham. Abraham did say "Lo! we are afraid of you" to the guests.

Surah 15:53 The guests did say "Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom" to Abraham.

Surah 15:54 Abraham did say "Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?" to the guests.

Surah 15:55 The guests did say "We bring thee good tidings in truth. So be not thou of the despairing" to Abraham.

Surah 15:56 Abraham did say "And who despaireth of the mercy of his Lord save those who are astray?" to the guests.

Surah 15:57 Abraham did say "And afterward what is your business O ye messengers (of Allah)?" to the guests.

Surah 15:58 The guests did say "We have been sent unto a guilty folk" to Abraham.

Surah 15:59 The guests did say "(All) save the family of Lot. Them we shall deliver everyone" to Abraham.

Surah 15:60 The guests did say "Except his wife of whom We had decreed that she should be of those who stay behind" to Abraham.

Surah 15:61 The Messengers did journey to the family of Lot.

Surah 15:62 Lot did say "Lo! ye are folk unknown (to me)" to the Messengers.

Surah 15:63 The Messengers did say "Nay but we bring thee that concerning which they keep disputing" to Lot.

Surah 15:64 The Messengers did say "And bring thee the Truth and lo! we are truth tellers" to Lot.

Surah 15:65 The Messengers did say "So travel with thy household in a portion of the night and follow thou their backs" to Lot. The Messengers did say "Let none of you turn round but go whither ye are commanded" to Lot.

Surah 15:66 Lot was told about the purpose for the arrival of the Messengers. Lot was told that doom would befall the wrongdoers by dawn.

Surah 15:67 The people did hear of the arrival of the Messengers. The people did come to rejoice at the news of new arrivals.

Surah 15:68 Lot did say "Lo! they are my guests. Affront me not!" to the people.

Surah 15:69 Lot did say "And keep your duty to Allah and shame me not!".

Surah 15:70 The people did say "Have we not forbidden you from (entertaining) anyone?" to Lot.

Surah 15:71 Lot did say "Here are my daughters if ye must be doing (so)".

Surah 15:72 The people did move as though the people were blind in the frenzy of approaching death.

Surah 15:73 Doom did overtake the wrongdoers at sunrise.

Surah 15:74 The wrongdoers were confounded. Allah did send a rain of stones of heated clay upon the wrongdoers.

Surah 15:75 The believers can see the signs.

Surah 15:76 The cities were on an established roadway.

Surah 15:77 The believers should see the sign.

Surah 15:78 Evil was performed by the people that did dwell in the wood.

Surah 15:79 Vengeance was taken as punishment upon the evildoers by Allah. The punishment was on an established roadway as a plain sign also.

Surah 15:80 Messengers were denied by the dwellers in Al-Hijr.

Surah 15:81 The wrongdoers were averse to the revelations from Allah.

Surah 15:82 The disbelievers did carve dwellings into the hills for security.

Surah 15:83 The doom did overtake them in the morning.

Surah 15:84 The disbelievers could not find security from the retribution of Allah.

Surah 15:85 Allah did create the heavens and the earth and everything in between with truth. The Hour is surely coming. Muhammad should forgive with a gracious forgiveness.

Surah 15:86 Allah is the All Wise Creator.

Surah 15:87 Muhammad was given 7 common verses and the great Qur'an by Allah.

Surah 15:88 Muhammad should not wish for the good fortunes of the disbelievers. Muhammad should not grieve for the disbelievers. Muhammad should be gentle to the believers.

Surah 15:89 Muhammad should say "Lo! I even I am a plain warner".

Surah 15:90 Allah did send wrath to the disbelievers that did attempt to sow division in the Scripture.

Surah 15:91 The disbelievers did attempt to divide the Qur'an into parts.

Surah 15:92 Allah will question every disbeliever.

Surah 15:93 The disbelievers will answer to Allah for their actions in life.

Surah 15:94 Muhammad should proclaim the truth as commanded by Allah. Muhammad should withdraw from the idolaters.

Surah 15:95 Allah would defend Muhammad from the scoffers.

Surah 15:96 The scoffers did worship false gods. The scoffers would come to understand the sovereignty of Allah.

Surah 15:97 Allah was aware that Muhammad did feel oppressed by the words of the scoffers.

Surah 15:98 Muhammad should celebrate with praise of Allah. Muhammad should prostrate to Allah with the believers.

Surah 15:99 Muhammad should serve Allah until the death of Muhammad.



Surah 16



Surah 16:1 Mankind should not attempt to hasten the inevitable commandment of Allah. Allah is glorified and exalted above the false gods.

Surah 16:2 Allah does send the angels with the Spirit of His command to the Messengers. Allah does say "Warn mankind that there is no god save Me so keep your duty unto Me".

Surah 16:3 Allah did create the heavens and the earth with truth. Allah is exalted above the false gods.

Surah 16:4 Allah did create man from a drop of fluid. Mankind did become an open opponent to the will of Allah.

Surah 16:5 Allah did create the cattle for clothing and for working and for eating.

Surah 16:6 Mankind does enjoy the care of the livestock.

Surah 16:7 The cattle do bear loads for the travels of mankind. Allah is caring. Allah is Merciful.

Surah 16:8 Allah did create horses and mules and asses for riding and for ornament. Allah did create unknown things also.

Surah 16:9 Allah will show the direction of the right path. Paths do go astray sometimes. If Allah had the will then Allah would lead everyone on the right path.

Surah 16:10 Allah does send water from the sky for mankind to drink. Allah does send water from the sky for the pastures of the land.

Surah 16:11 Allah does cause crops to grow for mankind. Allah does bestow the olive and the date palm and grapes and many fruits. Mankind can see the signs of the Truth in the bounty from Allah.

Surah 16:12 Allah did constrain the night and the day and the sun and the moon to service mankind. The stars are subservient to the command of Allah. Mankind can see the signs of the Truth in the firmament from Allah.

Surah 16:13 Allah did create things of various colors for mankind. Mankind can see the signs of the Truth in the beauty from Allah.

Surah 16:14 Allah does constrain the sea to service mankind with fresh meat and jewelry. Allah does allow the ships to sail the seas in search of the bounty of Allah. Mankind should give thanks.

Surah 16:15 Allah did cast firm hills into the earth to resist earthquakes. Allah did cast streams and roads for direction.

Surah 16:16 Allah did create landmarks and stars to guide travelers.

Surah 16:17 Allah can create. A "false god" can not create. Mankind should remember the power of Allah.

Surah 16:18 Mankind can not reckon the bounty of Allah. Allah is forgiving and merciful.

Surah 16:19 Allah does know the public and the private thoughts of mankind.

Surah 16:20 Mankind did create the false gods that can not create anything.

Surah 16:21 A "false god" is dead. A "false god" is not living. A "false god" does not have knowledge of their resurrection.

Surah 16:22 God is the One God. The disbelievers are proud with hearts that do refuse to understand. The disbelievers do not believe in the Hereafter.

Surah 16:23 Allah does know all of the thoughts of the disbelievers. Allah does not love pride.

Surah 16:24 Someone could say "What hath your Lord revealed?" to the disbelievers. The disbelievers would say "(Mere) fables of the men of old".

Surah 16:25 The disbelievers will bear their full burdens on the "Day of Resurrection". The disbelievers will bear some of the burdens of the people that the disbelievers did mislead. The disbelievers do bear evil.

Surah 16:26 The disbelievers did plot in evil in the past. Allah did strike at the foundations of the buildings of the disbelievers with doom to cause the roof to collapse upon the disbelievers. The disbelievers could not understand the source of the doom.

Surah 16:27 Allah will say "Where are My partners for whose sake ye opposed (My Guidance)?" to the disbelievers on the Day of Resurrection. The believers will say "Disgrace this day and evil are upon the disbelievers".

Surah 16:28 The believers will say "Whom the angels cause to die while they are wronging themselves". The disbelievers will say "We used not to do any wrong". The angels will say "Nay! Surely Allah is Knower of what ye used to do".

Surah 16:29 The angels will say "So enter the gates of hell to dwell therein forever. Woeful indeed will be the lodging of the arrogant".

Surah 16:30 Someone will say "What hath your Lord revealed?" to the believers. The believers will say "For those who do good in this world there is a good (reward) and the home of the Hereafter will be better". If the believers do avoid evil in life then the believers will find a pleasant home in the Hereafter.

Surah 16:31 The believers will enter the Gardens of Eden with rivers that do flow underneath. Allah will repay the believers.

Surah 16:32 Angels can cause the death of a believer sometimes. The angels will say "Peace be unto you! Enter the Garden because of what ye used to do" to the believer.

Surah 16:33 The disbelievers do expect the arrival of angels or the direct commandment from Allah. The disbelievers did act similarly in the past. Allah did not mistreat the disbelievers. The disbelievers did mistreat themselves.

Surah 16:34 The disbelievers were stricken by the evil that they did commit. The disbelievers were surrounded by the subjects of their mockery.

Surah 16:35 The idolaters will say "Had Allah willed we had not worshipped aught beside Him we and our fathers nor had we forbidden aught without (command from) Him". The idolaters will attempt to shift the blame for their sin on a lack of guidance of Allah. The idolaters were sinful in the past also. The Messengers are entrusted with the delivery of the truth of Allah.

Surah 16:36 A Messenger was sent to every nation. The Messengers did say "Serve Allah and shun false gods". The Messengers were accepted by some people. The Messengers were rejected by some people. If a person did travel in the land then the person would see the nature of the consequence for the disbelievers.

Surah 16:37 Muhammad should not expect guidance from Allah for the deceivers. Allah will not guide the deceivers. The deceivers will not find helpers.

Surah 16:38 The deceivers will swear that Allah does not have power over life and death. Allah does promise the return of mankind to Allah on the "Day of Resurrection". The promise is unknown to most of mankind.

Surah 16:39 Allah will resurrect mankind to clarify the truth of their differences. The disbelievers will understand their lies.

Surah 16:40 Allah does command at will with a sovereignty over everything. If Allah does say "Be!" then it is according to the will of Allah.

Surah 16:41 If a person does become a fugitive for the cause of Allah after oppression by others then Allah will provide goodly lodging in the world for the person. If a person does become a fugitive for the cause of Allah after oppression by others then the person will reap the reward of the Hereafter.

Surah 16:42 The believers are steadfast in trust in Allah.

Surah 16:43 Allah did send Messengers with inspiration to mankind before Muhammad. Messengers were sent to the followers of the Remembrance.

Surah 16:44 The Remembrance is also known as the Qur'an. The Messengers were sent with clear proofs and writings. Muhammad was sent with the Remembrance to explain the truth of Allah to mankind.

Surah 16:45 The evildoers should not feel secure in their activities in the world. Allah could cause the earth to swallow the evildoers. Allah could cause doom to fall on the evildoers from unseen directions.

Surah 16:46 Allah could seize the evildoers at will. The evildoers can not escape the will of Allah.

Surah 16:47 Allah could afflict the evildoers gradually over time. Allah is compassionate and merciful.

Surah 16:48 Mankind should have observed the creations of Allah. Mankind should recognize the creations of Allah in the shadows that do lean to the right and to the left in prostration to Allah.

Surah 16:49 Everything does prostrate to Allah in heaven and in earth. The angels do prostrate to Allah. The angels are not prideful.

Surah 16:50 The angels do fear Allah. The angels must perform the will of Allah.

Surah 16:51 Allah did say "Choose not two gods. There is only One God. So of Me Me only be in awe".

Surah 16:52 Allah is sovereign over the heavens and the earth. Religion does belong to Allah forever. Mankind should fear Allah alone.

Surah 16:53 If mankind does experience comfort then the comfort is from Allah. If mankind does experience misfortune then mankind does cry to Allah for help.

Surah 16:54 If Allah does help mankind after misfortune then mankind does attribute the help to false gods sometimes.

Surah 16:55 The disbelievers will enjoy life on earth until the time of understanding.

Surah 16:56 The disbelievers do assign a portion of the bounty of Allah to false gods. The disbelievers will answer for their actions in life.

Surah 16:57 The disbelievers do invent daughters for Allah. The disbelievers do invent to satisfy their lusts. Allah should be glorified.

Surah 16:58 A disbeliever would become angry at the birth of a female.

Surah 16:59 The disbeliever would hide from others because of the birth of the female. The disbeliever would say "Shall he keep it in contempt or bury it beneath the dust" to himself. The disbeliever does exhibit evil judgment.

Surah 16:60 If a person does not believe in the Hereafter then the person does exemplify evil attributes. Allah does exemplify the sublime attributes. Allah is mighty and wise.

Surah 16:61 If Allah did judge mankind for their wrongdoing then Allah would not leave a living creature. Allah does give a reprieve to mankind to an appointed term. Mankind can not alter the term from Allah.

Surah 16:62 The disbelievers do ascribe their dislikes to Allah. The disbelievers do lie about inheriting the best things from Allah. The disbelievers will be abandoned in the Fire.

Surah 16:63 Allah did send Messengers to the nations before Muhammad. Satan did make the deeds of the nations attractive to the Messengers before Muhammad. Satan is the helper for misguided Messengers. Doom will be the destination of misguided Messengers.

Surah 16:64 The Scripture was revealed to Muhammad to clarify the differences in mankind. The Scripture is offered as a guidance and a mercy for the believers.

Surah 16:65 Allah does send water from the sky to revive the earth after death. Allah does provide signs of the sovereignty of Allah for the believers.

Surah 16:66 Allah does provide clarity for mankind in the cattle. Allah does provide sustenance for mankind from the cattle in the form of milk between the excrement and the blood. A person does not consume excrement. A person must not consume blood. A person can consume milk.

Surah 16:67 Allah does provide clarity for mankind in the strong drink and good nourishment that is derived from the fruits of the date palm and grapes. Allah does provide signs of the sovereignty of Allah for the sensible people.

Surah 16:68 Allah did inspire the honeybee. Allah did say "Choose thou habitations in the hills and in the trees and in that which they thatch;" to the honeybee.

Surah 16:69 Allah did say "Then eat of all fruits and follow the ways of thy Lord made smooth (for thee)" to the honeybee. The honeybee will produce a healing drink of diverse colors for mankind. Allah does provide signs of the sovereignty of Allah for people to reflect upon.

Surah 16:70 Allah does grant life. Allah does bring death. Allah can bring senility to a person after having knowledge. Allah is omniscient. Allah is omnipotent.

Surah 16:71 Allah does place some people above others in provision. People will not surrender their provision to establish equality. People should not deny the favor of Allah.

Surah 16:72 Allah does provide wives for men. Allah does allow for a progeny of sons and grandsons. Allah does provide a provision of good things for mankind. Mankind does believe in vanity instead of Allah sometimes.

Surah 16:73 The "false gods" do not control provisions in the heavens or in the earth. The "false gods" do not have any power.

Surah 16:74 Mankind should not invent "false gods". Allah is omniscient. Mankind is limited in knowledge.

Surah 16:75 A disbeliever is like a slave that is beholden to their master. A believer is like a master of slaves that is free to spend the provision from Allah in public and in private. A slave is not equal to a master of slaves. Allah does deserve praise. Mankind does not understand sometimes.

Surah 16:76 A disbeliever is like a dumb troublemaker that is a burden to their manager. A believer is like a manager of the troublemaker that is free to walk the straight path. A troublemaker is not equal to a manager.

Surah 16:77 Allah does own the Unseen of the heavens and the earth. Allah can command the matter of the Hour of Doom as a twinkling of the eye. Allah can do anything.

Surah 16:78 Allah did allow for everyone to be born innocent and naive. Allah does bring hearing and sight and hearts so that mankind might give thanks.

Surah 16:79 Allah does provide clarity for mankind by observing the birds in flight. Allah does support the flight of the birds. Allah does provide signs of the sovereignty of Allah for the believer.

Surah 16:80 Allah does provide for tent abodes during the travels of mankind from the lightweight hides of cattle. The livestock are sources of wool and fur and hair for articles of comfort.

Surah 16:81 Allah does provide shelter from the sun for mankind. Allah does provide places of refuge in the mountains for mankind. Allah does provide coats to protect from the elements for mankind. Allah does provide armor to protect from violence for mankind. Allah does favor mankind so that mankind can surrender to Allah.

Surah 16:82 If mankind does reject the sovereignty of Allah then Muhammad should convey the truth of Allah.

Surah 16:83 If a person does understand the favor of Allah and the person does deny the truth of Allah then the person is an ingrate.

Surah 16:84 The disbelievers will not escape on the "Day of Resurrection". The disbelievers can not make amends on the "Day of Resurrection".

Surah 16:85 The wrongdoers will not find reprieve at their sight of the doom. The wrongdoers will not find mercy at their sight of the doom.

Surah 16:86 The idolaters may find representations of the "false gods" that were worshiped in the world. The idolaters will say "Our Lord! these are our partners unto whom we used to cry instead of Thee". The idolaters will say "Lo! ye verily are liars!" to the "false gods".

Surah 16:87 The idolaters will attempt to offer submission to Allah on the "Day of Resurrection" after the "false gods" do fail to save the idolaters.

Surah 16:88 If the disbelievers did inhibit others from the way of Allah then Allah will add doom to doom because of the corruption of the disbelievers.

Surah 16:89 Allah will raise a person within every nation to bear witness against the nation. Muhammad will be called to bear witness against the witnesses. The Scripture is revealed as an exposition of all things. The Scripture is revealed as guidance and mercy and good tidings for the believers.

Surah 16:90 Allah does command justice and kindness. Allah does command charity to others. Allah does forbid lewdness. Allah does forbid abomination. Allah does forbid wickedness. Mankind should take heed.

Surah 16:91 If a person does establish a covenant with Allah then the person should honor the oaths of the covenant. Allah does know everything.

Surah 16:92 If a person does establish a covenant with Allah then the person should not diminish the oaths of the covenant for reasons of inclusion in a larger community. Allah does judge a person on the ability to stay on the path to Allah by honoring the oaths of covenants. Allah will explain the strengths and weaknesses of mankind on the "Day of Resurrection".

Surah 16:93 Allah could have established one nation among mankind. Allah will guide a person according to the will of Allah. Allah will reject a person according to the will of Allah. Allah will sit in judgment of the actions of mankind.

Surah 16:94 A person should not make an oath in deception. A person should intend to honor their oaths. If a person does make an oath in an attempt to deceive then the person may stray from the path into evil for inhibiting others from the path to Allah.

Surah 16:95 A person should not exchange a covenant with Allah for a price. Allah is the source of better bounty.

Surah 16:96 Mankind will lose their bounty in the world eventually. The bounty is everlasting from Allah. Allah will reward the believers according to their best works.

Surah 16:97 If a person is righteous then the person is a believer. If a person is righteous then the Allah will bring a good life to the person. Allah will reward the believers according to their best works.

Surah 16:98 If a person does read the Qur'an then the person should seek refuge with Allah from Satan.

Surah 16:99 Satan does not wield power over the believers. Satan does not wield power over a person that does trust in Allah.

Surah 16:100 Satan does wield power over evildoers. Satan does wield power over idolaters.

Surah 16:101 Allah can replace a verse with a verse according to the will of Allah. If Allah does replace a verse with a verse according to the will of Allah then the believers would say "Lo! thou art but inventing" to Muhammad. Mankind does not understand sometimes.

Surah 16:102 Muhammad should say "The holy Spirit hath revealed it from thy Lord with truth that it may confirm (the faith of) those who believe". Muhammad should say "and as guidance and good tidings for those who have surrendered (to Allah)".

Surah 16:103 The disbelievers do say "Only a man teacheth him". The Messenger can bring the truth of the Qur'an in Arabic speech while using a foreign language.

Surah 16:104 If a person does reject the revelations of Allah then Allah will not guide the person. If a person does reject the revelations of Allah then the person will meet a painful doom.

Surah 16:105 Falsehoods are invented by disbelievers only. The disbelievers are liars.

Surah 16:106 If a person does fall into disbelief willfully after attaining belief and faith in Allah then Allah will subject the person to great wrath and doom. If a person is forced to renounce their religion while keeping faith in Allah then the person does remain on the right path to Allah.

Surah 16:107 The disbelievers do choose the life of the world rather than the Hereafter. Allah does not guide the disbelieving folk.

Surah 16:108 Allah will seal the hearts and ears and eyes of the heedless disbelievers.

Surah 16:109 The disbelievers will be losers in the Hereafter.

Surah 16:110 If a person does become a fugitive after persecution and the person does persevere in the fight for Allah then the person will find forgiveness and mercy in Allah.

Surah 16:111 Souls will be judged and repaid for their actions in the world on the "Day of Resurrection".

Surah 16:112 Faith can be like a township with a populace. The township did have abundance from every side. The township did not believe in favors from Allah. Allah did bring the experience of famine and fear to the township for their disbelief.

Surah 16:113 A messenger was sent to the township. The messenger was rejected by the township. Torment did seize the township of wrongdoers.

Surah 16:114 Mankind should eat of the lawful and good food that is provided by Allah. If a person does serve Allah then the person should thank the bounty of Allah.

Surah 16:115 Allah does forbid the consumption of blood. Allah does forbid the consumption of pork. Allah does forbid the consumption of offerings to "false gods". If a person is forced to consume the forbidden foods without desire without transgression then Allah is forgiving and merciful to the person.

Surah 16:116 A believer should not falsify in the name of Allah. A person should not say "This is lawful and this is forbidden" as a falsehood against Allah. A person will not succeed to invent a lie against Allah.

Surah 16:117 If a person does invent lies against Allah then the person will find a painful doom after a brief period of enjoyment.

Surah 16:118 The Jews should respect the prohibitions that were conveyed to the Jews in the past. The Jews were not treated unjustly. The Jews did wrong to themselves frequently.

Surah 16:119 If a person is ignorant of a sin and the person does repent after committing the sin then Allah is forgiving and merciful to the person.

Surah 16:120 Abraham was a nation that was obedient to Allah. Abraham was upright by nature. Abraham was not a member of the idolaters.

Surah 16:121 Abraham was thankful for the bounties from Allah. Abraham was chosen by Allah. Allah did guide Abraham onto a straight path.

Surah 16:122 Abraham was given good in the world. Abraham is among the righteous in the Hereafter.

Surah 16:123 Muhammad was inspired after Allah did inspire Abraham. Allah did say "Follow the religion of Abraham as one by nature upright. He was not of the idolaters" to Muhammad.

Surah 16:124 The Sabbath was appointed to the people that did disagree about the observance of the Sabbath. Allah will judge the actions of people in life in the world on the "Day of Resurrection".

Surah 16:125 The Messenger should invite mankind to follow the way to Allah with wisdom and with fairness. If mankind does need reasons to follow the way to Allah then the Messenger should debate mankind fairly. Allah is aware of the person that does stray from the way to Allah. Allah is acutely aware of the person that does remain on the way to Allah.

Surah 16:126 Punishments are required sometimes. If a punishment is required then the punishment should be applied similar to the offense. If a person can be patient then perseverance can yield better outcomes for a person.

Surah 16:127 Muhammad should be patient. Muhammad should endure by the help of Allah. Muhammad should not grieve for the disbelievers. Muhammad should not be in distress for the actions of the disbelievers.

Surah 16:128 Allah is the helper of the righteous. If a person does keep their duty to Allah then Allah will be with the person.



Surah 17



Surah 17:1 The Messenger was carried by night from the "Inviolable Place of Worship" to the blessed surroundings of the "Far Distant Place of Worship" by Allah. The Messenger was shown the tokens of the truth of Allah. Allah is the Hearer. Allah is the Seer.

Surah 17:2 Moses was given the Scripture by Allah. The Scripture was appointed as a guidance for the "Children of Israel". Allah did say "Choose no guardian beside Me".

Surah 17:3 The "children of Israel" were the descendents of Noah. Noah was a grateful servant of Allah.

Surah 17:4 Allah did say "Ye verily will work corruption in the earth twice and ye will become great tyrants" as decreed for the "Children of Israel" in the Scripture.

Surah 17:5 The "children of Israel" did experience the first corruption as their country was ravaged by mighty servants of warfare from Allah.

Surah 17:6 Allah did allow the "children of Israel" to defeat the mighty servants of warfare. Allah did grant a great progeny and wealth to the "children of Israel".

Surah 17:7 Allah did say "If ye do good ye do good for your own souls and if ye do evil it is for them (in like manner)." to the children of Israel. The "children of Israel" did experience the second corruption as their country was ravaged by other mighty servants of warfare from Allah. The servants did proceed to invade the Temple and to conquer and to destroy everything with an utter wasting.

Surah 17:8 Allah is capable of mercy. If mankind does repeat a crime then Allah will repeat the punishment. Allah did appoint Hell as a dungeon for the disbelievers.

Surah 17:9 The Qur'an does provide guidance for the straight path. The Qur'an does provide tidings to the believers that a great reward does await the performers of good works.

Surah 17:10 If a person does not believe in the Hereafter then the person will inherit a painful doom.

Surah 17:11 Mankind does pray for evil as frequently as mankind does pray for good. Mankind is impatient.

Surah 17:12 Allah did appoint the night and the day as 2 portents of the sovereignty of Allah. Allah did make the night dark. Allah did make the day bright. Allah did make the portents of night and day for mankind to measure the passage of time. Allah does allow for mankind to seek the bounty of Allah. Allah does provide clear explanations.

Surah 17:13 Allah does affix the deeds of a person in life to the neck. Allah will present a book of the deeds of a person in life on the "Day of Resurrection".

Surah 17:14 Allah will say "Read thy book. Thy soul sufficeth as reckoner against thee this day" to each person.

Surah 17:15 A person will benefit from righteousness. A person will suffer from wrongdoing. A person is responsible for their actions alone. Allah will not send punishment before the arrival of a Messenger with warnings from Allah.

Surah 17:16 Allah will send commandments for obedience to the ruling population of a doomed township. If abomination does persist in a township after a warning from Allah then the township will perish from the wrath of Allah.

Surah 17:17 Allah did destroy many generations since the salvation of Noah. Allah does know and behold the sins of mankind.

Surah 17:18 If a person does lust for the transitory enjoyment of life in the world then Allah will grant according to the will of Allah. Hell does await the people that did lust for the life of the world. Hell will bring condemnation and rejection and heat to the lustful people.

Surah 17:19 If a person does strive for the Hereafter with the efforts of a believer then the person will find favor with Allah.

Surah 17:20 Allah does supply the bounty of Allah to each person. Boundless is the bounty of Allah.

Surah 17:21 A hierarchy does exist between believers and disbelievers. The Hereafter will recognize the differences between believers and disbelievers in greater degrees.

Surah 17:22 Mankind should not invent a "false god". If a "false god" is invented by a population then the population will be reprovved and forsaken by Allah.

Surah 17:23 Allah does decree that mankind should worship Allah alone. Allah does decree that parents should be shown kindness. Parents should be respected with graciousness in old age.

Surah 17:24 A person should honor their parents. A person should say "My Lord! Have mercy on them both as they did care for me when I was little" in prayer to Allah for the sake of their parents.

Surah 17:25 Allah is aware of the thoughts of mankind. Allah is forgiving to the believers.

Surah 17:26 A person should reciprocate to kinsman. A person should reciprocate to the needy. A person should reciprocate to travelers. A person should not squander wealth.

Surah 17:27 If a person does squander wealth then the person could be kin to devils. The devil was an ingrate to Allah.

Surah 17:28 If a person can not reciprocate to the needy then the person should be kind to the needy.

Surah 17:29 A person should not be miserly. A person should not be spendthrift. If a person does become miserly or spendthrift then the person could become destitute and worthy of blame.

Surah 17:30 Allah will increase a provision for people according to the will of Allah. Allah will decrease a provision for people according to the will of Allah. Allah is omniscient. Allah is aware of the actions of mankind.

Surah 17:31 A person should not kill their children to avoid poverty. Allah will provide for the needy. If a person does kill their children for gain then the person does commit a great sin.

Surah 17:32 A person should not commit adultery. Adultery is an abomination of evil.

Surah 17:33 A person should not kill anything without just cause that was made sacred by Allah. If a person is killed without just cause then restitution is the right of the heir of the person. Restitution should not exceed the limits of the crime.

Surah 17:34 A person should not approach the possessions of an orphan unless necessary until the age of maturity. A person should honor the covenant. A person will answer for any deviation from covenants in life on the Day of Resurrection.

Surah 17:35 If a person does perform weights and measures then the person should perform equitable measures.

Surah 17:36 A person should avoid the pursuit of fallacies. A person will answer for the actions of their sight and hearing and heart on the Day of Resurrection.

Surah 17:37 A person should avoid conceit and arrogance. Mankind will not have sovereignty over the earth ever.

Surah 17:38 A person should adhere to the guidance of Allah to avoid the perils of evil. Evil is hateful in the sight of Allah.

Surah 17:39 Allah did convey wisdom to Muhammad. If a person does invent a "false god" then the person will be reprovved and abandoned and be cast into Hell.

Surah 17:40 The pagans did have an incorrect belief that Allah did take daughters from the angels to leave sons for the pagans. The pagans did have heinous beliefs.

Surah 17:41 Allah did display the warnings to mankind in the Qur'an. The disbelievers are averse to the Qur'an.

Surah 17:42 Muhammad should say "If there were other gods along with Him as they say then had they sought a way against the Lord of the Throne" to the disbelievers.

Surah 17:43 Muhammad should say "Glorified is He and High Exalted above what they say!" to the disbelievers.

Surah 17:44 Muhammad should say "The seven heavens and the earth and all that is therein praise Him and there is not a thing but hymneth his praise;" to the disbelievers. Muhammad should say "but ye understand not their praise. Lo! He is ever Clement Forgiving" to the disbelievers.

Surah 17:45 Allah did create an invisible barrier during the recitations of the Qur'an by Muhammad. The barrier did separate Muhammad from the disbelievers.

Surah 17:46 If the disbelievers did not accept the Qur'an then Allah did place a veil upon the hearts of the disbelievers. If the disbelievers did not accept the Qur'an then Allah did place deafness in the ears of the disbelievers. If Muhammad did mention the worship of Allah alone then the disbelievers did retreat in aversion.

Surah 17:47 Allah is aware of the thoughts and the inclinations of mankind. Allah is aware of the secrets of mankind. The evildoers did say "Ye follow but a man bewitched" about Muhammad.

Surah 17:48 The evildoers did attempt to disparage Muhammad. The evildoers are astray. The evildoers can not find a straight road.

Surah 17:49 The disbelievers would say "When we are bones and fragments shall we forsooth be raised up as a new creation?".

Surah 17:50 Muhammad should say "Be ye stones or iron" to the disbelievers.

Surah 17:51 Muhammad should say "Or some created thing that is yet greater in your thoughts!" to the disbelievers. The disbelievers would say "Who shall bring us back (to life)?" to Muhammad. Muhammad should say "He who created you at the first." to the disbelievers. The disbelievers would not understand. The disbelievers would say "When will it be?" to Muhammad. Muhammad should say "It will perhaps be soon" to the disbelievers.

Surah 17:52 Muhammad should say "A day when He will call you and ye will answer with His praise and ye will think that ye have tarried but a little while" to the disbelievers.

Surah 17:53 The believers should speak kind words. The devil does sow discord and confusion among the believers. The devil is a foe to mankind.

Surah 17:54 Allah is omniscient. Allah will bestow mercy according to the will of Allah. Allah will bring punishment according to the will of Allah. Muhammad was not sent as a warden over mankind.

Surah 17:55 Allah is aware of everyone in the heavens and the earth. Allah did prefer some of the Prophets above other Prophets. Allah did give the Psalms to David. David was a Prophet.

Surah 17:56 Muhammad should say "Cry unto those (saints and angels) whom ye assume (to be gods) beside Him yet they have no power to rid you of misfortune nor to change".

Surah 17:57 The believers should not seek the Prophets for mercy. The believers should not fear the doom from the Prophets. The believers should seek mercy from Allah. The believers should fear the doom from Allah.

Surah 17:58 Allah did establish an ordinance that Allah will not destroy utterly a population before the Day of Resurrection.

Surah 17:59 Allah can not be prevented from sending signs to mankind. Mankind does ignore the signs frequently. Thamud was sent as a clear sign. Thamud was a female camel. Thamud was mistreated by mankind. Allah will send signs to mankind as a warning.

Surah 17:60 Allah did warn Muhammad. Allah did say "Lo! thy Lord encompasseth mankind" to Muhammad. Allah did send a vision to Muhammad as a trial for mankind. Allah did create the "Accursed Tree" in the Qur'an as a trial for mankind. Mankind does become obstinate and disobedient as a result of the warnings from Allah.

Surah 17:61 Allah did say "Fall down prostrate before Adam" to the angels. The angels did obey except for Iblis. Iblis did say "Shall I fall prostrate before that which Thou hast created of clay?" to Allah.

Surah 17:62 Iblis did say "Seest Thou this (creature) whom Thou hast honored above me if Thou give me grace until the Day of Resurrection I verily will seize his seed save but a few" to Allah. Iblis would attempt to seize most of humanity until the Day of Resurrection.

Surah 17:63 Allah did say "Go and whosoever of them followeth thee--lo! Hell will be your payment ample payment" to Iblis.

Surah 17:64 Allah did say "And excite any of them whom thou canst with thy voice and urge thy horse and foot against them" to Iblis. Allah did say "and be a partner in their wealth and children and promise them" to Iblis. Satan does deceive mankind.

Surah 17:65 Allah is the authority over the believers. Allah will protect the believers.

Surah 17:66 Allah does allow the ships of mankind to sail the sea in search of the bounty of Allah. Allah is merciful to mankind.

Surah 17:67 If a ship does encounter terror on the seas then the "false gods" can not save mankind leaving Allah to provide safety. If a ship does survive the terror of the sea to return to port then mankind will forget the grace of Allah. Mankind can be thankless.

Surah 17:68 Allah could cause the land to engulf mankind. Allah could send sandstorms to torment mankind. Mankind would not find a protector away from Allah.

Surah 17:69 Allah could cause a hurricane to torment mankind because mankind was thankless. Mankind would not find an avenger against the will of Allah.

Surah 17:70 Allah has honored the children of Adam. Allah does carry the children of Adam on the land and the sea. Allah does supply a provision of good things for the children of Adam. Allah does prefer the children of Adam above the other creations of Allah.

Surah 17:71 Mankind will be summoned by Allah on the Day of Resurrection. A person will be given a book of records to read of actions from their life in the world. The records will be a truthful account of the actions of the person in life.

Surah 17:72 If a person is blind to the truth of Allah in life then the person will remain blind to the truth of Allah in the Hereafter. Disbelievers are far from the path to Allah.

Surah 17:73 The disbelievers did strive to beguile Muhammad away from the guidance of Allah in an effort to convince Muhammed to invent "false gods". If Muhammad did invent "false gods" then the disbelievers would befriend Muhammad.

Surah 17:74 Muhammad was firm in the belief of Allah. If Muhammad was not absolute in belief in Allah then Muhammad might have inclined to the disbelievers.

Surah 17:75 If Muhammad might have inclined to the disbelievers then Allah would have sent a punishment of life and of death to Muhammad without mercy.

Surah 17:76 The disbelievers did intend to scare Muhammad from a land that the disbelievers did not intend to inhabit any longer.

Surah 17:77 The Messengers were given rules from Allah. The rules will not deviate between subsequent Messengers.

Surah 17:78 Believers should pray at dusk. Believers should pray and read the Qur'an at dawn. Angels do attend the reading of the Qur'an by mankind at dawn.

Surah 17:79 A believer could pray at times during the night also. Prayer can bring praise and glory in recognition from Allah.

Surah 17:80 The believer should say "My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power" in prayer to Allah.

Surah 17:81 The believer should say "Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish".

Surah 17:82 The Qur'an was revealed for healing and mercy for believers. The Qur'an does bring ruin for the evildoers.

Surah 17:83 If Allah does grant a pleasant life to mankind then mankind will become averse to the truth of Allah. If mankind is seized by evil then mankind will despair in search for help from Allah.

Surah 17:84 Muhammad should say "Each one doth according to his rule of conduct and thy Lord is best aware of him whose way is right".

Surah 17:85 Mankind would question Muhammad about the Spirit. Muhammad should say "The Spirit is by command of my Lord and of knowledge ye have been vouchsafed but little".

Surah 17:86 Allah could retract the truth of the Qur'an according to the will of Allah. If the Qur'an was retracted by Allah from Muhammad then Muhammad would not find protection in Allah.

Surah 17:87 Allah did show mercy to Muhammad. Allah did show great kindness to Muhammad.

Surah 17:88 Muhammad should say "Verily though mankind and the Jinn should assemble to produce the like of this Qur'an". Muhammad should say "they could not produce the like thereof though they were helpers one of another".

Surah 17:89 Allah did provide many examples in the Qur'an. The Qur'an was not believed by most of mankind.

Surah 17:90 The disbelievers would say "We will not put faith in thee till thou cause a spring to gush forth from the earth for us;".

Surah 17:91 The disbelievers would say "Or thou have a garden of date palms and grapes and cause rivers to gush forth therein abundantly;".

Surah 17:92 The disbelievers would say "Or thou cause the heaven to fall upon us piecemeal as thou hast pretended or bring Allah and the angels as a warrant;".

Surah 17:93 The disbelievers would say "Thou have a house of gold; or thou ascend up into heaven". The disbelievers would say "and even then we will put no faith in thine ascension till thou bring down for us a book that we can read". Muhammad should say "My Lord be glorified! Am I naught save a mortal messenger?".

Surah 17:94 The disbelievers were not prevented from believing when the guidance did arrive. The disbelievers did say "Hath Allah sent a mortal as (His) messenger?".

Surah 17:95 Muhammad should say "If there were in the earth angels walking secure We had sent down for them from heaven an angel as messenger".

Surah 17:96 Muhammad should say "Allah sufficeth for a witness between me and you Lo! He is Knower Seer of His slaves".

Surah 17:97 If a person is guided by Allah then the person is led on the right path. If a person is not guided by Allah then the person will not find protectors in "false gods". Allah will assemble the disbelievers with blind and dumb and deaf faces on the "Day of Resurrection". The disbelievers will be sent to Hell. If the flames did abate in Hell then Allah will increase the flame on the disbelievers in Hell.

Surah 17:98 The disbelievers will find their reward in Hell. The disbelievers did say "When we are bones and fragments shall we forsooth be raised up as a new creation?".

Surah 17:99 Allah does display the sovereignty of Allah in the heavens and in the earth. Allah does establish clear plans without doubt. The disbelievers do not accept the sovereignty of Allah.

Surah 17:100 Muhammad should say "If ye possessed the treasures of the mercy of my Lord ye would surely hold them back for fear of spending for man was ever grudging" to the disbelievers.

Surah 17:101 Allah did give 9 clear proofs of the sovereignty of Allah to Moses. The Pharaoh did say "Lo! I deem thee one bewitched O Moses" to Moses.

Surah 17:102 Moses did say "In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs and lo! (for my part) I deem thee lost O Pharaoh" to the Pharaoh.

Surah 17:103 The Pharaoh did wish to scare the children of Israel from the land. The Egyptians were drowned by Allah.

Surah 17:104 Allah did say "Dwell in the land; but when the promise of the Hereafter cometh to pass we shall bring you as a crowd gathered out of various nations" to the children of Israel after the exodus.

Surah 17:105 Allah does send the truth to mankind. Muhammad was sent as a bearer of good tidings and a warner.

Surah 17:106 Allah did allow for sections within the Qur'an for recital to mankind at intervals. Allah did reveal the Qur'an in successive revelations.

Surah 17:107 Muhammad should say "Believe therein or believe not lo! those who were given knowledge before it when it is read unto them fall down prostrate on their faces adoring" to mankind.

Surah 17:108 Muhammad should say "Glory to our Lord! Verily the promise of our Lord must be fulfilled" to mankind.

Surah 17:109 Mankind should fall in prostration and weeping. The Qur'an should increase humility in mankind.

Surah 17:110 Muhammad should not be loud in prayer. Muhammad should not be quiet in prayer. Muhammad should pray in moderate volume.

Surah 17:111 Muhammad should say "Praise be to Allah Who hath not taken unto Himself a son and Who hath no partner in the Sovereignty nor hath He any protecting friend through dependence". Muhammad should say "And magnify Him with all magnificence".



Surah 18



Surah 18:1 Allah does deserve praise for revealing the Scripture to Muhammad in truthfulness.

Surah 18:2 Allah did reveal the Scripture clearly to give warning of stern punishment from Allah. Allah did reveal the Scripture clearly to bring news to the believers that the believers will find a fair reward.

Surah 18:3 The believers will abide in Heaven forever.

Surah 18:4 If people did say "Allah hath chosen a son" then the Qur'an does provide a warning to the people.

Surah 18:5 Mankind does not possess knowledge of the lineage of Allah. If a person does proclaim knowledge of the lineage of Allah then the person does invent a dreadful lie.

Surah 18:6 Muhammad might lament himself to death over the proclamations of falsehoods from people.

Surah 18:7 Allah did establish everything on earth as adornments to test the faith of mankind to identify the faithful.

Surah 18:8 Allah will make the earth barren.

Surah 18:9 Muhammad might wonder that the "People of the Cave" and the Inscription were signs of the sovereignty of Allah.

Surah 18:10 The Cave was a refuge for young men in flight from disbelievers. The men did say "Our Lord! Give us mercy from Thy presence and shape for us right conduct in our plight".

Surah 18:11 Allah did put the men to sleep in the Cave for a number of years.

Surah 18:12 Allah did awaken the men in the Cave after a time to identify the party that could compute the passage of time in the cave.

Surah 18:13 Allah did convey the story of the men in the Cave to Muhammad in truth. The men did believe in Allah. Allah did increase the men in guidance.

Surah 18:14 Allah did fill the men with confidence. The men did say "Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him for then should we utter an enormity".

Surah 18:15 The men did say "These our people have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them". The men did say "And who doth greater wrong than he who inventeth a lie concerning Allah?".

Surah 18:16 The men did say "And when ye withdraw from them and that which they worship except Allah then seek refuge in the Cave;". The men did say "your Lord will spread for you of His mercy and will prepare for you a pillow in your plight".

Surah 18:17 Muhammad would have seen a sign from Allah on the day of the awakening of the men. Muhammad would have seen the sun rise away from the cave to the right. Muhammad would have seen the sun set away from the cave to the left. Muhammad would have seen the men in the middle of the cave. If a person is guided by Allah then the person is led on the right path. If a person is not guided by Allah then the person will not find a guiding friend.

Surah 18:18 Muhammad would have seen that the wakeful men were asleep still. Allah did cause the sleeping men to stir to the right and to the left. Allah did cause the dog of the men to stir upon the threshold. Muhammad may have fled from the awesome sight of the men.

Surah 18:19 Allah did awaken the men so that the men could question each other. A man did say "How long have ye tarried?" to the others. The others did say "We have tarried a day or some part of a day". A man did say "Your Lord best knoweth what ye have tarried" to the other men. A man did say "Now send one of you with this your silver coin unto the city" to the other men. A man did say "and let him see what food is purest there and bring you a supply thereof" to the other men. A man did say "Let him be courteous and let no man know of you" to the other men.

Surah 18:20 A man did say "For they if they should come to know of you will stone you or turn you back to their religion; then ye will never prosper" to the other men.

Surah 18:21 Allah did disclose the truth to the people of the city to understand the promise of Allah. Allah did illustrate that the Hour of reckoning is irrefutable. The people did dispute among themselves over the disclosure from Allah. The people did say "Build over them a building; their Lord knoweth best concerning them" in argument. The people did say "We verily shall build a place of worship over them" to end the argument in victory.

Surah 18:22 People did say "They were three their dog the fourth". People did say "Five their dog the sixth" in a guess. People did say "Seven and their dog the eighth". Muhammad did say "My Lord is best aware of their number. None knoweth them save a few". Muhammad should not consult others about the number of men in the cave.

Surah 18:23 A person should not say "Lo! I shall do that tomorrow".

Surah 18:24 A person can only accomplish something with the will of Allah. If a person does forget to say "if Allah will" then the person should say "It may be that my Lord guideth me unto a nearer way of truth than this".

Surah 18:25 The men did remain in the cave for 309 years.

Surah 18:26 Muhammad should say "Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing!". Muhammad should say "They have no protecting friend beside Him and He maketh none to share in His government".

Surah 18:27 Muhammad should recite the revelations of the scripture of Allah. The Scripture can not be altered. Allah does provide the only refuge.

Surah 18:28 Muhammad should join the faithful in prayers to Allah at morning and evening. Muhammad should not overlook the faithful. Muhammad should not desire the pomp of the life of the world. Muhammad should not follow the people that have been abandoned by Allah.

Surah 18:29 Muhammad should say "(It is) the truth from the Lord of you (all)". If a person does not believe in the truth of Allah then the person does become a disbeliever. If a person does believe in the truth of Allah then the person does become a believer. Hell is prepared for the disbelievers. If disbelievers did ask for showers in Hell then the disbelievers would shower in molten lead to burn their faces. Hell is a odious resting place.

Surah 18:30 Allah will not waste the reward of the good works of the believers.

Surah 18:31 The believers will inherit the "Gardens of Eden" with rivers underneath. The believers will be clothed with armlets of gold and with green robes of finest silk and gold embroidery in the "Gardens of Eden". The believers will recline on thrones in the "Gardens of Eden". The "Gardens of Eden" is also known as Heaven. The "Gardens of Eden" is a glorious resting place.

Surah 18:32 Muhammad should convey a parable to mankind. Muhammad should say "Two men unto one of whom We had assigned two gardens of grapes" in a parable to mankind. Muhammad should say "and We had surrounded both with date palms and had put between them tillage" in a parable to mankind.

Surah 18:33 Muhammad should say "Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein" in a parable to mankind.

Surah 18:34 Muhammad should say "And he had fruit. And he said unto his comrade when he spake with him: I am more than thee in wealth and stronger in respect of men" in a parable to mankind.

Surah 18:35 Muhammad should say "And he went into his garden while he (thus) wronged himself. He said: I think not that all this will ever perish" in a parable to mankind.

Surah 18:36 Muhammad should say "I think not that the Hour will ever come and if indeed I am brought back unto my Lord I surely shall find better than this as a resort" in a parable to mankind.

Surah 18:37 Muhammad should say "And his comrade while he disputed with him exclaimed: Disbelievest thou in Him Who created thee of dust then of a drop (of seed) and then fashioned thee a man?" in a parable to mankind.

Surah 18:38 Muhammad should say "But He is Allah my Lord and I ascribe unto my Lord no partner" in a parable to mankind.

Surah 18:39 Muhammad should say "If only when thou enteredst thy garden thou hadst said: That which Allah willeth (will come to pass)!" in a parable to mankind. Muhammad should say "There is no strength save in Allah! Though thou seest me as less than thee in wealth and children" in a parable to mankind.

Surah 18:40 Muhammad should say "Yet it may be that my Lord will give me better than thy garden and will send on it a bolt from heaven and some morning it will be a smooth hillside" in a parable to mankind.

Surah 18:41 Muhammad should say "Or some morning the water thereof will be lost in the earth so that thou canst not make search for it" in a parable to mankind.

Surah 18:42 Muhammad should say "And his fruit was beset (with destruction)" in a parable to mankind. Muhammad should say "Then began he to wring his hands for all that he had spent upon it when (now) it was all ruined on its trellises" in a parable to mankind. Muhammad should say "and to say: Would that I had ascribed no partner to my Lord!" in a parable to mankind.

Surah 18:43 Muhammad should say "And he had no troop of men to help him as against Allah nor could he save himself" in a parable to mankind.

Surah 18:44 Muhammad should say "In this case is protection only from Allah the True. He is best for reward and best for consequence" in a parable to mankind.

Surah 18:45 Muhammad should convey another parable to mankind. Muhammad should explain that the life of the world is similar to water from the sky. The water will provide for the growth of vegetation. The vegetation will dry and scatter in the wind eventually. Allah is capable of all things.

Surah 18:46 Wealth is an ornament of life in the world. Children are ornaments of life of the world. Allah does prefer the execution of good deeds.

Surah 18:47 Muhammad should warn mankind that Allah will remove the hills to level the earth on the Day of Resurrection as mankind is recalled to Allah.

Surah 18:48 Mankind will be set in ranks before Allah on the Day of Resurrection. Allah will say "Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you" to mankind.

Surah 18:49 The "Book of Deeds" is a book that does record the deeds of a person in life. The "Book of Deeds" will be set before each person. The "Book of Deeds" will cause the wrongdoers to become fearful of the contents of the book. The wrongdoers will say "What Kind of a book is this that leaveth not a small thing nor a great thing but hath counted it!". The wrongdoers will be reminded of their deeds in life. Allah will not cheat anyone.

Surah 18:50 Muhammad should remember the fall of Iblis. Allah did say "Fall prostrate before Adam". Iblis did not prostrate with the Angels before Adam. Iblis was a Jinn. Iblis did rebel against the command of Allah. Mankind should not choose Iblis or the progeny of Iblis instead of Allah. Iblis is the enemy of mankind. Evil is the exchange for evildoers.

Surah 18:51 Iblis was not created to witness the creation of the heavens and the earth by Allah. Iblis was not created to witness the creation of the Jinn. Allah will not select guides to lead mankind astray.

Surah 18:52 Muhammad should warn mankind that Allah will command the disbelievers to call upon the "false gods" in futility. Allah will say "Call those partners of Mine whom ye pretended". The disbelievers will call to nonexistent "false gods". Allah will place a gulf of doom between the disbelievers and the "false gods".

Surah 18:53 The guilty will behold the Fire. The guilty will realize that the guilty will fall without escape into the Fire.

Surah 18:54 Allah did display many parables for mankind within the Qur'an. Mankind is contentious.

Surah 18:55 Mankind is not prevented from believing in the guidance from Allah. Mankind is not prevented from seeking forgiveness from Allah. If mankind is visited by Doom from Allah then mankind may seek forgiveness from Allah.

Surah 18:56 The Messengers are sent as bearers of good news and warnings. The disbelievers will attempt to refute the Truth with falsehoods. The disbelievers will treat the revelations from Allah as a jest.

Surah 18:57 If a person does go astray after realizing the Truth of the revelations then the person does commit a greater wrong. If a person does go astray after realizing the Truth of the revelations then Allah will close the heart of the person and will close the ears of the person. If a person does go astray after realizing the Truth of the revelations then Muhammad could not guide the person.

Surah 18:58 Allah is the Forgiver. Allah is full of Mercy. If Allah did judge the wrongdoer currently then Allah would hasten on the doom for the wrongdoer. The wrongdoer does have an appointed term without escape.

Surah 18:59 Allah did destroy the townships that did wrong. Allah did appoint a fixed time for the destruction of the townships in the past.

Surah 18:60 Moses did say "I will not give up until I reach the point where the two rivers meet though I march on for ages" to his servant.

Surah 18:61 Moses did reach the junction of the seas. Moses did forget the fish at the junction. The fish did proceed to escape to freedom in the seas.

Surah 18:62 Moses did travel further with his servant. Moses did say "Bring us our breakfast. Verily we have found fatigue in this our journey" to the servant.

Surah 18:63 Moses did say "Didst thou see when we took refuge on the rock" to the servant. Moses did say "and I forgot the fish and none but Satan caused me to forget to mention it it took its way into the waters by a marvel" to the servant.

Surah 18:64 Moses did say "This is that which we have been seeking" to the servant. The men did retrace their steps again.

Surah 18:65 Moses did encounter a "Servant of Allah" on the path. The "Servant of Allah" was shown mercy by Allah. The "Servant of Allah" was given knowledge from Allah.

Surah 18:66 Moses did say "May I follow thee to the end that thou mayst teach me right conduct of that which thou hast been taught?" to the "Servant of Allah". Moses did want to accompany the "Servant of Allah".

Surah 18:67 The "Servant of Allah" did say "Lo! thou canst not bear with me" to Moses. The "Servant of Allah" did not want Moses to travel with the "Servant of Allah".

Surah 18:68 The "Servant of Allah" did say "How canst thou bear with that whereof thou canst not compass any knowledge?" to Moses. The "Servant of Allah" did not believe that Moses would understand.

Surah 18:69 Moses did say "Allah willing thou shalt find me patient and I shall not in aught gainsay thee:" to the "Servant of Allah". Moses did believe that Moses would show patience to come to understanding.

Surah 18:70 The "Servant of Allah" did say "Well if thou go with me ask me not concerning aught till I myself mention of it unto thee" to Moses. The "Servant of Allah" did not want Moses to question the actions of the "Servant of Allah".

Surah 18:71 Moses did accompany the "Servant of Allah" until the men did reach a ship. The "Servant of Allah" did bore a hole into the ship. Moses did say "Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing" to the "Servant of Allah". Moses did question the actions of the "Servant of Allah".

Surah 18:72 The "Servant of Allah" did say "Did I not tell thee thou couldst not bear with me?" to Moses.

Surah 18:73 Moses did say "Be not wroth with me that I forgot and be not hard upon me for my fault" to the "Servant of Allah".

Surah 18:74 The men did continue to journey until the men did encounter a lad. The "Servant of Allah" did slay the lad. Moses did say "What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing" to the "Servant of Allah". Moses did question the actions of the "Servant of Allah".

Surah 18:75 The "Servant of Allah" did say "Did I not tell thee that thou couldst not bear with me?" to Moses.

Surah 18:76 Moses did say "If I ask thee after this concerning aught keep not company with me. Thou hast received an excuse from me" to the "Servant of Allah".

Surah 18:77 The men did continue to travel until the men did reach a township. The men did ask for food from the people in the township. The people did deny the request. The men did find a wall in disrepair. The "Servant of Allah" did repair the wall. Moses did say "If thou hadst wished thou couldst have taken payment for it" to the "Servant of Allah". Moses did question the actions of the "Servant of Allah".

Surah 18:78 The "Servant of Allah" did say "This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience" to Moses. The "Servant of Allah" did decide to separate from Moses. The "Servant of Allah" did declare that Moses did lack patience.

Surah 18:79 The "Servant of Allah" did say "As for the ship it belonged to poor people working on the river and I wished to mar it" to Moses. The "Servant of Allah" did say "for there was a king behind them who is taking every ship by force" to Moses. The ship was owned by poor people. A king was taking every seaworthy ship on the river by force. The "Servant of Allah" did cause a defect in the ship to prevent the king from stealing the ship from the owners.

Surah 18:80 The "Servant of Allah" did say "And as for the lad his parents were believers and We feared lest he should oppress them by rebellion and disbelief" to Moses. The lad did have righteous parents. The lad would have brought transgression and disbelief to his parents.

Surah 18:81 The "Servant of Allah" did say "And We intended that their Lord should change him for them for one better in purity and nearer to mercy" to Moses. The lad would be replaced with a son that was better in purity and mercy.

Surah 18:82 The "Servant of Allah" did say "And as for the wall it belonged to two orphan boys in the city" to Moses. The "Servant of Allah" did say "and there was beneath it a treasure belonging to them and their father had been righteous" to Moses. The "Servant of Allah" did say "and thy Lord intended that they should come to their full strength" to Moses. The "Servant of Allah" did say "and should bring forth their treasure as a mercy from their Lord;" to Moses. The "Servant of Allah" did say "and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear" to Moses. The wall was demolished to allow a treasure to be obtained by 2 orphans of a righteous father as a mercy from Allah.

Surah 18:83 Muhammad would be asked about Dhul-Qarneyn. Muhammad should say "I shall recite unto you a remembrance of him". Muhammad should recite the tale of Dhul-Qarneyn.

Surah 18:84 Dhul-Qarneyn was made strong and capable in the land by Allah.

Surah 18:85 Dhul-Qarneyn did follow a path.

Surah 18:86 Dhul-Qarneyn did follow the path to the west to a muddy spring. Dhul-Qarneyn did find people around the spring. Allah did say "O Dhul-Qarneyn! Either punish or show them kindness" to Dhul-Qarneyn.

Surah 18:87 Dhul-Qarneyn did say "As for him who doeth wrong we shall punish him and then he will be brought back unto his Lord". Dhul-Qarneyn did say "who will punish him with awful punishment!".

Surah 18:88 Dhul-Qarneyn did say "But as for him who believeth and doeth right good will be his reward". Dhul-Qarneyn did say "and We shall speak unto him a mild command".

Surah 18:89 Dhul-Qarneyn did continue to follow the path.

Surah 18:90 Dhul-Qarneyn did follow the path to the east to find people without protection from the sun.

Surah 18:91 Allah did know everything about Dhul-Qarneyn.

Surah 18:92 Dhul-Qarneyn did continue to follow the path.

Surah 18:93 Dhul-Qarneyn did follow the path between the 2 mountains to find people with a minimal understanding of language.

Surah 18:94 The people did say "O Dhul-Qarneyn! Lo! Gog and Magog are spoiling the land" to Dhul-Qarneyn. The people did say "So may we pay thee tribute on condition that thou set a barrier between us and them?" to Dhul-Qarneyn.

Surah 18:95 Dhul-Qarneyn did say "That wherein my Lord hath established me better (than your tribute)". Dhul-Qarneyn did say "Do but help me with strength (of men) I will set between you and them a bank".

Surah 18:96 Dhul-Qarneyyn did say "Give me pieces of iron". Dhul-Qarneyyn did lead the construction to fill the gap between the cliffs as a barrier against Gog and Magog. Dhul-Qarneyyn did say "Blow!". A fire was made. Dhul-Qarneyyn did say "Bring me molten copper to pour thereon".

Surah 18:97 The barrier did repel Gog and Magog.

Surah 18:98 Dhul-Qarneyyn did say "This is a mercy from my Lord;". Dhul-Qarneyyn did say "but when the promise of my Lord cometh to pass He will lay it low for the promise of my Lord is true".

Surah 18:99 Allah did select a Day for Gog and for Magog to surge against others. Allah will collect everyone into a single collection at the sounding of the Trumpet on the Day.

Surah 18:100 Hell will be presented to the disbelievers in plain view on the Day.

Surah 18:101 The disbelievers were hoodwinked from the messages from Allah. The disbelievers could not bear to hear the messages from Allah.

Surah 18:102 The Messengers can not protect mankind. Hell is the welcome destination for the disbelievers.

Surah 18:103 Muhammad should say "Shall We inform you who will be the greatest losers by their works?".

Surah 18:104 Muhammad should say "Those whose effort goeth astray in the life of the world and yet they reckon that they do good work".

Surah 18:105 Muhammad should say "Those are they who disbelieve in the revelations of their Lord and in the meeting with Him". Muhammad should say "Therefore their works are vain and on the Day of Resurrection We assign no weight to them".

Surah 18:106 Muhammad should say "That is their reward: hell because they disbelieved and made a jest of Our revelations and Our messengers".

Surah 18:107 Muhammad should say "Lo! those who believe and do good works theirs are the Gardens of Paradise for welcome".

Surah 18:108 Muhammad should say "Wherein they will abide with no desire to be removed from thence".

Surah 18:109 Muhammad should say "Though the sea became ink for the Words of my Lord". Muhammad should say "verily the sea would be used up before the Words of my Lord were exhausted". Muhammad should say "even though We brought the like thereof to help".

Surah 18:110 Muhammad should say "I am only a mortal like you. My Lord inspireth in me that your God is only One God". Muhammad should say "And whoever hopeth for the meeting with his Lord let him do righteous work". Muhammad should say "and make none sharer of the worship due unto his Lord".



Surah 19



Surah 19:1 Kaf. Ha. Ya. Ain. Sad.

Surah 19:2 Allah was merciful to Zachariah.

Surah 19:3 Zachariah did cry to Allah in secret.

Surah 19:4 Zachariah did say "My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair and I have never been unblest in prayer to Thee my Lord" to Allah.

Surah 19:5 Zachariah did say "Lo! I fear my kinsfolk after me since my wife is barren. Oh give me from Thy presence a successor" to Allah.

Surah 19:6 Zachariah did say "Who shall inherit of me and inherit (also) of the house of Jacob. And make him my Lord acceptable (unto Thee)" to Allah. Zachariah did pray to Allah for an inheritor.

Surah 19:7 Allah did say "O Zachariah! Lo! We bring thee tidings of a son whose name is John; We have given the same name to none before (him)" to Zachariah.

Surah 19:8 Zachariah did say "My Lord! How can I have a son when my wife is barren and I have reached infirm old age?" to Allah.

Surah 19:9 Allah did say "So (it will be). Thy Lord saith: It is easy for Me even as I created thee before when thou wast naught" to Zachariah.

Surah 19:10 Zachariah did say "My Lord! Appoint for me some token" to Allah. Allah did say "Thy token is that thou with no bodily defect shalt not speak unto mankind three nights" to Zachariah.

Surah 19:11 Zachariah did meet kinsfolk from the sanctuary. Zachariah did say "Glorify your Lord at break of day and fall of night".

Surah 19:12 John was the son of Zachariah. Allah did say "O John! Hold the Scripture". John was given the wisdom of the Scripture as a child by Allah.

Surah 19:13 John was given compassion and purity from Allah. John was devout.

Surah 19:14 John did respect his parents. John was not arrogant or rebellious.

Surah 19:15 John was granted peace on the day of birth. John was granted peace on the day of death. John will be granted peace on the Day of Resurrection.

Surah 19:16 Muhammad should mention the story of Mary in the Scripture. Mary did withdraw from her people to a chamber that was facing the East.

Surah 19:17 Mary was secluded. Allah did send the Spirit of Allah to Mary in the form of a "perfect man".

Surah 19:18 Mary did say "Lo! I seek refuge in the Beneficent One from thee if thou art God fearing" to the "perfect man".

Surah 19:19 The "perfect man" did say "I am only a messenger of thy Lord that I may bestow on thee a faultless son" to Mary. The "perfect man" was sent to bring a child to Mary.

Surah 19:20 Mary did say "How can I have a son when no mortal hath touched me neither have I been unchaste!" to the "perfect man". Mary was a virgin. Mary did not believe the "perfect man".

Surah 19:21 The "perfect man" did say "So (it will be)" to Mary. The "perfect man" did say "Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us and it is a thing ordained" to Mary. Allah is capable of all things.

Surah 19:22 Mary did conceive a child as a virgin. Mary did withdraw to a place. Mary was pregnant with Jesus.

Surah 19:23 Mary did suffer from the pain of childbirth. Mary did fall upon the trunk of a palm tree. Mary did say "Oh would that I had died ere this and had become a thing of naught forgotten!". Mary did give birth to Jesus.

Surah 19:24 Jesus could speak to Mary as a newborn. Jesus did speak beneath Mary. Jesus did say "Grieve not! Thy Lord hath placed a rivulet beneath thee" to Mary.

Surah 19:25 Jesus did say "And shake the trunk of the palm tree toward thee thou wilt cause ripe dates to fall upon thee" to Mary.

Surah 19:26 Jesus did say "So eat and drink and be consoled. And if thou meetest any mortal say: Lo! I have vowed a fast unto the Beneficent and may not speak this day to any mortal" to Mary.

Surah 19:27 Mary did carry Jesus to kinsfolk. The kinsfolk did say "O Mary! Thou hast come with an amazing thing" to Mary.

Surah 19:28 The kinsfolk did say "Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot" to Mary. The kinsfolk did not understand the birth of the child from the virgin Mary.

Surah 19:29 Mary did direct the kinsfolk to speak to the child in the cradle. The kinsfolk did say "How can we talk to one who is in the cradle a young boy?" to Mary.

Surah 19:30 Jesus did say "Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet" to the kinsfolk.

Surah 19:31 Jesus did say "And hath made me blessed wheresoever I may be and hath enjoined upon me prayer and almsgiving so long as I remain alive".

Surah 19:32 Jesus did say "And (hath made me) dutiful toward her who bore me and hath not made me arrogant unblest".

Surah 19:33 Jesus did say "Peace on me the day I was born and the day I die and the day I shall be raised alive!".

Surah 19:34 Jesus was the son of Mary. Muhammad could convey the story of Jesus in truth.

Surah 19:35 Allah did not have a son. Allah is glorious. Allah will do according to the will of Allah. Allah is omnipotent. If Allah does say "Be!" then all will be.

Surah 19:36 Muhammad is a servant of Allah. Mankind is a servant of Allah. Righteousness is service to Allah.

Surah 19:37 The Christians did disagree among themselves about Jesus. The disbelievers will meet a woeful destination on the "Day of Resurrection".

Surah 19:38 The disbelievers will see and hear clearly on the "Day of Resurrection". The evildoers are currently in error.

Surah 19:39 Muhammad should warn the disbelievers of the "Day of Regret". The "Day of Regret" is the day that the evildoers will regret their wrongdoings in life. The disbelievers are currently in a state of carelessness.

Surah 19:40 Mankind will return to Allah eventually.

Surah 19:41 Muhammad should mention Abraham from the Scripture. Abraham was a saint. Abraham was a Prophet.

Surah 19:42 Abraham did say "O my father! Why worshippest thou that which heareth not nor seeth nor can in aught avail thee?" to his father.

Surah 19:43 Abraham did say "O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me and I will lead thee on a right path" to his father.

Surah 19:44 Abraham did say "O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent" to his father.

Surah 19:45 Abraham did say "O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil" to his father. Abraham did attempt to convince his father to reject the Devil to follow the path of righteousness to Allah.

Surah 19:46 The father did say "Rejectest thou my gods O Abraham? If thou cease not I shall surely stone thee. Depart from me a long while!" to Abraham. The father did reject the pleas from Abraham.

Surah 19:47 Abraham did say "Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me" to his father.

Surah 19:48 Abraham did say "I shall withdraw from you and that unto which ye pray beside Allah and I shall pray unto my Lord. It may be that in prayer unto my Lord I shall not be unblest" to his father.

Surah 19:49 Abraham did withdraw from the worshipers of false gods. Allah did send Isaac and Jacob as descendents to Abraham. Isaac was a Prophet of Allah. Jacob was a Prophet of Allah.

Surah 19:50 Allah did assign mercy and renown to Isaac and to Jacob.

Surah 19:51 Muhammad should mention Moses from the Scripture. Moses was chosen as a Messenger and a Prophet by Allah.

Surah 19:52 Moses was called by Allah from the right slope of the Mount for a communion.

Surah 19:53 Allah did bestow mercy from Allah upon Moses and upon Aaron.

Surah 19:54 Muhammad should mention Ishmael from the Scripture. Allah did appoint Ishmael as a keeper of promise as a Messenger and Prophet.

Surah 19:55 Ishmael did command his people in worship and almsgiving. Ishmael was acceptable in the sight of God.

Surah 19:56 Muhammad should mention Idris from the Scripture. Idris was a saint and Prophet of Allah.

Surah 19:57 Idris was raised to a high station by Allah.

Surah 19:58 Allah did show favor to Abraham and Moses and Aaron and Jacob and Isaac and Ishmael and Idris. Allah did guide and choose the Prophets from the descendents of Adam and Noah and Israel. The Prophets did fall prostrate upon receiving the revelations from Allah.

Surah 19:59 The Prophets were superceded by generations that did follow lusts and wrongdoing. The wrongdoers will meet perdition.

Surah 19:60 The believers will enter the Garden. The believers will not be wronged.

Surah 19:61 The believers will enter the "Gardens of Eden" as promised by Allah. "Gardens of Eden" is also known as Heaven. Allah will fulfill promises.

Surah 19:62 The believers will experience peace in the "Gardens of Eden". The believers will have food in the morning and in the evening in the "Gardens of Eden".

Surah 19:63 The "Gardens of Eden" will be inherited by the devout.

Surah 19:64 Angels are sent to mankind by command of Allah. Allah is sovereign over everything in the past and the present and the future. Allah is omniscient.

Surah 19:65 Allah is the Lord of the heavens and the earth. Allah is the Lord of everything. Mankind should worship Allah. Mankind should be steadfast in service to Allah. Allah is the one God.

Surah 19:66 A disbeliever will say "When I am dead shall I forsooth be brought forth alive?".

Surah 19:67 Mankind should remember that Allah did create mankind.

Surah 19:68 Allah will send the disbelievers and the devils to Hell upon their knees.

Surah 19:69 Allah will select the people that are most rebellious to Allah from every sect.

Surah 19:70 Allah is keenly aware of the people that do deserve to burn within the Fire.

Surah 19:71 If Allah does select a person to be sent to Hell then the person will not avoid the decree from Allah for burning in Hell.

Surah 19:72 Allah will rescue the righteous people. Allah will leave the evildoers on their knees in the fire of Hell.

Surah 19:73 Muhammad should recite the clear revelations from Allah to the disbelievers. Muhammad should say "Which of the two parties (yours or ours) is better in position and more imposing as an army?" to the believers.

Surah 19:74 Allah has brought doom to evildoers regardless of wealth or station.

Surah 19:75 Muhammad should say "As for him who is in error the Beneficent will verily prolong his span of life until when they behold that which they were promised" to the believers. Muhammad should say "whether it be punishment (in the world) or Hour (of Doom) they will know who is worse in position and who is weaker as an army" to the believers.

Surah 19:76 Allah will increase the guidance for the righteous. Allah does prefer the good deeds of the righteous for reward.

Surah 19:77 The disbelievers do say "Assuredly I shall be given wealth and children!".

Surah 19:78 The disbelievers can not enter into a pact with Allah. The disbelievers can not predict the actions of Allah.

Surah 19:79 Allah will record the falsehoods of the disbelievers for a long span of torment.

Surah 19:80 The disbelievers will inherit the misfortune of the uttered falsehoods. The disbelievers will return to Allah without wealth or children.

Surah 19:81 The disbelievers did choose "false gods" to honor.

Surah 19:82 The "false gods" are deceitful. The "false gods" will deny the worship of the disbelievers. The "false gods" will become opponents of the disbelievers eventually.

Surah 19:83 Devils were set on the disbelievers to confound and to confuse.

Surah 19:84 Muhammad should not show impatience with the disbelievers. The disbelievers are subject to numbered days.

Surah 19:85 Allah will gather the righteous on the Day of Resurrection.

Surah 19:86 The guilty will be driven to Hell.

Surah 19:87 Intercession will not be available to anyone without a covenant with Allah.

Surah 19:88 People did say "The Beneficent hath taken unto Himself a son".

Surah 19:89 The people did utter a disastrous thing.

Surah 19:90 The utterance could lead to the tearing of heavens and the splitting ruin of the earth and mountains.

Surah 19:91 People did ascribe a son to Allah.

Surah 19:92 Allah does possess a majesty above the mundane act of begetting a son.

Surah 19:93 Allah is sovereign over everything in the heavens and in the earth. Allah is sovereign over everyone in the heavens and in the earth.

Surah 19:94 Allah is omniscient. Allah does track number everything accurately.

Surah 19:95 Everyone will return alone to Allah on the "Day of Resurrection".

Surah 19:96 Allah will appoint love for the righteous believers.

Surah 19:97 The Scripture was made clear for Muhammad to bring good tidings and to warn mankind.

Surah 19:98 Allah does have absolute power. If Allah does decide to send a punishment of destruction then the destruction will be absolute.



Surah 20



Surah 20:1 "Ta. Ha."

Surah 20:2 The Qur'an was not revealed to Muhammad to cause distress.

Surah 20:3 The Qur'an was revealed as a reminder to the believers.

Surah 20:4 The Qur'an is a revelation from the Creator of the earth and the high heavens.

Surah 20:5 Allah is the Beneficent One. Allah is established on the Throne.

Surah 20:6 Allah is sovereign over everything in the heavens and in the earth. Allah is sovereign over everything between the heavens and the earth. Allah is sovereign over everything beneath the earth.

Surah 20:7 Allah is omniscient. Allah does know the public and the private.

Surah 20:8 Allah is the One God. Allah is the originator of the most beautiful names.

Surah 20:9 Mankind should know the story of Moses.

Surah 20:10 Moses did see a fire. Moses did say "Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire" to his kinsfolk.

Surah 20:11 Moses did hear a voice upon reaching the fire. The voice did say "O Moses!" to Moses.

Surah 20:12 The voice did say "Lo! I even I am thy Lord. So take off thy shoes for Lo! thou art in the holy valley of Tuwa" to Moses.

Surah 20:13 The voice did say "And I have chosen thee so hearken unto that which is inspired" to Moses.

Surah 20:14 The voice did say "Lo! I even I am Allah. There is no God save Me. So serve Me and establish worship for My remembrance" to Moses.

Surah 20:15 Allah did say "Lo! the Hour is surely coming. But I will to keep it hidden that every soul may be rewarded for that which it striveth (to achieve)" to Moses.

Surah 20:16 Allah did say "Therefor let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire lest thou perish" to Moses.

Surah 20:17 Allah did say "And what is that in thy right hand O Moses?" to Moses.

Surah 20:18 Moses did say "This is my staff whereon I lean and wherewith I beat down branches for my sheep and wherein I find other uses" to Allah.

Surah 20:19 Allah did say "Cast it down O Moses!" to Moses.

Surah 20:20 Moses did throw his staff upon the ground. The staff did transform into a serpent.

Surah 20:21 Allah did say "Grasp it and fear not. We shall return it to its former state" to Moses.

Surah 20:22 Allah did say "And thrust thy hand within thine armpit it will come forth white without hurt. (That will be) another token" to Moses.

Surah 20:23 Allah did say "That We may show thee (some) of Our greater portents" to Moses.

Surah 20:24 Allah did say "Go thou unto Pharaoh! Lo! he hath transgressed (the bounds)" to Moses.

Surah 20:25 Moses did say "My Lord! Relieve my mind" to Allah.

Surah 20:26 Moses did say "And ease my task for me;" to Allah.

Surah 20:27 Moses did say "And loose a knot from my tongue" to Allah.

Surah 20:28 Moses did say "That they may understand my saying" to Allah.

Surah 20:29 Moses did say "Appoint for me a henchman from my folk" to Allah.

Surah 20:30 Moses did say "Aaron my brother" to Allah.

Surah 20:31 Moses did say "Confirm my strength with him" to Allah.

Surah 20:32 Moses did say "And let him share my task" to Allah.

Surah 20:33 Moses did say "That we may glorify Thee much" to Allah.

Surah 20:34 Moses did say "And much remember Thee" to Allah.

Surah 20:35 Moses did say "Lo! Thou art ever Seeing us" to Allah.

Surah 20:36 Allah did say "Thou art granted thy request O Moses" to Moses.

Surah 20:37 Allah did say "And indeed another time already We have shown thee favor" to Moses.

Surah 20:38 Allah did say "When We inspired in thy mother that which is inspired" to Moses.

Surah 20:39 Allah did say "Saying: Throw him into the ark and throw it into the river then the river shall throw it on to the bank" to Moses. Allah did say "and there an enemy to Me and an enemy to him shall take him" to Moses. Allah did say "And I endued thee with love from Me that thou mightest be trained according to My will" to Moses.

Surah 20:40 Allah did say "When thy sister went and said: Shall I show you one who will nurse him?" to Moses. Allah did say "and We restored thee to thy mother that her eyes might be refreshed and might not sorrow" to Moses. Allah did say "And thou didst kill a man and We delivered thee from great distress and tried thee with a heavy trial" to Moses. Allah did say "And thou didst tarry years among the folk of Midian" to Moses. Allah did say "Then comest thou (hither) by (My) providence O Moses" to Moses.

Surah 20:41 Allah did say "And I have attached thee to Myself" to Moses.

Surah 20:42 Allah did say "Go thou and thy brother with My tokens and be not faint in remembrance of Me" to Moses.

Surah 20:43 Allah did say "Go both of you unto Pharaoh. Lo! he hath transgressed (the bounds)" to Moses.

Surah 20:44 Allah did say "And speak unto him a gentle word that peradventure he may heed or fear" to Moses.

Surah 20:45 Moses did say "Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant" to Allah.

Surah 20:46 Allah did say "Fear not. Lo! I am with you twain Hearing and Seeing" to Moses.

Surah 20:47 Allah did say "So go ye unto him and say: Lo! we are two messengers of thy Lord" to Moses. Allah did say "So let the Children of Israel go with us and torment them not" to Moses. Allah did say "We bring thee a token from thy Lord And peace will be for him who followeth right guidance" to Moses.

Surah 20:48 Moses did say "Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away" to the Pharaoh.

Surah 20:49 Pharaoh did say "Who then is the Lord of you twain O Moses?" to Moses.

Surah 20:50 Moses did say "Our Lord is He Who gave unto evening its nature then guided it aright" to the Pharaoh.

Surah 20:51 The Pharaoh did say "What then is the state of the generations of old?" to Moses.

Surah 20:52 Moses did say "The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth" to the Pharaoh.

Surah 20:53 Moses did say "Who hath appointed the earth as a bed and hath threaded roads for you therein" to the Pharaoh. Moses did say "and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation" to the Pharaoh.

Surah 20:54 Moses did say "Saying Eat ye and feed your cattle. Lo! herein verily are portents for men of thought" to the Pharaoh.

Surah 20:55 Allah did create mankind from the earth. Mankind will return to the earth at death. Mankind will return to Allah from the earth.

Surah 20:56 The Pharaoh was shown the signs from Allah. The Pharaoh did deny the signs from Allah.

Surah 20:57 The Pharaoh did say "Hast come to drive us out from our land by thy magic O Moses?" to Moses.

Surah 20:58 The Pharaoh did say "But we surely can produce magic the like thereof;" to Moses. The Pharaoh did say "so appoint a tryst between us and you which neither we nor thou shall fail to keep at a place convenient (to us both)" to Moses.

Surah 20:59 Moses did say "Your tryst shall be the day of the feast and let the people assemble when the sun hath risen high" to the Pharaoh.

Surah 20:60 The Pharaoh did leave to devise a plot. The Pharaoh did return to Moses after devising the plot.

Surah 20:61 The Pharaoh did summon wizards. Moses did say "Woe unto you! Invent not a lie against Allah lest He extirpate you by some punishment. He who lieth faileth miserably" to the wizards.

Surah 20:62 The Pharaoh did confer with his wizards in private.

Surah 20:63 The wizards did say "Lo! these are two wizards who would drive you out from your country by their magic and destroy your best traditions;"

Surah 20:64 The wizards did say "So arrange your plan and come in battle line. Whoso is uppermost this day will be indeed successful".

Surah 20:65 The wizards did say "O Moses! Either throw first or let us be the first to throw?" to Moses.

Surah 20:66 Moses did say "Nay do ye throw!" to the wizards. The wizards did use tricks to portray their ropes and staffs in quick movement.

Surah 20:67 A fear did begin to form within the mind of Moses.

Surah 20:68 Allah did say "Fear not! Lo! thou art the higher" to Moses.

Surah 20:69 Allah did say "Throw that which is in thy right hand! It will eat up that which they have made" to Moses. Allah did say "Lo! that which they have made but a wizards artifice and a wizard shall not be successful to whatever point (of skill) he may attain" to Moses.

Surah 20:70 Moses did cast his staff on the ground to consume the tricks of the wizards. The wizards did fall in prostration to the ground. The wizards did say "We believe in the Lord of Aaron and Moses".

Surah 20:71 Pharaoh did say "Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic" to Moses. Pharaoh did say "Now surely I shall cut off your hands and your feet alternately and I shall crucify you on the trunks of palm trees" to Moses. Pharaoh did say "and ye shall know for certain which of us hath sterner and more lasting punishment" to Moses.

Surah 20:72 Moses did say "We choose thee not above the clear proofs that have come unto us and above Him Who created us" to the Pharaoh. Moses did say "So decree what thou wilt decree. Thou wilt end for us only the life of the world" to the Pharaoh.

Surah 20:73 Moses did say "Lo! we believe in our Lord that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting" to the Pharaoh.

Surah 20:74 If a person does approach Allah as a disbeliever then the person will go to Hell. A person will not live or die in Hell.

Surah 20:75 If a person does approach Allah as a believer then the person will go to the high stations.

Surah 20:76 If a person does approach Allah as a believer then the person will go to the "Gardens of Eden" to abide forever.

Surah 20:77 Allah did say "Take away My slaves by night and strike for them a dry path in the sea fearing not to be overtaken neither being afraid (of the sea)" to Moses.

Surah 20:78 The Pharaoh did follow the exodus of the "children of Israel" with Moses. The Pharaoh did perish in the sea with his army.

Surah 20:79 The Pharaoh did lead the Egyptians astray. The Pharaoh did not guide the Egyptians.

Surah 20:80 Allah did deliver the "children of Israel" from enemies. Allah did make a covenant with the "children of Israel" on the side of the holy mountain. Allah did send manna and quails as food to the "children of Israel".

Surah 20:81 Allah did say "Eat of the good things wherewith We have provided you and transgress not in respect thereof lest My wrath come upon you;" to the "children of Israel". Allah did say "and he on whom My wrath cometh he is lost indeed" to the "children of Israel".

Surah 20:82 Allah did say "And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good and afterward walketh aright" to the "children of Israel".

Surah 20:83 Allah did say "What hath made thee hasten from thy folk O Moses?" to Moses.

Surah 20:84 Moses did say "They are close upon my track. I hastened unto Thee that Thou mightest be well pleased" to Allah.

Surah 20:85 Allah did say "Lo! We have tried thy folk in thine absence and As-Samiri hath misled them" to Moses. Allah did tell Moses that As-Samiri did lead the "children of Israel" astray in the absence of Moses.

Surah 20:86 Moses did return to the people in anger and in sadness. Moses did say "O my people! Hath not your Lord promised you a fair promise?" to the people. Moses did say "Did the time appointed then appear too long for you" to the people. Moses did say "or did ye wish that wrath from your Lord should come upon you that ye broke tryst with me?" to the people.

Surah 20:87 The people did say "We broke not tryst with thee of our own will but we were laden with burdens of ornaments of the folk then cast them (in the fire) for thus As-Samiri proposed;" to Moses. Moses was told that the people did cast the gold into the fire because of the burden of the weight of the metal.

Surah 20:88 As-Samiri did produce a calf from the molten gold. The calf did seem to emit a lowing sound. The people did say "This is your God and the God of Moses but he hath forgotten".

Surah 20:89 The calf could not speak. The calf was incapable of doing anything.

Surah 20:90 Aaron did say "O my people! Ye are but being seduced therewith for lo! your Lord is the Beneficent so follow me and obey my order" to the people previously.

Surah 20:91 The people did say "We shall by no means cease to be its votaries till Moses return unto us" to Aaron.

Surah 20:92 Moses did say "O Aaron! What held thee back when thou didst see them gone astray" to Aaron.

Surah 20:93 Moses did say "That thou followedst me not? Hast thou then disobeyed my order?" to Aaron.

Surah 20:94 Aaron did say "O son of my mother! Clutch not my beard nor my head!" to Moses. Aaron did say "I feared lest thou shouldst say: Thou hast caused division among the Children of Israel and hast not waited for my word" to Moses.

Surah 20:95 Moses did say "And what has thou to say O Samiri?" to As-Samiri. Moses did question As-Samiri about the calf.

Surah 20:96 As-Samiri did say "I perceived what they perceive not so I seized a handful from the footsteps of the messenger and then threw it in. Thus my soul commended to me." to Moses. As-Samiri did remain a servant to the "false god".

Surah 20:97 Moses did say "Then go! And lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break" to As-Samiri. Moses did say "Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea" to As-Samiri. Moses did banish As-Samiri into exile from mankind. Moses did intend to burn the calf. Moses would scatter the ashes of the calf over the sea.

Surah 20:98 Moses did say "Your God is only Allah than Whom there is no other God He embraceth all things in His knowledge" to As-Samiri.

Surah 20:99 Muhammad should recite the stories of the past to mankind. Muhammad was given the Qur'an as a reminder from Allah.

Surah 20:100 If a person does reject the Qur'an then the person will bear a burden on the "Day of Resurrection".

Surah 20:101 If a person does reject the revelation from Allah then the person will abide in Hell as a burden on the Day of Resurrection.

Surah 20:102 The guilty will be assembled in terror as the Trumpet is blown on the Day of Resurrection.

Surah 20:103 The guilty will say "Ye have tarried but ten (days)".

Surah 20:104 Allah is aware of the sayings of the guilty. Some people will say "Ye have tarried but a day" from the insight of wisdom.

Surah 20:105 The guilty would ask Muhammad about the mountains. Muhammad should say "My Lord will break them into scattered dust".

Surah 20:106 Muhammad should say "And leave it as an empty plain".

Surah 20:107 Muhammad should say "Wherein thou seest neither curve nor ruggedness".

Surah 20:108 Mankind will follow the summoner on the Day of Resurrection. Voices will be hushed until only a murmur remains.

Surah 20:109 If Allah does grant intercession to a person then intercession will be available for a person.

Surah 20:110 Allah does understand the past and the present and the future of mankind. Mankind can not comprehend the knowledge of Allah.

Surah 20:111 Mankind will be humbled before Allah. The wrongdoers will be failures on the Day of Resurrection.

Surah 20:112 If a person did good works as a believer in life then the person should not fear injustice.

Surah 20:113 Allah did send the Qur'an in Arabic to display warnings to mankind to avoid evil.

Surah 20:114 Allah is the True King! Muhammad should not hasten to present the Qur'an until receiving the revelations completely. Muhammad should say "My Lord! Increase me in knowledge".

Surah 20:115 Allah did make a covenant with Adam. Adam did forget the covenant. Allah did not find resolve in Adam.

Surah 20:116 Allah did say "Fall prostrate before Adam" to the angels. The angels did prostrate to Adam. Iblis did refuse to prostrate before Adam.

Surah 20:117 Allah did say "O Adam! This is an enemy unto thee and unto thy wife so let him not drive you both out of the Garden so that thou come to toil" to Adam.

Surah 20:118 Allah did say "It is (vouchsafed) unto thee that thou hungerest not therein nor art naked" to Adam.

Surah 20:119 Allah did say "And thou thirstest not therein nor art exposed to the sun's heat" to Adam. Allah did remind Adam of the rewards of life in the Garden.

Surah 20:120 The Devil did whisper to Adam. Iblis is also known as the Devil. The Devil did say "O Adam! Shall I show thee the tree of immortality and power that wasteth not away?" to Adam.

Surah 20:121 Adam and Eve did eat of the tree. Adam and Eve did realize their nakedness. Adam and Eve did begin to cover their nakedness. Adam did disobey Allah.

Surah 20:122 Allah did relent toward Adam. Allah did proceed to guide Adam.

Surah 20:123 Allah did say "Go down hence both of you one of you a foe unto the other" to Adam and to Eve. Allah did say "But if there come unto you from Me a guidance then whoso followeth My guidance he will not go astray nor come to grief" to Adam and to Eve.

Surah 20:124 Allah did say "But he who turneth away from remembrance of Me his will be a narrow life and I shall bring him blind to the assembly on the Day of Resurrection" to Adam and to Eve.

Surah 20:125 Someone will say "My Lord! Wherefore hast Thou gathered me (hither) blind when I was wont to see?" to Allah.

Surah 20:126 Allah will say "So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day".

Surah 20:127 Allah will recompense the disbelievers that did trespass beyond bounds. The disbelievers will inherit a stern and lasting doom in the Hereafter.

Surah 20:128 Mankind should remember the fates of the disbelievers in the past. Mankind should look to the fates of the disbelievers as signs for guidance.

Surah 20:129 Allah could render immediate judgment and punishment. Allah does appoint a time for judgment.

Surah 20:130 Muhammad should persevere during his time with mankind. Muhammad should celebrate the praises of Allah before the dawn and before sunset. Muhammad should celebrate the praises of Allah during the hours of the night. Muhammad should celebrate the praises of Allah at the 2 ends of the day to find satisfaction.

Surah 20:131 Muhammad should not desire the splendor of the people of the world. Allah does test the people of the world. Muhammad should understand that salvation is better and more lasting.

Surah 20:132 Muhammad should introduce steadfast worship to the people. Allah did not seek provision from Muhammad. Allah did provide provision for Muhammad. The righteous will inherit the fruit of the Hereafter.

Surah 20:133 Mankind would say "If only he would bring us a miracle from his Lord!". Mankind does seek proof of Allah. Mankind was presented with proof of the sovereignty of Allah in the Scriptures previously.

Surah 20:134 If Allah did send punishment to mankind before the arrival of a Messenger then mankind would say "Our Lord! If only Thou hadst sent unto us a messenger so that we might have followed Thy revelations before we were (thus) humbled and disgraced!".

Surah 20:135 Muhammad should say "Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity and who is right" to mankind.



Surah 21



Surah 21:1 Mankind does turn to heedlessness during the approach of the reckoning.

Surah 21:2 Allah did provide a timeless message to mankind. Mankind does listen to the message in jest.

Surah 21:3 Mankind is preoccupied with the world. Mankind does confer in secret. The wrongdoers do say "Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?" about Muhammad.

Surah 21:4 Muhammad should say "My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer the Knower".

Surah 21:5 The wrongdoers did say "Nay (these are but) muddled dreams; nay he hath but invented it; nay he is but a poet". The wrongdoers did say "Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents)". The wrongdoers did not accept Muhammad as a conveyer of the message from Allah.

Surah 21:6 Townships were in disbelief in the past. The townships were sent portents as warning. The townships were destroyed for their transgression.

Surah 21:7 Allah did send Messengers as inspired by Allah. Messengers were sent to the people of the Torah and to the people of the Gospels.

Surah 21:8 The Messengers did not need provision. The Messengers were not immortal.

Surah 21:9 Allah did fulfill the promise. Allah did deliver according to the will of Allah. Allah did destroy the transgressors.

Surah 21:10 Allah did reveal the Scripture as a Reminder to mankind. Mankind should have the sense to understand.

Surah 21:11 If a community did deal in the unjust then the community was shattered to be replaced by other folk.

Surah 21:12 The wrongdoers did flee from the might of Allah.

Surah 21:13 An angel did say "Flee not but return to that (existence) which emasculated you and to your dwellings that ye may be questioned" to the wrongdoers in flight.

Surah 21:14 The wrongdoers did say "Alas for us! Lo! we were wrongdoers".

Surah 21:15 The wrongdoers did cry until the wrongdoers were punished to extinction.

Surah 21:16 Allah did not create the heaven and the earth and everything else in play.

Surah 21:17 If Allah did wish to find a pastime then the pastime would have been found in the presence of Allah.

Surah 21:18 Allah does assault the falsehood with the truth. Allah will vanquish the falsehoods. If a person does ascribe anything to Allah as a falsehood then the person will find woe.

Surah 21:19 Allah is sovereign over everything in the heavens and in the earth. Allah is worshiped willingly and steadfastly by everyone in the presence of Allah.

Surah 21:20 Allah is glorified in the night and in the day continually.

Surah 21:21 "False gods" can not raise the dead.

Surah 21:22 Disorder would result in the heavens and the earth with the inclusion of "false gods". Allah is above the "false gods" that are ascribed falsely to Allah. Allah is Glorified as the "Lord of the Throne". Allah is also known as the "Lord of the Throne".

Surah 21:23 Allah is above question by anyone. Allah will question mankind.

Surah 21:24 Disbelievers may have chosen other "false gods". Muhammad should say "Bring your proof (of their godhead). This is the Reminder of those with me and those before me". The Truth is unknown to most of mankind. Mankind is averse to the Truth.

Surah 21:25 Allah did send messengers with the same message of the sovereignty of Allah. The messengers did say "There is no God save Me (Allah) so worship Me" to mankind as a message from Allah.

Surah 21:26 Mankind did say "The Beneficent hath taken unto Himself a son. Be He glorified!". Allah did not give birth to a son. The son was a honored "slave of Allah".

Surah 21:27 A "slave of Allah" will speak on the command of Allah. A "slave of Allah" will act on the command of Allah.

Surah 21:28 Allah does know the past and the future of a "slave of Allah". A "slave of Allah" can not intercede for a person without approval from Allah. A "slave of Allah" does quake in awe of Allah.

Surah 21:29 If a "slave of Allah" did say "Lo! I am a God beside Him" then Allah would repay the "slave of Allah" with Hell for the wrongdoing.

Surah 21:30 The disbelievers should know that Allah did divide the heavens and the earth from a single thing. The disbelievers should know that Allah did make every living thing from water. The disbelievers should understand.

Surah 21:31 Allah did place firm hills in the earth. Allah does allow for the earth to quake. Allah did place ravines as roads for travel.

Surah 21:32 Allah did make a roof of the sky. Mankind did reject the signs from Allah still.

Surah 21:33 Allah did create the night and the day. Allah did create the sun and the moon to float in an orbit.

Surah 21:34 Mortals were not appointed immortality before Muhammad. The mortals will not outlive Muhammad.

Surah 21:35 Death will come for every soul. Allah will try mankind with evil and with good. Mankind will return to Allah.

Surah 21:36 The disbelievers will resort to mockery upon seeing Muhammad. The disbelievers will say "Is this he who maketh mention of your gods?". The disbelievers will deny all mention of Allah.

Surah 21:37 Mankind is a creature of haste. Allah will display the signs. Mankind should not seek to hasten Allah.

Surah 21:38 The disbelievers do say "When will this promise (be fulfilled) if ye are truthful?".

Surah 21:39 The disbelievers will not know the time of punishment. The disbelievers will not be able to avert the fire from their faces and from their backs. The disbelievers will not find help.

Surah 21:40 Punishment will come suddenly in bewilderment to the disbelievers. The disbelievers will be unable to repel the punishment. The disbelievers will not receive a reprieve.

Surah 21:41 Messengers were mocked by disbelievers in the past. The disbelievers were enveloped by the object of their mockery.

Surah 21:42 Muhammad should say "Who guardeth you in the night or in the day from the Beneficent?". Mankind did retreat at the mention of Allah.

Surah 21:43 "False gods" can not protect mankind from Allah. Mankind can not be defended from Allah.

Surah 21:44 Allah did provide comfort for the disbelievers for a long life. Allah did visit the land to reduce the outlying parts. The disbelievers can not attain victory.

Surah 21:45 Muhammad should say "I warn you only by the Inspiration" to mankind. The deaf do not hear the warning.

Surah 21:46 If the disbelievers were touched by a breath of the punishment of Allah then the disbelievers would say "Alas for us! Lo! we were wrong-doers".

Surah 21:47 Allah does establish justice for the Day of Resurrection. Allah will not allow a soul to be wronged on the Day of Resurrection. Allah will account for everything down to the weight of a grain of mustard seed. Allah is the finest reckoner.

Surah 21:48 Allah did give the Criterion of right and wrong to Moses and Aaron. Allah did give the light and a Reminder for the righteous to Moses and Aaron also.

Surah 21:49 The righteous do fear Allah without seeing Allah. The righteous do dread the Hour of Judgment.

Surah 21:50 The Qur'an is a blessed Reminder as revealed by Allah. Mankind should not reject the Qur'an.

Surah 21:51 Abraham was given guidance by Allah. Allah was acquainted with Abraham.

Surah 21:52 Abraham did say "What are these images unto which ye pay devotion?" to his folk.

Surah 21:53 The folk did say "We found our fathers worshippers of them" to Abraham.

Surah 21:54 Abraham did say "Verily ye and your fathers were in plain error" to his folk.

Surah 21:55 The folk did say "Bringest thou unto us the truth or art thou some jester?" to Abraham.

Surah 21:56 Abraham did say "Nay but your Lord is the Lord of the heavens and the earth Who created them; and I am of those who testify unto that" to his folk.

Surah 21:57 Abraham did say "And by Allah I shall circumvent your idols after ye have gone away and turned your backs".

Surah 21:58 Abraham did reduce the idols to fragments. Abraham did spare the largest idol to give the folk an opportunity to question the idol.

Surah 21:59 The folk did say "Who hath done this to our gods? Surely it must be some evil-doer" to Abraham.

Surah 21:60 The folk did say "We heard a youth make mention of them who is called Abraham".

Surah 21:61 The folk did say "Then bring him (hither) before the people's eyes that they may testify".

Surah 21:62 The folk did say "Is it thou who hast done this to our gods O Abraham?" to Abraham.

Surah 21:63 Abraham did say "But this their chief hath done it. So question them if they can speak" to the folk. Abraham did blame the chief idol for destroying the other idols. Abraham did send the folk to question the idols.

Surah 21:64 The folk did return to blame each other. The folk did say "Lo! ye yourselves are the wrong doers".

Surah 21:65 The folk were confused. The folk did say "Well thou knowest that these speak not" to Abraham.

Surah 21:66 Abraham did say "Worship ye then instead of Allah that which cannot profit you at all nor harm you?" to the folk.

Surah 21:67 Abraham did say "Fie on you and all that ye worship instead of Allah! Have ye then no sense?" to the folk.

Surah 21:68 The folk did say "Burn him and stand by your gods if ye will be doing". The folk did intend to harm Abraham.

Surah 21:69 Allah did say "O fire be coolness and peace for Abraham".

Surah 21:70 The folk were wishing to set a snare for Abraham. The folk were made the greater losers.

Surah 21:71 Allah did rescue Abraham and Lot. The men were brought to the blessed land for the peoples.

Surah 21:72 Allah did bestow Isaac as a son for Abraham. Allah did bestow Jacob as a grandson for Abraham. The sons were made righteous by Allah.

Surah 21:73 The sons were made into chiefs to guide by the command of Allah. Allah did inspire the sons to do good deeds and to establish worship and to give alms. The sons did worship Allah exclusively.

Surah 21:74 Allah did give judgment and knowledge to Lot. Allah did deliver Lot from the community that did perform abominations. The community was evil and lewd.

Surah 21:75 Lot was brought into the mercy of Allah. Lot was righteous.

Surah 21:76 Allah did hear the cry and the prayer of Noah in old age. Allah did save Noah and the household of Noah from the great affliction.

Surah 21:77 Allah did deliver Noah from the people who did deny Our revelations. The people were evil. Allah did drown all of the people.

Surah 21:78 Allah did give judgment about the field to David and to Solomon. Judgment was needed for the sheep that did stray and browse during the night. Allah was a witness to the judgment of David and of Solomon.

Surah 21:79 Allah did make Solomon to understand through wisdom. Allah did give judgment and knowledge to David and to Solomon. Allah did subdue the hills and the birds to sing with David in praise to Allah.

Surah 21:80 Allah did teach David to make armor for the waging of wars. Mankind should be thankful.

Surah 21:81 Allah did subdue the wind for Solomon. Solomon could command the wind to blow over the land that was blessed by Allah. Allah is aware of everything.

Surah 21:82 The devils were subdued by Allah for the command of Solomon. The devils were made to dive for pearls for Solomon. The devils were made to perform work for Solomon. Allah did preserve the devils that were in service to Solomon.

Surah 21:83 Job did cry to Allah. Job did say "Lo! adversity afflicteth me and Thou art Most Merciful of all who show mercy" to Allah. Job did suffer through adversity. Job did seek mercy from Allah.

Surah 21:84 Allah did hear the prayer from Job. Allah did remove the adversity from Job. Allah did replenish the household of Job with mercy from the store of Allah. Allah did establish a remembrance for the worshipers.

Surah 21:85 Muhammad should mention the steadfastness and righteousness of Ishmael and Idris and Dhul-Kifl.

Surah 21:86 Mercy did extend from Allah to Ishmael and to Idris and to Dhul-Kifl.

Surah 21:87 Muhammad should mention "Dhun Nun". "Dhun Nun" was a person who did become angry with a statement of independence from Allah. "Dhun Nun" did admit the sovereignty of Allah in the darkness however. "Dhun Nun" did say "There is no God save Thee. Be Thou glorified! I have been a wrong-doer".

Surah 21:88 Allah did hear the prayer of "Dhun Nun". "Dhun Nun" was saved from anguish. Allah does save the believers.

Surah 21:89 Muhammad should mention Zachariah. Zachariah did say "My Lord! Leave me not childless though Thou art the best of inheritors" in prayer to Allah.

Surah 21:90 Allah did hear the prayer of Zachariah. Allah did give a son to Zachariah with the name of John. Allah did enable the wife of Zachariah to give birth. The parents did strive to perform good deeds. The parents did cry to Allah in submission and in longing and in fear.

Surah 21:91 The wife was chaste. Allah did breathe a portion of the spirit of Allah to enable the wife to bear a child. Allah did make the wife and the son as tokens to the people.

Surah 21:92 Islam was the religion of Muhammad. Islam is one religion. Allah was the lord of Muhammad. Mankind should worship Allah.

Surah 21:93 Mankind did break their religions into sects. Mankind will return to Allah.

Surah 21:94 If a believer does perform good works then Allah will not reject the effort of the believer. Allah will record the efforts of the believer.

Surah 21:95 If a community was destroyed by Allah then the community is banned from returning.

Surah 21:96 Allah will release Gog and Magog from every mound.

Surah 21:97 The "True Promise" is also known as the "Day of Resurrection". The "True Promise" will approach. The disbelievers will state in terror on the "Day of Resurrection". The disbelievers will say "Alas for us! We (lived) in forgetfulness of this. Ah but we were wrong doers!".

Surah 21:98 Hell will be fueled by the idolaters and their idols.

Surah 21:99 "False gods" can not escape their destination in Hell.

Surah 21:100 The disbelievers will wail in Hell as their portion for eternity. The disbelievers will not hear anything in Hell though.

Surah 21:101 If Allah did send kindness to a believer then the believer will be removed from the prospect of doom.

Surah 21:102 If Allah did send kindness to a believer then the believer will abide in a silent peace.

Surah 21:103 If Allah did send kindness to a believer then the believer will not be grieved by the "Great Terror". The "Great Terror" is also known as the "Day of Resurrection". The angels will receive the believers. The angels will say "This is your Day which ye were promised;".

Surah 21:104 Allah will roll up the heavens as a recorder does roll up a scroll. Allah will repeat the actions at the beginning of creation as promised by Allah. Allah does honor promises.

Surah 21:105 The Scripture does say "My righteous slaves will inherit the earth:" after the Reminder.

Surah 21:106 The devout will understand the clear statement.

Surah 21:107 Muhammad was sent by Allah as a mercy for the people.

Surah 21:108 Muhammad should say "It is only inspired in me that your God is One God. Will ye then surrender (unto Him)!".

Surah 21:109 If mankind is averse to the words of Muhammad then Muhammad should say "I have warned you all alike although I know not whether nigh or far is that which ye are promised" to mankind.

Surah 21:110 If mankind is averse to the words of Muhammad then Muhammad should say "Lo! He knoweth that which is said openly and that which ye conceal".

Surah 21:111 If mankind is averse to the words of Muhammad then Muhammad should say "And I know not but that this may be a trial for you and enjoyment for a while".

Surah 21:112 Muhammad should say "My Lord! Judge Thou with truth. Our Lord is the Beneficent whose help is to be implored against that which ye ascribe (unto Him)".



Surah 22



Surah 22:1 Mankind should fear Allah. The "Hour of Doom" will approach with a tremendous earthquake.

Surah 22:2 Mothers will forget to nurse their young upon beholding the "Day of Doom". Every pregnancy will be delivered upon beholding the "Day of Doom". Mankind will appear to be drunken to Muhammad. Allah will exhibit a strong influence over mankind on the "Day of Doom".

Surah 22:3 Some people will dispute about Allah without knowledge. Some people will follow every rebellious devil.

Surah 22:4 If a person does turn to Satan then the person will be misled by Satan to the final punishment of Flame.

Surah 22:5 Mankind should not doubt the Resurrection. Mankind was made from dust and from a drop of seed and from a clot and from a little lump of shapeless flesh. Allah does allow mankind to come to term in the womb. Allah does allow mankind to grow from infancy to adulthood. Allah does allow some people to die young. Allah does send some people back in old age without memory. Muhammad might see the earth as barren. Allah does send water to the earth to foster every lovely kind of growth.

Surah 22:6 Allah is the Truth. Allah can bring life to the dead. Allah can do anything.

Surah 22:7 The "Day of Resurrection" will come without doubt. Allah will raise the dead.

Surah 22:8 Some people will dispute about Allah without knowledge and without guidance and without a Scripture of clarity.

Surah 22:9 Disbelievers will attempt to turn believers from the way of Allah. Disbelievers will find disgrace in life. The disbelievers will taste the doom of burning on the "Day of Resurrection".

Surah 22:10 The disbelievers will craft their fates. Allah will not oppress the servants of Allah unjustly.

Surah 22:11 Some people did worship Allah narrowly. If the person did experience good then the person would continue to worship Allah. If the person did experience bad then the person would cease to worship Allah. The person will lose the world and the Hereafter.

Surah 22:12 Some people will worship "false gods" also. The "false gods" can not help or hurt anyone. The people do commit fatal error.

Surah 22:13 Some people will call to something that will hurt before help. The people do call upon evil friends sometimes.

Surah 22:14 Allah will cause the believers to enter into the Gardens with flowing rivers. Allah will do as Allah does intend.

Surah 22:15 Allah will assist Muhammad in the world and in the Hereafter. If a person does doubt the assistance of Allah for Muhammad then the person could commit suicide by hanging to resolve the doubt after death.

Surah 22:16 Allah did reveal the Qur'an as plain revelations. Allah will guide according to the will of Allah.

Surah 22:17 Allah will judge the Muslims and the Jews and the Sabaeans and the Christians and the Magians and the idolaters on the "Day of Resurrection". Allah is a witness over everything.

Surah 22:18 Everyone will pay adoration to Allah from everywhere. Some people will find doom justly. If Allah does scorn a person then the person will be honorless. Allah will do according to the will of Allah.

Surah 22:19 The disbelievers are opponents to the believers over Allah. The disbelievers will reap garments of fire and boiling fluid on their heads.

Surah 22:20 The disbelievers will suffer from melting skin and bellies.

Surah 22:21 The disbelievers will suffer from hooked rods of iron.

Surah 22:22 If a disbeliever did manage to escape the anguish then the disbeliever will be driven back to the anguish. Someone will say "Taste the doom of burning" to the disbelievers.

Surah 22:23 Allah will cause the believers to enter the Gardens with flowing rivers underneath. The believers will get armlets of gold and pearls and silk raiment.

Surah 22:24 The believers are guided to gentle speech. The believers are guided onto the path of the "Glorious One". The "Glorious One" is also known as Allah.

Surah 22:25 If a person does disbelieve and inhibit others from the path of Allah then the person will taste a painful doom. If a person does disbelieve and inhibit others from the

"Inviolable Place of Worship" then the person will taste a painful doom. The "Inviolable Place of Worship" was appointed for all of mankind.

Surah 22:26 Allah did prepare a place for the Holy House for Abraham. Allah did say "Ascribe thou no thing as partner unto Me and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration" to Abraham.

Surah 22:27 Allah did say "And proclaim unto mankind the Pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine" to Abraham.

Surah 22:28 Allah did say "That they may witness things that are of benefit to them and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them" to Abraham. Allah did say "Then eat thereof and feed therewith the poor unfortunate" to Abraham.

Surah 22:29 Allah did say "Then let them make an end of their unkemptness and pay their vows and go around the ancient House" to Abraham.

Surah 22:30 Allah did issue the commands to Abraham. If a person does magnify the sacred things of Allah then the person will be well in the sight of Allah. The cattle are lawful for eating during the Pilgrimage. The believers should shun the filth of idols. The believers should shun lying speech.

Surah 22:31 A person should not ascribe partners to Allah. If a person did ascribe partners to Allah then the person might suffer a fate similar to the prey of birds. If a person did ascribe partners to Allah then the person might suffer a fate similar to the blowing of a leaf by the wind to a distant place.

Surah 22:32 If a person does honor the commands of Allah then the person should honor the commandments from the heart.

Surah 22:33 Mankind can benefit from things for an appointed term. The things must be brought as sacrifice to the ancient House after the term.

Surah 22:34 Allah did appoint a rite to give grace for meals in every religion. Allah is the One God. Mankind should surrender to Allah. Muhammad should give good tidings to the believers.

Surah 22:35 The believers do feel fear at the mention of Allah. The believers are steadfast in life. The believers do establish worship. The believers do spend in charity from the gifts of Allah.

Surah 22:36 Believers should mention the name of Allah as the camels are offered. Believers should eat of the flesh of the sacrifice. The sacrifice should be shared with the content and with the poor. The camels were made subject to the will of mankind.

Surah 22:37 Allah does not receive the flesh and the blood of the sacrifice. Allah does receive the devotion of mankind from the rites of the sacrifice. Livestock were given the mankind to thank Allah for the guidance of Allah. Muhammad should give good tidings to the goodly.

Surah 22:38 Allah will defend the people of truth. Allah does not love the treacherous ingrate.

Surah 22:39 If a person has been wronged then Allah will give the person the sanction to fight back. Allah is able to deliver victory.

Surah 22:40 Some believers have been driven from their homes unjustly because the believers did say "Our Lord is Allah". Allah will use some people to bring judgment to other people to protect churches and oratories and mosques. Allah will help the believers. Allah is Strong and Almighty.

Surah 22:41 If Allah does establish the believers in the land then the believers should serve Allah by establishing worship and by giving charity and by forbidding iniquity. Allah is the ultimate decider.

Surah 22:42 People might deny Muhammad. People did deny Noah and Aad and Thamud in the past.

Surah 22:43 People did deny Abraham and Lot.

Surah 22:44 Messengers were denied by the dwellers in Midian. People did deny Moses also. Allah did indulge the disbelievers for a long time until the disbelievers were seized by Allah with a terrible punishment.

Surah 22:45 Allah did destroy many sinful townships that do remain desolate still.

Surah 22:46 Mankind can travel though the land. Mankind does possess hearts to feel. Mankind does possess ears to hear. The eyes do not grow blind but the heart does grow blind in mankind.

Surah 22:47 The disbelievers will bid to hasten the Doom. Allah will not fail in the promise. Allah does see 1 day as mankind does see 1000 years.

Surah 22:48 Allah did allow sinful townships to last for a long time. Allah did grasp the sinful townships eventually. Everything will return to Allah.

Surah 22:49 Muhammad should say "O mankind! I am only a plain warner unto you".

Surah 22:50 Muhammad should say "Those who believe and do good works for them pardon and a rich provision;".

Surah 22:51 If a person does strive to thwart the revelations from Allah then the person will be a rightful owner of the Fire.

Surah 22:52 Muhammad was a unique Messenger. Satan did attempt to inject falsehood into the message from Allah. Allah will invalidate all of the falsehoods from Satan. Allah is wise.

Surah 22:53 Allah does allow the falsehoods from Satan to become a temptation for the disbelievers. The evildoers are in open conflict.

Surah 22:54 The believers will understand that the truth does come from Allah. The believers will submit humbly to Allah. Allah will guide the believers on the right path.

Surah 22:55 The disbelievers will not cease in doubt until the arrival of the Hour of reckoning. The disbelievers will not cease in doubt until the arrival of the doom of a disastrous day.

Surah 22:56 Allah will have sovereignty on the day of reckoning. Allah will judge mankind. The believers will enter the Gardens of Delight.

Surah 22:57 The disbelievers will find a shameful doom.

Surah 22:58 If a person did flee a home to subsequently die in the cause of Allah then Allah will provide a good provision for the person.

Surah 22:59 Allah will ensure that the person will love the place of entry. Allah does know all. Allah is indulgent.

Surah 22:60 If a person is wronged after a just retaliation then Allah will help the person. Allah is mild and forgiving.

Surah 22:61 Allah does bring the day from the night. Allah does bring the the night from the day. Allah is omniscient.

Surah 22:62 Allah is the True. A "false god" is the False. Allah is the High and the Great.

Surah 22:63 Allah does send water from the sky for the green plants to grow on earth. Allah is Subtile and Aware.

Surah 22:64 Allah is sovereign over everything in the heavens and in the earth. Allah is the Absolute. Allah is the Owner of Praise.

Surah 22:65 Allah did allow everything to seem subservient to Muhammad. The sap does run upon the sea by the command of Allah. Allah does keep the heaven from falling on the earth. Allah is Merciful and Full of Pity for mankind.

Surah 22:66 Allah did give life to mankind. Allah will take life from mankind. Allah will return life to mankind again. Mankind are ingrates.

Surah 22:67 Allah did give sacred rites to each nation. Mankind should not dispute with Muhammad over the commands of Allah. Muhammad should invite mankind on the path to Allah. Muhammad did follow the right guidance.

Surah 22:68 If mankind did wrangle with Muhammad then Muhammad would say "Allah is best aware of what ye do".

Surah 22:69 Muhammad would say "Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ".

Surah 22:70 Allah does know everything in the heaven and in the earth. A record is written of the sovereignty of Allah. Everything is easy for Allah.

Surah 22:71 The disbelievers did worship "false gods". Allah does not permit the worship of "false gods". The evildoers will not find helpers.

Surah 22:72 The disbelievers will deny the recitations of the revelations. Muhammad should say "Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!".

Surah 22:73 The "false gods" could not combine to create a fly. If the fly did steal from the "false gods" then the "false gods" are powerless to recover anything from the fly. The disbelievers are weak for invoking the "false gods". The "false gods" are weak also.

Surah 22:74 The disbelievers do not appraise Allah with the rightful measure. Allah is Strong. Allah is the Almighty.

Surah 22:75 Allah can choose messengers from angels or from mankind. Allah is omniscient.

Surah 22:76 Allah does know the past. Allah does know the future. Everything will return to Allah.

Surah 22:77 The believers should prostrate in worship to Allah. The believers should do good to prosper.

Surah 22:78 Believers should endeavor to strive for Allah. Allah did choose the believers. Allah did not apply hardship within the religion. The believers should retain the faith of Abraham. Allah did give the believers in the old time and in the Scripture the name of Muslim. Muhammad should be a witness over the Muslims. Muslims should be a witness over the people. The believers should establish worship. The believers should give charity to the poor. The believers should hold fast to Allah. Allah is the Protecting Friend of the believers. Allah is a blessed Patron and a blessed Helper!



Surah 23



Surah 23:1 The believers are successful.

Surah 23:2 A believer is humble in prayers.

Surah 23:3 A believer will shun vain conversation.

Surah 23:4 A believer will pray for the poor.

Surah 23:5 A believer will be modest.

Surah 23:6 A believer is allowed to be indulgent with their wives and with their servants.

Surah 23:7 If a believer does crave indulgences beyond a wife and beyond a servant then the believer does commit a transgression.

Surah 23:8 A believer will honor their pledge and their covenant.

Surah 23:9 A believer will heed their prayers.

Surah 23:10 The believers will become the heirs.

Surah 23:11 The believers will inherit Paradise. The believers will abide within Paradise.

Surah 23:12 Man was created by Allah from a product of wet earth.

Surah 23:13 Man was placed as a drop of seed in a safe lodging.

Surah 23:14 Allah did fashion a drop of a clot. The clot was fashioned with little lumps. The lumps were fashioned with bones. The bones were clothed with flesh to produce another creation. Allah is the blessed Best of Creators!

Surah 23:15 Everyone will die eventually.

Surah 23:16 Mankind will be raised on the Day of Resurrection.

Surah 23:17 Allah did create 7 layers of the heavens above mankind. Allah is mindful of creation always.

Surah 23:18 Allah does send rain from the sky to lodge in the earth. Allah is able to withdraw the water from the earth.

Surah 23:19 Allah did produce gardens of date palms and grapes with abundant fruit for mankind.

Surah 23:20 Allah did produce a tree on Mount Sinai. The tree did grow oil and relish for consumption by mankind.

Surah 23:21 Allah does present cattle as a lesson for mankind. Cattle can provide milk for drinking. Cattle have many uses. Cattle can be food to mankind.

Surah 23:22 Mankind does travel on the backs of cattle. Mankind does travel on ships also.

Surah 23:23 Noah was sent by Allah to speak to the folk of Noah. Noah did say "O my people! Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)?" to the folk.

Surah 23:24 The folk were led by chieftains. The chieftains did not believe the words of Noah. The chieftains did say "This is only a mortal like you who would make himself superior to you. Had Allah willed He surely could have sent down angels. We heard not of this in the case of our fathers of old" to Noah.

Surah 23:25 The chieftains did say "He is only a man in whom is a madness so watch him for a while".

Surah 23:26 Noah did say "My Lord! Help me because they deny me" to Allah.

Surah 23:27 Allah did inspire Noah. Allah did say "Make the ship under Our eyes and Our inspiration. Then when Our command cometh and the oven gusheth water" to Noah. Allah did say "introduce therein of every (kind) two spouses and thy household save him thereof against whom the Word hath already gone forth" to Noah. Allah did say "And plead not with Me on behalf of those who have done wrong: Lo! they will be drowned" to Noah.

Surah 23:28 Allah did say "And when thou art on board the ship thou and whoso is with thee then say: Praise be to Allah Who hath saved us from the wrongdoing folk!" to Noah.

Surah 23:29 Allah did say "And say: My Lord! Cause me to land at a blessed landing place for Thou art best of all who bring to land" to Noah.

Surah 23:30 Allah will provide portents. Allah does test mankind.

Surah 23:31 Allah did raise another generation after Noah.

Surah 23:32 A Messenger was sent by Allah to the new generation of folk. The Messenger did say "Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)?" to the folk.

Surah 23:33 The chieftains did not believe the Messenger. The chieftains did deny the meeting of the Hereafter. The chieftains were given luxuries in the life of the world. The chieftains did say "This is only a mortal like you who eateth of that whereof ye eat and drinketh of that ye drink" to the Messenger.

Surah 23:34 The chieftains did say "If ye were to obey a mortal like yourselves ye surely would be losers" to the Messenger.

Surah 23:35 The chieftains did say "Doth he promise you that you when ye are dead and have become dust and bones will (again) be brought forth?" to the Messenger.

Surah 23:36 The chieftains did say "Begone begone with that which ye are promised!" to the Messenger.

Surah 23:37 The chieftains did say "There is naught but our life of the world; we die and we live and we shall not be raised (again)" to the Messenger.

Surah 23:38 The chieftains did say "He is only a man who hath invented a lie about Allah. We are not going to put faith in him" to the Messenger.

Surah 23:39 The Messenger did say "My Lord! Help me because they deny me" to Allah.

Surah 23:40 Allah did say "In a little while they surely will become repentant" to the Messenger.

Surah 23:41 The disbelievers did succumb to the "Awful Cry". The disbelievers were made as wreckage by Allah. The wrongdoers were removed.

Surah 23:42 Other generations did arise after the destruction of the wrongdoers.

Surah 23:43 Noone is able to alter their term from Allah.

Surah 23:44 Messengers were sent repeatedly. The Messengers were denied by the nations. The nations did fall into disaster repeatedly. The nations were set as examples of warning to mankind.

Surah 23:45 Allah did send Moses and Aaron with tokens from Allah and with a clear warrant.

Surah 23:46 Moses was sent to Pharaoh and to the chiefs of Pharaoh. Moses was scorned by the despotic folk.

Surah 23:47 The folk did say "Shall we put faith in two mortals like ourselves and whose folk are servile unto us?".

Surah 23:48 The folk did deny Moses and Aaron. The folk did suffer the same fates as the disbelievers of the past.

Surah 23:49 Allah did give the Scripture to Moses for proper guidance.

Surah 23:50 Allah did make the son of Mary and Mary portents. Allah did assign a refuge for Mary and for the son of Mary on a height in a place of flocks and of water springs.

Surah 23:51 The Messengers should eat of the good things. The Messengers should be righteous. Allah is aware of everything.

Surah 23:52 The Messengers are the followers of the one religion of Islam. Allah is the Lord of the Messengers. The Messengers should keep duty to Allah.

Surah 23:53 Mankind did separate religion into sects with distinct tenets. Each sect does rejoice in their tenets.

Surah 23:54 The Messengers should not interfere with the other religions of mankind for a time.

Surah 23:55 Allah may provide a wealth of sons to mankind.

Surah 23:56 Mankind may think that Allah does hasten good things. Mankind does not perceive correctly.

Surah 23:57 The believers are in awe for fear of Allah.

Surah 23:58 The believers do believe in the revelations of Allah.

Surah 23:59 The believers will not ascribe partners to Allah.

Surah 23:60 The believers will give in charity with hearts in fear of their reckoning before Allah.

Surah 23:61 The believers will race for the good things. The believers will win the good things in the race.

Surah 23:62 Allah will not task a soul beyond the ability of the soul. Allah does keep a Record of truth for every soul. A soul will not be wronged by Allah.

Surah 23:63 Mankind does have hearts in ignorance of the Qur'an. Mankind is preoccupied with evil deeds.

Surah 23:64 If Allah does grasp the affluent of mankind in punishment then mankind would begin to supplicate.

Surah 23:65 Mankind should not supplicate after Allah has begun punishment. Allah will not help mankind after punishment has begun.

Surah 23:66 Mankind did reject the revelations from Allah.

Surah 23:67 Mankind did scorn the revelations. Mankind did treat the revelations as fables.

Surah 23:68 Mankind should ponder over the Word. Timeless is the Word from Allah.

Surah 23:69 Mankind did feign ignorance of the Messengers from Allah. Mankind did reject the Messengers.

Surah 23:70 The disbelievers did say "There is a madness in him?". The Messengers did bring the Truth to mankind. The Truth is hated by most of mankind.

Surah 23:71 If the disbelievers did speak the truth about the madness of the Messengers then the heavens would appear to become corrupted. The Reminder was sent to mankind. Mankind did reject the Reminder from Allah.

Surah 23:72 Muhammad did not request tribute from mankind. Allah does provide the best provision of all.

Surah 23:73 Muhammad did summon mankind to a right path.

Surah 23:74 If a person does not believe in the Hereafter then the person is astray from the path.

Surah 23:75 If the disbelievers did find mercy and relief from Allah then the disbelievers would continue to wander blindly in contumacy.

Surah 23:76 Allah has grasped the disbelievers with punishment. The disbelievers do continue to reject submission and prayer to Allah.

Surah 23:77 The disbelievers will become aghast at the opening of the gate of extreme punishment.

Surah 23:78 The disbelievers have given little thanks to the Creator of seeing and of hearing and of feeling.

Surah 23:79 Allah has sown mankind to the earth. Mankind will return to Allah.

Surah 23:80 Allah is the source of life. Allah is the cause of death. Mankind should have the sense to know that Allah is the difference of night and of day.

Surah 23:81 The disbelievers will speak as their ancestors did speak in the past.

Surah 23:82 The disbelievers will say "When we are dead and have become (mere) dust and bones shall we then forsooth be raised again?".

Surah 23:83 The disbelievers will say "We were already promised this we and our forefathers. Lo! this is naught but fables of the men of old".

Surah 23:84 Muhammad should say "Unto Whom (belongeth) the earth and whosoever is therein if ye have knowledge?" in response to the disbelievers.

Surah 23:85 The disbelievers will say "Unto Allah". Muhammad should say "Will ye not then remember?" to the disbelievers.

Surah 23:86 Muhammad should say "Who is Lord of the seven heavens and Lord of the Tremendous Throne?" to the disbelievers.

Surah 23:87 The disbelievers will say "Unto Allah (all that belongeth)". Muhammad should say "Will ye not then keep duty (unto Him)?" to the disbelievers.

Surah 23:88 Muhammad should say "In Whose hand is the dominion over all things and He protecteth while against Him there is no protection if ye have knowledge?" to the disbelievers.

Surah 23:89 The disbelievers will say "Unto Allah (all that belongeth)". Muhammad should say "How then are ye bewitched?" to the disbelievers.

Surah 23:90 Allah did bring the Truth to the disbelievers. The disbelievers are liars.

Surah 23:91 Allah did not choose any son. Allah does not exist among equal deities. If Allah did exist among equal deities then the deities would champion their creations. If Allah did exist among equal deities then the deities would have overcome each other. Allah is glorified above all allegations.

Surah 23:92 Allah is the knower of the invisible and of the visible. Allah is exalted over all of the partners that are ascribed to Allah.

Surah 23:93 Muhammad should say "My Lord! If thou shouldst show me that which they are promised".

Surah 23:94 Muhammad should say "My Lord! then set me not among the wrongdoing folk".

Surah 23:95 Allah would show Muhammad the fulfillment of the punishment that were promised to the wrongdoers.

Surah 23:96 Evil should be repelled by good. Allah is aware of the allegations of the wrongdoers.

Surah 23:97 Muhammad should say "My Lord! I seek refuge in Thee from suggestions of the evil ones".

Surah 23:98 Muhammad should say "And I seek refuge in Thee my Lord lest they be present with me".

Surah 23:99 Muhammad should say "Until when death cometh unto one of them he saith: My Lord! Send me back".

Surah 23:100 Muhammad should say "That I may do right in that which I have left behind!". Mankind can only utter words in death. Mankind is separated in death from the living by a barrier until the Day of Resurrection.

Surah 23:101 The wrongdoers will lose all kinship and cordiality as the trumpet is blown on the Day of Resurrection.

Surah 23:102 If a person does have heavy scales then the person was successful in life.

Surah 23:103 If a person does have light scales then the person will lose their soul in Hell.

Surah 23:104 Hell will burn the glum faces of the inhabitants of Hell.

Surah 23:105 Allah will say "Were not My revelations recited unto you and then ye used to deny them?" to the wrongdoers.

Surah 23:106 The wrongdoers will say "Our Lord! Our evil fortune conquered us and we were erring folk" to Allah.

Surah 23:107 The wrongdoers will say "Our Lord! Oh bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers" to Allah.

Surah 23:108 Allah will say "Begone therein and speak not unto Me" to the wrongdoers.

Surah 23:109 Allah will say "Lo! there was a party of My slaves who said: Our Lord! We believe therefor forgive us and have mercy on us for Thou art best of all who show mercy;" to the wrongdoers.

Surah 23:110 Allah will say "But ye chose them from a laughingstock until they caused you to forget remembrance of Me while ye laughed at them" to the wrongdoers.

Surah 23:111 Allah did say "Lo! I have rewarded them this day forasmuch as they were steadfast; and they verily are the triumphant".

Surah 23:112 Allah will say "How long tarried ye in the earth counting by years?" to the wrongdoers.

Surah 23:113 The wrongdoers will say "We tarried but a day or part of a day. Ask of those who keep count!" to Allah.

Surah 23:114 Allah will say "Ye tarried but a little if ye only knew" to the wrongdoers.

Surah 23:115 Allah will say "Deemed ye then that We had created you for naught and that ye would not be returned unto Us?" to the wrongdoers.

Surah 23:116 Allah should be exalted as the True King! Allah is the One God. Allah is the Lord of the Throne of Grace.

Surah 23:117 A person does not have proof of partners that are ascribed to Allah. Every person will find a reckoning with Allah. The disbelievers will not be successful.

Surah 23:118 Muhammad should say "My Lord! Forgive and have mercy for Thou art best of all who show mercy".



Surah 24



Surah 24:1 Allah did reveal and enjoin a Surah with plain tokens to observe.

Surah 24:2 An adulterer should suffer 100 stripes in punishment. An adulteress should suffer 100 stripes in punishment. A person should not allow pity for the adulterers to inhibit obedience to Allah. The punishment should be witnessed by a party of believers.

Surah 24:3 An adulterer can marry an adulteress or an idolater only. An adulteress can marry an adulterer or an idolater only. A believer is forbidden to marry an adulterer or an idolater.

Surah 24:4 If a person does accuse an honorable woman without 4 witness then the person should suffer 80 stripes in punishment. If a person does accuse an honorable woman without 4 witness then testimony should not be accepted from the person again. If a person does invent a falsehood then the person is an evildoer.

Surah 24:5 If a person does repent and does make amends then Allah will forgive the person.

Surah 24:6 If a person does accuse a wife of adultery without witnesses then the person must give 4 testimonies under oath by Allah.

Surah 24:7 If a person does accuse a wife of adultery without witnesses then the person must give a fifth testimony to invoke the curse for liars by Allah.

Surah 24:8 If the wife does bear witness before Allah 4 times to profess innocence then the wife can avert punishment.

Surah 24:9 The wife would need to profess a testimony for a fifth time for the wrath of Allah for liars.

Surah 24:10 If Allah did not accept repentance and Allah was not full of wisdom then mankind would be ruined.

Surah 24:11 The slanderers do form into groups. The sinful will receive their share for the sin. If a person does take on a greater portion of a sin then the person will receive a great torment.

Surah 24:12 The believers should not support the slanderers.

Surah 24:13 If an accuser does not produce 4 witnesses to the trespass then the accuser is seen as a liar in the sight of Allah.

Surah 24:14 The slanderers were overtaken by the grace and by the mercy of Allah to avoid an awful doom.

Surah 24:15 The slanderers did utter falsehoods that did seem trifle. Allah did consider the falsehoods significant.

Surah 24:16 The believers should have said "It is not for us to speak of this. Glory be to Thee (O Allah); This is awful calumny" in response to the falsehoods.

Surah 24:17 Allah does admonish the believers to refrain from repeating the falsehoods in a similar fashion ever.

Surah 24:18 Allah does reveal His revelations. Allah is Knower and Wise.

Surah 24:19 If a person does love to spread scandal about the believers then the person will find a painful punishment in the world and in the Hereafter. Allah does know all.

Surah 24:20 Allah is full of grace and mercy. Allah is Clement and Merciful.

Surah 24:21 The believers should not follow the footsteps of the devil. If a person does follow the footsteps of the devil then the person is guilty of filthiness and wrong. Allah does allow purity to emerge through grace and through mercy. Allah will allow people to become pure according to the will of Allah. Allah is the Hearer and the Knower.

Surah 24:22 If a person is blessed with grace and with abundance then the person should not avoid to help the the needy and the believers in the cause of Allah. A person should forgive and should show indulgence. A person should yearn for forgiveness from Allah. Allah is Forgiving and Merciful.

Surah 24:23 If a person does slander a chaste woman then the person is cursed in the world and in the Hereafter. The person will meet an awful doom.

Surah 24:24 The wrongdoers will be revealed by their tongues and by their hands and by their feet.

Surah 24:25 Allah will pay a just due to the wrongdoers. The wrongdoers will understand that Allah is the Manifest Truth.

Surah 24:26 Vile women are for vile men. Vile men are for vile women. Good women are for good men. Good men are for good women. The good people are innocent of slandering people. The good people will receive a pardon and a bountiful provision.

Surah 24:27 A believer should not enter the house of another without announcing an invocation of peace upon the inhabitants. A believer should be heedful.

Surah 24:28 If a home is empty then a believer should not enter the home until permission has been given for entry. If a believer is told to leave then the believer should leave. Allah is all seeing.

Surah 24:29 A believer is allowed to enter an uninhabited house containing comforts. Allah is all knowing.

Surah 24:30 A believer should avoid looking at forbidden things. A believer should practice modesty. Allah is aware of everything.

Surah 24:31 If a believer is a woman then the woman should lower her gaze in modesty. If a believer is a woman then the woman should display her apparent adornments in modesty. If a believer is a woman then the woman should cover her bosom with veils. If a believer is a woman then the woman can reveal her adornment to her husband. If a believer is a woman then the woman can reveal her adornment to her fathers. If a believer is a woman then the woman can reveal her adornment to her sons. If a believer is a woman then the woman can reveal her adornment to her brothers. If a believer is a woman then the woman can reveal her adornment to her nephews. If a believer is a woman then the woman can reveal her adornment to her daughters. If a believer is a woman then the woman can reveal her adornment to her slaves. If a believer is a woman then the woman can reveal her adornment to her male attendants who do lack vigor. If a believer is a woman then the woman should not stamp her feet to bring attention to her hiding of adornment. The believers should turn to Allah for success.

Surah 24:32 A believer should marry an unmarried spouse. A believer can marry from the righteous servants. If a servant is poor then Allah will enrich the servant from the bounty of Allah. Allah is Aware. Allah does have ample means.

Surah 24:33 If a believer can not find a match then the believer should remain chaste until independence is granted by the grace of Allah. If a female slave can preserve her chastity then a believer should not force a female slave into whoredom. If a servant does desire a contract of emancipation and the servant is goodly then the believer should present a contract of emancipation to the servant in addition to some wealth as bestowed by Allah. If a woman is forced into whoredom then Allah will forgive the woman with mercy.

Surah 24:34 Allah did send plain revelations as an example for mankind. Allah did send admonition to the avoiders of evil.

Surah 24:35 Allah is the Light of the heavens and of the earth. Allah is like a flame in a lamp within a glass. The glass is like a shining star. The lamp is kindled from a blessed olive tree free from the East and free from the West. The oil would almost glow without touching flame. The lamp is like light upon light. Allah does guide mankind into the Light of Allah according to the will of Allah. Allah does speak to mankind in allegories. Allah is the knower of all things.

Surah 24:36 The lamp is found in the hallowed houses of Allah. Allah should be praised in the morning and in the evening.

Surah 24:37 The believers should not allow merchandise or commerce to prevent the remembrance of Allah. The believers should not allow merchandise or commerce to prevent constancy in prayer. The believers should not allow merchandise or commerce to prevent charity to the poor. The the believers should fear the day that will overturn hearts and eyes.

Surah 24:38 The believers will be rewarded for their actions in life. The believers will receive increased reward from the bounty of Allah. Allah will give blessings without limit in accordance with the will of Allah.

Surah 24:39 The disbelievers do perform deeds that are like a mirage in a desert. The disbeliever will believe that water is within reach until Allah does pay the due for the wrongdoing of the disbelievers. Allah is swift at reckoning.

Surah 24:40 The disbeliever is in a darkness that is similar to void on a vast and abysmal sea. The disbeliever is covered by wave after wave and by cloud in layer upon layer of darkness. If the disbeliever would extend a hand into the darkness then the disbeliever would not see the hand. If Allah does not appoint light for a person then the person will not have light.

Surah 24:41 Allah is praised by all in the heavens and in the earth. Allah does enable the birds to fly. Allah is Aware of all.

Surah 24:42 Allah is sovereign over the heavens and over the earth. Everything will return to Allah.

Surah 24:43 Allah does waft the clouds into layered gatherings. Allah does bring rain from the clouds. Allah does send mountains of hail from the heavens. Allah will smite in accordance with the will of Allah. Allah will save in accordance with the will of Allah. Allah does send lightning with the power to blind.

Surah 24:44 Allah does cause the revolution of the day and of the night. Allah does display the sovereignty of Allah for mankind to see.

Surah 24:45 Allah did create every animal of water. Allah did create animals to crawl on bellies. Allah did create animals to walk on 2 legs. Allah did create animals to walk on 4 legs. Allah will create according to the will of Allah. Allah is Able to do all things.

Surah 24:46 Allah did send revelations with explanations. Allah will guide a person according to the will of Allah.

Surah 24:47 People will say "We believe in Allah and the messenger and we obey". Disbelief will form within some of the people.

Surah 24:48 Some people are averse to the calling by Allah for judgment.

Surah 24:49 If the people were righteous then the people would not be averse.

Surah 24:50 Allah will not treat a person wrongly in judgment. The evildoers are fearful of judgment by Allah.

Surah 24:51 The believers will appeal to Allah and the Messenger of Allah for judgment. The believers will say "We hear and we obey". The believers are successful.

Surah 24:52 If a person does obey Allah and does fear Allah and does keep duty to Allah then the person will be victorious.

Surah 24:53 The believers will swear by Allah in duty to Allah. Muhammad should say "Swear not; known obedience (is better). Lo! Allah is Informed of what ye do" to the believers.

Surah 24:54 Muhammad should say "Obey Allah and obey the messenger. But if ye turn away then (it is) for him (to do) only that wherewith he hath been charged". Muhammad should say "and for you (to do) only that wherewith ye have been charged. If ye obey him ye will go aright". Muhammad should say "But the messenger hath no other charge than to convey (the message) plainly".

Surah 24:55 Allah has promised to the believers to establish the righteous as the rulers of the earth. Allah has promised to the believers to grant the authority to practice their religion. Allah has promised to the believers to provide a sanctuary of security in exchange for piety and for the avoidance of naming associations to Allah. The disbelievers are miscreants.

Surah 24:56 If a person does establish worship and does provide charity to the poor and does obey the Messenger then the person will find mercy.

Surah 24:57 The disbelievers will not escape in the land. Fire will be the home for the disbelievers.

Surah 24:58 A slave should ask for permission to gain an audience with a believer before the prayer of dawn and at noon and after the prayer of night. An adolescent should ask for permission to gain an audience with a believer before the prayer of dawn and at noon and after the prayer of night. Allah does provide 3 times of privacy for the believer. A believer can be approached without permission by slaves and by adolescents at other times without penalty of committing a sin. Allah does provide clear revelations. Allah is the Knower and Wise.

Surah 24:59 A pubescent should ask for permission to gain an audience with a believer before the prayer of dawn and at noon and after the prayer of night. Allah does provide clear revelations. Allah is the Knower and Wise.

Surah 24:60 If a woman is past menopause and is past the option of marriage then the woman may discard her outer garments in keeping with modest appearance. Allah is the Hearer and the Knower.

Surah 24:61 A believer is not constrained when eating in a house of a kin. A believer can eat with company or without company without penalty of sin. A believer should offer a greeting of blessing and good will from Allah upon entering a home. Allah does provide clear revelations for understanding.

Surah 24:62 A believer will ask for permission to depart from the presence of the Messenger. If a believer does ask for permission to leave then the Messenger should grant the leave and the Messenger should ask Allah to forgive the believer. Allah is Forgiving and Merciful.

Surah 24:63 A believer should not call on the Messenger as a believer does call on another believer. Allah is aware of the avoiders. If a person does attempt to avoid the orders from the Messenger then the person should be aware of the potential for grief and for pain.

Surah 24:64 Allah is sovereign over everything in the heavens and in the earth. Allah does know the condition of everyone. Allah will inform everyone of their actions in life on the Day of Resurrection. Allah is the Knower of all things.



Surah 25



Surah 25:1 Allah is blessed for revealing the Criterion of right and of wrong to Muhammad. Muhammad was established as a warner to the peoples.

Surah 25:2 Allah is sovereign over the heavens and over the earth. Allah did not choose a son or partner in the sovereignty. Allah did create everything for equal distribution.

Surah 25:3 The disbelievers did create "false gods". The "false gods" do not have power for hurt or for profit. The "false gods" do not have power for death or for life. The "false gods" do not have power to raise the dead.

Surah 25:4 The disbelievers would say "This is naught but a lie that he hath invented and other folk have helped him with it so that they have produced a slander and a lie". The disbelievers did not believe the revelations from Muhammad.

Surah 25:5 The disbelievers would say "Fables of the men of old which he hath had written down so that they are dictated to him morn and evening".

Surah 25:6 Muhammad would say "He Who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving Merciful".

Surah 25:7 The disbelievers would say "What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him to be a warner with him?".

Surah 25:8 The disbelievers would say "Or (why is not) a treasure thrown down unto him or why hath he not a paradise from whence to eat?". The evildoers would say "Ye are but following a man bewitched".

Surah 25:9 The disbelievers did invent similitudes for Muhammad. The disbelievers did become astray.

Surah 25:10 Allah can grant residence in mansions in Gardens with flowing rivers underneath.

Surah 25:11 The disbelievers did deny the coming of the Hour. Allah does prepare the flame for the deniers of the Hour.

Surah 25:12 The disbelievers will behold the cracking and the roar of Hell even from afar.

Surah 25:13 The disbelievers will plead for destruction as the disbelievers are flung in chains into a narrow place in Hell.

Surah 25:14 The disbelievers will not pray for a single day of destruction. The disbelievers will pray for many destructions.

Surah 25:15 Muhammad should say "Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)?" The disbelievers will find doom as a reward at the end of the journey.

Surah 25:16 The disbelievers will find their desires in Hell. Allah does promise Hell for the disbelievers. The promise must be fulfilled.

Surah 25:17 Allah will gather everyone on the Day of Resurrection. Allah will say "Was it ye who misled these my slaves or did they (themselves) wander from the way?" to the "false gods".

Surah 25:18 The "false gods" will say "Be Thou glorified! It was not for us to choose any protecting friends beside Thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk".

Surah 25:19 The "false gods" will give the lie to the disbelievers with regard to associations to Allah. The disbelievers will not avert the doom. The disbelievers will not obtain help. If a person does wrong then the person will taste great torment.

Surah 25:20 Allah did send Messengers who did eat and did walk in the markets before Muhammad. Allah did appoint some Messengers as tests for other people. People should be steadfast. Allah does see everything.

Surah 25:21 The disbelievers will say "Why are angels not sent down unto us and (why) do we not see our Lord?". The disbelievers are scornful with great pride.

Surah 25:22 The Day is also known as the "Day of Resurrection". The disbelievers will behold the angels on the Day. The Day will not bring good tidings for the guilty. The guilty will cry.

Surah 25:23 Allah will scatter the work of the disbelievers as dust.

Surah 25:24 If a person did earn the Garden on the Day then the person will be better in their home and happier in their place of noonday rest.

Surah 25:25 The clouds will be torn asunder in Heaven on the Day. The angels will be sent down in a grand descent.

Surah 25:26 The Sovereignty will be the True Sovereignty of Allah on the Day. Disbelievers will have a hard time on the Day.

Surah 25:27 The wrongdoers will gnaw their hands on the Day. The wrongdoers will say "Ah would that I had chosen a way together with the messenger (of Allah)!".

Surah 25:28 The wrongdoers will say "Alas for me! Ah would that I had never taken such an one for friend!".

Surah 25:29 The wrongdoers will say "He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need".

Surah 25:30 The messenger did say "O my Lord! Lo! mine own folk make this Qur'an of no account".

Surah 25:31 Allah did allow an enemy of the Prophet to rise from the guilty. Allah did suffice as a Guide and as a Helper.

Surah 25:32 The disbelievers did say "Why is the Qur'an not revealed unto him all at once?". Allah does reveal the Qur'an to strengthen and to arrange the hearts of mankind in the right order.

Surah 25:33 The disbelievers can not bring an argument to rival the Truth. The Truth is the better argument.

Surah 25:34 If a person is gathered on their face to Hell then the person will exist in an evil plight far from the right path.

Surah 25:35 Allah did give the Scripture to Moses with Aaron as an assistant.

Surah 25:36 Allah did say "Go together unto the folk who have denied Our revelations" to Moses and to Aaron. Allah did destroy the disbelievers with complete destruction.

Surah 25:37 Messengers were denied by the folk of Noah. Allah did drown the folk of Noah as a portent for mankind. Allah has prepared a painful doom for evildoers.

Surah 25:38 Revelations were brought from Allah to the tribes of Aad and of Thamud. Revelations were brought from Allah to the dwellers in Ar-Rass. Revelations were brought from Allah to many additional generations.

Surah 25:39 The people were warned by examples. The people were brought to utter ruin.

Surah 25:40 The disbelievers must have passed the location of the fatal rain on the township. The disbelievers should have seen the destruction. The disbelievers do not have hope for resurrection.

Surah 25:41 Muhammad was not respected by the disbelievers. The disbelievers did say "Is this he whom Allah sendeth as a messenger?".

Surah 25:42 The disbelievers did say "He would have led us far away from our gods if we had not been staunch to them". The disbelievers will realize the truth of their doom after realizing that the disbelievers had strayed from the road.

Surah 25:43 If a person does choose a "false god" from the desires of the person then Muhammad should not be responsible for the person.

Surah 25:44 Muhammad should understand that the disbelievers do not hear or understand. The disbelievers are similar to cattle. The disbelievers are more astray than cattle.

Surah 25:45 Allah is responsible for spreading the shade. Allah could cause the shade to stand still. Allah does allow the sun to pilot the shade.

Surah 25:46 Allah is responsible for the gradual retreat of the shade.

Surah 25:47 Allah does bring the night for sleep repose. Allah does bring the day as a resurrection.

Surah 25:48 Allah is responsible for sending the winds with glad tidings of the mercy of Allah. Allah is responsible for the purifying water from the sky.

Surah 25:49 Allah does use the water to give life to a dead land. Allah does provide the water for drinking by man and by beasts.

Surah 25:50 Allah has distributed the water among mankind to remember the grace of Allah. Disbelief was accepted by most of mankind however.

Surah 25:51 Allah could deliver a warner in every village.

Surah 25:52 The believers should not obey the disbelievers. The believers should strive against the disbelievers with a great endeavor.

Surah 25:53 Allah did grant independence to the 2 seas. Allah did create a palatable and sweet sea. Allah did create a salty and bitter sea. Allah did set a forbidding ban between the 2 seas.

Surah 25:54 Allah did create man from water. Allah does allow kindred for mankind by blood and by marriage. Allah is ever Powerful.

Surah 25:55 The idolaters will worship "false gods" that can not provide benefit or harm. The disbeliever was partisan against Allah.

Surah 25:56 Allah did send Muhammad as a bearer of good tidings and a warner.

Surah 25:57 Muhammad should say "I ask of you no reward for this save that whoso will may choose a way unto his Lord".

Surah 25:58 Muhammad should say "And trust thou in the Living One Who dieth not and hymn His praise. He sufficeth as the Knower of His bondmen's sins".

Surah 25:59 Muhammad should say "Who created the heavens and the earth and all that is between them in six Days then He mounted the Throne". Muhammad should say "The Beneficent! Ask any one informed concerning Him!".

Surah 25:60 If someone did say "Adore the Beneficent!" to the disbelievers then the disbelievers would say "And what is the Beneficent? Are we to adore whatever thou (Muhammad) biddest us?". The Truth will increase aversion in the disbelievers.

Surah 25:61 Allah is blessed for placing the mansions of the stars in heaven. Allah is blessed for creating a great lamp and a moon for giving light!

Surah 25:62 Allah did appoint the night and the day in succession. Mankind should remember and should give thanks.

Surah 25:63 A believer will walk upon the earth in modesty. If a believer is addressed by a foolish person then the believer should say "Peace" in answer.

Surah 25:64 A believer will spend the night before Allah in prostration and in standing positions.

Surah 25:65 The believers will say "Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;".

Surah 25:66 The believers will say "Lo! it is wretched as abode and station;".

Surah 25:67 A believer is not a prodigal spender. A believer is not a grudging spender. A believer will spend in moderation.

Surah 25:68 A believer will not sin by calling to "false gods". A believer will not sin by taking a life in vain. A believer will not sin by committing adultery. If a believer does commit a sin then the believer will pay the penalty.

Surah 25:69 If a believer does commit the sin of idolatry or of murder or of adultery then the believer will suffer a doubling of doom on the Day of Resurrection. If a believer does commit the sin of idolatry or of murder or of adultery then the believer will suffer disdain forever.

Surah 25:70 If a believer does repent and does believe and does righteous work then Allah will change the evil deeds of a believer to good deeds. Allah is Forgiving and Merciful.

Surah 25:71 If a believer does repent and does good things then the believer should repent toward Allah with true repentance.

Surah 25:72 If a believer is truthful and a believer does pass senseless talk and senseless play then the believer should pass with dignity.

Surah 25:73 A believer should not fall deaf or blind from a reminding of the revelations of Allah.

Surah 25:74 A believer should say "Our Lord! Vouchsafe us comfort of our wives and of our offspring and make us patterns for (all) those who ward off (evil)".

Surah 25:75 The believers will be rewarded with the "high place" for their steadfastness. The believers will meet in the "high place" with welcome and with the word of peace. The "high place" is also known as Heaven.

Surah 25:76 The believers will abide in the "high place" forever. The "high place" is an abode of happiness.

Surah 25:77 Muhammad should say "My Lord would not concern himself with you but for your prayer. But now ye have denied (the Truth) therefor there will be judgment" to the disbelievers.



Surah 26



Surah 26:1 "Ta. Sin. Mim."

Surah 26:2 The Scripture does contain plain revelations.

Surah 26:3 Muhammad may have tormented himself over the disbelievers.

Surah 26:4 If Allah did send a portent from the sky in accordance with the will of Allah then the disbelievers would bow before the portent perpetually.

Surah 26:5 If a fresh reminder did come to the disbelievers from Allah then the disbelievers would reject the reminder still.

Surah 26:6 The disbelievers had denied the Truth. The disbelievers will reap tidings from their scoffing of the Truth.

Surah 26:7 The disbelievers should reflect upon the Earth with fruits of every kind as an example.

Surah 26:8 The Earth does serve as a portent. The portent is ignored by most of mankind.

Surah 26:9 Allah is indeed the Mighty and the Merciful.

Surah 26:10 Allah did call to Moses. Allah did say "Go unto the wrongdoing folk" to Moses.

Surah 26:11 Allah did say "The folk of Pharaoh. Will they not ward off (evil)?" to Moses.

Surah 26:12 Moses did say "My Lord! Lo! I fear that they will deny me" to Allah.

Surah 26:13 Moses did say "And I shall be embarrassed and my tongue will not speak plainly therefor send for Aaron (to help me)" to Allah.

Surah 26:14 Moses did say "And they have a crime against me so I fear that they will kill me" to Allah.

Surah 26:15 Allah did say "Nay verily. So go ye twain with Our tokens. Lo! We shall be with you Hearing" to Moses.

Surah 26:16 Allah did say "And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds" to Moses.

Surah 26:17 Allah did say "saying: Let the Children of Israel go with Us" to Moses.

Surah 26:18 Pharaoh did say "Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us" to Moses.

Surah 26:19 Pharaoh did say "And thou didst that thy deed which thou didst and thou wast one of the ingrates" to Moses.

Surah 26:20 Moses did say "I did it then when I was of those who are astray" to Pharaoh.

Surah 26:21 Moses did say "Then I fled from you when I feared you and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him)" to the Pharaoh.

Surah 26:22 Moses did say "And this is the past favor wherewith thou reproachest me: that thou hast enslaved the Children of Israel" to the Pharaoh.

Surah 26:23 Pharaoh did say "And what is the Lord of the Worlds?" to Moses.

Surah 26:24 Moses did say "Lord of the heavens and the earth and all that is between them if ye had but sure belief" to the Pharaoh.

Surah 26:25 Pharaoh did say "Hear ye not?" to the people in attendance.

Surah 26:26 Moses did say "Your Lord and the Lord of your fathers".

Surah 26:27 Pharaoh did say "Lo! your messenger who hath been sent unto you is indeed a madman!".

Surah 26:28 Moses did say "Lord of the East and the West and all that is between them if ye did but understand" to the Pharaoh.

Surah 26:29 Pharaoh did say "If thou choosest a god other than me I assuredly shall place thee among the prisoners" to Moses.

Surah 26:30 Moses did say "Even though I show thee something plain?" to the Pharaoh.

Surah 26:31 Pharaoh did say "Produce it then if thou art of the truthful!" to Moses.

Surah 26:32 Moses did proceed to fling the staff of Moses to the ground. The staff did become a serpent.

Surah 26:33 Moses did draw the hand of Moses to display a disease of the hand to the beholders.

Surah 26:34 Pharaoh did say "Lo this is verily a knowing wizard" to the chiefs in attendance.

Surah 26:35 Pharaoh did say "Who would drive you out of your land by his magic. Now what counsel ye?" to the chiefs.

Surah 26:36 The chiefs did say "Put him off (him) and his brother and send them into the cities summoners" to the Pharaoh.

Surah 26:37 The chiefs did say "Who shall bring unto thee every knowing wizard" to the Pharaoh.

Surah 26:38 The wizards were gathered at a set time on an appointed day.

Surah 26:39 The people were addressed. Someone did say "Are ye (also) gathering?" to the people.

Surah 26:40 The people did say "Aye so that we may follow the wizards if they are the winners".

Surah 26:41 The wizards did arrive. The wizards did say "Will there surely be a reward for us if we are the winners?" to the Pharaoh.

Surah 26:42 Pharaoh did say "Aye and ye will then surely be of those brought near (to me)".

Surah 26:43 Moses did say "Throw what ye are going to throw!" to the wizards.

Surah 26:44 The wizards did cast their cords and their staves. The wizards did say "By Pharaoh's might lo! we verily are the winners".

Surah 26:45 Moses did cast his staff. The staff did swallow the staffs of the wizards.

Surah 26:46 The wizards were flung prostrate.

Surah 26:47 The wizards did say "We believe in the Lord of the Worlds".

Surah 26:48 The wizards did say "The Lord of Moses and Aaron".

Surah 26:49 Pharaoh did say "Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know". Pharaoh did say "Verily I will cut off your hands and your feet alternately and verily I will crucify you everyone".

Surah 26:50 The wizards did say "It is no hurt for lo! unto our Lord we shall return" to the Pharaoh.

Surah 26:51 The wizards did say "Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers".

Surah 26:52 Moses was inspired by Allah. Moses did say "Take away My slaves by night for ye will be pursued" to the Pharaoh.

Surah 26:53 Pharaoh did send summoners into the cities.

Surah 26:54 The summoners did say "Lo! these indeed are but a little troop".

Surah 26:55 The summoners did say "And lo! they are offenders against us".

Surah 26:56 The summoners did say "And lo! we are a ready host".

Surah 26:57 Allah did remove the gardens and the water springs from the Egyptians.

Surah 26:58 Allah did remove the treasures and the fair estates from the Egyptians.

Surah 26:59 Allah did give the reclaimed possessions as inheritance to the "children of Israel".

Surah 26:60 The "children of Israel" were pursued by the Egyptians at sunrise.

Surah 26:61 The Egyptians had reached the children of Israel. The Israelites did say "Lo! we are indeed caught".

Surah 26:62 Moses did say "Nay verily! for lo! my Lord is with me. He will guide me".

Surah 26:63 Moses was inspired by Allah again. Allah did say "Smite the sea with thy staff" to Moses. The sea did separate into 2 vast mountains of water.

Surah 26:64 Allah did draw the Egyptians between the mountains of water.

Surah 26:65 Allah did save Moses and the children of Israel.

Surah 26:66 Allah did drown the Egyptians.

Surah 26:67 Allah does present the exodus of the children of Israel as a portent. Belief is not within most of mankind.

Surah 26:68 Allah is the Mighty and the Merciful.

Surah 26:69 Muhammad should recite the story of Abraham.

Surah 26:70 Abraham did speak with his father and with the folk of Abraham. Abraham did say "What worship ye?" to the folk.

Surah 26:71 The folk did say "We worship idols and are ever devoted unto them" to Abraham.

Surah 26:72 Abraham did say "Do they hear you when ye cry?" to the folk.

Surah 26:73 Abraham did say "Or do they benefit or harm you?" to the folk.

Surah 26:74 The folk did say "Nay but we found our fathers acting on this use" to Abraham.

Surah 26:75 Abraham did say "See now that which ye worship" to the folk.

Surah 26:76 Abraham did say "Ye and your forefathers!" to the folk.

Surah 26:77 Abraham did say "Lo! they are (all) an enemy unto me save the Lord of the Worlds" to the folk.

Surah 26:78 Abraham did say "Who created me and He doth guide me" to the folk.

Surah 26:79 Abraham did say "And Who feedeth me and watereth me" to the folk.

Surah 26:80 Abraham did say "And when I sicken then He healeth me" to the folk.

Surah 26:81 Abraham did say "And Who causeth me to die the giveth me life (again)" to the folk.

Surah 26:82 Abraham did say "And Who I ardently hope will forgive me my sin on the Day of Judgement" to the folk.

Surah 26:83 Abraham did say "My Lord! Vouchsafe me wisdom and unite me to the righteous".

Surah 26:84 Abraham did say "And give unto me a good report in later generations".

Surah 26:85 Abraham did say "And place me among the inheritors of the Garden of Delight".

Surah 26:86 Abraham did say "And forgive my father. Lo! he is of those who err".

Surah 26:87 Abraham did say "And abase me not on the day when they are raised".

Surah 26:88 Abraham did say "The day when wealth and sons avail not (any man)".

Surah 26:89 Abraham did say "Save him who bringeth unto Allah a whole heart".

Surah 26:90 Abraham did say "And the Garden will be brought nigh for those who ward off (evil)".

Surah 26:91 Hell will appear plainly to the erring.

Surah 26:92 Someone will say "Where is (all) that ye used to worship" to the erring.

Surah 26:93 Someone will say "Instead of Allah? Can they help you or help themselves?" to the erring.

Surah 26:94 The erring will be hurled into Hell with the seducers.

Surah 26:95 The erring will inhabit Hell with the hosts of Iblis.

Surah 26:96 The inhabitants will quarrel with each other in Hell.

Surah 26:97 The inhabitants will say "By Allah of a truth we were in error manifest" within Hell.

Surah 26:98 The inhabitants will say "When we made you equal with the Lord of the Worlds" within Hell.

Surah 26:99 The inhabitants will say "It was but the guilty who misled us" within Hell.

Surah 26:100 The inhabitants will say "Now we have no intercessors" within Hell.

Surah 26:101 The inhabitants will say "Nor any loving friend" within Hell.

Surah 26:102 The inhabitants will say "Oh that we had another turn (on earth) that we might be of the believers!" within Hell.

Surah 26:103 Mankind should find a portent in the fates of the inhabitants of Hell. Most people are not believers however.

Surah 26:104 Allah is "Indeed the Mighty" and the Merciful.

Surah 26:105 The "folk of Noah" did deny the messengers of Allah.

Surah 26:106 Noah had said "Will ye not ward off (evil)?" to the "folk of Noah".

Surah 26:107 Noah had said "Lo! I am a faithful messenger unto you" to the "folk of Noah".

Surah 26:108 Noah had said "So keep your duty to Allah and obey me" to the "folk of Noah".

Surah 26:109 Noah had said "And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds" to the "folk of Noah".

Surah 26:110 Noah had said "So keep your duty to Allah and obey me" to the "folk of Noah".

Surah 26:111 The "folk of Noah" had said "Shall we put faith in thee when the lowest (of the people) follow thee?" to Noah.

Surah 26:112 Noah did say "And what knowledge have I of what they may have been doing (in the past)?".

Surah 26:113 Noah did say "Lo! their reckoning is my Lord's concern if ye but knew;".

Surah 26:114 Noah did say "And I am not (here) to repulse believers".

Surah 26:115 Noah did say "I am only a plain warner".

Surah 26:116 The "folk of Noah" did say "If thou cease not O Noah thou wilt surely be among those stoned (to death)".

Surah 26:117 Noah did say "My Lord! Lo! my own folk deny me" in prayer to Allah.

Surah 26:118 Noah did say "Therefor judge Thou between us a (conclusive) judgment and save me and those believers who are with me" in prayer to Allah.

Surah 26:119 Allah did save Noah and the family of Noah in the laden ship.

Surah 26:120 Allah did drown the others.

Surah 26:121 Mankind should find a portent in the story of Noah. Most people are not believers however.

Surah 26:122 Allah is indeed the Mighty and the Merciful.

Surah 26:123 The "tribe of Aad" had denied the messengers of Allah also.

Surah 26:124 Hud was a member of the "tribe of Aad". Hud did address the "tribe of Aad" with a message. Hud had said "Will ye not ward off (evil)?" to the "tribe of Aad".

Surah 26:125 Hud had said "Lo! I am a faithful messenger unto you".

Surah 26:126 Hud had said "So keep your duty to Allah and obey me".

Surah 26:127 Hud had said "And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds".

Surah 26:128 Hud had said "Build ye on every high place a monument for vain delight?".

Surah 26:129 Hud had said "And seek ye out strongholds that haply ye may last for ever?".

Surah 26:130 Hud had said "And if ye seize by force seize ye as tyrants?".

Surah 26:131 Hud had said "Rather keep your duty to Allah and obey me".

Surah 26:132 Hud had said "Keep your duty toward Him who hath aided you with (the good things) that ye know".

Surah 26:133 Hud had said "Hath aided you with cattle and sons".

Surah 26:134 Hud had said "And gardens and watersprings".

Surah 26:135 Hud had said "Lo! I fear for you the retribution of an awful day".

Surah 26:136 The "tribe of Aad" did say "It is all one to us whether thou preachest or art not of those who preach;" in response to Hud.

Surah 26:137 The "tribe of Aad" did say "This is but a fable of the men of old".

Surah 26:138 The "tribe of Aad" did say "And we shall not be doomed".

Surah 26:139 Hud was denied by the "tribe of Aad". Allah would destroy the "tribe of Aad" for the denial. Mankind should find a portent in the fate of the "tribe of Aad". Most people are not believers however.

Surah 26:140 Allah is indeed the Mighty and the Merciful.

Surah 26:141 The "tribe of Thamud" had denied the messengers of Allah.

Surah 26:142 Salih was a member of the "tribe of Thamud". Salih had presented a warning to the "tribe of Thamud". Salih had said "Will ye not ward off (evil)?" to the "tribe of Thamud".

Surah 26:143 Salih had said "Lo! I am a faithful messenger unto you".

Surah 26:144 Salih had said "So keep your duty to Allah and obey me".

Surah 26:145 Salih had said "And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds".

Surah 26:146 Salih had said "Will ye be left secure in that which is here before us".

Surah 26:147 Salih had said "In gardens and watersprings".

Surah 26:148 Salih had said "And tilled fields and heavy sheathed palm trees".

Surah 26:149 Salih had said "Though ye hew out dwellings in the mountain being skilful?".

Surah 26:150 Salih had said "Therefor keep your duty to Allah and obey me".

Surah 26:151 Salih had said "And obey not the command of the prodigal".

Surah 26:152 Salih had said "Who spread corruption in the earth and reform not".

Surah 26:153 The "tribe of Thamud" did say "Thou art but one of the bewitched;" in response to Salih.

Surah 26:154 The "tribe of Thamud" did say "Thou art but a mortal like us. So bring some token if thou art of the truthful".

Surah 26:155 Salih did say "(Behold) this she-camel. She hath the right to drink (at the well) and ye have the right to drink (each) on an appointed day".

Surah 26:156 Salih did say "And touch her not with ill lest there come on you the retribution of an awful day".

Surah 26:157 The "tribe of Thamud" would hamstring the camel anyway. The "tribe of Thamud" was penitent.

Surah 26:158 The retribution did arrive for the "tribe of Thamud". Mankind should find a portent in the fate of the "tribe of Thamud". Most people are not believers however.

Surah 26:159 Allah is indeed the Mighty and the Merciful.

Surah 26:160 The "folk of Lot" had denied the messengers of Allah.

Surah 26:161 Lot did present a message of warning to the "folk of Lot". Lot had said "Will ye not ward off (evil)?" to the "folk of Lot".

Surah 26:162 Lot had said "Lo! I am a faithful messenger unto you".

Surah 26:163 Lot had said "So keep your duty to Allah and obey me".

Surah 26:164 Lot had said "And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds".

Surah 26:165 Lot had said "What! Of all creatures do ye come unto the males".

Surah 26:166 Lot had said "And leave the wives your Lord created for you? Nay but ye are froward folk".

Surah 26:167 The "folk of Lot" did say "If thou cease not O Lot thou wilt soon be of the outcast" in response to Lot.

Surah 26:168 Lot did say "I am in truth of those who hate your conduct".

Surah 26:169 Lot did say "My Lord! Save me and my household from what they do" in prayer to Allah.

Surah 26:170 Allah would save Lot and the household of Lot.

Surah 26:171 Allah would save Lot and the household of Lot with the exception of an old woman who did choose to stay behind.

Surah 26:172 Allah did destroy the others.

Surah 26:173 Allah did send a dreadful rain after warning the "folk of Lot".

Surah 26:174 Mankind should find a portent in the fate of the "folk of Lot". Most people are not believers however.

Surah 26:175 Allah is indeed the Mighty and the Merciful.

Surah 26:176 The "dwellers in the wood of Midian" had denied the messengers of Allah.

Surah 26:177 Shueyb was a member of the "dwellers in the wood of Midian". Shueyb did present a warning to the "dwellers in the wood of Midian". Shueyb had said "Will ye not ward off (evil)?" to the "dwellers in the wood of Midian".

Surah 26:178 Shueyb had said "Lo! I am a faithful messenger unto you".

Surah 26:179 Shueyb had said "So keep your duty to Allah and obey me".

Surah 26:180 Shueyb had said "And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds".

Surah 26:181 Shueyb had said "Give full measure and be not of those who give less (than the due)".

Surah 26:182 Shueyb had said "And weigh with the true balance".

Surah 26:183 Shueyb had said "Wring not mankind in their goods and do not evil making mischief in the earth".

Surah 26:184 Shueyb had said "And keep your duty unto Him Who created you and the generations of the men of old".

Surah 26:185 The "dwellers in the wood of Midian" did say "Thou art but one of the bewitched;" in response to Shueyb.

Surah 26:186 The "dwellers in the wood of Midian" did say "Thou art but a mortal like us and lo! we deem thee of the liars".

Surah 26:187 The "dwellers in the wood of Midian" did say "Then make fragments of the heaven fall upon us if thou art of the truthful".

Surah 26:188 Shueyb did say "My Lord is best aware of what ye do" to the "dwellers in the wood of Midian".

Surah 26:189 The "dwellers in the wood of Midian" would deny Shueyb anyway. Retribution did befall the "dwellers in the wood of Midian" as the day of gloom. Allah did send an awful day of retribution to the "dwellers in the wood of Midian".

Surah 26:190 Mankind should find a portent in the fate of the "dwellers in the wood of Midian". Most people are not believers however.

Surah 26:191 Allah is indeed the Mighty and the Merciful.

Surah 26:192 The Qur'an is a revelation of the "Lord of the Worlds".

Surah 26:193 The Qur'an was brought down by the "True Spirit".

Surah 26:194 The Qur'an was set upon the heart of Muhammad for Muhammad to become a warner.

Surah 26:195 The Qur'an is presented in plain Arabic speech.

Surah 26:196 The Qur'an was mentioned in the Scriptures of the men of old.

Surah 26:197 Mankind should observe the token of the acknowledgment of the Qur'an by the doctors of the "Children of Israel".

Surah 26:198 The Qur'an was revealed to the nation of the Arabs.

Surah 26:199 Foreigners may not have believed the recitations of the Qur'an by Muhammad.

Surah 26:200 Allah does cause disbelief to enter into the hearts of the guilty.

Surah 26:201 The guilty will not believe until beholding the painful doom.

Surah 26:202 The doom will arrive upon the guilty suddenly and without perception.

Surah 26:203 The guilty will say "Are we to be reprieved?".

Surah 26:204 The guilty would seemingly hasten the doom.

Surah 26:205 The guilty have been granted contentment by Allah for many long years.

Surah 26:206 The guilty will receive the retribution of promise.

Surah 26:207 Nothing will avail the guilty at the time of retribution.

Surah 26:208 Allah did not destroy townships without advance warning from messengers.

Surah 26:209 Allah will never oppress.

Surah 26:210 The devils did not bring down the Qur'an.

Surah 26:211 The Devils do not have the power of Allah.

Surah 26:212 The Devils were banished from the hearing.

Surah 26:213 If a person does invoke Allah with another "false god" then the person will be doomed.

Surah 26:214 Muhammad should warn the tribes of near kindred.

Surah 26:215 Muhammad should lower a wing in kindness to the believers.

Surah 26:216 If the kinsfolk would disobey Muhammad then Muhammad should say "Lo! I am innocent of what they do".

Surah 26:217 Muhammad should put trust in the Mighty and the Merciful.

Surah 26:218 Allah did see Muhammad in a standing prayer at night.

Surah 26:219 Allah did see the movements of Muhammad among the believers in prostration before Allah.

Surah 26:220 Allah is the only Hearer. Allah is the only Knower.

Surah 26:221 The devils will descend upon some people.

Surah 26:222 The devils will descend on the sinners and on the liars.

Surah 26:223 The sinners will eagerly listen to the devils. The devils are mostly liars.

Surah 26:224 The poets are followed by misguided people.

Surah 26:225 The poets can be seen astray in every valley.

Surah 26:226 The poets will not perform the actions that were spoken about by the poets. The poets are hypocrites.

Surah 26:227 The devils will not descend on the believers. The devils will not descend on the doers of good works. The devils will not descend on the people who do seek vindication after being wronged. The wrongdoers will come to know a great reversal for their actions.



Surah 27



Surah 27:1 "Ta. Sin." Revelations are made plain in the Qur'an and the Scripture.

Surah 27:2 The Qur'an does provide a guidance and good tidings for believers.

Surah 27:3 The believers do establish worship and do pay a due to the poor. The believers are sure of the Hereafter.

Surah 27:4 The disbelievers do not believe in the Hereafter. Allah does make the works of the disbelievers to seem fair so that the disbelievers do become astray.

Surah 27:5 The disbelievers will receive the worst of punishment. The disbelievers will be the greatest losers in the Hereafter.

Surah 27:6 Muhammad did receive the Quran from the presence of "One Wise". The Aware is also known as the "One Wise". Allah is also known as the "One Wise".

Surah 27:7 Moses did say "Lo! I spy afar off a fire; I will bring you tidings thence or bring to you a borrowed flame that ye may warm yourselves" to the household of Moses.

Surah 27:8 Moses did approach the fire. Allah did say "Blessed is whosoever is in the fire and whosoever is round about it! And glorified be Allah the Lord of the Worlds!" to Moses.

Surah 27:9 Allah did say "O Moses! Lo! it is I Allah the Mighty the Wise" to Moses.

Surah 27:10 Allah did say "And throw down thy staff!" to Moses. Moses did cast the staff. Moses did turn to flee as the staff did begin to writhe as a demon. Allah did say "O Moses! Fear not! Lo! the emissaries fear not in My presence" to Moses.

Surah 27:11 Allah did say "Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving Merciful" to Moses.

Surah 27:12 Allah did say "And put thy hand into the bosom of thy robe it will come forth white but unhurt. (This will be one) among name tokens unto Pharaoh and his people. Lo! they were ever evil living folk" to Moses.

Surah 27:13 The tokens were shown to the people of the Pharaoh. The people did say "This is mere magic".

Surah 27:14 The people did deny the tokens even though the souls of the people did acknowledge the tokens. The people did deny the tokens for spite and for arrogance. The wrongdoers did suffer the consequences of their actions.

Surah 27:15 Allah did give knowledge to David and to Solomon. Allah was praised by David and by Solomon. The men did say "Praise be to Allah Who hath preferred us above many of His believing slaves!" in praise to Allah.

Surah 27:16 Solomon was an heir of David. Solomon did say "O mankind! Lo! we have been taught the language of birds and have been given (abundance) of all things. This surely is evident favor".

Surah 27:17 A gathering did happen before Solomon. The gathering did include armies of jinn and of humankind and of birds. The gathering did proceed to march forward.

Surah 27:18 The gathering did reach the "Valley of the Ants". An ant did say "O ants! Enter your dwellings lest Solomon and his armies crush you unperceiving".

Surah 27:19 Solomon did understand the speech of the ants. Solomon was amused. Solomon did say "My Lord arouse me to be thankful for Thy favor wherewith Thou hast favored me and my parents and to do good that shall be pleasing unto Thee and include me in (the number of) Thy righteous slaves" to Allah.

Surah 27:20 Solomon did look among the birds. Solomon did say "How is it that I see not the hoopoe or is he among the absent?". Solomon did not see the hoopoe.

Surah 27:21 Solomon did say "I verily will punish him with hard punishment or I verily will slay him or he verily shall bring me a plain excuse". Solomon did decide to punish the hoopoe.

Surah 27:22 The hoopoe did arrive shortly. The hoopoe did say "I have found out (a thing) that thou apprehendest not and I come unto thee from Sheba with sure tidings" to Solomon.

Surah 27:23 The hoopoe did say "Lo! I found a woman ruling over them and she hath been given (abundance) of all things and hers is a mighty throne" to Solomon. The hoopoe did tell Solomon about the "Queen of Sheba".

Surah 27:24 The hoopoe did say "I found her and her people worshipping the sun instead of Allah;" to Solomon. The hoopoe did say "and Satan maketh their works fair seeming unto them and debarreth them from the way (of Truth) so that they go not aright:" to Solomon. The hoopoe did tell Solomon of a group of sun worshipers under the rule of a queen. Satan did assist the sun worshipers.

Surah 27:25 The hoopoe did say "So that they worship not Allah Who bringeth forth the hidden in the heavens and the earth and knoweth what ye hide and what ye proclaim" to Solomon. Allah was not worshiped by the sun worshipers.

Surah 27:26 The hoopoe did say "Allah; there is no God save Him the Lord of the tremendous Throne" to Solomon.

Surah 27:27 Solomon did say "We shall see whether thou speakest truth or whether thou art of the liars" to the hoopoe. Solomon did decide to test the truthfulness of the hoopoe.

Surah 27:28 Solomon did say "Go with this my letter and throw it down unto them; then turn away and see what (answer) they return" to the hoopoe. Solomon did send a letter with the hoopoe for delivery to the Queen of Sheba.

Surah 27:29 The "Queen of Sheba" did receive the letter. The "Queen of Sheba" did say "O chieftains! Lo! there hath been thrown unto me a noble letter".

Surah 27:30 The "Queen of Sheba" did say "Lo! it is from Solomon and lo! it is: In the name of Allah the Beneficent the Merciful;".

Surah 27:31 Solomon did say "Exalt not yourselves against me but come unto me as those who surrender" in the letter.

Surah 27:32 The "Queen of Sheba" did say "O chieftains! Pronounce for me in my case. I decide no case till ye are present with me" to the chieftains. The queen did attempt to defer to her chieftains.

Surah 27:33 The chieftains did say "We are lords of might and lords of great prowess but it is for thee to command; so consider what thou wilt command" to the queen. The chieftains did await the orders from the queen.

Surah 27:34 The "Queen of Sheba" did say "Lo! kings when they enter a township ruin it and make the honor of its people shame. Thus will they do". The queen did fear the ruin of townships by the king.

Surah 27:35 The "Queen of Sheba" did say "But lo! I am going to send a present unto them and to see with what (answer) the messengers return". The queen did decide to send a present to Solomon.

Surah 27:36 The present did arrive to Solomon from the queen. Solomon did say "What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift" in response to the present.

Surah 27:37 Solomon did say "Return unto them. We verily shall come unto them with hosts that they cannot resist and we shall drive them out from thence with shame and they will be

abased". Solomon did return the present. Solomon did decide to send an army to expel the sun worshipers.

Surah 27:38 Solomon did say "O chiefs! Which of you will bring me her throne before they come unto me surrendering?" to the chiefs. Solomon did ask for the the throne of the queen.

Surah 27:39 A stalwart man did speak from the Jinn. The stalwart did say "I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work" to Solomon.

Surah 27:40 A man did have knowledge of the Scripture. The man did say "I will bring it thee before thy gaze returneth unto thee" to Solomon. The man did place the throne before Solomon. Solomon did say "This is of the bounty of my Lord that He may try me whether I give thanks or am ungrateful". Solomon did say "Whosoever giveth thanks he only giveth thanks for (the good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt)". Solomon did say "For lo! my Lord is Absolute in independence Bountiful".

Surah 27:41 Solomon did say "Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided". Solomon did issue an order to disguise the throne of the Queen of Sheba.

Surah 27:42 The queen did arrive before Solomon. Someone did say "Is thy throne like this?" to the Queen of Sheba. The "Queen of Sheba" did say "(It is) as though it were the very one". The queen did recognize her throne. Solomon did say "We were given the knowledge before her and we had surrendered (to Allah)".

Surah 27:43 The "Queen of Sheba" was hindered by her worship of "false gods". The queen did come from disbelieving folk.

Surah 27:44 Someone did say "Enter the hall" to the queen. The queen did believe that the hall was a pool. The queen did begin to bare her legs. Solomon did say "Lo! it is a hall made smooth of glass" to the Queen of Sheba. The "Queen of Sheba" did say "My Lord! Lo! I have wronged myself and I surrender with Solomon unto Allah the Lord of the Worlds" to Solomon. The "Queen of Sheba" did admit her wrong. The "Queen of Sheba" did proceed to surrender with Solomon to Allah.

Surah 27:45 Allah did send Salih to Thamud. Salih was the brother of Thamud. Salih did say "Worship Allah" to Thamud. The brothers did begin to quarrel.

Surah 27:46 Salih did say "O my people! Why will ye hasten on the evil rather than the good?" to the people. Salih did say "Why will ye not ask pardon of Allah that ye may receive mercy" to the people. Salih did argue with the people to believe in Allah.

Surah 27:47 The people did say "We augur evil of thee and those with thee" to Salih. Salih did say "Your evil augury is with Allah. Nay but ye are folk that are being tested" to the people. The people did reject Salih and the company of Salih as a bad omen. The people were being tested.

Surah 27:48 Mischief was performed by 9 troublemakers in the city. The troublemakers would not reform.

Surah 27:49 The troublemakers did say "Swear one to another by Allah that we verily will attack him and his household by night". The troublemakers did say "and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truth-tellers". The troublemakers did plot to slay Salih and the household of Salih.

Surah 27:50 The troublemakers did devise the plot to slay Salih. Allah did devise a plot against the troublemakers. The troublemakers did not perceive the plot from Allah.

Surah 27:51 A person should see the nature of the consequence of the plotting men. Allah did destroy the men and the people of the men.

Surah 27:52 Muhammad should see the empty dwellings of the people in ruins because of the wrongdoing of the people. The event is a portent for a people who do have knowledge.

Surah 27:53 Allah did save the believers who did avoid evil.

Surah 27:54 Lot did say "will ye commit abomination knowingly?" to the folk of Lot.

Surah 27:55 Lot did say "Must ye needs lust after men instead of women? Nay but ye are folk who act senselessly" to the folk of Lot.

Surah 27:56 The folk did answer Lot. The folk did say "Expel the household of Lot from your township for they (forsooth) are folk who would keep clean!" to Lot.

Surah 27:57 Allah did save the household of Lot. Allah did not save the wife of Lot. Allah did leave the wife to join the destiny of the wrongdoers.

Surah 27:58 Allah did rain destruction upon the folk of Lot. If a folk has been warned by Allah and the folk does continue in wrongdoing then Allah will send a dreadful rain of destruction.

Surah 27:59 Muhammad should say "Praise be to Allah and peace be on His slaves whom He hath chosen! Is Allah best or (all) that ye ascribe as partners (unto Him)?".

Surah 27:60 Allah is better than the false gods. Allah did create the heavens and the earth. Allah does send water from the sky for mankind to grow joyous orchards. Mankind has not needed to grow the trees of the orchards. Allah is unique. Some people do continue to attempt to ascribe equals to Allah.

Surah 27:61 Allah is best as the creator of the Earth. Allah did create the rivers and hills. Allah did place a barrier between the 2 seas. Allah is the One God. Many people do not understand.

Surah 27:62 Allah is best as the rectifier of wrongs. Allah can remove evil. Allah does allow for viceroys of mankind on earth. Allah is the One God. Many people do not reflect.

Surah 27:63 Allah is best as the guide through the darkness of the land and of the sea. Allah will send the winds as heralds of mercy. Allah is the One God. Allah is exalted above the partners that are ascribed to Allah.

Surah 27:64 Allah is best as the creator and as the reproducer and as the provider from the heaven and from the earth. Allah is the One God. Muhammad should say "Bring your proof if ye are truthful!".

Surah 27:65 Muhammad should say "None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again)".

Surah 27:66 Mankind does not have knowledge of the Hereafter. Many people do doubt the existence of the Hereafter. People can not discern the Hereafter.

Surah 27:67 The disbelievers do say "when we have become dust like our fathers shall we verily be brought forth (again)?".

Surah 27:68 The disbelievers do say "We were promised this forsooth we and our fathers. (All) this is naught but fables of the men of old".

Surah 27:69 Muhammad should say "Travel in the land and see the nature of the sequel for the guilty!" to the disbelievers.

Surah 27:70 A believer should not grieve for the disbelievers. A believer should not be in distress over the plots of the disbelievers.

Surah 27:71 The disbelievers will say "When (will) this promise (be fulfilled) if ye are truthful?".

Surah 27:72 Muhammad should say "It may be that a part of that which ye would hasten on is close behind you".

Surah 27:73 Muhammad should say "Lo! thy Lord is full of bounty for mankind but most of them do not give thanks".

Surah 27:74 Allah does know the secrets and the proclamations of a person.

Surah 27:75 Nothing is hidden in the heaven or the earth. Everything is written in a clear Record with Allah.

Surah 27:76 The Qur'an does resolve the arguments that are experienced by the Children of Israel.

Surah 27:77 The Qur'an is a guidance and a mercy for believers.

Surah 27:78 Allah will judge between mankind using the wisdom of Allah. Allah is the Mighty and the Wise.

Surah 27:79 Muhammad should trust in Allah. Muhammad did stand on the plain Truth.

Surah 27:80 Muhammad was not capable of making the dead to hear. Muhammad was not capable of making the deaf to hear the call after fleeing.

Surah 27:81 Muhammad could not lead the blind from error. Muhammad could not cause the deaf to hear. Muhammad could speak to the people who did surrender to the revelations from Allah.

Surah 27:82 Allah will present a beast of the earth as the word is fulfilled against the disbelievers. The beast will speak to the disbelievers because mankind did not have faith in the revelations from Allah.

Surah 27:83 Muhammad should remind mankind of the Day of gathering of the disbelievers from every nation. Allah will set the gathering of disbelievers in an array.

Surah 27:84 The disbelievers will remain in an array until coming before Allah. Allah will say "Did ye deny My revelations when ye could not compass them in knowledge or what was it that ye did?"

Surah 27:85 The Word will be fulfilled for the disbelievers because the disbelievers were wrongdoers. The disbelievers will not speak.

Surah 27:86 The disbelievers should have seen that Allah did appoint the night for resting. The disbelievers should have seen that Allah did appoint the day for seeing. The believers can see the portents from Allah.

Surah 27:87 Muhammad should remind mankind of the Day of the blowing Trumpet. Everyone will start in fear in the heavens and in the earth. If someone is not fearful of the blowing of the Trumpet then the person is not fearful by the will of Allah. Everyone will come before Allah in humbleness.

Surah 27:88 Mankind will see the solid mountains in flight among the clouds. Allah can do all perfect things. Allah is informed of the doings of mankind.

Surah 27:89 If a person does bring a good deed on the Day of Judgment then the person will receive better than the worth of the good deed. The righteous will be safe from fear on the Day of Judgment.

Surah 27:90 If a person does bring a evil deed on the Day of Judgment then the person will be flung onto their face into the Fire. A person will be rewarded for their actions.

Surah 27:91 Muhammad should say "I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him)".

Surah 27:92 Muhammad should say "And to recite the Qur'an. And whoso goeth right goeth right only for (the good of) his own soul; and as for him who goeth astray (unto him) say: Lo! I am only a warner".

Surah 27:93 Muhammad should say "Praise be to Allah who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do".



Surah 28



Surah 28:1 "Ta. Sin. Mim."

Surah 28:2 The Scripture does contain plain revelations.

Surah 28:3 A story is presented about Moses and about Pharaoh for the believers.

Surah 28:4 Pharaoh did exalt himself in the earth. Pharaoh did place people in castes. Pharaoh did suppress a tribe by killing their sons and by sparing their women. Pharaoh did work corruption.

Surah 28:5 Allah did desire to show favor to the oppressed in the earth. Allah did desire to make examples of the oppressed. Allah did desire to make inheritors of the oppressed.

Surah 28:6 Allah did desire to establish the oppressed in the earth. Allah would show Pharaoh and Haman and their hosts a fear of the oppressed.

Surah 28:7 Allah did inspired the mother of Moses. Allah did say "Suckle him and when thou fearest for him then cast him into the river and fear not nor grieve" to the mother of Moses. Allah did say "Lo! We shall bring him back unto thee and shall make him (one) of Our messengers" to the mother of Moses.

Surah 28:8 Moses was rescued by the family of Pharaoh. Moses was intended to be an enemy and a sorrow to the Pharaoh. Sin did corrupt Pharaoh and Haman and their hosts.

Surah 28:9 Pharaoh did have a wife. The wife did say "(He will be) a consolation for me and for thee. Kill him not". The wife did say "Peradventure he may be of use to us or we may choose him for a son". The wife did not perceive.

Surah 28:10 The heart did become void within the mother of Moses. If Allah had not fortified the heart of the mother of Moses then Moses would have been betrayed by the mother of Moses. The mother would remain a true believer.

Surah 28:11 The mother did speak to the sister of Moses. The mother did say "Trace him" to the sister. The sister did observe Moses from afar without detection.

Surah 28:12 Allah had forbidden foster-mothers for Moses before. The sister did say "Shall I show you a household who will rear him for you and take care of him?".

Surah 28:13 Moses was restored to his mother by Allah. The mother was comforted and was able to stop grieving. The mother did realize the true promise of Allah. Most people do not understand.

Surah 28:14 Moses did receive wisdom and knowledge upon reaching his full strength. The good are rewarded by Allah.

Surah 28:15 Moses did enter the city at a time of carelessness of the populace. Moses did encounter 2 men fighting. A man was a brethren from the caste of Moses. Another man was from the enemies of Moses. Moses was asked for help by the man from the caste of Moses. Moses did strike with his fist to kill the enemy. Moses did say "This is of the devil's doing. Lo! he is an enemy a mere misleader".

Surah 28:16 Moses did say "My Lord! Lo! I have wronged my soul so forgive me" in prayer to Allah. Allah did forgive Moses. Allah is the Forgiving and the Merciful.

Surah 28:17 Moses did say "My Lord! Forasmuch as Thou hast favored me I will nevermore be a supporter of the guilty" to Allah.

Surah 28:18 Moses was vigilant in the city on the following morning. Moses did hear pleas of help from the same man from the earlier altercation. Moses did say "Lo! thou art indeed a mere hothead" to the man.

Surah 28:19 The man was in another fight with an enemy. The enemy did speak before Moses could intervene. The enemy did say "O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land thou wouldst not be of the reformers" to Moses.

Surah 28:20 Another man did approach at a run from the uttermost part of the city. The man did say "O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice" to Moses.

Surah 28:21 Moses did proceed to escape in fear and vigilance. Moses did say "My Lord ! Deliver me from the wrongdoing folk" to Allah.

Surah 28:22 Moses did turn toward Midian. Moses did say "Peradventure my Lord will guide me in the right road" to Allah.

Surah 28:23 Moses did find a tribe of men upon reaching the water of Midian. The men were watering. Moses did see 2 women who were keeping back the flocks. Moses did say "What aileth you?" to the women. The women did say "We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man" to Moses.

Surah 28:24 Moses did water the flock for the women before proceeding into the shade. Moses did say "My Lord! I am needy of whatever good thou sendest down for me" to Allah.

Surah 28:25 Moses was approached by one of the women. The woman did approach Moses shyly. The woman did say "Lo! my father biddeth thee that he may reward thee with a payment for that thou didst water (the flock) for us" to Moses. Moses did go to the father of the woman. Moses did covey the story of the flight of Moses from Egypt to the father. The father did say "Fear not! Thou hast escaped from the wrongdoing folk" to Moses.

Surah 28:26 A woman did speak "O my father! Hire him! For the best (man) that thou canst hire is the strong the trustworthy" to the father.

Surah 28:27 The father did say "Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages" to Moses. The father did say "Then if thou completest ten it will be of thine own accord for I would not make it hard for thee. Allah willing thou wilt find me of the righteous" to Moses. The father did offer a daughter to Moses for marriage in exchange for a term of hire.

Surah 28:28 Moses did say "That (is settled) between thee and me" to the father. Moses did say "Whichever of the two terms I fulfil there will be no injustice to me and Allah is Surety over what we say" to the father. Moses did agree with the terms.

Surah 28:29 Moses did fulfill the terms of hire. Moses did see a fire in the distance as Moses did travel with folks of his house. Moses did say "Bide ye (here). Lo! I see in the distance a fire;" to the folk. Moses did say "peradventure I shall bring you tidings thence or a brand from the fire that you may warm yourselves". Moses did want to go to investigate the fire.

Surah 28:30 Moses did approach the fire. Moses was called from the right side of the valley in the blessed field from the tree. Allah did say "O Moses! Lo! I even I am Allah the Lord of the Worlds;" to Moses.

Surah 28:31 Allah did say "Throw down thy staff" to Moses. Moses did turn to flee in fear after seeing that the staff did transform into a demon. Allah did say "O Moses! Draw nigh and fear not. Lo! thou art of those who are secure" to Moses.

Surah 28:32 Allah did say "Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs: Lo! they are evil living folk" to Moses. Allah did give 2 proofs of the power of Allah to Moses to display for the Pharaoh.

Surah 28:33 Moses did say "My Lord! Lo! I killed a man among them and I fear that they will kill me" to Allah.

Surah 28:34 Moses did say "My brother Aaron is more eloquent then me in speech. Therefor send him with me as a helper to confirm me" to Allah. Moses did say "Lo! I fear that they will

give the lie to me" to Allah. Moses did attempt to defer to Aaron because of the slow speech of Moses.

Surah 28:35 Allah did say "We will strengthen thine arm with thy brother and We will give unto you both power so that they cannot reach you for Our portents. Ye twain and those who follow you will be the winners" to Moses. Allah would send both Moses and Aaron with the power of Allah.

Surah 28:36 Moses did bring the clear tokens to the Pharaoh. Pharaoh did say "This is naught but invented magic. We never heard of this among our fathers of old" to Moses.

Surah 28:37 Moses did say "My Lord is best aware of him who bringeth guidance from His presence and whose will be the sequel of the Home (of bliss)" to Pharaoh. Moses did say "Lo! wrong-doers will not be successful" to Pharaoh.

Surah 28:38 Pharaoh did say "O chiefs! I know not that ye have a god other than me so kindle for me (a fire) O Haman to bake the mud;" to the chiefs of the Pharaoh. Pharaoh did say "and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars" to the chiefs of the Pharaoh.

Surah 28:39 Pharaoh was haughty in the land with his hosts without right. Pharaoh did deem that the Pharaoh would not be brought back to Allah.

Surah 28:40 Allah did seize the Pharaoh and the hosts of the Pharaoh for abandonment in the sea. Evildoers will suffer the consequences from Allah.

Surah 28:41 Allah did make patterns of the Egyptians to invite the Fire. The Egyptians will not be helped on the Day of Resurrection.

Surah 28:42 Allah did make a curse to follow the Egyptians in this world. The Egyptians will be among the hateful on the Day of Resurrection.

Surah 28:43 Allah did give the Scripture to Moses after destroying the generations of old. The Scripture does contain clear testimonies and a guidance and a mercy for mankind to reflect upon.

Surah 28:44 Muhammad was not present on the western side of the Mount as Moses was given the commandments by Allah.

Surah 28:45 Allah did bring forth generations with long and arduous lives. Muhammad was not a dweller in Midian. Muhammad did not recite the revelations to the people of Midian. Messengers were sent repeatedly by Allah to mankind.

Surah 28:46 Muhammad was not beside the Mount during the call of Allah. Allah did appoint Muhammad as a mercy to warn a folk who did not have a warner to happily heed in the past.

Surah 28:47 Disaster could afflict the folk because of previous actions and events. The folk might say "Our Lord! Why sentest Thou no messenger unto us that we might have followed Thy revelations and been of the believers?".

Surah 28:48 The folk may receive a Messenger with a Truth from the presence of Allah. The folk would say "Why is he not given the like of what was given unto Moses?". The folk should have believed in the message of Moses of old. The folk would say "Two magics that support each other. Lo! in both we are disbelievers".

Surah 28:49 Muhammad should say "Then bring a Scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it if ye are truthful" to the folk in disbelief.

Surah 28:50 If the folk did not answer Muhammad then the folk were following their lusts. If a person does follow their lust without guidance from Allah then the person will go far astray. Allah will not guide the wrongdoing folk.

Surah 28:51 Allah does provide access to the Word for mankind to heed.

Surah 28:52 Mankind did have believers in the Scripture in the past.

Surah 28:53 The believers did say "We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him)" upon recitation of the Scripture.

Surah 28:54 The believers will be given double rewards because the believers are steadfast and will repel evil with good and will spend of the provisions from Allah.

Surah 28:55 The believers will withdraw from vanity upon hearing vain words. The believers will say "Unto us our works and unto you your works. Peace be unto you!". Allah does not desire the ignorant.

Surah 28:56 Muhammad does not guide in accordance with the loves of Muhammad. Allah will provide guidance in accordance with the will of Allah. Allah is best aware of the upright.

Surah 28:57 Mankind might say "If we were to follow the Guidance with thee we should be torn out of our land". Allah has established a sure sanctuary for the collection of all things as a provision from the presence of Allah. Most people do not understand.

Surah 28:58 Allah did destroy many communities that were thankless for their means of livelihood. The communities were rarely inhabited after their destruction. The communities were inherited by Allah.

Surah 28:59 Allah would not destroy the townships until a messenger was sent to recite the revelations of Allah. Allah would not destroy the townships without the presence of evildoing folk.

Surah 28:60 People will find ornaments of comfort of the life of the world. Allah will provide better means for longer terms. People do not have sense sometimes.

Surah 28:61 The believers are not like the disbelievers. The believers are promised a fair promise that will come true. The disbelievers may enjoy comforts in life but will suffer on the Day of Resurrection.

Surah 28:62 Allah will say "Where are My partners whom ye imagined?" to the disbelievers on the Day of Resurrection.

Surah 28:63 The disbelievers will say "Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped" in response to charges from Allah.

Surah 28:64 Allah will say "Cry unto your (so-called) partners (of Allah)" to the disbelievers. The disbelievers will cry to the partners without receiving an answer. The disbelievers will see the Doom for their lack of guidance.

Surah 28:65 Allah will say "What answer gave ye to the messengers?" to the disbelievers on the Day of Resurrection.

Surah 28:66 The disbelievers will experience dim tidings on the Day of Resurrection. The disbelievers will not be able to ask one of another.

Surah 28:67 If a person shall repent and does believe and does right then the person may be one of the successful.

Surah 28:68 Allah will do in accordance with the will of Allah. The disbelievers will never have a choice. Allah is glorified and is exalted above all partners.

Surah 28:69 Allah does know the secrets and the displays of the breasts.

Surah 28:70 Allah is the One God. Allah is due all praise in life and the in the Hereafter. Allah is in command. Everyone will return to Allah.

Surah 28:71 Muhammad should say "Have ye thought if Allah made night everlasting for you till the Day of Resurrection who is a God beside Allah who could bring you light? Will ye not then hear?" to the disbelievers.

Surah 28:72 Muhammad should say "Have ye thought if Allah made day everlasting for you till the Day of Resurrection who is a God beside Allah who could bring you night wherein ye rest? Will ye not then see?" to the disbelievers.

Surah 28:73 Allah does appoint the night and the day through mercy for rest and for seeking the bounty of Allah and for giving thanks.

Surah 28:74 Muhammad should say "Where are My partners whom ye pretended?" with regard to the words of Allah on the Day of Resurrection.

Surah 28:75 Allah will select a representative from every nation. Allah will say "Bring your proof" to the representative. The nations will understand that Allah is in possession of the Truth. The nations will realize the failure of their inventions.

Surah 28:76 Korah was a man of the folk of Moses. Korah did oppress the folk. Korah was given much treasure by Allah. Korah was bestowed with stores that would have been a burden for a troop of mighty men. The folk did say "Exult not; lo! Allah loveth not the exultant;" to Korah.

Surah 28:77 The folk did say "But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world" to Korah. The folk did say "and be thou kind even as Allah hath been kind to thee and seek not corruption in the earth; lo! Allah loveth not corrupters" to Korah.

Surah 28:78 Korah did say "I have been given it only on account of knowledge I possess" in response. Korah did not know that Allah had destroyed men with greater strength and respect than Korah previously. The guilty are not questioned of their sins.

Surah 28:79 Korah did go before the people in his pomp. Some people were lustful of the life of the world. The lustful did say "Ah would that unto us had been given the like of what hath been given unto Korah! Lo! he is lord of rare good fortune".

Surah 28:80 Other people were imbued with wisdom. The wise did say "Woe unto you! The reward of Allah for him who believeth and doeth right is better and only the steadfast will obtain it".

Surah 28:81 Allah had caused the earth to swallow Korah and the home of Korah. Korah did not have a host to help against Allah. Korah was unable to save himself.

Surah 28:82 Korah was mourned by the people who had coveted the stature of Korah. The mourners did say "Ah welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will)". The mourners did say "If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah welladay! the disbelievers never prosper".

Surah 28:83 Allah does establish an Abode in the Hereafter for the avoiders of oppression and corruption and evil in the earth.

Surah 28:84 If a person does bring a good deed then the person will receive better deeds. If a person does bring an ill deed then the person will receive equal deeds.

Surah 28:85 Allah did give the Qur'an to mankind. Allah will collect mankind eventually. Muhammad should say "My Lord is best aware of he who bringeth guidance and him who is in error manifest".

Surah 28:86 Muhammad had not expected inspiration from the Scripture. Muhammad had received the Scripture as a mercy from Allah. Muhammad should not help the disbelievers.

Surah 28:87 Muhammad should not allow the disbelievers to divert Muhammad from the revelations of Allah. Muhammad should call mankind to Allah. Muhammad should remain apart from the people who do ascribe partners to Allah.

Surah 28:88 Muhammad should not call to a "false god". Allah is the One God. Allah is sovereign over everything and over everyone. Allah is in command. Everyone will return to Allah eventually.



Surah 29



Surah 29:1 "Alif. Lam. Mim."

Surah 29:2 Some men will say "we believe" with expectations of being left without affliction.

Surah 29:3 Mankind was tested before. Allah is aware of the sincere and of the liars.

Surah 29:4 If a person does choose to perform ill deeds then the person will be caught by Allah. Some people will choose evil.

Surah 29:5 The believers should know that the reckoning is nigh. Allah is the Hearer and the Knower.

Surah 29:6 If a person does strive then the person will strive for themselves. Allah is independent of His creatures.

Surah 29:7 Allah will remit the ill deeds from the believers who do perform good works. The believers will be repaid for their best deeds.

Surah 29:8 Allah has enjoined on man a kindness to parents. If a parent does encourage a child to associate unknown partners to Allah then the child should not obey the parent. Everyone will return to Allah. Allah is omniscient.

Surah 29:9 If a person is a believer and does perform good works then Allah shall make the person to enter among the righteous.

Surah 29:10 A person might say "We believe in Allah". If the person was made to suffer for the sake of Allah as a trial then the person might mistake the trial for punishment from Allah. If the person does find victory from Allah then the person will say "Lo! we were with you (all the while)". Allah does know the content of the bosoms of the creatures of Allah.

Surah 29:11 Allah will recognize the believers. Allah will recognize the hypocrites.

Surah 29:12 The disbelievers will say "Follow our way (of religion) and we verily will bear your sins (for you)" to the believers. The disbelievers can not bear any sins of others. The disbelievers are liars.

Surah 29:13 The disbelievers will bear their own loads with other loads. The disbelievers will be questioned on the Day of Resurrection about the lies that were told.

Surah 29:14 Noah was sent to the folk of Noah by Allah as a messenger from Allah. Noah did live for 950 years. The flood did engulf the wrongdoers.

Surah 29:15 Allah did rescue Noah and the people in the ship. Allah did allow the story of Noah to become a portent to the people.

Surah 29:16 Abraham did say "serve Allah and keep your duty unto Him; that is better for you if ye did but know" to the folk of Abraham.

Surah 29:17 Abraham did say "Ye serve instead of Allah only idols and ye only invent a lie" to the folk. Abraham did say "Lo! those whom ye serve instead of Allah own no provision for you" to the folk. Abraham did say "So seek your provision from Allah and serve Him and give thanks unto Him (for) unto Him ye will be brought back" to the folk.

Surah 29:18 Abraham did say "But if ye deny then nations have denied before you. The messenger is only to convey (the Message) plainly" to the folk.

Surah 29:19 Abraham could not reproduce creation. Allah can produce all of creation easily.

Surah 29:20 Muhammad should say "Travel in the land and see how He originated creation then Allah bringeth forth the later growth". Muhammad should say "Lo! Allah is Able to do all things".

Surah 29:21 Muhammad should say "He punisheth whom He will and showeth mercy unto whom He will and unto Him ye will be turned". Allah will punish and will show mercy according to the will of Allah. Everyone will return to Allah.

Surah 29:22 Muhammad should say "Ye cannot escape (from Him) in the earth or in the sky and beside Allah there is for you no friend nor helper". No one can escape from Allah in the earth or in the sky. Nothing can protect against Allah.

Surah 29:23 Muhammad should say "Those who disbelieve in the revelations of Allah and in (their) Meeting with Him such have no hope of My mercy. For such there is a painful doom". Disbelievers will not have a hope of mercy from Allah. Disbelievers will meet a painful doom.

Surah 29:24 The folk did say "Kill him burn him" to Abraham. Abraham was saved from the fire by Allah. Abraham is presented as a portent for the believers.

Surah 29:25 Abraham did say "Ye have chosen idols instead of Allah. The love between you is only in the life of the world" to the disbelievers. Abraham did say "Then on the Day of Resurrection ye will deny each other and curse each other and your abode will be the Fire and ye will have no helpers" to the disbelievers.

Surah 29:26 Lot did believe Abraham. Lot did say "Lo! I am a fugitive unto my Lord. Lo! He only He is the Mighty the Wise".

Surah 29:27 Abraham was given Isaac and Jacob by Allah as descendents. Allah did establish the Prophethood and the Scripture among the descendents of Abraham. Abraham was given a reward in the world. Abraham is among the righteous in the Hereafter.

Surah 29:28 Lot did say "Lo! ye commit lewdness such as no creature did before you" to the folk of Lot.

Surah 29:29 Lot did say "For come ye not in unto males and cut ye not the road (for travellers) and commit ye not abomination in your meetings?". The folk did say "Bring Allah's doom upon us if thou art a truth teller" to Lot.

Surah 29:30 Lot did say "My Lord! Give me victory over folk who work corruption".

Surah 29:31 Abraham was brought the good news by the Messengers. The Messengers did say "Lo! we are about to destroy the people of that township for its people are wrongdoers" to Abraham.

Surah 29:32 Abraham did say "Lo! Lot is there" to the Messengers. The Messengers did say "We are best aware of who is there. We are to deliver him and his household all save his wife who is of those who stay behind" to Abraham.

Surah 29:33 Lot was troubled upon visitation and the account of the Messengers. Abraham could not protect the Messengers. The Messengers did say "Fear not nor grieve! Lo! we are to deliver thee and thy household (all) save thy wife who is of those who stay behind" to Lot.

Surah 29:34 The Messengers did say "Lo! we are about to bring down upon folk of this township a fury from the sky because they are evil-livers" to Lot.

Surah 29:35 Allah did leave a clear sign for the people of sense.

Surah 29:36 Allah did send Shueyb to Midian. Shueyb did say "O my people! Serve Allah and look forward to the Last Day and do not evil making mischief in the earth" to the people of Midian.

Surah 29:37 The people did deny Shueyb. A dreadful earthquake did shake Midian to leave the people prostrate in their dwelling places in the morning.

Surah 29:38 Correction was visited to the tribes of Aad and Thamud. The ruined dwellings are deserted still. Satan had made the deeds of the people of the tribes to seem fair. The tribes were debarred from the Way even though the people were keen observers.

Surah 29:39 A Messenger was sent to Korah and to Pharaoh and to Haman. Moses did come to the men with clear proofs of the sovereignty of Allah. The men were boastful in the land however. The men were not winners in the race.

Surah 29:40 Allah did take each of the men in their sin. Allah did send a hurricane as judgement to one of the men. Allah did allow one of the men to be overtaken by the Awful Cry. Allah did cause the earth to swallow one of the men. Allah did cause one of the men to drown. Allah did not wrong the men. The men did wrong themselves.

Surah 29:41 Misguided people could choose to follow other patrons than Allah. The people would be like a spider that does take a house for itself. Spiders will take the frailest of houses. People do not understand.

Surah 29:42 Allah is aware of the thoughts of the misguided people. Allah is the Mighty and the Wise.

Surah 29:43 Allah does coin the tokens for mankind. Most people will not grasp the meanings of the tokens. The wise will understand the meanings of the tokens.

Surah 29:44 Allah did create the Heavens and the Earth with truth. Believers can see the portent in the creations of Allah.

Surah 29:45 Muhammad should recite the inspirations of the Scripture. Muhammad should establish worship also. Worship will preserve a person from lewdness and from iniquity. A person should hold the remembrance of Allah as most important. Allah is aware of everything.

Surah 29:46 Muhammad should not argue with the "People of the Scripture" unless the argument will save the people from wrong. Muhammad should say "We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One and unto Him we surrender" to the "People of the Scripture".

Surah 29:47 Allah did reveal the Scripture to Muhammad like Allah did reveal the Scripture to the people in the past. Believers do exist within the people in the past. Disbelievers did deny the revelations in the past also.

Surah 29:48 Muhammad was not a reader of any scripture before the revelation from Allah. Muhammad did not write any scripture before the revelation from Allah. If Muhammad did write or did read a scripture before the revelation from Allah then people might have formed doubt about the message from Muhammad.

Surah 29:49 The believers have welcomed the clear revelations into their hearts. The wrongdoers do continue to deny the revelations.

Surah 29:50 The disbelievers might say "Why are not portents sent down upon him from his Lord?". Muhammad should say "Portents are with Allah only and I am but a plain warner".

Surah 29:51 Allah did send enough in the Scripture for Muhammad to read to mankind. The Scripture does contain mercy and a reminder for the believers.

Surah 29:52 Muhammad should say "Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth". Muhammad should say "And those who believe in vanity and disbelieve in Allah they it is who are the losers".

Surah 29:53 The disbelievers did bid to Muhammad to hasten the doom from Allah. If a term had not been appointed then the doom would have come assuredly to the disbelievers. The doom will come to the disbelievers suddenly and without perception.

Surah 29:54 The disbelievers did bid Muhammad to hasten on the doom. Hell will encompass the disbelievers verily.

Surah 29:55 Allah will say "Taste what ye used to do!" as the disbelievers are overwhelmed by the doom all around.

Surah 29:56 The believers are bondmen to Allah. The believers should serve Allah only in the spacious Earth.

Surah 29:57 Every soul will taste of death. Everyone will be returned to Allah.

Surah 29:58 The believers should do good works. The believers will be housed in lofty dwellings of the Garden above the flowing rivers. The believers will dwell secure.

Surah 29:59 The believers will taste the sweet guerdon for perseverance and for trusting in Allah.

Surah 29:60 Many animals can not carry their provisions. Allah will provide provisions for animals and for mankind. Allah is the Hearer and the Knower.

Surah 29:61 If Muhammad did say "Who created the heavens and the earth and constrained the sun and the moon (to their appointed work)?" to the believers then the believers would say "Allah". The believers can not be turned away for belief.

Surah 29:62 Allah will make provisions for the bondmen of Allah. The provisions can be wide or narrow in accordance with the will of Allah. Allah is Aware of all things.

Surah 29:63 If Muhammad did say "Who causeth water to come down from the sky and therewith reviveth the earth after its death?" to the believers then the believers would say "Allah". Muhammad should say "Praise be to Allah!" in response to the believers. Most people do not have sense however.

Surah 29:64 Life is just a pastime and a game in the world. The Hereafter is the home of Life. Most people do not understand.

Surah 29:65 People will pray for Allah for safe passage after mounting ships. Some people will fall into disbelief by ascribing partners to Allah after finding safety on land.

Surah 29:66 The people will become disbelievers after receiving the graces of Allah. The disbelievers will take ease. The disbelievers will come to understand.

Surah 29:67 Allah has appointed a sanctuary that is immune from the violence of mankind. Some people will continue to believe in falsehoods and will continue to disbelieve in the bounty of Allah.

Surah 29:68 A person does commit a greater wrong by inventing a lie about Allah or by denying the obvious truth. Hell is the home for disbelievers.

Surah 29:69 Allah will guide the paths of the believers who do strive for Allah. Allah is with the good.



Surah 30



Surah 30:1 "Alif. Lam. Mim."

Surah 30:2 The Romans have been defeated.

Surah 30:3 The Romans were defeated in the nearer land. The Romans would be victorious after their defeat.

Surah 30:4 Allah does command the events. The believers will rejoice within 10 years.

Surah 30:5 Allah will provide help to victory. Allah will bring victory according to the will of Allah. Allah is the Mighty and the Merciful.

Surah 30:6 Allah does establish a promise. Allah will not fail in the promise. Most people do not understand.

Surah 30:7 Most people will experience some appearance of the life of the world. Most people are heedless of the Hereafter.

Surah 30:8 The people should ponder among themselves. Allah did create the heavens and the earth and the things between for a destined end. Many people are disbelievers in the meeting with Allah.

Surah 30:9 The people have not traveled in the land to see the nature of the consequences of their ancestors in the past. The ancestors were stronger than the current people in power. The ancestors had dug the earth to build more houses than the current people. Messengers were sent to the ancestors with clear proofs of the sovereignty of Allah. Allah did not wrong the ancestors. The ancestors did wrong themselves.

Surah 30:10 Evil was the consequence for the wrongdoers who did deal in evil. The wrongdoers had denied and had mocked the revelations of Allah.

Surah 30:11 Allah did produce creation. Allah did reproduce creation afterwards. Everyone will return to Allah.

Surah 30:12 The righteous will despair on the day of the Hour.

Surah 30:13 The idolaters will not have partners to intercede for their plight. The idolaters will reject the fabricated partners.

Surah 30:14 The idolaters will be sundered on the day of the Hour.

Surah 30:15 The believers will be made happy in a Garden for their belief and good works.

Surah 30:16 Doom will come for the people who did disbelieve and did deny the revelations and the meeting of the Hereafter.

Surah 30:17 Believers should praise glory to Allah in the morning and in the evening.

Surah 30:18 Believers should praise Allah in the heavens and in the earth at noon and at sunset.

Surah 30:19 Allah can raise the living from the dead. Allah can bring the dead from the living. Allah can revive the Earth after death. Mankind will be returned to Allah in a similar fashion.

Surah 30:20 Allah did create mankind from dust to range widely as human beings.

Surah 30:21 Allah did create helpmeets for mankind to rest within as a sign of the sovereignty of Allah. Allah did ordain love and mercy for mankind as a sign of the sovereignty of Allah.

Surah 30:22 Allah did create the heavens and the earth as a sign of the sovereignty of Allah. Allah did create languages and colors as a sign of the sovereignty of Allah. The signs do serve as portents for men of knowledge.

Surah 30:23 Allah does allow mankind to slumber by night and to seek the bounty of Allah by day as signs of the sovereignty of Allah. The signs do serve as portents for heeding people.

Surah 30:24 Allah does show lightning for fear and for hope in mankind as a sign of the sovereignty of Allah. Allah does send rain from the sky to replenish the earth as a sign of the sovereignty of Allah. The signs do serve as portents for people of understanding.

Surah 30:25 Allah does command the heavens and the earth as a sign of the sovereignty of Allah. Mankind will emerge from the earth upon the call from Allah.

Surah 30:26 Allah does own everyone in the heavens and in the earth. Everyone is obedient to Allah.

Surah 30:27 Allah did produce and did reproduce creation with ease. Allah is the Sublime Similitude in the heavens and in the earth. Allah is the Mighty and the Wise.

Surah 30:28 Allah did coin a similitude of mankind. The similitude did say "Have ye from among those whom your right hands possess partners in the wealth We have bestowed upon you equal with you in respect thereof so that ye fear them as ye fear each other?". Allah does display the revelations for people with sense.

Surah 30:29 The wrongdoers will follow their own lusts without knowledge. Nobody can guide the wrongdoer who was bent astray by Allah. The wrongdoers will not find helpers.

Surah 30:30 Muhammad should set a purpose for religion as an upright man by the nature of Allah. Allah did create mankind. The laws can not be altered within the creation of Allah. Most men do not understand the religion of Allah.

Surah 30:31 Muhammad should turn to Allah only. Muhammad should take care to honor his duty to establish worship to Allah. Muhammad should not become an idolater.

Surah 30:32 Muhammad should not join with people who do become schismatic by splitting their religion into different tenets.

Surah 30:33 Men will cry from harm and will turn to Allah in repentance sometimes. Some men will proceed to attribute partners to Allah after tasting mercy from Allah.

Surah 30:34 The men will become disbelievers of the mercy of Allah. Someone will say "Enjoy yourselves awhile but ye will come to know" to the disbelieving men.

Surah 30:35 Allah does not reveal any warrant for partners to be attributed to Allah.

Surah 30:36 Mankind does rejoice after tasting the mercy from Allah. Mankind will fall into despair after reaping the consequences of their deeds.

Surah 30:37 Mankind does not understand that Allah will apportion in accordance with the will of Allah. The believers will see a portent in the exercising of the will of Allah.

Surah 30:38 Believers should give due to kinsman and to the needy and to the wayfarer. Charity is best for the believers who do seek the countenance of Allah. Believers will find success through charity.

Surah 30:39 If a person does apply usury on the property of another then the person will not find favor with Allah. If a person is charitable in seeking the countenance of Allah then the person will see an increase manifold.

Surah 30:40 Allah did create and did sustain mankind. Allah will bring death and will bring life again. The "false gods" are not capable of the feats of Allah. Allah is praised and is exalted above the associated partners.

Surah 30:41 Corruption does appear in the land and in the sea because mankind did perform evil. Allah does allow corruption to exist to allow the evildoers to taste of the deeds of the evildoers.

Surah 30:42 Muhammad should say "Travel in the land and see the nature of the consequence for those who were before you! Most of them were idolaters" to the disbelievers.

Surah 30:43 Muhammad should set a purpose resolutely for the right religion before the arrival of the inevitable Day from Allah. Mankind will be sundered on the inevitable Day from Allah.

Surah 30:44 The disbelievers will bear the consequences of their disbelief. The righteous will make provision for themselves.

Surah 30:45 Allah will reward the righteous from the bounty of Allah. Allah does not love the wrongdoers who do disbelieve the guidance of Allah.

Surah 30:46 Allah will send herald winds to allow mankind to sail ships to taste the mercy of Allah. Mankind could seek the favor of Allah and become thankful.

Surah 30:47 Messengers were sent to mankind before the arrival of Muhammad. The messengers were sent to their own folk. The messengers did bring clear proof of the Sovereignty of Allah. Allah did take vengeance on the guilty. Believers will surely find help from Allah.

Surah 30:48 Allah will send the winds to raise the clouds for spreading within the sky to the pleasure of Allah. Allah will break the clouds to cause rain in accordance with the will of Allah. Mankind does rejoice with the falling of the rain from Allah.

Surah 30:49 Mankind did despair before the falling of the rain from Allah.

Surah 30:50 Mankind should see the prints of the mercy of Allah in Creation. Allah does quicken the earth after death. Allah is the Quickener of the Dead. Allah is Able to do all things.

Surah 30:51 If Allah did send a wind upon people to turn crops from green to yellow then the people would continue in disbelief.

Surah 30:52 Muhammad could not make the dead to hear. Muhammad could not make the dead to hear the call after turning to flee.

Surah 30:53 Muhammad can not guide the blind out of error. Muhammad can bring hearing to the believers of the revelations from Allah. Believers can surrender to Allah after hearing.

Surah 30:54 Allah did shape mankind from weakness to strength to weakness and grey hair. Allah can create in accordance with the will of Allah. Allah is the Knower and the Mighty.

Surah 30:55 The guilty will utter a vow on the day of the arrival of the Hour. The guilty will vow that the guilty did tarry for an hour only. The guilty were deceived.

Surah 30:56 The believers will say "The truth is ye have tarried by Allah's decree until the Day of Resurrection. This is the Day of Resurrection but ye used not to know" to the guilty.

Surah 30:57 Excuses will not profit the people who were guilty of injustice. The guilty will not be allowed to make amends.

Surah 30:58 Allah did coin many similitudes for mankind in the Quran. If a Muhammad did bring a miracle to the disbelievers then the disbelievers would say "Ye are but tricksters!" in exclamation.

Surah 30:59 Allah does seal the hearts of the disbelievers.

Surah 30:60 Muhammad should have patience. Allah does promise the very truth. Muhammad should not allow the disbelievers to rise impatience within Muhammad.



Surah 31



Surah 31:1 "Alif. Lam. Mim."

Surah 31:2 The Scripture is wise with many revelations.

Surah 31:3 The Scripture is a guidance and a mercy for the good.

Surah 31:4 The Scripture is a guide for people who do establish worship and do pay the poor due and do have sure faith in the Hereafter.

Surah 31:5 The believers will have guidance from Allah. The believers are the successful.

Surah 31:6 Disbelievers will attempt to mislead others from the way of Allah by making the Scripture a butt of mockery. The disbelievers will meet a shameful doom.

Surah 31:7 Disbelievers will turn away in pride after ignoring the revelations from Allah. The disbelievers will receive tidings of a painful doom.

Surah 31:8 The believers will inherit gardens of delight for their good works.

Surah 31:9 Allah does promise in truth that the believers will abide in the gardens of delight. Allah is the Mighty and the Wise.

Surah 31:10 Allah did create the heavens without visible supports. Allah did cast firm hills into the Earth for stable footing. Allah did disperse all kinds of beasts in the Earth. Allah does drop water from the sky for plants of every goodly kind to grow.

Surah 31:11 Allah did establish Creation. The "false gods" have not created anything. The wrongdoers are in error.

Surah 31:12 Allah did give wisdom to Luqman. Luqman was a man. Luqman was a Messenger for Allah. Allah did say "Give thanks unto Allah; and whosoever giveth thanks he giveth thanks for (the good of) his soul. And whosoever refuseth--Lo! Allah is Absolute Owner of Praise" to Luqman.

Surah 31:13 Luqman did have a son. Luqman did say "O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong--" during exhortation of his son.

Surah 31:14 Allah did place a duty for parents upon man. A mother does give birth to a person who is weaned by the mother after 2 years. A person should give thanks to Allah and to their parents. Everyone will return to Allah.

Surah 31:15 If parents do strive with a person to ascribe partners to Allah then the person should not obey their parents. A person should consort with their parents kindly. A person should follow the path of the believers. Allah will recount all of the happenings in life in the Hereafter.

Surah 31:16 Luqman did say "O my dear son! Lo! though it be but the weight of a grain of mustard seed and though it be in a rock or in the heavens or in the earth Allah will bring it forth. Allah is Subtile Aware". Luqman did believe that Allah is capable of all things.

Surah 31:17 Luqman did say "O my dear son! Establish worship and enjoin kindness and forbid iniquity and persevere whatever may befall thee. Lo! that is of the steadfast heart of things". Luqman did believe that a person should establish worship and should enjoin kindness and should forbid iniquity and should persevere adversity.

Surah 31:18 Luqman did say "Turn not thy cheek in scorn toward folk nor walk with pertness the land. Lo! Allah loveth not each braggart boaster". Luqman did warn against pride and insolence.

Surah 31:19 Luqman did say "Be modest in thy bearing and subdue thy voice. Lo! in harshest of all voices is the voice of the ass". Luqman did believe that a person should be modest with a subdued voice.

Surah 31:20 Allah has made the beasts of the skies and of the Earth subservient to mankind. Allah does load favors in the Earth for mankind. Mankind is still in dispute over Allah without guidance or knowledge or scripture to bring light.

Surah 31:21 If someone did say "Follow that which Allah hath revealed" to the disbelievers then the disbelievers would say "Nay but we follow that wherein we found our fathers". The devil had invited the fathers of the disbelievers into the doom of flame.

Surah 31:22 If a person does surrender their purpose to Allah for doing good works then the person would have grasped the firm handhold. Allah is the master of the sequel of all things.

Surah 31:23 Muhammad should not be afflicted by the disbelievers. The disbelievers will be told of their doings upon returning to Allah. Allah is Aware of the contents of the breasts of men.

Surah 31:24 Allah will give comfort to the disbelievers for a little. Allah will drive the disbelievers to a heavy doom.

Surah 31:25 If Muhammad did say "Who created the heavens and the earth?" to a person then the person would say "Allah". Muhammad would say "Praise be to Allah!" in response. Most people do not know.

Surah 31:26 Allah is sovereign over everything in the heavens and in the earth. Allah is the Absolute and the Owner of Praise.

Surah 31:27 If the trees were pens and the seas were ink then the Words could not be exhausted from Allah still. Allah is Mighty and Wise.

Surah 31:28 Allah will create and will raise a person as a single soul. Allah is the Hearer and the Knower.

Surah 31:29 Allah does cause the night to pass into the day. Allah does cause the day to pass into the night. Allah has subdued the sun and the moon to run appointed terms. Allah is Informed of the doings of everyone.

Surah 31:30 Allah is the True. "False gods" are the False. Allah is the Sublime and the Great.

Surah 31:31 The ships will glide on the sea by the grace of Allah to the wonderment of mankind. Allah does provide portents for the steadfast and the grateful of heart.

Surah 31:32 If a wave does enshroud mankind on the seas like awnings then mankind would cry in pure faith to Allah. Some people will compromise their faith after reaching the safety of land. Only traitors will deny the signs from Allah.

Surah 31:33 Mankind should keep their duty to Allah and should fear the arrival of the Day of Judgment. Allah does promise the truth. Mankind should not allow the life of the world to beguile mankind. Mankind should not be misguided from the way of Allah by deceivers.

Surah 31:34 Allah has the knowledge of the Hour. Allah does send the rain. Allah does know the contents of the wombs of mankind. Nobody will know their future. Nobody will know their final resting place. Allah is the Knower and the Aware.



Surah 32



Surah 32:1 "Alif. Lam. Mim."

Surah 32:2 The Scripture is a revelation without a doubt from the "Lord of the Worlds". Allah is also known as the "Lord of the Worlds".

Surah 32:3 Some people might say "He hath invented it?". The Scripture is the Truth from Allah for Muhammad to warn a folk without previous messengers.

Surah 32:4 Allah did create the heavens and the earth and everthing in between in 6 days. Allah did proceed to mount the throne after creation. Mankind does not have a protecting friend or mediator beside Allah. Mankind should remember.

Surah 32:5 Allah does direct the ordinance from the heaven to the earth. The ordinance will ascend to Allah in a Day. A Day is measured as 1000 years to mankind.

Surah 32:6 Allah is the Knower of the invisible and the visible. Allah is the Mighty and the Merciful.

Surah 32:7 Allah did make all things good. Allah did begin the creation of man from clay.

Surah 32:8 Allah did make the seed of Man from a draught of despised fluid.

Surah 32:9 Allah did fashion Man to receive the breath of the spirit of Allah. Allah did appoint hearing and sight and hearts to Man. Mankind does give only small thanks.

Surah 32:10 The disbelievers will say "When we are lost in the earth how can we then be recreated?". The disbelievers are in doubt of the meeting with Allah.

Surah 32:11 Muhammad should say "The angel of death who hath charge concerning you will gather you and afterward unto your Lord ye will be returned" to the disbelievers.

Surah 32:12 The guilty will hang their heads before Allah. The guilty will say " Our Lord! We have now seen and heard so send us back; we will do right now we are sure".

Surah 32:13 Allah could give guidance to every soul in accordance with the will of Allah. Evildoers will be subject to the words of Allah. Allah did say "Hell will be filled with the jinn and with evildoers".

Surah 32:14 Allah did say "So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day lo! We forget you. Taste the doom of immortality because of what ye used to do".

Surah 32:15 The revelations are believed by people who are believers. The believers will fall prostrate with hymns of praise to Allah. The believers are not scornful ever.

Surah 32:16 Believers will forsake their beds to cry to Allah in fear and hope. Believers will spend of their gifts from Allah.

Surah 32:17 Nobody can know the hidden rewards for living a righteous life.

Surah 32:18 A believer is not like an evildoer.

Surah 32:19 If a person will believe and will do good works then the person will reap the "Gardens of Retreat" as a welcome reward for living a righteous life.

Surah 32:20 If a person does perform evil then the person will reap a retreat in the Fire. Evildoers may desire a respite from the Fire but the evildoers will be returned to the Fire always. The righteous will say "Taste the torment of the Fire which ye used to deny" to the evildoers.

Surah 32:21 Allah will make the evildoers to taste the lower punishment before tasting the greater punishment to facilitate the return of the evildoers to the Fire.

Surah 32:22 If a person does turn from Allah after receiving a reminder of the revelations of Allah then the person does commit a greater wrong. Allah shall requite the guilty.

Surah 32:23 Allah did give the Scripture to Moses in fact. Allah did appoint the Scripture as a guidance for the "Children of Israel".

Surah 32:24 The "Children of Israel" did become steadfast in firm belief of the revelations. Allah did appoint guided leaders from the people.

Surah 32:25 The "Children of Israel" did differ amongst themselves. Allah will judge between the "Children of Israel" on the "Day of Resurrection".

Surah 32:26 The "Children of Israel" should have observed the many generations that were destroyed before the establishment of Israel. Portents can be seen in the past. The "Children of Israel" should heed.

Surah 32:27 The "Children of Israel" should have observed as Allah did lead water to the barren land to produce crops for sustenance. The "Children of Israel" should be able to see.

Surah 32:28 The "Children of Israel" will say "When cometh this victory (of yours) if ye are truthful?".

Surah 32:29 Muhammad should say "On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them neither will they be reprieved".

Surah 32:30 Allah did say "So withdraw from them (O Muhammad) and await (the event). Lo! they also are awaiting (it)".



Surah 33

Surah 33:1 The Prophet should keep duty to Allah. The Prophet should not obey the disbelievers and the hypocrites. Allah is the Knower and the Wise.

Surah 33:2 The Prophet should follow the inspirations from Allah. Allah is Aware of the doings of everyone.

Surah 33:3 The Prophet should have trust in Allah. Allah is sufficient as a Trustee.

Surah 33:4 Allah did not assign 2 hearts within the body of any man. Allah did not assign wives to be mothers of their husbands. Allah did not assign mothers to be wives of sons. Allah does say the truth and does sow the way.

Surah 33:5 The Prophet should proclaim accurate parentage to be equitable in the sight of Allah. If the Prophet does not know the lineage of a person then the person would be brethren in faith and clients. The Prophet will not sin by making unintentional mistakes. If the Prophet does commit a transgression purposely then the Prophet does commit a sin. Allah is Forgiving and Merciful.

Surah 33:6 The Prophet is closest among the believers. The Prophet could have wives. The wives would be like mothers to the believers. Allah does consider blood relationships as having better claim in the ordinance of Allah than relationships with other believers and fugitives from Mecca. Believers should show kindness to friends as written in the "Book of Nature".

Surah 33:7 Allah did exact a covenant from the Prophets and from Muhammad and from Noah and from Abraham and from Moses and from Jesus the son of Mary. A solemn covenant was taken.

Surah 33:8 Allah may ask the loyal of their loyalty. Allah has prepared a painful doom for the unfaithful.

Surah 33:9 The believers should remember the favor of Allah during the siege of invading hosts. Allah did send wind and invisible hosts against the invaders. Allah will see the doings of everyone always.

Surah 33:10 The invaders did siege the believers from above and from below to cause eyes to grow wild with hearts reaching to throats. The believers did imagine vain thoughts about Allah.

Surah 33:11 The believers were tried sorely. The believers were shaken with a mighty shock.

Surah 33:12 The hypocrites did join with other disbelievers of diseased hearts. The hypocrites did say "Allah and His messenger promised us naught but delusion".

Surah 33:13 The hypocrites did say "O folk of Yathrib! There is no stand (possible) for you therefor turn back". Some hypocrites did seek permission from the Prophet. The hypocrites did say "Our homes lie open to the enemy". The homes were not unprotected. The hypocrites did intend to flee.

Surah 33:14 If the enemy had entered from all sides to exhort the hypocrites into treachery then the hypocrites would have committed sedition with little hesitation.

Surah 33:15 The hypocrites had already sworn unto Allah to engage the foe. If an oath is made to Allah then the oath must be completed.

Surah 33:16 Muhammad should say "Flight will not avail you if ye flee from death or killing and then ye dwell in comfort but a little while".

Surah 33:17 Muhammad should say "Who is he who can preserve you from Allah if He intendeth harm for you or intendeth mercy for you". Nobody can find a friend or helper besides Allah.

Surah 33:18 Allah does know the people who will hinder. Allah does know the people who will say "Come ye hither unto us!" without entering into battle but a little.

Surah 33:19 The hypocrites will not help the believers much. The hypocrites will regard Muhammad with rolling eyes with the onset of fear. The hypocrites will scald Muhammad with their tongues with the departure of fear. The hypocrites will be greedy for spoil. The hypocrites are not believers. Allah does make the deeds to the hypocrites fruitless with ease.

Surah 33:20 The hypocrites will believe that the clans have not retired for good. If the clans did advance again then the hypocrites would wish to be in the desert with the wandering Arabs. The hypocrites would ask about Muhammad but would not join in battle but a little.

Surah 33:21 The Messenger will look to Allah and the Last day and will remember Allah much. The Messenger does provide a good example to the people.

Surah 33:22 The believers did say "This is that which Allah and His messenger promised us. Allah and His messenger are true" upon seeing the clans. The vision did confirm faith and resignation in the believers.

Surah 33:23 The believers do contain men who are true to their covenant with Allah. Some men have paid their vow by death in battle. Some men will continue to wait to pay their vow. The faithful have not altered in the least.

Surah 33:24 Allah may reward the true men for their truth. Allah may punish or may relent toward the hypocrites in accordance with the will of Allah. Allah is Forgiving and Merciful.

Surah 33:25 Allah did repulse the disbelievers in their wrath. The disbelievers did not gain any good. Allah did avert the attack of the disbelievers upon the faithful. Allah is Strong and Mighty.

Surah 33:26 Allah did diminish and did cast panic into the heart of the "People of the Scripture" who did support the disbelievers. Some people were slain. Some people were captured.

Surah 33:27 Allah did cause the believers to inherit the land and the houses and the wealth of the disbelievers. Allah is Able to do all things.

Surah 33:28 The Prophet could have wives. The Prophet should say "If ye desire the world's life and its adornment come! I will content you and will release you with a fair release" to the wives.

Surah 33:29 The Prophet should say "But if ye desire Allah and His messenger and the abode of the Hereafter then lo! Allah hath prepared for the good among you an immense reward" to the wives.

Surah 33:30 Allah would apply a double punishment with ease to the wives of a Prophet for manifesting lewdness.

Surah 33:31 Allah would apply a double reward to the "wife of a Prophet" for doing right and for submitting to Allah and the messenger of Allah. Allah has prepared a rich provision for the righteous "wife of a Prophet".

Surah 33:32 If a woman is a "wife of a Prophet" then the woman is not like other women. If the "wife of a Prophet" does keep her duty to Allah then the "wife of a Prophet" should not utter soft speech. A "wife of a Prophet" should utter customary speech however.

Surah 33:33 A "wife of a Prophet" should remain in her home. A "wife of a Prophet" should not bedizen herself with the bedizenment of the Time of ignorance. A "wife of a Prophet" should pray regularly. A "wife of a Prophet" should assist the poor. A "wife of a Prophet" should obey Allah and the Messenger. Allah does wish to remove uncleanness far from the "Folk of the Household" with a thorough cleansing.

Surah 33:34 The "Folk of the Household" should remember the recitations of the revelations of Allah and wisdom. Allah is Subtle and Aware.

Surah 33:35 Allah hath prepared forgiveness and a vast reward for people who do surrender and do believe and do obey and do speak truth and do persevere and do fast and are charitable and are humble and are faithful to Allah.

Surah 33:36 A person should not question an affair after the decision of Allah and the Messenger of Allah. A person should not disobey Allah and the Messenger of Allah.

Surah 33:37 Muhammad did speak with a person who did receive favor from Allah. Muhammad did say "Keep thy wife to thyself and fear Allah". Muhammad did not reveal the impending actions of Allah to the person. Muhammad did fear the person but Muhammad should have feared Allah. Zeyd had performed the necessary formality of divorce from his wife. Allah did give the wife of Zeyd to Muhammad for marriage. Allah did arrange the marriage as an example to believers for future reference to the situation of wives of adopted sons.

Surah 33:38 The Prophet shall not suffer reproach for the imposings of Allah. Allah did continue the practice as done in the past. Destiny is certain by the command of Allah.

Surah 33:39 The Prophets did deliver the messages of Allah. The Prophets did not fear anyone but Allah. Allah does keep a good account.

Surah 33:40 Muhammad is not the father of any man but Muhammad is the messenger of Allah and the Seal of the Prophets. Allah is Aware of all things.

Surah 33:41 Believers should remember Allah with much remembrance.

Surah 33:42 Believers should glorify Allah early and late.

Surah 33:43 Allah does bless the believers to be brought from darkness to light. The believers are blessed by the angels of Allah also. Allah is Merciful to the believers.

Surah 33:44 The salutation will be "Peace" on the day of the meeting of the believers with Allah. Allah has prepared a goodly recompense for the believers.

Surah 33:45 The Prophet has been sent as a witness and a bringer of good tidings and a warner.

Surah 33:46 The Prophet has been sent as a summoner by the permission of Allah. The Prophet has been sent as a lamp to give light.

Surah 33:47 The Prophet has been sent to announce good tidings to the believers. The Prophet will remind the believers of the great bounty from Allah.

Surah 33:48 The Prophet should not incline to the disbelievers and to the hypocrites. The Prophet should disregard the noxious talk of the disbelievers. The Prophet should have trust in Allah. Allah is sufficient as a Trustee.

Surah 33:49 If a believer does marry and does divorce a believing woman before copulation then the believer does not have a period of reckoning. The believer should release the believing woman handsomely with a provision of contentment.

Surah 33:50 Allah had given permission for the Prophet to have wives of a paid dowry. Allah had given permission for the Prophet to have wives from the spoils of war. Allah had given permission for the Prophet to have wives from daughters of the uncles of paternal lineage. Allah had given permission for the Prophet to have wives from daughters of the aunts of paternal lineage. Allah had given permission for the Prophet to have wives from daughters of the uncles of maternal lineage. Allah had given permission for the Prophet to have wives from believing women who were accepting of marriage with the Prophet. The permissions were for the Prophet only. The permissions did not apply to the rest of the believers. Allah was aware of the wives and female slaves of the believers. The permissions were given to the Prophet to absolve the Prophet of any blame. Allah is Forgiving and Merciful.

Surah 33:51 Muhammad was allowed to defer among his wives. If Muhammad did return to a wife who Muhammad had separated from temporarily then Muhammad would not be at fault upon returning to the wife. The wives should be content without grief with their provisions from Muhammad. Allah will know the contents of the hearts of mankind. Allah is Forgiving and Clement.

Surah 33:52 Muhammad is not allowed to exchange wives for other women unattached to Muhammad because of the beauty of the women. Allah is the watcher over all things.

Surah 33:53 A believer should not enter into the dwellings of the Prophet for a meal without waiting for the proper time unless permission has been granted. If a believer is invited by the Prophet for a meal then the believer should depart after the meal without lingering for conversation. The Prophet may become annoyed with the lingering conversation. The Prophet may be reluctant to ask the believer to leave. Allah will not show reluctance however. If a believer does ask the wives of the Prophet of anything then the believer should speak from behind a curtain. A believer should not cause annoyance in the messenger of Allah. A believer should not marry a wife of the Prophet after the Prophet. Allah would see the act as an enormity.

Surah 33:54 Allah is the Knower of all things hidden or divulged.

Surah 33:55 A "wife of the Prophet" does not commit a sin by conversing with their fathers or sons or brothers or nephews or maidens or slaves. Women should keep their duty to Allah. Allah is a witness over all things.

Surah 33:56 The Prophet is showered by blessings from Allah and from the angels of Allah. Believers should ask blessings on the Prophet. Believers should salute the Prophet with a worthy salutation.

Surah 33:57 If a person does malign Allah and the Prophet then Allah will curse the person in the world and in the Hereafter with a prepared doom of the disdained.

Surah 33:58 If a person does malign believers without cause then the person will bear the guilt of slander and manifest sin.

Surah 33:59 The Prophet should instruct believing women to cover themselves in public to be recognized as believers and to avoid annoyances. Allah is Forgiving and Merciful.

Surah 33:60 If enmity does not cease from the hypocrites and from the diseased and from the alarmist in the city then Allah shall incite the believers against the disbelievers so that the believers would tolerate the disbelievers only for a short time.

Surah 33:61 The hypocrites will be cursed. The hypocrites will be seized and will be slain with a fierce slaughter.

Surah 33:62 Allah did practice swift retribution in the past. Allah will not change the way of retribution against the hypocrites.

Surah 33:63 If people do ask about the "Hour" then the Prophet should say "The knowledge of it is with Allah only. What can convey the knowledge unto thee? It may be that the Hour is nigh".

Surah 33:64 Allah has cursed the disbelievers and has prepared a flaming fire.

Surah 33:65 The disbelievers will abide in the flaming fire forever. The disbelievers will not find a protecting friend or helper.

Surah 33:66 The disbelievers will say "Oh would that we had obeyed Allah and had obeyed His messenger!" on the day of introduction into the fire.

Surah 33:67 The disbelievers will say "Our Lord! Lo! we obeyed our princes and great men and they misled us from the Way".

Surah 33:68 The disbelievers should receive a doubling of torment with a mighty curse.

Surah 33:69 Believers should not be like the people who did slander Moses. Allah did prove the innocence of Moses against the allegations of the disbelievers. Moses was well esteemed in the sight of Allah.

Surah 33:70 Believers should guard their duty to Allah. Believers should speak words straight to the point.

Surah 33:71 Allah will adjust the works for the believers and will forgive sins. If a person does obey Allah and the messenger of Allah then the person will gain a signal victory.

Surah 33:72 Allah did offer the trust to the heavens and to the earth. The trust could not be borne by the heavens and the earth because of fear. Mankind did assume the trust. Mankind has proven to be a tyrant and a fool.

Surah 33:73 Allah will punish the hypocrites and the idolaters. Allah will pardon the believers. Allah is Forgiving and Merciful.



Surah 34



Surah 34:1 Praise be to Allah. Allah is sovereign over the heavens and the earth. Allah is the praise in the Hereafter. Allah is the Wise and the Aware.

Surah 34:2 Allah is aware of all that does descend into the earth. Allah is aware of all that does ascend from the earth. Allah is aware of all that does descend from heaven. Allah is aware of all that does ascend into heaven. Allah is the Merciful and the Forgiving.

Surah 34:3 The disbelievers do say "The Hour will never come unto us". Muhammad should say "Nay by my Lord but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight or less than that or greater escapeth Him in the heavens or in the earth but it is in a clear Record".

Surah 34:4 Muhammad should say "That He may reward those who believe and do good works. For them is pardon and a rich provision".

Surah 34:5 If a person does strive in challenge against the revelations from Allah then the person will suffer a painful doom of wrath.

Surah 34:6 Believers do understand that the knowledge is truth from Allah. The truth will lead to the path of Allah. Allah is the Mighty. Allah is the Owner of Praise.

Surah 34:7 The disbelievers will say "Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still even then ye will be created anew?".

Surah 34:8 The disbelievers will say "Hath he invented a lie concerning Allah or is there in him a madness?". Muhammad was not suffering from madness. If a person does not believe in the Hereafter then the person is tormented and in far error.

Surah 34:9 People should recognize the past. People should recognize the Creation of Allah. Allah could allow the earth to swallow people. Allah could allow the sky to rain obliteration upon people. People can see signs in the sovereignty of Allah.

Surah 34:10 David was given grace by Allah. Allah did say "O ye hills and birds echo his psalms of praise!". Iron was made supple to David.

Surah 34:11 Allah did say "Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do".

Surah 34:12 The wind was made subservient to Solomon by Allah. The wind would travel the course of a month in the morning. The wind would travel the course of a month in the evening. Allah did cause founts of copper to gush for Solomon. Allah did command certain jinn to serve as workers for Solomon. If the jinn did deviate from the command of Allah then Allah would cause the jinn to taste the punishment of flaming fire.

Surah 34:13 The jinn did produce anything in accordance with the will of Solomon. The jinn did produce synagogues and statues and basins and boilers. The "house of David" should give thanks. Few people are thankful though.

Surah 34:14 The jinn did not recognize the moment of the death of Solomon as decreed by Allah. The jinn would perceive only a creeping creature that did gnaw at the staff of Solomon. If the jinn had realized the passing of Solomon then the jinn would not have continued in despised toil.

Surah 34:15 A portent did exist in the dwelling place of Sheba. The dwelling place did have 2 gardens on the right side and a single garden on the left side. Someone did say "Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!" to the inhabitants of Sheba.

Surah 34:16 The inhabitants were froward. The frowardness did incite Allah to send the flood of Arim on the inhabitants. Allah did exchange the 2 gardens with 2 gardens of bitter fruit with the tamarisk and a lote tree.

Surah 34:17 Allah had made the exchange for the ingratitude of the inhabitants of Sheba. Allah will punish the ingrates.

Surah 34:18 Allah had allowed for the establishment of prominent towns between Sheba and other blessed towns. Allah had allowed for easy travel between the towns. Allah did say "Travel in them safely both by night and day".

Surah 34:19 The inhabitants did say "Our Lord! Make the stage between our journeys longer". The inhabitants did wrong themselves. Allah did make legends of the inhabitants. Allah had scattered the inhabitants about the land utterly. Sheba should serve as a portent for the steadfast of grateful hearts.

Surah 34:20 Satan had calculated correctly concerning the inhabitants of Sheba. The remaining inhabitants did proceed to follow the ways of Satan with the exception of a group of true believers.

Surah 34:21 Satan did not have warrant over the people. Allah would know the believers from the disbelievers. Allah does take note of all things.

Surah 34:22 Muhammad should say "Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or the earth". Muhammad should say "nor have they any share either nor hath He an auxiliary among them".

Surah 34:23 Muhammad should say "No intercession availeth with Him save for him whom He permitteth.". Muhammad should say "Yet when fear is banished from their hearts they say: What was it that your Lord said? They say: The Truth". Allah is the Sublime and the Great.

Surah 34:24 Muhammad should say "Who giveth you provision from the sky and the earth? Allah. Lo! we or you assuredly are rightly guided or in error manifest".

Surah 34:25 Muhammad should say "Ye will not be asked of what we committed nor shall we be asked of what ye do".

Surah 34:26 Muhammad should say "Our Lord will bring us all together then He will judge between us with truth. He is the All knowing Judge".

Surah 34:27 Muhammad should say "Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah the Mighty the Wise".

Surah 34:28 Allah did send Muhammad as a bringer of good tidings and as a warner to all of mankind. Most people do not know.

Surah 34:29 People will say "When is this promise (to be fulfilled) if ye are truthful?" to Muhammad.

Surah 34:30 Muhammad should say "Yours is the promise of a Day which ye cannot postpone nor hasten by an hour" to the people.

Surah 34:31 The disbelieve will say "We believe not in this Qur'an nor in that which was before it". The wrongdoers will blame each other in the presence of Allah. The oppressed will say "But for you we should have been believers" to the arrogant.

Surah 34:32 The arrogant will say "Did we drive you away from the guidance after it had come unto you? Nay but ye were guilty" to the oppressed.

Surah 34:33 The oppressed will say "Nay but (it was your) scheming night and day when ye commanded us to disbelieve in Allah and set up rivals unto Him". The arrogant will be filled with remorse upon seeing the doom. Allah will place carcans on the necks of the disbelievers. The disbelievers will be requited for their actions in life.

Surah 34:34 Messengers were sent to townships by Allah. The messengers were met by the wealthy people of the townships. The wealthy did say "Lo! we are disbelievers in that which ye bring unto Us" to the messengers from Allah.

Surah 34:35 The wealthy did say "We are more (than you) in wealth and children. We are not the punished!" to the messengers.

Surah 34:36 Muhammad should say "Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will)". Most people do not know.

Surah 34:37 People will not approach Allah because of wealth or possessions. People must believe and must do good to approach Allah. The believers will receive double the reward for their actions in life. The believers will find secure dwellings in lofty halls.

Surah 34:38 If people do continue to strive and to challenge the revelations from Allah then the people will be brought to the doom.

Surah 34:39 Muhammad should say "Lo! my Lord enlargeth the provision for whom He will of His bondmen and narroweth (it) for him". Muhammad should say "And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers".

Surah 34:40 Muhammad should say "And on the day when He will gather them all together He will say Unto the angels: Did these worship you?".

Surah 34:41 The angels will say "Be Thou glorified. Thou art our Protector from them! Nay but they worshipped the jinn; most of them were believers in them" to Allah.

Surah 34:42 People would not benefit or hurt another on the "Day of Resurrection". Allah will say "Taste the doom of the Fire which ye used to deny" to the wrongdoers.

Surah 34:43 If the revelations are recited to the disbelievers in plain terms then the disbelievers would say "This is naught else than a man who would turn you away from what your fathers used to worship; This is naught else than an invented lie". If the truth does reach the disbelievers then the disbelievers would say "This is naught else than mere magic".

Surah 34:44 The disbelievers were without guidance. The disbelievers were not given Scriptures to study by Allah. The disbelievers were not sent messengers before Muhammad.

Surah 34:45 The ancestors had denied the truth of Allah. Current disbelievers have not been granted a tenth of anything that Allah had bestowed upon the ancestors. The ancestors had denied the messengers still. Allah had terrible disapproval.

Surah 34:46 Muhammad should say "I exhort you unto one thing only: that ye awake for Allah's sake by twos and singly and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom".

Surah 34:47 Muhammad should say "Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things".

Surah 34:48 Muhammad should say "Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden".

Surah 34:49 Muhammad should say "The Truth hath come and falsehood showeth not its face and will not return".

Surah 34:50 Muhammad should say "If I err I err only to my own loss and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer Nigh".

Surah 34:51 Muhammad could see the terrified wrongdoers with no escape. The wrongdoers were seized from near at hand.

Surah 34:52 Muhammad should say "We (now) believe therein". The disbelievers will find difficulty in reaching faith from afar.

Surah 34:53 The wrongdoers did not believe of yore. The wrongdoers will aim at the unseen from afar.

Surah 34:54 A gulf is set between the wrongdoers and their desires as was done for their ancestors. The disbelievers were in hopeless doubt.



Surah 35



Surah 35:1 Allah should be praised as the Creator of the heavens and the earth. Allah did appoint the angel messengers to have 2 wings or 3 wings or 4 wings. Allah can increase creation at will. Allah is Able to do all things.

Surah 35:2 Nobody can withhold a mercy that was opened to mankind by Allah. Nobody can release a mercy that Allah has chosen to withhold. Allah is the Mighty and the Wise.

Surah 35:3 Mankind should remember the grace of Allah toward mankind. Allah does provide for mankind from the sky and from the earth. Allah is the One God. Mankind should turn to nothing else.

Surah 35:4 People might deny Muhammad. Messengers were denied by mankind before Muhammad. Everything will return to Allah.

Surah 35:5 Mankind should realize that the promise is true with regard to Allah. Mankind should not let the life of the world to beguile. People should not let others beguile a person away from Allah.

Surah 35:6 The devil is the enemy of mankind. Mankind should treat the devil as an enemy. The devil will summon factions who will inherit of the "Earning Fire".

Surah 35:7 The disbelievers will find an awful doom. If a person does believe and does good works then the person will find forgiveness and a great reward.

Surah 35:8 Misguided people might see their evil deeds as good deeds. Allah will guide a person in accordance with the will of Allah. Muhammad should not feel regret for the misguided. Allah is omniscient over all.

Surah 35:9 Allah is the source of the winds and the clouds. Allah can lead revive the earth after death with the wind and with the clouds. Allah is capable of Resurrection.

Surah 35:10 Everyone should know that all power does belong to Allah. Allah is the receiver of good words. Allah will exalt pious deeds. If a person does plot iniquities then the person will meet an awful doom. The plotters will suffer their fate eventually.

Surah 35:11 Allah did create mankind from dust and from a little fluid. Allah did make the male and the female. A female can not bear offspring without the knowledge of Allah. Allah will record the years of progression of everyone in a Book. Allah is capable of all things.

Surah 35:12 Allah has established 2 types of waters. A water can be fresh for drinking. A water can be salty and bitter also. Mankind can find sustenance and ornaments from the waters. Mankind can see ships plowing the waters to seek the bounty of Allah. Mankind should give thanks.

Surah 35:13 Allah has established a cycle of night to day and of day to night. Allah has subdued the sun and the moon to service in terms. Allah is Sovereign over all. The "false gods" are not worth the white spot on a date stone.

Surah 35:14 "False gods" can not hear prayers. "False gods" can not grant prayers. "False gods" will disown association with mankind on the "Day of Resurrection". "False gods" are not aware. Allah is aware of all.

Surah 35:15 Mankind is poor in relation to Allah. Allah is the Absolute and the Owner of Praise.

Surah 35:16 Allah could replace Creation at will.

Surah 35:17 Allah will not find difficulty in anything.

Surah 35:18 A person can not bear the burden of another soul. Kin can not bear the burden of the soul of another kin. Muhammad should warn the people who do fear Allah in secret and do establish worship. A person can purify their soul only. Allah is the destination of the journey.

Surah 35:19 A blind man is not equal to a man with sight.

Surah 35:20 Darkness is not tantamount to light.

Surah 35:21 Shadow is not equal with the heat of the sun.

Surah 35:22 The dead can not equal the living. Allah will make people hear in accordance with the will of Allah. Muhammad can not speak with the dead.

Surah 35:23 Muhammad was a warner only.

Surah 35:24 Allah did send Muhammad with the Truth as a bearer of glad tidings and as a warner. All nations were visited by a warner.

Surah 35:25 Mankind could deny Muhammad. Mankind did deny the messengers before Muhammad also. The messengers had come to mankind in the past with clear proofs of the sovereignty of Allah. The messengers had brought light with the presentation of the Psalms and the Scripture.

Surah 35:26 Allah did seize the disbelievers with an intense abhorrence.

Surah 35:27 Mankind should understand that Allah does cause the water to fall from the sky. Mankind should understand that Allah does produce fruit of diverse hues. Mankind should understand that Allah has adorned the hills in streaks of white of red of divers hues and of raven black.

Surah 35:28 Mankind should understand that Allah did create man and beasts in diverse hues. Wise believers will fear Allah. Allah is Mighty and Forgiving.

Surah 35:29 If a person does read the Scripture of Allah and does establish worship and does spend of the bounty of Allah in secret and in public then the person should look forward to imperishable gain.

Surah 35:30 Allah will repay the believers in due wages and increased grace. Allah is Forgiving and Responsive.

Surah 35:31 Allah did present the Scripture to Muhammad as proof of everything that did occur in the past. Allah is an Observer and a Seer of the believers.

Surah 35:32 Allah did give the Scripture as inheritance to the followers of Muhammad. Some followers did wrong themselves. Some followers were lukewarm to the Scripture. Some followers were strident in good deeds by the leave of Allah. The inheritance is a good grace.

Surah 35:33 The believers will enter the "Gardens of Eden" in adornments of golden armlets and pearls and silk raiment.

Surah 35:34 The believers will say "Praise be to Allah who hath put grief away from us. Lo! Our Lord is Forgiving Bountiful".

Surah 35:35 The believers will say "Who of His grace hath installed us in the mansion of eternity where toil toucheth us not nor can weariness affect us".

Surah 35:36 The disbelievers will reap the fire of hell. The disbelievers will not perish in the flames. The disbelievers will suffer everlasting in the fire. Allah will punish every ingrate.

Surah 35:37 The disbelievers will cry for help from hell. The disbelievers will say "Our Lord! Release us; we will do right not (the wrong) that we used to do" to Allah. Allah does give everyone a lengthy life with opportunity to become righteous. Allah does send warners also. The disbelievers will reap punishment for their deeds. The disbelievers will not have helpers.

Surah 35:38 Allah is the knower of the Unseen of the heavens and of the earth. Allah is Aware of the secret within the hearts of mankind.

Surah 35:39 Allah did establish mankind as regents in the earth. The disbelievers will reap the consequences of their disbelief. Allah does reject the disbelief of the disbelievers. Disbelief will add loss only.

Surah 35:40 Muhammad should say "Have ye seen your partner gods to whom ye pray beside Allah? Show me what they created of the earth!". Muhammad should say "Or have they any portion in the heavens? Or have We given them a Scripture so that they act on clear proof therefrom?". Muhammad should say "Nay the evil-doers promise one another only to deceive".

Surah 35:41 Allah does not allow the heavens and the earth to deviate from the grasp of Allah. If a deviation did occur then nothing could grasp the heavens and the earth after Allah. Allah is Clement and Forgiving.

Surah 35:42 People did swear an oath to Allah in the past that the people would comply the most upon the arrival of a messenger. The people had shown repugnance upon the arrival of a messenger however.

Surah 35:43 The people had shown repugnance because the people were arrogant in the land and were plotting evil. A man will find himself enclosed by his evil plots. The people should expect the same treatment that was shown to the people in the past. Allah will be consistent in the treatment of disbelievers.

Surah 35:44 People should have traveled in the land to see the nature of the consequence for the ancestors of disbelief in the past. The ancestors were greater in strength than the current people. Nothing can escape Allah in the heavens or in the earth. Allah is the Wise and the Mighty.

Surah 35:45 If Allah had taken mankind to task for the actions of mankind then the earth would be devoid of mankind. Allah has set an appointed term for the judgment of mankind. Mankind will understand that Allah is sovereign over all.



Surah 36



Surah 36:1 "Ya Sin."

Surah 36:2 The Qur'an is a wise text.

Surah 36:3 Muhammad was sent by Allah.

Surah 36:4 Muhammad was placed on a straight path by Allah.

Surah 36:5 Muhammad was to present a revelation of the Mighty and the Merciful.

Surah 36:6 Muhammad was sent to warn a folk who did have fathers without guidance.

Surah 36:7 The word has been proven true for most people of disbelief.

Surah 36:8 Allah has placed carcans on the necks of the disbelievers that did reach to the chin. The disbelievers were made to be stiff necked.

Surah 36:9 A bar has been placed before and behind the disbelievers to inhibit sight.

Surah 36:10 The disbelievers will not heed the warning of Muhammad.

Surah 36:11 Muhammad was sent to warn the followers of the Reminder. Muhammad was to warn the people who did fear the Beneficent in secret. Muhammad was sent to bear tidings of forgiveness and a rich reward.

Surah 36:12 Allah does bring the dead to life. Allah does record all of the deeds of a person. Allah does keep a clear register.

Surah 36:13 Muhammad was directed to convey a parable. Muhammad should say "The people of the city when those sent (from Allah) came unto them;" in a parable.

Surah 36:14 Muhammad should say "When We sent unto them twain and they denied them both so We reinforced them with a third and they said; Lo! we have been sent unto you" in a parable. Allah did send 3 Messengers to the inhabitants of a city. The Messengers were denied.

Surah 36:15 Muhammad should say "They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!" in a parable.

Surah 36:16 Muhammad should say "They answered: Our lord knoweth that we are indeed sent unto you" in a parable.

Surah 36:17 Muhammad should say "And our duty is but plain conveyance (of the message)" in a parable. The Messengers did tell the people that the Messengers were sent to convey a message from Allah.

Surah 36:18 Muhammad should say "(The people of the city) said: We augur ill of you. If ye desist not we shall surely stone you and grievous torture will befall you at our hands" in a parable. The Messengers were threatened with death.

Surah 36:19 Muhammad should say "They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay but ye are froward folk?" in a parable.

Surah 36:20 Muhammad should say "And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!" in a parable. A man did approach to argue for compliance with the words of the Messengers.

Surah 36:21 Muhammad should say "Follow those who ask of you no fee and who are rightly guided" in a parable.

Surah 36:22 Muhammad should say "For what cause should I not serve Him Who hath created me and unto Whom ye will be brought back?" in a parable.

Surah 36:23 Muhammad should say "Shall I take (other) gods in place of Him when if the Beneficent should wish me any harm their intercession will avail me naught nor can they save?" in a parable. The man had argued against trusting in "false gods".

Surah 36:24 Muhammad should say "Then truly I should be in error manifest" in a parable.

Surah 36:25 Muhammad should say "Lo! I have believed in your Lord so hear me!" in a parable.

Surah 36:26 Muhammad should say "It was said (unto him): Enter Paradise. He said: Would that my people knew" in a parable.

Surah 36:27 Muhammad should say "With what (munificence) my Lord hath pardoned me and made me of the honored ones!" in a parable.

Surah 36:28 Allah did not send a host from heaven against the people of disbelief. Allah would not send a host from heaven against the people of disbelief.

Surah 36:29 Allah could utter a single Shout to bring the people of disbelief to extinction.

Surah 36:30 The messengers did experience anguish. The messengers were mocked every time.

Surah 36:31 The disbelievers should see the many generations that were destroyed by Allah in the past. Mankind will return to one source only.

Surah 36:32 Everything will return to Allah without exception.

Surah 36:33 Mankind could observe the dead earth as a token. Allah does revive the earth to produce grain for consumption.

Surah 36:34 Allah has placed gardens of the date palm and of grapes on Earth. Allah has caused springs of water to gush on Earth.

Surah 36:35 Mankind can partake of the fruit of the Earth from Allah. Mankind did not produce the fruits. Mankind should give thanks.

Surah 36:36 Allah does deserve the Glory for creating the sexual pairs that are produced by the Earth. Allah does deserve the Glory for creating the sexual pairs that do produce offspring in mankind. Allah does deserve the Glory for creating the sexual pairs that may be unknown to mankind.

Surah 36:37 Mankind should see the night as a token. Allah does strip the day to bring darkness.

Surah 36:38 Allah does ordain the sun to run the course of the day. Allah is the Mighty and the Wise.

Surah 36:39 Allah does ordain stages for the moon.

Surah 36:40 Allah does not allow the sun to overtake the moon. Allah does not allow the night to outstrip the day. Allah does ordain the sun and the moon to float in an orbit.

Surah 36:41 Allah did allow the ancestors of mankind to travel upon the laden ship.

Surah 36:42 Allah has created similar vessels to carry mankind.

Surah 36:43 Mankind could drown in the sea upon the command of Allah. Mankind would not find helpers or salvation.

Surah 36:44 Allah could provide mercy and comfort however.

Surah 36:45 Someone could say "Beware of that which is before you and that which is behind you that haply ye may find mercy" to mankind. Mankind would not heed.

Surah 36:46 Mankind has rejected every token from Allah.

Surah 36:47 A believer could say "Spend of that wherewith Allah hath provided you" to a disbelievers. The disbeliever would say "Shall we feed those whom Allah if He willed would feed? Ye are in naught else than error manifest" to the believer.

Surah 36:48 The disbeliever would say "When will this promise be fulfilled if ye are truthful?" to the believer.

Surah 36:49 The disbelievers could be caught by a single Shout as the disbelievers are disputing.

Surah 36:50 The disbelievers would not be able to warn their folk of the danger of disbelief.

Surah 36:51 A trumpet will be blown to raise the dead for a hasty return to Allah.

Surah 36:52 The dead will say "Woe upon us! Who hath raised us from our place of sleep?". Allah did promise a return to Allah. The messengers had spoken the truth.

Surah 36:53 Allah will issue a single Shout to recall mankind.

Surah 36:54 Nobody will be treated unfairly on the "Day of Resurrection". Everybody will receive justice for their actions in life.

Surah 36:55 If a person does merit paradise then the person will find happiness on the "Day of Resurrection".

Surah 36:56 The person will recline on thrones in a pleasant shade with their wives.

Surah 36:57 If a person does merit paradise then the person will reap the plentiful fruit of their good deeds.

Surah 36:58 Allah is the "Merciful Lord". Allah will say "Peace!" to the inheritors of Paradise.

Surah 36:59 Allah will say "But avaunt ye O ye guilty this day!" to the guilty on the "Day of Resurrection".

Surah 36:60 Allah did say "Did I not charge you O ye sons of Adam that ye worship not the devil Lo! he is your open foe!" to the guilty. Allah had commanded mankind to refrain from worshipping the devil.

Surah 36:61 Allah did say "But that ye worship Me? That was the right path" to the guilty.

Surah 36:62 Allah did say "Yet he hath led astray of you a great multitude. Had ye then no sense?" to the guilty.

Surah 36:63 Allah did say "This is hell which ye were promised (if ye followed him)" to the guilty.

Surah 36:64 Allah did say "Burn therein this day for that ye disbelieved" to the guilty.

Surah 36:65 Allah will seal the mouths of the guilty on the "Day of Resurrection". The guilty will reveal their actions in life through their hands and through their feet.

Surah 36:66 Allah could have blinded the guilty to cause struggling for the way.

Surah 36:67 Allah could have fixed the guilty in place to impede motion.

Surah 36:68 Allah did say "He whom We bring unto old age We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?".

Surah 36:69 Muhammad was not taught poetry by Allah. Poetry was not befitting for Muhammad. Allah did provide Muhammad with a Reminder and with a plain Lecture.

Surah 36:70 Muhammad was sent to warn the living. Muhammad was sent to justify the word against the disbelievers.

Surah 36:71 Mankind should see the handiwork of the creation of cattle by Allah. Mankind was made the owners of the cattle.

Surah 36:72 The cattle were subdued by Allah to mankind for riding and for eating.

Surah 36:73 Mankind has found benefits and diverse drinks from the cattle. Mankind should give thanks to Allah.

Surah 36:74 Mankind has taken "false gods" for worship and for help however.

Surah 36:75 The "false gods" can not help mankind. The "false gods" have a host of worshippers.

Surah 36:76 Muhammad should not become discouraged by the speech of the disbelievers. Allah is aware of the professed and of the private.

Surah 36:77 Mankind should be aware that Allah did create mankind from a drop of seed. Mankind does oppose Allah still.

Surah 36:78 Mankind does attempt to create a likeness of Allah. Mankind has forgotten creation. Mankind does say "Who will revive these bones when they have rotted away?".

Surah 36:79 Muhammad should say "He will revive them Who produced them at the first for He is Knower of every creation".

Surah 36:80 Muhammad should say "Who hath appointed for you fire from the green tree and behold! ye kindle from it".

Surah 36:81 Muhammad should say "Is not He Who created the heavens and the earth Able to create the like of them?". Allah is omniscient. Allah is the Creator.

Surah 36:82 If Allah does intend a thing then Allah could say "Be!" to accomplish anything.

Surah 36:83 Allah does deserve the glory for being sovereign over all things. Everybody will return to Allah.



Surah 37



Surah 37:1 The truth is told as sworn by the honor of the angels who are in ranks in heaven.

Surah 37:2 The truth is told as sworn by the honor of the people who do repulse the wicked with reproof.

Surah 37:3 The truth is told as sworn by the honor of the people who do read for a reminder.

Surah 37:4 Allah is the One surely.

Surah 37:5 Allah is Lord of the heavens and of the earth and of everything in between. Allah is Lord of the rising of the sun.

Surah 37:6 Allah has adorned the lowest heaven with an ornament of planets.

Surah 37:7 Allah has adorned the lowest heaven with an ornament of planets as security from every froward devil.

Surah 37:8 The devils are attacked from every side. The devils can not listen to the "Highest Chiefs".

Surah 37:9 The devils are in perpetual torment as Outcasts.

Surah 37:10 If a devil did snatch a fragment of glory then the devil would be pursued by a piercing flame.

Surah 37:11 Muhammad should say "Are they stronger as a creation or those (others) whom We have created?". Allah did create mankind of plastic clay.

Surah 37:12 Muhammad did marvel at the mocking from the disbelievers.

Surah 37:13 The disbelievers will not heed upon reminding.

Surah 37:14 The disbelievers will scoff upon beholding a portent.

Surah 37:15 The disbelievers will say "lo! this is mere magic;".

Surah 37:16 The disbelievers will say "When we are dead and have become dust and bones shall we then forsooth be raised (again)?".

Surah 37:17 The disbelievers will say "And our forefathers?".

Surah 37:18 Muhammad should say "Yea in truth; and ye will be brought low" to the disbelievers.

Surah 37:19 The disbelievers will behold with a single Shout from Allah.

Surah 37:20 The disbelievers will say "Ah woe for us! This is the Day of Judgment".

Surah 37:21 The disbelievers did deny the "Day of Separation".

Surah 37:22 Someone will say "Assemble those who did wrong together with their wives and what they used to worship" to the angels.

Surah 37:23 Someone will say "Instead of Allah and lead them to the path to hell;" to the angels.

Surah 37:24 Someone will say "And stop them for they must be questioned" to the angels.

Surah 37:25 Someone will say "What aileth you that ye help not one another?" to the disbelievers.

Surah 37:26 The disbelievers will make a full submission on the "Day of Separation".

Surah 37:27 Some disbelievers will get close to other disbelievers for mutual questionings.

Surah 37:28 The disbelievers will say "Lo! ye used to come unto us imposing (swearing that ye spoke the truth)" to the oppressors.

Surah 37:29 The oppressors will say "Nay but ye (yourselves) were not believers" to the disbelievers.

Surah 37:30 The oppressors will say "We had no power over you but ye were wayward folk".

Surah 37:31 The oppressors will say "Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom)".

Surah 37:32 The oppressors will say "Thus we misled you. Lo! we were (ourselves) astray".

Surah 37:33 The oppressors will say "Then lo! this day they (both) are sharers in the doom".

Surah 37:34 Allah will deal with the guilty on the Day.

Surah 37:35 If a person did say "There is no god save Allah" then the disbelievers would become scornful.

Surah 37:36 The disbelievers would say "Shall we forsake our gods for a mad poet?".

Surah 37:37 Muhammad had brought the truth to the disbelievers. Muhammad had confirmed the Messengers in the past also.

Surah 37:38 The disbelievers will taste the painful doom.

Surah 37:39 The disbelievers will be requited for their actions in life.

Surah 37:40 Salvation will be attained by the believers of Allah.

Surah 37:41 The believers will receive a known provision.

Surah 37:42 The believers will receive Fruits and honor.

Surah 37:43 The believers will receive Fruits and honor in the Gardens of delight.

Surah 37:44 The believers will relax on couches that will face each other.

Surah 37:45 The believers will have access to a cup from a gushing spring.

Surah 37:46 The believers will have the privilege of white delicious drinks.

Surah 37:47 The drinks will not bring headache or drunkenness.

Surah 37:48 The believers will be accompanied by women with restrained lovely eyes.

Surah 37:49 The women would be pure as the hidden eggs of an ostrich.

Surah 37:50 The believers will mingle with mutual questioning.

Surah 37:51 A speaker will say "Lo! I had a comrade". The speaker had a comrade in life.

Surah 37:52 The speaker will say "Who used to say: Art thou in truth of those who put faith (in his words)?" The comrade was a disbeliever.

Surah 37:53 The speaker will say "Can we when we are dead and have become mere dust and bones can we (then) verily be brought to book?".

Surah 37:54 The speaker did say "Will ye look?" to the others in attendance.

Surah 37:55 The comrade was seen in the depths of Hell.

Surah 37:56 The speaker did say "By Allah thou verily didst all but cause my ruin".

Surah 37:57 The speaker did say "And had it not been for the favor of my Lord I too had been of those haled forth (to doom)".

Surah 37:58 The speaker did say "Are we then not to die".

Surah 37:59 The speaker did say "Saving our former death and are we not to be punished?". The speaker did marvel at the prospect of eternal life in Paradise for doing good works in the world.

Surah 37:60 "Eternal life" is the supreme triumph.

Surah 37:61 The believers should strive to do good work on Earth to attain "eternal life".

Surah 37:62 Paradise is better than the tree of Zaqqam in Hell.

Surah 37:63 A torment has been appointed for wrongdoers.

Surah 37:64 A tree does grow in the heart of hell.

Surah 37:65 The tree does have a crop like the heads of devils.

Surah 37:66 The wicked must eat from the tree in Hell to fill their bellies.

Surah 37:67 The wicked will drink of boiling water in Hell.

Surah 37:68 The wicked will always return to hell.

Surah 37:69 The wicked will realize the folly of their ancestors.

Surah 37:70 The wicked did hasten to follow in the footsteps of their ancestors.

Surah 37:71 Most people had gone astray in the past.

Surah 37:72 Messengers were sent by Allah to the people in the past.

Surah 37:73 People should see the nature of the consequences of the people who were warned.

Surah 37:74 The believers will not reap the consequences of the wrongdoers.

Surah 37:75 Noah did pray to Allah. Allah did serve as a gracious Hearer of the prayers of Noah.

Surah 37:76 Allah did save Noah and the household of Noah from the great distress.

Surah 37:77 The flood was survived by the family of Noah.

Surah 37:78 Noah did have favorable mention among the people in later generations.

Surah 37:79 The people would say "Peace be unto Noah among the peoples!".

Surah 37:80 Allah does reward the good.

Surah 37:81 Noah was a believing slave of Allah.

Surah 37:82 Allah did drown th rest of mankind.

Surah 37:83 Abraham was of the persuasion of Allah.

Surah 37:84 Allah was approached by Abraham with a whole heart.

Surah 37:85 Abraham did challenge the beliefs of his father and of the township. Abraham did say "What is it that ye worship?" to the disbelieving folk.

Surah 37:86 Abraham did say "Is it a falsehood--gods beside Allah--that ye desire?" to the disbelieving folk.

Surah 37:87 Abraham did say "What then is your opinion of the Lord of the Worlds?" to the disbelieving folk.

Surah 37:88 Abraham did look to the stars.

Surah 37:89 Abraham did say "Lo! I feel sick!".

Surah 37:90 The folk did turn away from Abraham.

Surah 37:91 Abraham did proceed to address the "false gods" of the disbelieving folk. Abraham did say "Will ye not eat?" to the "false gods".

Surah 37:92 Abraham did say "What aileth you that ye speak not?" to the "false gods". Abraham did issue challenges to the "false gods".

Surah 37:93 Abraham did raise his right hand to strike the "false gods".

Surah 37:94 The folk did hasten to return to Abraham after the actions of Abraham.

Surah 37:95 Abraham did say "Worship ye that which ye yourselves do carve" to the disbelieving folk.

Surah 37:96 Abraham did say "When Allah hath created you and what ye make?" to the disbelieving folk.

Surah 37:97 The folk did say "Build for him a building and fling him in the red hot fire". The folk did intend to punish Abraham for challenging the belief in "false gods".

Surah 37:98 The folk did design a snare for Abraham. Allah did foil the design.

Surah 37:99 Abraham did say "Lo! I am going unto my Lord Who will guide me".

Surah 37:100 Abraham did say "My Lord! Vouchsafe me of the righteous" to Allah.

Surah 37:101 Allah did give a gentle son to Abraham.

Surah 37:102 The son did grow old enough to walk. Abraham did say "O my dear son I have seen in a dream that I must sacrifice thee. So look what thinkest thou?" to the son. The son did say "O my father! Do that which thou art commanded. Allah willing thou shalt find me of the steadfast" to Abraham.

Surah 37:103 Abraham had surrendered to the will of Allah with Isaac. Abraham was prepared to sacrifice Isaac in accordance with the will of Allah.

Surah 37:104 Allah did call to Abraham before the sacrifice. Allah did say "O Abraham:".

Surah 37:105 Allah did say "Thou hast already fulfilled the vision" to Abraham. Allah does reward the good.

Surah 37:106 Allah had provided a clear test for Abraham.

Surah 37:107 Abraham was redeemed through a trial with a tremendous victim.

Surah 37:108 Allah did allow a salutation to arise in posterity from the actions of Abraham.

Surah 37:109 Posterity has said "Peace be unto Abraham!".

Surah 37:110 Allah will reward the good.

Surah 37:111 Abraham was a believing servant of Allah.

Surah 37:112 Abraham was given the tidings of the birth of Isaac. Isaac would become a Prophet of the righteous.

Surah 37:113 Allah did bless Abraham and Isaac. Abraham did have good people in his progeny. Abraham did have bad people in his progeny also.

Surah 37:114 Allah did give grace to Moses and to Aaron.

Surah 37:115 Allah did save the "children of Israel" from the great distress.

Surah 37:116 Allah did help the "children of Israel" to become the victors.

Surah 37:117 Allah did give the clear Scripture to the "children of Israel".

Surah 37:118 The "children of Israel" were shown the right path.

Surah 37:119 A salutation was left for the descendents of the "children of Israel".

Surah 37:120 The salutation would say "Peace be unto Moses and Aaron!".

Surah 37:121 Allah does reward the good.

Surah 37:122 Moses was a believing servant of Allah. Aaron was a believing servant of Allah also.

Surah 37:123 Elias was sent by Allah as a Messenger.

Surah 37:124 Elias did warn the folk of Elias. Elias did say "Will ye not ward off (evil)?" to the folk.

Surah 37:125 Elias did say "Will ye cry unto Baal and forsake the best of Creators" to the folk.

Surah 37:126 Elias did say "Allah your Lord and Lord of your forefathers?" to the folk.

Surah 37:127 The folk had denied Elias however. The folk will be called to the doom.

Surah 37:128 If a person does live the life as a servant of Allah then the person will avoid the doom.

Surah 37:129 A salutation was left among the progeny of Elias.

Surah 37:130 The salutation would say "Peace be unto Elias!".

Surah 37:131 Allah will reward the good.

Surah 37:132 Elias was a believing servant of Allah.

Surah 37:133 Lot was sent as a Messenger of Allah.

Surah 37:134 Allah did save Lot and the household of Lot.

Surah 37:135 Allah did not save the old woman who did choose to remain.

Surah 37:136 Allah did destroy the others.

Surah 37:137 People do pass the remains of the destroyed in the morning.

Surah 37:138 People do pass the remains of the destroyed at night. People should have sense to reflect.

Surah 37:139 Jonah was sent as a Messenger of Allah.

Surah 37:140 Johah had fled to the laden ship.

Surah 37:141 Jonah had drawn a rejected lot.

Surah 37:142 A fish had swallowed the blameworthy Jonah.

Surah 37:143 Jonah was not among the people who did glorify Allah.

Surah 37:144 Jonah might have tarried in the belly of the fish until the "Day of Resurrection".

Surah 37:145 Jonah was cast upon the desert shore in sickness instead.

Surah 37:146 Allah did cause a tree of gourd to grow above Jonah.

Surah 37:147 Jonah was sent by Allah to over 100000 folk.

Surah 37:148 Jonah did bring belief to the folk. The folk did find comfort from Allah for a while.

Surah 37:149 Muhammad should say "Hath thy Lord daughters whereas they have sons?" to the disbelievers.

Surah 37:150 Muhammad should say "Or created We the angels females while they were present?" to the disbelievers.

Surah 37:151 The disbelievers will utter falsehoods.

Surah 37:152 The disbelievers will say "Allah hath begotten". The disbelievers are liars.

Surah 37:153 Allah does not prefer daughters over sons.

Surah 37:154 The disbelievers do make ailing judgments.

Surah 37:155 The disbelievers should reflect.

Surah 37:156 The disbelievers do not have a clear warrant.

Surah 37:157 The disbelievers can not produce a writ of truth.

Surah 37:158 The disbelievers do imagine kinship between Allah and the jinn. The jinn are subservient to Allah. The jinn will return to Allah.

Surah 37:159 Allah does deserve the glory above the partners that are attributed to Allah.

Surah 37:160 The believers will not attribute partners to Allah.

Surah 37:161 The disbelievers could mistakenly worship "false gods".

Surah 37:162 The disbelievers will not succeed in encouraging anyone against Allah.

Surah 37:163 The disbelievers will encourage others to burn in Hell.

Surah 37:164 The angels are arranged in appointed places.

Surah 37:165 The angels are arranged in ranks surely.

Surah 37:166 The angels do sing praise to Allah.

Surah 37:167 The disbelievers did utter things in the past.

Surah 37:168 The disbelievers did say "If we had but a reminder from the men of old".

Surah 37:169 The disbelievers did say "We would be single-minded slaves of Allah".

Surah 37:170 The disbelievers were without belief in the past. The disbelievers will come to understanding eventually.

Surah 37:171 The Qu'ran was sent to Messengers in the past as a warning to mankind.

Surah 37:172 The Messengers were sent to help mankind.

Surah 37:173 Victory will come to the soldiers of Allah.

Surah 37:174 Muhammad was told to withdraw from the disbelievers for awhile.

Surah 37:175 Muhammad was told to observe the punishment of the disbelievers.

Surah 37:176 The disbelievers did intend to hasten the doom from Allah.

Surah 37:177 The disbelievers will find a hapless morning on the arrival of the doom from Allah.

Surah 37:178 Allah did say "Withdraw from them awhile" to Muhammad.

Surah 37:179 Allah did say "And watch for they will (soon) see" to Muhammad.

Surah 37:180 Allah is the Glorified Lord of Majesty above all of the partners that were ascribed to Allah by the disbelievers.

Surah 37:181 The Messengers do deserve salutations of "Peace".

Surah 37:182 Allah does deserve all praise as the "Lord of the Worlds"!



Surah 38



Surah 38:1 "Sad." The Qur'an is a reminder.

Surah 38:2 The disbelievers are in false pride and in schism.

Surah 38:3 Allah did bring destructions to many generations of disbelievers. The disbelievers would cry after the arrival of the doom.

Surah 38:4 The disbelievers did marvel at the Messengers who were sent by Allah. The disbelievers would say "This is a wizard a charlatan" about the Messengers.

Surah 38:5 The disbelievers would say "Maketh he the gods One God? Lo! that is an astounding thing" about the Messengers.

Surah 38:6 The Messengers would endure exhortations from the chiefs of the disbelievers. The chiefs would say "Go and be staunch to your gods! Lo! this is a thing designed".

Surah 38:7 The chiefs would say "We have not heard of this in later religion. This is naught but an invention".

Surah 38:8 The chiefs would say "Hath the reminder been revealed unto him (alone) among us?". Allah did say "Nay but they are in doubt concerning My reminder; nay but they have not yet tasted My doom".

Surah 38:9 Allah did say "Or are theirs the treasures of the mercy of thy Lord the Mighty the Bestower?".

Surah 38:10 Allah did say "Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!".

Surah 38:11 The disbelievers will be a defeated host.

Surah 38:12 Messengers were denied by the folk of Noah. Messengers were denied by the tribe of Aad. Messengers were denied by the Pharaoh.

Surah 38:13 Messengers were denied by the tribe of Thamud. Messengers were denied by the folk of Lot. Messengers were denied by the dwellers in the wood.

Surah 38:14 The Messengers were denied by all of the tribes and folks in the past. Doom was justified for the disbelievers.

Surah 38:15 Allah will issue a single Shout to the disbelievers. Allah will not issue a second Shout.

Surah 38:16 The disbelievers will say "Our Lord! Hasten on for us our fate before the Day of Reckoning".

Surah 38:17 Muhammad should show patience for the words of the disbelievers. Muhammad should remember the story of David as a servant of Allah. David was repentant to Allah.

Surah 38:18 Allah had subdued the hills to hymn the praises of Allah with David at nightfall and at sunrise.

Surah 38:19 Allah did enable the birds to assemble for David.

Surah 38:20 Allah did make a strong kingdom for David. Allah did give wisdom and decisive speech to David.

Surah 38:21 Allah did say "And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;" to Muhammad.

Surah 38:22 Allah did say "How they burst in upon David and he was afraid of them!" to Muhammad. Allah did recount a judging of 2 men by David. The men did say "They said: Be not afraid! (We are) two litigants one of whom hath wronged the other therefor judge aright between us; be not unjust; and show us the fair way".

Surah 38:23 A man did say "Lo! this my brother hath ninety and nine ewes while I had one ewe;". Another man did say "Entrust it to me and he conquered me in speech".

Surah 38:24 David did reply to the men. David did say "He hath wronged thee in demanding thine ewe in addition to his ewes and lo! many partners oppress one another save such as believe and do good works and they are few" to the men. David had realized the trial from Allah. David did seek forgiveness from Allah by falling prostrate in repentance.

Surah 38:25 David was forgiven by Allah. Allah did say "and lo! he had access to Our presence and a happy journey's end".

Surah 38:26 Allah had said "O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind and follow not desire that it beguile thee from the way of Allah". If a person does wander from the way of Allah then the person will have an awful doom for forgetting the "Day of Reckoning".

Surah 38:27 Allah did not create the heaven and the earth and everything in between in vain. The disbelievers do attribute vanity to Allah. The disbelievers will reap the woe of the Fire!

Surah 38:28 If a person does believe and does good works then the person will not receive the same treatment as the people who do spread corruption in the earth. Allah will not treat the Pious as the wicked.

Surah 38:29 Allah did reveal a Scripture to Muhammad. The Scripture is full of blessing for mankind to ponder for revelations. The Scripture is full of blessing for men of understanding to reflect upon.

Surah 38:30 Allah did bestow Solomon upon David. Solomon was an excellent servant of Allah. Solomon did consistently turn in repentance toward Allah.

Surah 38:31 David was shown lightfooted racehorses one afternoon.

Surah 38:32 David did say "Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain". David had declared a love of good things before remembrance to Allah. The evening did fall.

Surah 38:33 David did say "Bring them back to me" in the evening. David did slash the necks and the legs of the horses.

Surah 38:34 Allah had tried Solomon by placing a mere body on the throne. Solomon did repent after the trial.

Surah 38:35 Solomon did say "My Lord! Forgive me and bestow on me sovereignty such shall not belong to any after me. Lo! Thou art the Bestower".

Surah 38:36 Allah did make the wind to be subservient to Solomon. Solomon could calm the winds by command at any time.

Surah 38:37 Allah did make the devils of the jinn and every builder and every driver to be subservient to Solomon.

Surah 38:38 Allah did make others in chains to be subservient to Solomon.

Surah 38:39 Allah did say "This is Our gift so bestow thou or withhold without reckoning" to Solomon.

Surah 38:40 Solomon did find favor with Allah. Solomon did find a happy end to his journey.

Surah 38:41 Muhammad should mention Job. Job did cry to Allah. Job did say "Lo! the devil doth afflict me with distress and torment" to Allah.

Surah 38:42 Allah did say "Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink" to Job. Allah did instruct Job on extracting water from the ground.

Surah 38:43 Allah did return a household to Job. Allah did bestow a mercy and a memorial for men of understanding upon Job.

Surah 38:44 Allah did say "Take in thine hand a branch and smite therewith and break not twine oath". Allah did find Job to be steadfast and to be excellent as a servant of Allah. Job did turn to Allah in repentance continually.

Surah 38:45 Muhammad should mention Abraham and Isaac and Jacob as men of parts and of vision.

Surah 38:46 Allah did purify the 3 men with the pure thought of a remembrance of the Hereafter.

Surah 38:47 Allah did view the 3 men as excellent.

Surah 38:48 Muhammad should mention Ishmael and Elisha and "Dhul Kifl" as being chosen servants of Allah.

Surah 38:49 Muhammad should remind people that people can find a happy end to the journey by avoiding evil.

Surah 38:50 If a person does avoid evil then the person will find open gates to the "Gardens of Eden".

Surah 38:51 The believers would recline in pleasure in the "Gardens of Eden" with plentiful fruit and cool drink.

Surah 38:52 The believers will be accompanied by companions of modest gaze.

Surah 38:53 The believers are promised goodness for the "Day of Reckoning".

Surah 38:54 Allah does promise an everlasting provision for the believers.

Surah 38:55 The righteous will reap the provisions from Allah. The transgressors will find an evil end to their journey.

Surah 38:56 The transgressors will reap an evil resting place in the burning fires of Hell.

Surah 38:57 The transgressors will find boiling heat. The transgressors will taste the ice cold drought.

Surah 38:58 The transgressors will reap torment in pairs of 2 extremes.

Surah 38:59 The transgressors will rush blindly to inhabit Hell with others who are already in Hell. The others will say "No word of welcome for them. Lo! they will roast at the Fire" to the transgressors.

Surah 38:60 The transgressors will say "Nay but you (misleaders) for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight" in response.

Surah 38:61 The transgressors will say "Our Lord! Whoever did prepare this for Us oh give him double portion of the Fire!".

Surah 38:62 The transgressors will say "What aileth us that we behold not men whom we were wont to count among the wicked?".

Surah 38:63 The transgressors will say "Did we take them (wrongly) for a laughing-stock or have our eyes missed them?".

Surah 38:64 Hell is full of wrangling inhabitants surely.

Surah 38:65 Muhammad should say "I am only a warner and there is no God save Allah the One the Absolute".

Surah 38:66 Muhammad should say "Lord of the heavens and the earth and all that is between them the Mighty the Pardoning".

Surah 38:67 Muhammad should say "It is tremendous tidings".

Surah 38:68 Muhammad should say "Whence ye turn away!".

Surah 38:69 Muhammad should say "I had no knowledge of the Highest Chiefs when they disputed;".

Surah 38:70 Muhammad should say "It is revealed unto me only that I may be a plain warner".

Surah 38:71 Allah did tell Muhammad about an event in the past. Allah had spoken to the angels before creating mankind. Allah had said "lo! I am about to create a mortal out of mire".

Surah 38:72 Allah had said "And when I have fashioned him and breathed into him of My spirit then fall down before him prostrate".

Surah 38:73 Allah did say "The angels fell down prostrate every one" to Muhammad.

Surah 38:74 Allah did say "Saving Iblis; he was scornful and became one of the disbelievers" to Muhammad.

Surah 38:75 Allah had said "O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?" to Iblis.

Surah 38:76 Iblis had said "I am better than him. Thou createdst me of fire whilst him Thou didst create of clay" to Allah.

Surah 38:77 Allah had said "Go forth from hence for lo! thou art outcast" to Iblis.

Surah 38:78 Allah had said "And lo! My curse is on thee till the Day of Judgment" to Iblis.

Surah 38:79 Iblis had said "My Lord! Reprieve me till the day when they are raised" to Allah.

Surah 38:80 Allah had said "Lo! thou art of those reprieved" to Iblis.

Surah 38:81 Allah had said "Until the day of the time appointed" to Iblis.

Surah 38:82 Iblis had said "Then by Thy might I surely will beguile them every one" to Allah.

Surah 38:83 Iblis had said "Save Thy single-minded slaves among them" to Allah.

Surah 38:84 Allah had said "The Truth is and the Truth I speak" to Iblis.

Surah 38:85 Allah had said "That I shall fill hell with thee and with such of them as follow thee together" to Iblis.

Surah 38:86 Muhammad should say "I ask of you no fee for this and I am no impostor" to mankind.

Surah 38:87 Muhammad should say "Lo! it is naught else than a reminder for all peoples" to mankind.

Surah 38:88 Muhammad should say "And ye will come in time to know the truth thereof" to mankind.



Surah 39



Surah 39:1 The Scripture is a revelation from Allah. Allah is the Mighty and the Wise.

Surah 39:2 Allah did reveal the Scripture to Muhammad with truth. Muhammad should worship Allah. Muhammad should make religion pure for Allah only.

Surah 39:3 Pure religion is for Allah only. Disbelievers might choose protecting friends beside Allah. The disbelievers will say "We worship them only that they may bring us near unto Allah". Allah will judge mankind over their actions in life. Allah will not guide liars and ingrates.

Surah 39:4 If Allah had willed to choose a son then Allah could have chosen anyone from within the creation of Allah. Allah should be glorified. Allah is the One and the Absolute.

Surah 39:5 Allah did create the heavens and the earth with truth. Allah does make the night to succeed the day. Allah does make the day to succeed the night. Allah does constrain the sun and the moon to give service for appointed terms. Allah is the Mighty and the Forgiver.

Surah 39:6 Allah did create mankind from one being. Allah did create a mate from the original being. Allah does provide 8 kinds of cattle for mankind. Allah does create everyone within the wombs of their mothers in a creation after creation in a triple gloom. Allah is the Lord of mankind. Allah is Sovereign over all. Allah is the One God. Mankind should not veer from Allah.

Surah 39:7 If a person does not believe in Allah then Allah will not require belief from the person. Allah is not pleased with disbelief within the servants of Allah. Allah is pleased with the believers. A person can not bear the load of another person. Everyone will return to Allah. Allah will recount the actions of every life. Allah is omniscient.

Surah 39:8 If a hurt does reach a person then the person will turn in repentance to Allah. Some people will forget about Allah after receiving help from Allah. Disbelievers will install "false gods" to beguile other people from the path to Allah. Muhammad should say "Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire" to the disbelievers.

Surah 39:9 A believer will worship Allah in the watches of the night in prostration and by standing. A believer will beware the Hereafter in hope for the mercy of Allah. A believer is not like a disbeliever. Muhammad should say "Are those who know equal with those who know not?". If a person does understand then the person will pay heed.

Surah 39:10 Muhammad should say "O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good and Allah's earth is spacious".
Muhammad should say "Verily the steadfast will be paid their wages without stint".

Surah 39:11 Muhammad should say "Lo! I am commanded to worship Allah making religion pure for Him (only)".

Surah 39:12 Muhammad should say "And I am commanded to be the first of those who surrender (unto Him)".

Surah 39:13 Muhammad should say "Lo! if I should disobey my Lord I fear the doom of a tremendous Day".

Surah 39:14 Muhammad should say "Allah I worship making my religion pure for Him (only)".

Surah 39:15 Muhammad should say "Then worship what ye will beside Him. The losers will be those who lose themselves and their housefolk on the Day of Resurrection". Muhammad should say "Ah that will be the manifest loss!".

Surah 39:16 The disbelievers will inhabit a place between an awning and a canopy of fire. Allah does threaten the believers of Allah will everlasting fire. The believers should fear Allah.

Surah 39:17 If a person does reject the "false gods" and does turn to Allah in repentance then the person will receive good tidings from Allah. Muhammad should give good tidings to the servants of Allah.

Surah 39:18 Muhammad should give good tidings to the servants who do hear and do follow the best advice. Allah will guide the men of understanding.

Surah 39:19 If a person is destined to doom then Muhammad could not help the person. Muhammad could not rescue a person from the Fire.

Surah 39:20 If a person does keep their duty to Allah then the person will inhabit lofty halls in stacks with flowing underground rivers. Allah will not falter in the promise.

Surah 39:21 Allah does cause water to fall from the sky to penetrate the earth as water springs and to produce crops of divers hues. The crops will wither and will turn yellow into chaff eventually. Allah does provide a reminder for men of understanding.

Surah 39:22 If a person does have a heart in expansion for the Surrender to Allah then the person is unlike a disbeliever. Woe is deserving for a people with hearts that are hardened against remembrance of Allah. The people are in plain error.

Surah 39:23 Allah has revealed the fairest of consistent statements in the Scripture. The Scripture is endowed with promises of reward and with threats of punishment. The Scripture will

cause the flesh to creep in fear of Allah. The Scripture will cause hearts to soften to the reminder of Allah. Allah will guide in accordance with the will of Allah. If Allah does send a person astray then the person will not find a guide.

Surah 39:24 If a person does strike their face against the awful doom upon the "Day of Resurrection" then the person is not a believer. Someone will say "Taste what ye used to earn" to the evildoers.

Surah 39:25 Doom did come surprisingly upon the evildoers in the past.

Surah 39:26 Allah did make the evildoers to taste humiliation in the life of the world. The evildoers will find a greater doom in the Hereafter. The evildoers are without understanding.

Surah 39:27 Allah did present many parables in the Qur'an for mankind to reflect upon.

Surah 39:28 The Qur'an is a Lecture in Arabic without crookedness for avoiding evil.

Surah 39:29 Allah did say "A man in relation to whom are several part owners quarrelling and a man belonging wholly to one man. Are the two equal in similitude?" in a parable. Allah is deserving of all Praise. Most people do not understand.

Surah 39:30 Muhammad would die eventually. Mankind would die eventually also.

Surah 39:31 Allah will settle all disputes among mankind on the "Day of Resurrection".

Surah 39:32 If a person does tell a lie against Allah and does deny the truth upon receipt then the person does commit a great wrong. The disbelievers will find a home in Hell.

Surah 39:33 A person is dutiful in belief of the truth.

Surah 39:34 The believers will receive a reward of the bounty of Allah.

Surah 39:35 Allah will remit from the believers for their worst actions in life. Allah will reward the believers for their best actions in life.

Surah 39:36 Allah did defend Muhammad. The disbelievers did attempt to frighten Muhammad with "false gods". If Allah does send a person astray then the person will not have a guide.

Surah 39:37 If a person is guided by Allah then the person can not be misled. Allah is the Mighty and is able to requite the wrong.

Surah 39:38 Muhammad would say "Who created the heavens and the earth?" to mankind. Mankind would say "Allah". Muhammad should say "Bethink you then of those ye worship beside Allah if Allah willed some hurt for me could they remove from me His hurt;".

Muhammad should say "or if He willed some mercy for me could they restrain His mercy? Allah is my all. In Him do (all) the trusting put their trust".

Surah 39:39 Muhammad should say "O my people! Act in your manner. I too am acting. Thus ye will come to know".

Surah 39:40 Muhammad should say "Who it is unto whom cometh a doom that will abase him and on whom there falleth everlasting doom".

Surah 39:41 Allah did reveal the Scripture for mankind with truth to Muhammad. The Scripture is right for the souls of the believers. The Scripture is hurt for the souls of the disbelievers. Muhammad was not a keeper of the people.

Surah 39:42 Allah does receive the souls of men at the time of death. Allah can take souls during sleep also. Allah will keep the souls or will return the souls to bodies for a term as determined by Allah. Thoughtful people can see the portents from Allah.

Surah 39:43 Some disbelievers will choose intercessors beside Allah. Muhammad should say "What! Even though they have power over nothing and have no intelligence?" to the disbelievers.

Surah 39:44 Muhammad should say "Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back" to the disbelievers.

Surah 39:45 If Allah is mentioned as the "One God" to a disbeliever then the disbeliever is repelled. The disbelievers are glad at the mention of "false gods".

Surah 39:46 Muhammad should say "O Allah! Creator of the heavens and the earth! Knower of the invisible and the visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ".

Surah 39:47 If the wrongdoers did possess everything in the earth and beyond then the wrongdoers would attempt to offer a ransom on the "Day of Resurrection" to escape the awful doom. The wrongdoers will be presented by unknown things from Allah.

Surah 39:48 The wrongdoers will find the evils that were earned by the wrongdoers. The wrongdoers will be surrounded by the things that were rejected by the wrongdoers in life.

Surah 39:49 A man will cry to Allah upon receiving hurt. The man would say "Only by force of knowledge I obtained it" after receiving assistance from Allah. The man would not understand that the hurt was a test from Allah.

Surah 39:50 The ancestors had not understood the tests of Allah. The ancestors were not availed by their actions.

Surah 39:51 The ancestors were struck by the evils that the ancestors had earned. The ancestors were smitten by evil without escape.

Surah 39:52 The disbelievers do not understand that Allah will increase and will straighten providence in accordance with the will of Allah. The believers will find portents in the lessons of the past.

Surah 39:53 Muhammad should say "My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah Who forgiveth all sins. Lo! He is the Forgiving the Merciful".

Surah 39:54 Muhammad should say "Turn unto Him repentant and surrender unto Him before there come unto you the doom when ye cannot be helped".

Surah 39:55 Muhammad should say "And follow the better (guidance) of that which is revealed unto you from your Lord before the doom cometh on you suddenly when ye know not".

Surah 39:56 Muhammad should say "Lest any soul should say Alas my grief that I was unmindful of Allah and I was indeed among the scoffers!".

Surah 39:57 Muhammad should say "Or should say: if Allah had but guided me I should have been among the dutiful!".

Surah 39:58 Muhammad should say "Or should say when it seeth the doom: Oh that I had but a second chance that I might be among the righteous!".

Surah 39:59 Allah would say "Nay for My revelations came unto thee but thou didst deny them and wast scornful and wast among the disbelievers".

Surah 39:60 Muhammad will see the liars about Allah with blackened faces on the "Day of Resurrection". Hell is the home for scorners.

Surah 39:61 Allah will deliver the believers who do avoid evil. The believers will not be touched by evil. The believers will not grieve.

Surah 39:62 Allah is the Creator of all things. Allah is the Guardian over all things.

Surah 39:63 Allah is the owner of the keys of the heavens and of the earth. If a person does not believe the revelations of Allah then the person is a loser.

Surah 39:64 Muhammad should say "Do ye bid me serve other than Allah? O ye fools!" to the disbelievers.

Surah 39:65 Someone did say "If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers" to the people in the past.

Surah 39:66 Mankind should serve Allah to be among the thankful.

Surah 39:67 The disbelievers do not esteem the rightful honor upon Allah. Allah will hold the whole earth on the "Day of Resurrection". Allah will hold the heavens in a roll in the right hand of Allah on the "Day of Resurrection". Allah is Glorified beyond all partners.

Surah 39:68 Everyone will swoon in heaven and in earth in accordance with the will of Allah upon the blowing of the trumpet. Everyone will stand and will wait upon the blowing of the trumpet again.

Surah 39:69 The earth will shine with the light of Allah. The Book will be prepared. Allah will assemble the Prophets and the witnesses. Allah will judge between the Prophets and the witnesses with truth and with justice.

Surah 39:70 Each soul will be paid in full for their actions in life. Allah is aware of everything.

Surah 39:71 The disbelievers will be driven into hell in troops to the opened gates. Warders will be in Hell to meet the disbelievers. The warders will say "Came there not unto you messenger's of your own reciting unto you the revelations of your Lord and warning you of the meeting of this your Day?" to the disbelievers. The disbelievers will say "Yea verily. But the word of doom for disbelievers is fulfilled" to the warders.

Surah 39:72 Someone will say "Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners" to the disbelievers.

Surah 39:73 The believers will be driven into the Garden in troops to the opened gates. Warders will be in the Garden to meet the believers. The warders will say "Peace be unto you! Ye are good so enter ye (the Garden of delight) to dwell therein;".

Surah 39:74 The believers will say "Praise be to Allah Who hath fulfilled His promise unto us and hath made us inherit the land sojourning in the Garden where we will! So bounteous is the wage of workers".

Surah 39:75 Muhammad will see the angels in throngs around the Throne. The angels will sing hymns in praise of Allah. Everyone will be judged aright. Everyone will say "Praise be to Allah the Lord of the Worlds!".



Surah 40



Surah 40:1 "Ha. Mim."

Surah 40:2 Allah is the source of the revelation of the Scripture. Allah is the Mighty and the Knower.

Surah 40:3 Allah is the Forgiver of sin and the Acceptor of repentance and the Stern in punishment. Allah is the Bountiful. Allah is the One God. Everyone will return to Allah.

Surah 40:4 Nobody will argue the revelations of Allah with the exception of disbelievers. Muhammad should not be deceived by the turn of fortune of disbelievers in the land.

Surah 40:5 Messengers were denied by the folk of Noah and by the progeny of Noah. Messengers were seized by every nation. Nations did argue with the Messengers in an effort to refute the Truth. Allah would seize the quarrelsome nations in an awful punishment.

Surah 40:6 The punishments did fulfill the word of Allah for disbelievers. The disbelievers did become the owners of the Fire.

Surah 40:7 Allah is praised with hymns of praise by the angels who do bear the Throne of Allah. Allah is praised with hymns of praise by the believers who do seek the forgiveness of Allah. The believers do say "Our Lord! Thou comprehendest all things in mercy and knowledge therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell!".

Surah 40:8 The believers do say "Our Lord! And make them enter the Gardens of Eden which thou hast promised them with such of their fathers and their wives and their descendants as do right". The believers do say "Lo! Thou only Thou art the Mighty the Wise".

Surah 40:9 The believers do say "And ward off from them ill deeds; and he from whom Thou wardest off ill deeds that day him verily hast Thou taken into mercy. That is the supreme triumph".

Surah 40:10 The disbelievers will be informed by proclamation on the "Day of Resurrection". Someone will say "Verily Allah's abhorrence is more terrible than your abhorrence one of another when ye were called unto the faith but did refuse" to the disbelievers.

Surah 40:11 The disbelievers will say "Our Lord! Twice hast Thou made us die and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?" from Hell.

Surah 40:12 Someone will say "This is (your plight) because when Allah only was invoked ye disbelieved but when some partner was ascribed to Him ye were believing" to the disbelievers in Hell. Someone will say "But the command belongeth only to Allah the Sublime the Majestic" to the disbelievers in Hell.

Surah 40:13 Allah does send signs to mankind. Allah does send provision from the sky. Few people will recognize Allah. Believers do repent to Allah however.

Surah 40:14 The believers should pray to Allah to make a pure religion for Allah only. The disbelievers will be averse to Allah however.

Surah 40:15 Allah is the "Exalter of Ranks". Allah is the "Lord of the Throne". Allah could send the Spirit of the command of Allah to a person to become a Messenger to mankind in accordance with the will of Allah.

Surah 40:16 Allah will know everything upon the return of mankind to Allah. Allah will be sovereign on the "Day of Resurrection". Allah is the One and the Almighty.

Surah 40:17 Every soul will be requited justly for their actions in life on the "Day of Resurrection". Allah is swift at reckoning.

Surah 40:18 Muhammad should warn mankind of the Day of the approaching doom. People will choke on their hearts on the "Day of Resurrection". Wrongdoers will not find friends on the "Day of Resurrection". Intercessors will not be heard on the "Day of Resurrection".

Surah 40:19 Allah can see treachery of the eyes. Allah will know every secret.

Surah 40:20 Allah does judge with truth. "False gods" can not judge at all. Allah is the Nearer and the Seer.

Surah 40:21 People can travel the land to see the nature of the consequence for disbelief. The ancestors were stronger than their progeny. The ancestors were seized by Allah. The ancestors could not escape Allah.

Surah 40:22 Messengers did bring clear proofs of the sovereignty of Allah to the ancestors repeatedly. The ancestors did continue to disbelieve. Allah would seize the ancestors eventually. Allah is Strong. Allah is Severe in punishment.

Surah 40:23 Allah did send Moses with revelations of Allah and with a clear warrant.

Surah 40:24 Moses was sent to Pharaoh and to Haman and to Korah. Moses was labeled as a lying sorcerer by the Egyptians.

Surah 40:25 Moses did bring the Truth of the presence of Allah to the Egyptians. The Egyptians did say "Slay the sons of those who believe with him and spare their women" in response to Moses. The disbelievers did fail in error.

Surah 40:26 The Pharaoh did say "Suffer me to kill Moses and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land".

Surah 40:27 Moses did say "Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning".

Surah 40:28 A believer did exist in hiding within the family of Pharaoh. The believer did say "Would ye kill a man because he saith: My Lord is Allah and hath brought you clear proofs from your Lord?". The believer did say "If he is lying then his lie is upon him; and if he is truthful then some of that wherewith he threateneth you will strike you". The believer did say "Lo! Allah guideth not one who is a prodigal a liar".

Surah 40:29 The believer did say "O my people! Yours is the kingdom today ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us?". Pharaoh did say "I do but show you what I think and I do but guide you to wise policy".

Surah 40:30 The believer did say "O my people! Lo! I fear for you a fate like that of the factions (of old);".

Surah 40:31 The believer did say "A plight like that of Noah's folk and Aad and Thamud and those after them and Allah willeth no injustice for (His) slaves".

Surah 40:32 The believer did say "And O my people! Lo! I fear for a Day of Summoning".

Surah 40:33 The believer did say "A day when ye will turn to flee having no preserver from Allah: and he whom Allah sendeth astray for him there is no guide".

Surah 40:34 The believer did say "And verily Joseph brought you of old clear proofs yet ye ceased not to be in doubt concerning what he brought you till when he died he said:". The believer did say "Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal a doubter".

Surah 40:35 Allah does find hateful visage in the people who do dispute the revelations of Allah without warrant from Allah. The believers will disapprove of the disputers also. Allah will seal every arrogant and disdainful heart.

Surah 40:36 The Pharaoh did say "O Haman! Build for me a tower that haply I may reach the roads".

Surah 40:37 The Pharaoh did say "The roads of the heavens and may look upon the God of Moses though verily I think him a liar". Pharaoh did commit an evil and was debarred from the right way. Ruin did befall the plans of Pharaoh.

Surah 40:38 The believer did say "O my people! Follow me. I will show you the way of right conduct".

Surah 40:39 The believer did say "O my people! Lo! this life of the world is but a passing comfort and lo! the Hereafter that is the enduring home".

Surah 40:40 The believer did say "Whoso doeth an ill deed he will be repaid the like thereof while whoso doeth right whether male or female and is a believer". The believer did say "(all) such will enter the Garden where they will be nourished without stint".

Surah 40:41 The believer did say "And O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?".

Surah 40:42 The believer did say "Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge while I call you unto the Mighty the Forgiver".

Surah 40:43 The believer did say "Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter and our return will be unto Allah and the prodigals will be owners of the fire".

Surah 40:44 The believer did say "And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves".

Surah 40:45 Allah did shield the believer from the plots of evil. Allah did send a dreadful doom to encompass the folk of Pharaoh.

Surah 40:46 The folk are exposed to the Fire in the morning and in the evening. Someone will say "Cause Pharaoh's folk to enter the most awful doom" to the angels on the Day of the approaching Hour.

Surah 40:47 The folk will wrangle in the fire. The weak people will say "Lo! we were a following unto you: will ye therefor rid us of a portion of the Fire?" to the proud people in the Fire.

Surah 40:48 The proud people will say "Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves".

Surah 40:49 The folk will say "Entreat your Lord that He relieve us of a day of the torment" to the guards of Hell.

Surah 40:50 The guards will say "Came not your messengers unto you with clear proofs?" to the folk. The folk did say "Yea verily". The guards will say "Then do ye pray although the prayer of disbelievers is in vain".

Surah 40:51 Allah does help the messengers and the believers in the life of the world and on the "Day of Resurrection".

Surah 40:52 Excuses will not avail the evildoers on the "Day of Resurrection". Evildoers will receive the curse and habitation in an ill abode.

Surah 40:53 Allah did give guidance to Moses. Allah did cause the "Children of Israel" to inherit the Scripture.

Surah 40:54 The Scripture is a guide and a reminder for men of understanding.

Surah 40:55 Muhammad should have patience. The promise is true from Allah. Muhammad should ask forgiveness for sin. Muhammad should sing the praise of Allah at the fall of night and in the early hours.

Surah 40:56 Pride will not be attained by the people who do wrangle over the revelations of Allah without warrant. People should take refuge in Allah. Allah is the Hearer and the Seer.

Surah 40:57 Mankind can not create anything to equal the creation of the heavens and the earth. Most people do not understand.

Surah 40:58 A blind person is not equal to a person with sight. A believer is not equal to an evildoer. Mankind should reflect.

Surah 40:59 The Hour is surely coming without doubt. Most people do not believe.

Surah 40:60 Allah did say "Pray unto me and I will hear your prayer. Lo! those who scorn My service they will enter hell disgraced".

Surah 40:61 Allah did appoint the night for rest. Allah did appoint the day for seeing. Allah is a Lord of bounty for mankind. Most people do not give thanks.

Surah 40:62 Allah is the Creator of all things. Allah is the only God. Mankind should not be perverted.

Surah 40:63 If a person does deny the revelations of Allah then the person is perverted.

Surah 40:64 Allah did appoint the earth for a dwelling place. Allah did appoint the sky for a canopy. Allah did create mankind and did perfect the shapes of mankind. Allah does provide mankind with good things. Allah does deserve the blessing as the Lord of the Worlds!

Surah 40:65 Allah is the Living One. Allah is the One God. Mankind should pray to Allah. Mankind should establish pure religion for Allah only. Allah does deserve the praise as the Lord of the Worlds!

Surah 40:66 Muhammad should say "I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord and I am commanded to surrender to the Lord of the Worlds".

Surah 40:67 Allah did create mankind from dust and from a drop of seed and from a clot. Allah does bring a person into being as a child. Allah does ordain a cycle of life from strength to old age. Allah does ordain that people will age to appointed terms. Mankind should understand.

Surah 40:68 Allah will quicken and will give death. If Allah does ordain anything to happen then Allah can say "Be!" for anything to happen.

Surah 40:69 People do wrangle over the revelations of Allah sometimes. The people can be turned away.

Surah 40:70 The disbelievers will deny the Scripture and the Messengers. The disbelievers will come to understand however.

Surah 40:71 The disbelievers will know as carcasses are hung around their necks and chains.

Surah 40:72 The disbelievers will be dragged through boiling waters to be thrust into the Fire.

Surah 40:73 Someone will say "Where are (all) that ye used to make partners (in the Sovereignty) beside Allah?" to the disbelievers.

Surah 40:74 The disbelievers will say "They have failed us: but we used not to pray to anything before". Allah will send the disbelievers astray.

Surah 40:75 Someone will say "This is because ye exulted in the earth without right and because ye were petulant" to the disbelievers.

Surah 40:76 Someone will say "Enter ye the gates of hell to dwell therein. Evil is the habitation of the scornful" to the disbelievers.

Surah 40:77 Muhammad should have patience because the promise is true from Allah. Allah might allow a person to see a part of the promise. Allah might cause a person to die. Everybody will return to Allah eventually.

Surah 40:78 Muhammad was told about some Messengers who were sent in the past. Muhammad did not know about all of the Messengers. Messengers could bring portents with the permission as determined by Allah. Allah is the judge of the rightness of a cause. If a person does follow after vanity then the person will be lost.

Surah 40:79 Allah did appoint cattle to mankind for riding and for eating.

Surah 40:80 Cattle do provide many benefits and nourishment to mankind. Mankind can be borne upon cattle as mankind is borne upon ships.

Surah 40:81 Allah has shown tokens to mankind. Mankind should not deny the tokens from Allah.

Surah 40:82 Mankind can travel the land to see the nature of the consequence for disbelievers in the past. The people were numerous and were more powerful in the past as seen in the remains of ruins in the earth. The people were not able to avoid the doom however.

Surah 40:83 The disbelievers would exult in their knowledge upon presentation of the proof of the sovereignty of Allah by the Messengers. The disbelievers were felled by the object of their mockery.

Surah 40:84 The disbelievers did say "We believe in Allah only and reject (all) that we used to associate (with Him)" upon seeing the doom.

Surah 40:85 The disbelievers were not able to avoid the doom. Allah will enforce the law of Allah upon the Bondsmen of Allah consistently and always. Disbelievers will find ruin.



Surah 41



Surah 41:1 "Ha. Mim."

Surah 41:2 Allah is the Beneficent and the Merciful. Allah did send a revelation.

Surah 41:3 The revelation is a scripture of expounded verses. The revelation is a Lecture in Arabic for people with knowledge.

Surah 41:4 The revelation does provide good tidings and a warning. Most people will reject the revelation without attempting to hear.

Surah 41:5 The disbelievers will say "Our hearts are protected from that unto which thou (O Muhammad) callest us and in our ears there is a deafness and between us and thee there is a veil". The disbelievers will say "Act then. Lo! we also shall be acting".

Surah 41:6 Muhammad should say "I am only a mortal like you. It is inspired in me that your God is One God therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters".

Surah 41:7 Muhammad should say "Who give not the poor due and who are disbelievers in the Hereafter".

Surah 41:8 Muhammad should say "Lo! as for those who believe and do good works for them is a reward enduring".

Surah 41:9 Muhammad should say "Disbelieve ye verily in Him Who created the earth in two Days and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds" to the idolaters.

Surah 41:10 Muhammad should say "He placed therein firm hills rising above it and blessed it and measured therein its sustenance in four Days alike for (all) who ask;".

Surah 41:11 Muhammad should say "Then turned He to the heaven when it was smoke and said unto it and unto the earth: Come both of you willingly or loth. They said: We come obedient".

Surah 41:12 Muhammad should say "Then He ordained them seven heavens in two Days and inspired in each heaven its mandate;". Muhammad should say "and we decked the nether heaven with lamps and rendered it inviolable. That is the measuring of the Mighty the Knower".

Surah 41:13 If the people did move away then Muhammad should say "I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of Aad and Thamud;".

Surah 41:14 Muhammad should say "When their messengers came unto them from before them and behind them saying: Worship none but Allah!". Muhammad should say "they said: If our Lord had willed He surely would have sent down angels (unto us) so lo! we are disbelievers in that wherewith ye have been sent".

Surah 41:15 Muhammad should say "As for Aad they were arrogant in the land without right and they said: Who is mightier than us in power?". Muhammad should say "Could they not see that Allah Who created them He was mightier than them in power?". The revelations were denied by the tribe of Aad.

Surah 41:16 Allah did unleash a raging wind in evil days on the tribe of Aad to send a taste of the torment of disgrace in the life of the world. The doom will be more shameful in the Hereafter. The disbelievers will not be helped.

Surah 41:17 Allah did send guidance to the tribe of Thamud. The tribe did prefer blindness to the guidance however. Allah did send the bolt of the doom of humiliation to the tribe of Thamud because of the actions of the tribe.

Surah 41:18 Allah did deliver the believers who did keep duty to Allah.

Surah 41:19 Muhammad should mention the day of the gathering of the enemies of Allah into the Fire. The enemies will be driven into the Fire.

Surah 41:20 The enemies will testify with their eyes and with their skins against their actions in life upon reaching the Fire.

Surah 41:21 The disbelievers will say "Why testify ye against us?" to their skins. The skins will say "Allah hath given us speech Who giveth speech to all things and Who created you at the first and unto Whom ye are returned" to the disbelievers.

Surah 41:22 The skins did say "Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you but ye deemed that Allah knew not much of what ye did" to the disbelievers.

Surah 41:23 The skins did say "That your thought which ye did think about your Lord hath ruined you; and ye find yourselves (this day) among the lost" to the disbelievers.

Surah 41:24 The Fire will be the home for the disbelievers still. If a disbeliever does ask for a favor from the Fire then the disbeliever would not receive favor.

Surah 41:25 Allah did assign comrades to the disbelievers in the world. The comrades did make the present and the past to seem fair to the disbelievers. The disbelievers will be affected by the Word like the nations of the jinn and of humankind in the past. The disbelievers are losers.

Surah 41:26 The disbelievers will say "Heed not this Qur'an and drown the hearing of it; haply ye may conquer".

Surah 41:27 Allah will cause the disbelievers to taste the awful doom. Allah will requite the disbelievers for their actions in life.

Surah 41:28 Fire is the reward of the enemies of Allah. The enemies will have an immortal home in the Fire as payment for denying the revelations of Allah.

Surah 41:29 The disbelievers will say "Our Lord! Show us these who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost".

Surah 41:30 If a believer did say "Our Lord is Allah" and did live upright then angels will descend to the believer and will say "Fear not nor grieve but bear good tidings of the paradise which ye are promised" to the believer.

Surah 41:31 Believers will find a protecting friend in Allah in the life of the world and in the Hereafter. Believers will find their desires in the Hereafter. Believers will find answers to their prayers in the Hereafter.

Surah 41:32 The Hereafter is a gift of welcome for the believers from the Forgiving and the Merciful.

Surah 41:33 A believer will pray to Allah and will do good works and will say "Lo! I am of those who surrender (unto Him)".

Surah 41:34 The good deed is unlike the evil deed. If a person does repel an evil deed for a good deed then the person can diminish enmity with others.

Surah 41:35 If a person is steadfast and is an owner of the great happiness then the person can be granted the fairness.

Surah 41:36 If Muhammad is reached by a whisper from the devil then Muhammad should seek refuge in Allah. Allah is the Hearer and the Knower.

Surah 41:37 Allah does demonstrate portents in the night and in the day and in the sun and in the moon. Mankind should not worship the sun or the moon. Mankind should worship Allah as the creator of the sun and of the moon.

Surah 41:38 Some people might be too proud to worship Allah night and day. Angels do not tire from worshipping Allah.

Surah 41:39 Mankind can observe a portent from Allah with the growing of life after the arrival of rain on a barren earth. Allah is the quickener of life and is the quickener of the dead. Allah is Able to do all things.

Surah 41:40 Allah is not blind to the distorters of the revelations from Allah. Allah will hurl the distorters into the Fire on the Day of Resurrection. The believers will be secure on the Day of Resurrection. Allah can see everything.

Surah 41:41 If a person does not believe in the Reminder then the person will be found guilty upon judgment. The Scripture is unassailable.

Surah 41:42 The Scripture does repel falsehood from any direction. The Scripture is a revelation from the Wise Owner of Praise.

Surah 41:43 Muhammad was revealed the same message that was delivered to the Messengers in the past. Allah is the owner of forgiveness. Allah is the owner of dire punishment also.

Surah 41:44 If the Scripture was revealed in a foreign tongue to people then the people would say "If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab?". Muhammad should say "For those who believe it is a guidance and a healing; and as for those who disbelieve there is a deafness in their ears and it is blindness for them. Such are called to from afar".

Surah 41:45 Allah did give the Scripture to Moses. The Scripture was disputed. Allah could have settled the dispute with a single Word. Some people did continue to doubt the Scripture.

Surah 41:46 If a person does right then the person will help the soul of the person. If a person does wrong then the person will harm the soul of the person. Allah is not a tyrant to the faithful at all.

Surah 41:47 Allah does own the knowledge of the Hour alone. Nothing can occur without the knowledge of Allah. Allah will say "Where are now My partners?" to the disbelievers on the "Day of Judgment". The disbelievers will say "We confess unto Thee not one of us is a witness (for them)" to Allah.

Surah 41:48 The "false gods" will fail to assist the disbelievers. The disbelievers will not have a place of refuge.

Surah 41:49 Mankind will not tire from praying for good things. Mankind does become disheartened and desperate upon receiving bad things.

Surah 41:50 If Allah does allow a person to taste mercy after feeling hurt then the person would say "This is my own; and I deem not that the Hour will ever rise and if I am brought back to my Lord I surely shall be better off with Him". Allah will remind the disbelievers of their actions in life. The disbelievers will taste hard punishment.

Surah 41:51 If a person is shown favor from Allah then the person will withdraw and will refrain from Allah. If a person is shown ill tidings from Allah then the person will abound in prayer.

Surah 41:52 If a person does reject anything from Allah then the person can not be further astray from Allah.

Surah 41:53 Allah will show portents to mankind on the horizons and within mankind until the Truth is realized. Allah is Witness over all things.

Surah 41:54 Mankind should not be in doubt about the eventual meeting with Allah still. Allah does surround all things.



Surah 42



Surah 42:1 "Ha. Mim."

Surah 42:2 "Ain. Sin. Qaf."

Surah 42:3 Allah is the Mighty and the Knower. Allah did inspire Muhammad as Allah had inspired Messengers in the past.

Surah 42:4 Allah is sovereign over everything in the heavens and everything in the earth. Allah is the Sublime and the Tremendous.

Surah 42:5 The heavens could be rent almost. The angels do sing hymns in praise of Allah. The angels do sing hymns for everyone on earth. Allah is the Forgiver and the Merciful.

Surah 42:6 Allah is the Warden over the idolaters. Muhammad is not a guardian over the idolaters.

Surah 42:7 Allah did present the Lecture in Arabic to Muhammad. Muhammad would use the Lecture to warn mankind in the cities and in the surrounding communities. Muhammad would use the Lecture to warn of a "Day of Resurrection". Some people will go to the Garden. Some people will go to the Flame.

Surah 42:8 Allah could have established a single community of believers. Allah will gather people mercifully in accordance with the will of Allah. Wrongdoers will not find a friend or a helper.

Surah 42:9 Wrongdoers might choose a "protecting friend" beside Allah. Allah is the "Protecting Friend" alone. Allah can quicken the dead. Allah is Able to do all things.

Surah 42:10 If a person is in disagreement then Allah will have the verdict. Muhammad should say "Such is my Lord in Whom I put my trust and unto Whom I turn".

Surah 42:11 Allah is the Creator of the heavens and the earth. Allah did create humans and cattle in pairs for procreation. Allah is like no other. Allah is the Hearer and the Seer.

Surah 42:12 Allah is the owner of the keys of the heavens and of the earth. Allah will increase the providence for people in accordance with the will of Allah. Allah will straighten in accordance with the will of Allah. Allah is the Knower of all things.

Surah 42:13 Allah did ordain the religion for mankind as commended to Noah and to Muhammad and to Abraham and to Moses and to Jesus. Allah did say "Establish the religion and be not divided therein". The idolaters will dread the guidance from Allah. Allah will choose in accordance with the will of Allah. Allah will welcome the believers in guidance.

Surah 42:14 Mankind did become divided in rivalry after receipt of the knowledge. Allah could have judged mankind during the rivalry. Descendents were doubtful of the knowledge after the rivalries of the past.

Surah 42:15 Muhammad should invite mankind to the religion of Allah. Muhammad should not follow the lusts of the disbelievers. Muhammad should be upright. Muhammad should say "I believe in whatever Scripture Allah hath sent down and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works;". Muhammad should say "no argument between us and you. Allah will bring us together and unto Him is the journeying".

Surah 42:16 If a person does argue about Allah after receiving acknowledgment of Allah then the person will inherit wrath and the awful doom for their weightless argument.

Surah 42:17 Allah did reveal the Scripture with truth. Allah did reveal the Balance. Mankind might not realize the imminent arrival of the Hour.

Surah 42:18 The disbelievers do seek to hasten the arrival of the Hour. The believers are fearful of the Truth of the Hour. If a person does dispute the truth of the Hour then the person is far astray.

Surah 42:19 Allah is gracious to the servants of Allah. Allah will provide in accordance with the will of Allah. Allah is the Strong and the Mighty.

Surah 42:20 If a person does strive for the harvest of the Hereafter then the person will receive an increase in the harvest. If a person does strive for the harvest of the world then the person will not receive a portion in the Hereafter.

Surah 42:21 The disbelievers might have partners of a false religion in defiance with the will of Allah. Allah could have seized the disbelievers in judgment with a decisive word. The wrongdoers will find a painful doom.

Surah 42:22 The wrongdoers will be fearful of the arrival of doom for their actions in life. If a person does believe and does good works then wishes will be granted for the person in the flowering meadows of the Gardens. The Gardens are preferred to the doom.

Surah 42:23 Allah does send announcement to the people who do believe and do good works. Muhammad should say "I ask of you no fee therefor save loving kindness among kinsfolk" to mankind. If a person does perform a good deed then the person will receive an increase in good from Allah. Allah is Forgiving and Responsive.

Surah 42:24 Mankind might say "He hath invented a lie concerning Allah?". Allah could have sealed the heart of Muhammad against the disbelievers. Allah will eliminate the lie and will vindicate the truth by the words of Allah. Allah is aware of the secrets of mankind.

Surah 42:25 Allah does accept repentance from the bondmen of Allah. Allah will pardon evil deeds. Allah is aware of the doings of mankind.

Surah 42:26 Allah does accept the people who do perform good works. Allah will give an increase of the bounty of Allah to the believers. The disbelievers will receive the awful doom.

Surah 42:27 If Allah did increase the provision for the followers of Allah on Earth then the followers would rebel. Allah does send a measured provision in accordance with the will of Allah. Allah is Informed and a Seer of the bondmen of Allah.

Surah 42:28 Allah does send a saving rain after cries of despair. Allah does spread the mercy of Allah. Allah is the Protecting Friend. Allah is the Praiseworthy.

Surah 42:29 Mankind should see portents of the sovereignty of Allah in the creation of the heaven and of the earth and of the beasts of the earth. Allah could gather anyone at any time in accordance with the will of Allah.

Surah 42:30 If misfortune does strike a person then the person had earned the misfortune. Allah is forgiving of much.

Surah 42:31 A person can not escape in the earth. A person will not find a helper or a protecting friend other than Allah.

Surah 42:32 Allah does provide portents as seen in the ships on the sea. Ships are like banners on the sea.

Surah 42:33 Allah could calm the wind to halt the progress of the ships on the sea. Allah does provide signs for the steadfast and for the grateful.

Surah 42:34 Allah could cause the mariners to perish on the seas for their actions in life. Allah is forgiving of much.

Surah 42:35 If a person does argue in doubt about the revelations from Allah then the person will not find refuge.

Surah 42:36 People can receive only passing comforts in the life of the world. If a person does trust in Allah then the person will receive better and lasting provision from Allah.

Surah 42:37 The believers should shun the worst of sins and indecencies. The believers should forgive after becoming wroth.

Surah 42:38 The believers should answer the call from Allah. The believers should establish worship to Allah. The believers do engage in affairs that are a matter of counsel. The believers will spend of the bounty of Allah.

Surah 42:39 The believers should defend themselves after suffering a great wrong.

Surah 42:40 Evil will beget restitution. The restitution will equal the evil that was performed. If a person does pardon and does amend then the person will benefit from the wages of Allah. Allah does not love the wrongdoers.

Surah 42:41 A person is not blamed for mounting a defense after suffering a wrong.

Surah 42:42 Blame is levied against the wrongdoers who do oppress others among mankind. Blame is levied against the wrongdoers who do rebel wrongly in the earth. The wrongdoers will meet a painful doom.

Surah 42:43 If a person is patient and does forgive then the person does belong to the steadfast heart of things.

Surah 42:44 If Allah does send a person astray then the person will not find a protecting friend after Allah. Muhammad will observe the evildoers upon seeing the doom. The evildoers will say "Is there any way of return?".

Surah 42:45 Muhammad will see that the evildoers will be made humble by disgrace with veiled eyes. The believers will say "Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?".

Surah 42:46 The evildoers will not find protecting friends for assistance instead of Allah. If Allah does send a person astray then the person will not have a road.

Surah 42:47 A person should answer the call of Allah before the arrival of the Day that can not be averted. A person will not find refuge on the Day. A person will not have power of refusal on the Day.

Surah 42:48 Muhammad was not sent as a ward over the people who are averse. Muhammad was sent to convey the message from Allah. If mankind is sent a taste of mercy from Allah then mankind will exult. If mankind is sent a striking of evil for their actions then mankind will become ingrates.

Surah 42:49 Allah is sovereign over the heavens and over the earth. Allah will create in accordance with the will of Allah. Allah will bestow female offspring in accordance with the will of Allah. Allah will bestow male offspring in accordance with the will of Allah.

Surah 42:50 Allah will mingle males and females in accordance with the will of Allah. Allah can produce barren females in accordance with the will of Allah. Allah is the Knower and the Powerful.

Surah 42:51 Mortals can not speak to Allah directly. Allah will speak to mortals through revelations. Allah will speak to mortals behind the obstruction of a veil. Allah will speak to mortals through a Messenger. Allah is the Exalted and the Wise.

Surah 42:52 Muhammad was inspired by the Spirit of the command from Allah. Muhammad did not know the Scripture and did not know the Faith before the inspiration from Allah. Allah did establish the Scripture as a light and as a guide for the faithful of Allah. Muhammad will guide people onto the "right path".

Surah 42:53 The "right path" is the path of Allah. Allah is the owner of everything in the heavens and everything in the earth. Everything will reach Allah eventually.



Surah 43



Surah 43:1 "Ha. Mim."

Surah 43:2 The Scripture does bring a plain message.

Surah 43:3 Allah did appoint the Lecture in Arabic for understanding.

Surah 43:4 Allah did say "And lo! in the Source of Decrees which We possess it is indeed sublime decisive".

Surah 43:5 Allah did say "Shall We utterly ignore you because ye are a wanton folk?".

Surah 43:6 Allah did say "How many a Prophet did We send among the men of old!". Allah did send many Prophets among mankind.

Surah 43:7 Allah did say "And never came there unto them a Prophet but they used to mock him". The Prophets were mocked always by the men of old.

Surah 43:8 Allah did say "Then we destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them)". Allah had destroyed men of mightier stature in the past.

Surah 43:9 Allah did say "And if thou (Muhammad) ask them: Who created the heavens and the earth they will surely answer: The Mighty the Knower created them;".

Surah 43:10 Allah did say "Who made the earth a resting place for you and placed roads for you therein that haply ye may find your way;".

Surah 43:11 Allah did say "And who sendeth down water from the sky in (due) measure and We revive a dead land therewith. Even so will ye be brought forth;".

Surah 43:12 Allah did say "He who created all the pairs and appointed for you ships and cattle whereupon ye ride".

Surah 43:13 Allah did say "That ye may mount upon their backs and may remember your Lord's favor when ye mount thereon". Allah did say "and may say: Glorified be He Who hath subdued these unto us and we were not capable (of subduing them);".

Surah 43:14 Allah did say "And lo! unto our Lord we are returning".

Surah 43:15 Mankind did allot partners to Allah. Mankind are ingrates.

Surah 43:16 Mankind had declared the beliefs of daughters for Allah and sons for mankind.

Surah 43:17 If Allah did bring the tidings of the birth of a daughter to mankind then mankind did become full of inward rage with a dark countenance.

Surah 43:18 Mankind should not have associated daughters as partners of Allah.

Surah 43:19 Mankind did declare angels as females. Angels are the servants of Allah. Mankind did not witness the creation of the angels. Testimonies will be recorded. Questions will be posed to be answered.

Surah 43:20 Mankind did say "If the Beneficent One had (so) willed we should not have worshipped them". Mankind does not have knowledge of the will of Allah. Mankind will guess about the will of Allah.

Surah 43:21 Allah did say "Or have We given them any Scripture before (this Qur'an) so that they are holding fast thereto?".

Surah 43:22 Allah did say "Nay for they say only: Lo! we found our fathers following a religion and we are guided by their footprints".

Surah 43:23 Messengers were sent to townships before Muhammad. The Messengers were met by affluent people. The people would say "Lo! we found our fathers following a religion and we are following their footprints" to the Messenger.

Surah 43:24 The Messenger would say "What! Even though I bring you better guidance than that ye found your fathers following?" to the affluent people. The people would say "Lo! in what ye bring we are disbelievers" to the Messenger.

Surah 43:25 Allah did say "So We requited them. Then see the nature of the consequence for the rejecters!".

Surah 43:26 Abraham did say "Lo! I am innocent of what ye worship" to the father and the folk of Abraham.

Surah 43:27 Abraham did say "Save Him Who did create me for He will surely guide me" to the father and the folk of Abraham.

Surah 43:28 Allah did say "And he made It a word enduring among his seed that haply they might return". Abraham did make the message enduring among the descendents of Abraham.

Surah 43:29 Allah did say "Nay but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain".

Surah 43:30 Allah did say "And now that the Truth hath come unto them they say: This is mere magic and lo! we are disbelievers therein".

Surah 43:31 Allah did say "And they say: If only this Qur'an had been revealed to some great man of the two towns?".

Surah 43:32 Allah did say "Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world". Allah did say "and raised some of them above others in rank that some of them may take labor from others; and the mercy of thy Lord is better than (the wealth) that they amass".

Surah 43:33 Allah did say "And were it not that mankind would have become one community". Allah did say "We might well have appointed for those who disbelieve in the Beneficent roofs of silver for their houses and stairs (of silver) whereby to mount".

Surah 43:34 Allah did say "And for their houses doors (of silver) and couches of silver whereon to recline".

Surah 43:35 Allah did say "And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil".

Surah 43:36 Allah did say "And he whose sight is dim to the remembrance of the Beneficent We assign unto him a devil who becometh his comrade;".

Surah 43:37 Allah did say "And lo! they surely turn them from the way of Allah and yet they deem that they are rightly guided;".

Surah 43:38 Allah did say "Till when he cometh unto Us he saith (unto his comrade): Ah would that between me and thee there were the distance of the two horizons--an evil comrade!".

Surah 43:39 Allah did say "And it profiteth you not this day because ye did wrong that ye will be sharers in the doom".

Surah 43:40 Allah did say "Canst thou Muhammad make the deaf to hear or canst thou guide the blind or him who is in error manifest?".

Surah 43:41 Allah did say "And if We take thee away We surely shall take vengeance on them;".

Surah 43:42 Allah did say "Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them".

Surah 43:43 Allah did say "So hold thou fast to that which is inspired in thee. Lo! thou art on a right path".

Surah 43:44 Allah did say "And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned".

Surah 43:45 Allah did say "And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?".

Surah 43:46 Allah did say "And verily We sent Moses with Our revelations unto Pharaoh and his chiefs and he said: I am a messenger of the Lord of the Worlds".

Surah 43:47 Allah did say "But when he brought them Our tokens behold! they laughed at them".

Surah 43:48 Allah did say "And every token that We showed them was greater than its sister (token) and we grasped them with the torment that haply they might turn again".

Surah 43:49 Allah did say "And they said: O wizard; Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright".

Surah 43:50 Allah did say "But when We eased them of the torment behold! they broke their word".

Surah 43:51 Allah did say "And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?".

Surah 43:52 Allah did say "I am surely better than this fellow who is despicable and can hardly make (his meaning) plain!".

Surah 43:53 Allah did say "Why then have armlets of gold not been set upon him or angels sent along with him?".

Surah 43:54 Allah did say "Thus he persuaded his people to make light (of Moses) and they obeyed him. Lo! they were a wanton folk".

Surah 43:55 Allah did say "So when they angered Us We punished them and drowned them every one".

Surah 43:56 Allah did say "And We made them a thing past and an example for those after (them)".

Surah 43:57 Allah did say "And when the son of Mary is quoted as an example behold! the folk laugh out".

Surah 43:58 Allah did say "And say: Are our gods better or is he? They raise not the objection save for argument. Nay! but they are a contentious folk".

Surah 43:59 Allah did say "He is nothing but a slave on whom We bestowed favor and We made him a pattern for the Children of Israel".

Surah 43:60 Allah did say "And had We willed We could have set among you angels to be viceroys in the earth".

Surah 43:61 Allah did say "And lo! verily there is knowledge of the Hour. So doubt ye not concerning it but follow Me. This is the right path".

Surah 43:62 Allah did say "And let not Satan turn you aside. Lo! he is an open enemy for you". Satan is the enemy of mankind.

Surah 43:63 Jesus was sent with clear proofs of the sovereignty of Allah. Jesus did say "I have come unto you with wisdom and to make plain some of that concerning which ye differ. So keep your duty to Allah and obey me".

Surah 43:64 Jesus did say "Lo! Allah He is my Lord and your Lord. So worship Him. This is a right path".

Surah 43:65 Factions did differ after the teachings of Jesus. The wrongdoers will find the woe of doom on a painful day.

Surah 43:66 Allah did say "Await they aught save the Hour that it shall come upon them suddenly when they know not?".

Surah 43:67 Friends will become foes to each other on the "Day of Resurrection" except for the dutiful to Allah.

Surah 43:68 Allah did say "O My slaves! For you there is no fear this day nor is it ye who grieve;".

Surah 43:69 Allah did say "(Ye) who believed Our revelations and were self-surrendered".

Surah 43:70 Allah did say "Enter the Garden ye and your wives to be made glad".

Surah 43:71 Allah did say "Therein are brought round for them trays of gold and goblets and therein is all that souls desire and eyes find sweet. And ye are immortal therein".

Surah 43:72 Allah did say "This is the Garden which ye are made to inherit because of what ye used to do".

Surah 43:73 Allah did say "Therein for you is fruit in plenty whence to eat".

Surah 43:74 The guilty are immortal in the torment of hell.

Surah 43:75 The guilty will despair without relaxation in hell.

Surah 43:76 Allah did say "We wronged them not but they it was who did the wrong".

Surah 43:77 The guilty will say "O master! Let thy Lord make an end of us". The master will say "Lo! here ye must remain" to the guilty in hell.

Surah 43:78 Allah did say "We verily brought the Truth unto you but ye were most of you averse to the Truth".

Surah 43:79 Allah did say "Or do they determine any thing (against the Prophet)? Lo! We (also) are determining".

Surah 43:80 Allah did say "Or deem they that We cannot hear their secret thoughts and private confidences?". Allah did say "Nay but Our envoys present with them do record".

Surah 43:81 Muhammad should say "The Beneficent One hath no son. I am first among the worshippers".

Surah 43:82 Muhammad should say "Glorified be the Lord of the heavens and the earth the Lord of the Throne from that which they ascribe (unto Him)!".

Surah 43:83 The disbelievers should be left to flounder in their talk and in their play until the meeting of the promised Day.

Surah 43:84 Allah is God in the heaven. Allah is God in the earth. Allah is the Wise and the knower.

Surah 43:85 Allah does deserve the blessing as being sovereign over the heavens and over the earth and over everything between. Allah does deserve the blessing for having knowledge of the Hour. Allah does deserve the blessing for being the destination for the return of everyone.

Surah 43:86 The "false gods" do not have power of intercession. The believers do bear witness to the Truth knowingly.

Surah 43:87 Allah did say "And if thou ask them who created them they will surely say: Allah. How then are they turned away?".

Surah 43:88 Muhammad did say "O my Lord! Lo! those are a folk who believe not".

Surah 43:89 Muhammad should bear with the people and should say "Peace". The people will come to know.



Surah 44



Surah 44:1 "Ha. Mim."

Surah 44:2 The Scripture does make the Truth plain.

Surah 44:3 The Scripture was revealed on a blessed night. Mankind is warned continually.

Surah 44:4 Every command is wise and clear in the Scripture.

Surah 44:5 The Scripture does provide commands as clear as the commands from Allah. Allah does send commands continually.

Surah 44:6 Allah does send mercy to mankind. Allah is the Hereafter and the Knower.

Surah 44:7 Allah is the Lord of the heavens and of the earth and everything between. Mankind can be sure of the sovereignty of Allah.

Surah 44:8 Allah is the One God. Allah will bring life and death. Allah is the Lord of mankind and of the forefathers of mankind.

Surah 44:9 Some people are doubtful.

Surah 44:10 Muhammad should watch the sky. The sky will produce visible smoke on a certain day.

Surah 44:11 The smoke will envelop the people in a painful torment.

Surah 44:12 The disbelievers will say "Our Lord relieve of the torment. Lo! we are believers:".

Surah 44:13 The disbeliever will not be remembered. A Messenger had come to present the plain truth to the disbelievers in life.

Surah 44:14 The disbelievers did reject the Messengers. The disbelievers did say "One taught (by others) a madman?".

Surah 44:15 If Allah did withdraw the torment from people for a time then the people would return to disbelief.

Surah 44:16 The disbelievers will be seized for punishment by Allah on the Day.

Surah 44:17 A Messenger was sent to the folk of Pharaoh in the past.

Surah 44:18 The Messenger did say "Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you".

Surah 44:19 The Messenger did say "Be not proud against Allah. Lo! I bring you a clear warrant".

Surah 44:20 The Messenger did say "And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death".

Surah 44:21 The Messenger did say "And if ye put no faith in me then let me go".

Surah 44:22 The Messenger did cry to Allah. The Messenger did say "These are a guilty folk".

Surah 44:23 Allah did send a command to the Messenger. Allah did say "Take away my slaves by night. Lo! ye will be followed".

Surah 44:24 Allah did say "And leave the sea behind at rest for lo! they are a drowned host".

Surah 44:25 The Pharaoh did leave behind gardens and water springs.

Surah 44:26 The Pharaoh did leave behind fields of corn and goodly things.

Surah 44:27 The Pharaoh did leave behind pleasant things of delight.

Surah 44:28 Allah did present the remaining things as an inheritance to other folk.

Surah 44:29 The Pharaoh was not grieved by the earth or by the heaven.

Surah 44:30 Allah did deliver the Children of Israel from the shameful doom.

Surah 44:31 Allah did deliver the Children of Israel from Pharaoh. The Pharaoh was a tyrant of the wanton ones.

Surah 44:32 Allah did choose the Children of Israel on purpose above all other creatures.

Surah 44:33 Allah did give portents with a clear trial to the Children of Israel.

Surah 44:34 The disbelievers are doubtful.

Surah 44:35 The disbelievers do say "There is naught but our first death and we shall not be raised again".

Surah 44:36 The disbelievers do say "Bring back our fathers if ye speak the truth!".

Surah 44:37 The disbelievers are not better than the folk of Tubba and the other folk in the past. Allah had destroyed the guilty in the past.

Surah 44:38 Allah did not create the heavens and the earth and everything between in play.

Surah 44:39 Allah did create with truth. Most people do not know.

Surah 44:40 The "Day of Decision" is the appointed term for everyone.

Surah 44:41 Everyone will stand for themselves without assistance on the "Day of Decision".

Surah 44:42 Allah will show mercy in accordance with the will of Allah. Allah is the Mighty and the Merciful.

Surah 44:43 The sinful do know of the "tree of Zaqqum".

Surah 44:44 The "tree of Zaqqum" is the food of the sinner!

Surah 44:45 The "tree of Zaqqum" will seethe like molten brass in the stomach of the sinner.

Surah 44:46 The "tree of Zaqqum" will seethe like boiling water.

Surah 44:47 Someone will say "Take him and drag him to the midst of hell".

Surah 44:48 Someone will say "Then pour upon his head the torment of boiling water".

Surah 44:49 Someone will say "Taste! Lo! thou wast forsooth the mighty the noble!".

Surah 44:50 Someone will say "Lo! this is that whereof ye used to doubt".

Surah 44:51 If a person does keep duty to Allah then the person will be among the righteous in a secure place.

Surah 44:52 The righteous will be among gardens and water springs.

Surah 44:53 The righteous will be dressed in silk embroidery facing each other.

Surah 44:54 The righteous will be wed to beautiful people with wide lovely eyes.

Surah 44:55 They will be able to call for every fruit in safety.

Surah 44:56 The righteous will not taste death after passing into paradise. Allah will save the righteous from the doom of hell.

Surah 44:57 The righteous will receive the bounty from Allah in a supreme triumph.

Surah 44:58 Allah has made the Scripture easy in the language of mankind for understanding.

Surah 44:59 Muhammad should wait. The others will be waiting also.



Surah 45



Surah 45:1 "Ha. Mim."

Surah 45:2 The Scripture is a revelation from Allah the Mighty and the Wise.

Surah 45:3 Believers can find portents in the heavens and the earth.

Surah 45:4 Believers can find portents in creation and in all of the beasts in the earth.

Surah 45:5 Believers can find portents in the difference of night and of day. Believers can find portents in the provision that Allah does send from the sky to replenish the earth after droughts. Believers can find portents in the ordering of the winds.

Surah 45:6 The portents are recited to Muhammad with truth. Mankind should believe after receiving the facts.

Surah 45:7 Woe is for each sinful liar.

Surah 45:8 If a person does hear the revelations of Allah and does continue in ignorance and in pride then the person should receive the tidings of a painful doom.

Surah 45:9 If a person does mock the revelations of Allah then the person is deserving of a shameful doom.

Surah 45:10 If a person does mock the revelations of Allah then the person will not escape the beyond of hell through any earnings. If a person has chosen protecting friends beside Allah then the person will reap an awful doom.

Surah 45:11 The Scripture is guidance. Disbelievers will find a painful doom of wrath.

Surah 45:12 Allah did put the sea into service for mankind for seeking the bounty of Allah through shipping. Mankind should be thankful.

Surah 45:13 Allah did put everything in the heavens and in the earth in service to mankind. Mankind should reflect on the portents.

Surah 45:14 Muhammad should tell the believers to forgive the disbelievers. Allah will requite people for their actions in life.

Surah 45:15 Righteousness will help the soul. Wickedness will harm the soul. Everyone will return to Allah eventually.

Surah 45:16 The "Children of Israel" were given the Scripture and the Command and the Prophethood by Allah. Allah did provide good things to the "Children of Israel". The "Children of Israel" were favored above all people.

Surah 45:17 The "Children of Israel" were given plain commandments. The "Children of Israel" did begin to differ through rivalries after the receipt of the knowledge. Allah will judge between the "Children of Israel" about their differences on the "Day of Resurrection".

Surah 45:18 Allah did set Muhammad on a clear road of commandment from Allah. Muhammad should follow the road and should avoid the whims of the naive.

Surah 45:19 Muhammad would not find assistance in the naive against Allah. Some wrongdoers will follow "false gods". Allah is the friend of the people who do avoid evil.

Surah 45:20 The believers will find a clear indication and guidance and mercy from Allah.

Surah 45:21 Some wrongdoers might hope to receive the same fate as the believers. The wrongdoers would be mistaken.

Surah 45:22 Allah did create the heavens and the earth with truth. Every soul will be repaid for their actions in life. Souls will not be wronged.

Surah 45:23 If a person does make their desire into a "false god" then Allah will send the person astray on purpose with sealed hearing and sight and hearts. Nobody can help a person who was sent astray by Allah. Mankind should head the guidance of Allah.

Surah 45:24 The disbelievers do say "There is naught but our life of the world; we die and we live and naught destroyeth us save time". The disbelievers do not have the knowledge of the unseen. The disbelievers will guess at the unknown.

Surah 45:25 The disbelievers will argue over the revelations. If the revelations are recited to disbelievers then the disbelievers will say "Bring (back) our fathers then if ye are truthful".

Surah 45:26 Muhammad should say "Allah giveth life to you then causeth you to die then gathereth you unto the Day of Resurrection whereof there is no doubt". Most people do not know.

Surah 45:27 Allah is sovereign over the heavens and over the earth. The disbelievers will be lost on the "Day of Resurrection".

Surah 45:28 Each nation will be crouching and will be summoned to answer for their actions on the "Day of Resurrection". Someone will say "This day ye are requited what ye used to do" to the nations.

Surah 45:29 Someone will say "This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded" to the nations.

Surah 45:30 The believers will be brought into the mercy of Allah in an evident triumph.

Surah 45:31 Someone will say "Were not Our revelations recited unto you? But ye were scornful and became a guilty folk" to the disbelievers.

Surah 45:32 Someone will say "And when it was said: Lo! Allah's promise is the truth and there is no doubt of the Hour's coming" to the disbelievers. Someone will say "ye said: We know not what the Hour is. We deem it naught but a conjecture and we are by no means convinced" to the disbelievers.

Surah 45:33 The disbelievers will be reacquainted with their evils of the past. The disbelievers will fall to the objects of their derision.

Surah 45:34 Someone will say "This day We forget you even as ye forgot the meeting of this your day; and your habitation is the Fire and there is none to help you" to the disbelievers.

Surah 45:35 Someone will say "This forasmuch as ye made the revelations of Allah a jest and the life of the world beguiled you" to the disbelievers. The disbelievers will not escape hell. The disbelievers will not have the chance to make amends.

Surah 45:36 Allah does deserve praise as the Lord of the heavens and as the Lord of the earth and as the Lord of the Worlds.

Surah 45:37 Allah is the owner of majesty in the heavens and in the earth. Allah is the Mighty and the Wise.



Surah 46



Surah 46:1 "Ha. Mim."

Surah 46:2 The Scripture is a revelation from Allah the Mighty and the Wise.

Surah 46:3 Allah did create the heavens and the earth and everthing between in truth and for an appointed term. Disbelievers do reject the warnings from Allah.

Surah 46:4 Muhammad should say "Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any Portion the heavens?" to the disbelievers. Muhammad should say "Bring me a Scripture before this (Scripture) or some vestige of knowledge (in support of what ye say) if ye are truthful" to the disbelievers.

Surah 46:5 Nobody is astray more than the followers of "false gods". "False gods" can not hear the prayers of followers. The followers will follow the "false gods" until the "Day of Resurrection" in vain.

Surah 46:6 Mankind will be gathered to the Judgment. The "false gods" will become enemies to their followers. The "false gods" will deny their status of being worshipped.

Surah 46:7 If the disbelievers do hear recitations of the clear revelations from Allah then the disbelievers will say "This is mere magic".

Surah 46:8 The disbelievers will say "He hath invented it?" about Muhammad. Muhammad should say "If I have invented it still ye have no power to support me against Allah. He is best aware of what ye say among yourselves concerning it" to the disbelievers. Muhammad should say "He sufficeth for a witness between me and you And He is the Forgiving the Merciful" to the disbelievers.

Surah 46:9 Muhammad should say "I am no new thing among the messengers (of Allah) nor know I what will be done with me or with you" to the disbelievers. Muhammad should say "I do but follow that which is inspired in me and I am but a plain warner" to the disbelievers.

Surah 46:10 Muhammad should say "Bethink you: If it is from Allah and ye disbelieve therein and a witness of the Children of Israel hath already testified to the like thereof and hath believed" to the disbelievers. Muhammad should say "and ye are too proud (what plight is yours)?" to the disbelievers. Allah does not guide wrongdoing folk.

Surah 46:11 The disbelievers did say "If it had been (any) good they would not have been before us in attaining it" about the believers. The disbelievers did say "This is an ancient lie;" after rejecting the guidance.

Surah 46:12 People did receive the Scripture of Moses as an example and as a mercy. The Quran is a confirming scripture in the Arabic language to warn the wrongdoers and to bring good tidings for the righteous.

Surah 46:13 If people do say "our Lord is Allah and thereafter walk aright" then the people will not know fear and will not know grief.

Surah 46:14 The believers are rightful owners of the Garden forever as a reward for their actions in life.

Surah 46:15 Allah does commend mankind to show kindness to parents. A mother will bear a child with reluctance. A mother will give birth with reluctance. A mother will raise and will wean the child after 30 months. The child will grow into a person of full strength and will make a proclamation after reaching 40 years of age. The person will say "My Lord! Arouse me that I may give thanks for the favor wherewith Thou hast favored me and my parents". The person will say "and that I may do right acceptable unto Thee. And be gracious unto me In the matter of my seed". The person will say "Lo! I have turned unto Thee repentant and lo! I am of those who surrender (unto Thee)".

Surah 46:16 Allah will accept the best from the devout and will overlook the evil deeds of the devout. The devout are among the owners of the Garden as promised in the world.

Surah 46:17 A person could say "Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away?" to parents. The parents would cry to Allah for help. The parents would say "Woe unto thee! Believe! Lo! the promise of Allah is true". The person would say "This is naught save fables of the men of old:" to the parents.

Surah 46:18 The person would be subject to the warnings from the Word with regard to the evildoer nations of the Jinn and of mankind in the past. The evildoers are the losers.

Surah 46:19 Allah will establish degrees of reward and of punishment for the deeds of mankind in life. Allah is just and fair.

Surah 46:20 The disbelievers will be exposed to the Fire on the Day. Someone will say "Ye squandered your good things in the life of the world and sought comfort therein" to the disbelievers. Someone will say "Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right and because ye used to transgress" to the disbelievers.

Surah 46:21 Muhammad should mention Aad. Aad did warn the folk of Aad among the wind curved sand hills. Messengers had come to the folk before Aad. Aad had said "Serve none but Allah. Lo! I fear for you the doom of a tremendous Day" to the folk of Aad.

Surah 46:22 The folk had said "Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us if thou art of the truthful" to Aad.

Surah 46:23 Aad had said "The knowledge is with Allah only. I convey unto you that wherewith I have been sent but I see you are a folk that know not" to the folk.

Surah 46:24 The folk had beheld a dense cloud in motion toward the valleys of the folk. The folk had said "Here is a cloud bringing us rain". The folk were seeing a wind of painful torment on approach for the actions of the folk.

Surah 46:25 The wind was sent to destroy all things by commandment of Allah. The folk were eliminated by morning so completely that the dwellings were the last things remaining. The guilty will reap punishments for their actions in life.

Surah 46:26 The ancestors were not empowered in the same way as the people of the Qur'an. The ancestors did have ears and eyes and hearts. The ancestors were not availed by their ears and eyes and hearts because the ancestors had denied the revelations from Allah. The ancestors were defeated by the object of their mockery.

Surah 46:27 Many townships were destroyed in the past. The ruins were left for display to encourage mankind to return to the path of Allah.

Surah 46:28 The "false gods" could not help the people in the past. The "false gods" did fail the ancestors utterly. The ancestors did create the "false gods" through lies.

Surah 46:29 Some Jinn did wish to hear the Qur'an. Allah did incline some of the Jinn to Muhammad. The Jinn did say "Give ear!". Some Jinn did turn to warn other Jinn after hearing the Qur'an.

Surah 46:30 Some Jinn did say "O our people! Lo! we have heard a Scripture which hath been revealed after Moses confirming that which was before it guiding unto the truth and a right road" to other Jinn.

Surah 46:31 Believers should respond to the summoner of Allah. People should believe in Allah. Allah will forgive some sins and will guard against a painful doom.

Surah 46:32 If a person does not respond to the summoner of Allah then the person can not escape in the earth with the aid of "false gods". The disbelievers are in error.

Surah 46:33 Allah was not made weary through the creation of the heavens and of the earth. Allah is able to do all things. Mankind should be able to see that Allah can give life to the dead.

Surah 46:34 The disbelievers will be exposed to the Fire on the Day. Someone will say "Is not this real?" to the disbelievers. The disbelievers will say "Yea by our Lord". Allah will say "Then taste the doom for that ye disbelieved" to the disbelievers.

Surah 46:35 Muhammad should exhibit the patience that was shown by the Messengers in the past. Muhammad should not seek to hasten on the doom for the disbelievers. Time would have seemed to have moved quickly for the disbelievers upon meeting justice on the arrival of the Day. The Qur'an does provide a clear message. The evildoers will be destroyed on the Day.



Surah 47



Surah 47:1 If a person does not believe and does impede others from the way of Allah then Allah will render the actions of the person in vain.

Surah 47:2 If a person does believe and does good works and does believe in the revelations to Muhammad then Allah will remove the ill deeds of the person and will improve the state of the person.

Surah 47:3 A disbeliever does follow falsehood. A believer does follow the truth. Allah will set the believers as examples for mankind.

Surah 47:4 If a believer does meet a disbeliever in battle then the believer should smite the necks of the disbelievers until victory is achieved. If a disbeliever is captured in battle then the disbeliever should be offered grace or ransom until the end of the battle. Allah can administer punishment at will. Allah can try the faith of the believers in battle sometimes. If a person does die during a battle for Allah then Allah will not allow the person to die in vain.

Surah 47:5 Allah will guide and will improve the state of the believers.

Surah 47:6 Allah will bring the believers into the Garden.

Surah 47:7 If a believer does help Allah then Allah will help the believer and will establish firm footholds for the believer.

Surah 47:8 The disbelievers will receive perdition. Allah will make the actions of the disbelievers vain.

Surah 47:9 Allah will make the actions of disbelievers fruitless because the disbelievers are averse to the revelations of Allah.

Surah 47:10 People can travel to see the nature of the consequences of the disbelievers in the past. The disbelievers were eliminated in the past. Current disbelievers will meet the same fate as the disbelievers in the past.

Surah 47:11 Allah is the patron of the believers. The disbelievers do not have a patron.

Surah 47:12 Allah will cause the righteous to enter Gardens with subterranean flowing rivers. The disbelievers will take comfort in life and will find plentiful sustenance. The Fire will be the eventual habitation of the disbelievers.

Surah 47:13 Muhammad was expelled from his township previously. Allah had destroyed mighty townships without helpers in the past.

Surah 47:14 The righteous will rely on clear proof from Allah. The righteous are not like the evildoers who do follow their own lusts.

Surah 47:15 Allah does promise habitation in the Garden for the faithful. The Garden will have flowing rivers of water and of milk with constant flavor and of delicious wine and of clear honey. The rivers are unpolluted. The Garden will have every kind of fruit with pardon from Allah. The believers will not be like the disbelievers in the Fire. The disbelievers will be immortal in the Fire. The disbelievers will be given boiling water to drink. Bowels will be torn by the boiling water.

Surah 47:16 Muhammad will encounter wrongdoers who will feign acceptance in the presence of Muhammad. The wrongdoers will say "What was that he said just now?" to others after the departure of Muhammad. Allah has sealed the hearts of the wrongdoers who do follow their own lusts.

Surah 47:17 Allah will add guidance to the believers and will provide protection against evil.

Surah 47:18 Some people will continue to disregard the guidance until the sudden arrival of the Hour. The people may have recognized the beginnings of the arrival of the Hour already. Warnings will come to an end upon the arrival of the Hour.

Surah 47:19 Muhammad should know that Allah is the only God. Muhammad should ask forgiveness for the sins of Muhammad. Muhammad should ask forgiveness for the sins of the believers. Allah does know about the movement of people and about the resting of people.

Surah 47:20 A believer might say "If only a Surah were revealed!". If a decisive Surah is revealed with instruction for the prosecution of war then the believer might become a hypocrite with a heart against the instruction of the Surah. Woe should befall the hypocrite.

Surah 47:21 People should practice obedience and a civil word to Allah. If a person is loyal to Allah then the person will benefit.

Surah 47:22 A believer would not spread corruption in the land on command. A believer would not sever ties of kinship on command.

Surah 47:23 If a person does spread corruption and does sever ties of kinship then the person will be cursed by Allah with deafness and with blindness.

Surah 47:24 If a person does not have a locked heart then the person should meditate on the Qur'an.

Surah 47:25 Satan could seduce a person away from the guidance of Allah to become a disbeliever again. Allah would give the person a reprieve.

Surah 47:26 Haters do hate the revelations from Allah. The disbeliever would say "We will obey you in some matters" to the haters. Allah does know all secrets.

Surah 47:27 The angels will gather the haters. The haters will be smitten upon the face and upon the back by the angels.

Surah 47:28 The haters will continue to follow the things that do anger Allah. The haters will continue to hate the things that do please Allah. Allah will make the actions of the haters vain.

Surah 47:29 The haters might believe that Allah will not know of any secret hates.

Surah 47:30 Allah could identify the haters to Muhammad through a mark in accordance with the will of Allah. Muhammad would recognize the haters by the burden of the talk of the haters. Allah does know all deeds.

Surah 47:31 Allah will test the faith and the steadfastness of the people. Allah will identify the righteous through trials. Allah will test the truthfulness of the people.

Surah 47:32 Allah is not hurt by the disbelievers who do reject the Messenger after receiving the guidance. Allah will make the actions of the disbelievers fruitless.

Surah 47:33 Believers should obey Allah and should obey the Messenger. Believers should not render their actions vain.

Surah 47:34 If a person does reject the way of Allah for disbelief and does die as a disbeliever then Allah will not pardon the person.

Surah 47:35 Believers should not falter by crying for peace with the inferior disbelievers. Allah is with the believers. Allah will not deprive the believer of rewards for good deeds.

Surah 47:36 Life is a sport and a pastime in the world. If a person does believe and does avoid evil then Allah will reward the person for their actions in life and will not inquire about wealth of the world.

Surah 47:37 If Allah did care about the wealth in the world of a person then the person would hoard the wealth and would reveal secret hates.

Surah 47:38 Believers are required to spend wealth in the way of Allah. Some people will hoard wealth. If a person does hoard wealth then the person does hoard benefit from their soul.

Allah is rich with pauper servants. If a person does stray from the way of Allah then Allah will exchange the person for another person of greater faith.



Surah 48



Surah 48:1 Muhammad was given a signal victory.

Surah 48:2 Allah would forgive the sins of Muhammad in the past and in the future. Muhammad would receive a perfect favor from Allah. Allah would guide Muhammad on a right path.

Surah 48:3 Muhammad would receive strong help from Allah.

Surah 48:4 Allah did send the peace of reassurance into the hearts of the believers to bolster faith. Allah is sovereign over the heavens and over the earth. Allah is the Knower and the Wise.

Surah 48:5 Allah will bring believers into Gardens with subterranean flowing rivers. The believers will remit from evil deeds and will abide in the Gardens in the supreme triumph.

Surah 48:6 Allah will punish the hypocrites and the idolaters. Allah is wroth at the hypocrites and at the idolaters. Allah has prepared hell for the hypocrites and for the idolaters.

Surah 48:7 Allah does command the hosts of the heavens and of the earth. Allah is the Mighty and the Wise.

Surah 48:8 Muhammad was sent as a witness and as a bearer of good tidings and as a warner.

Surah 48:9 Mankind should believe in Allah and in the messenger of Allah. Mankind should honor and should revere Allah. Mankind should glorify Allah at dawn and at dusk.

Surah 48:10 If a person would swear an allegiance to Muhammad then the person does have an allegiance to Allah only. The believers are beneath the Hand of Allah. If a person does break an oath to Allah then the person will hurt their soul. If a person does keep a covenant with Allah then the person will reap an immense reward.

Surah 48:11 Some Arabs were left behind to wander. The Arabs would say "Our possessions and our households occupied us so ask forgiveness for us!" to Muhammad. The Arabs would not speak from the heart. Muhammad should say "Who can avail you aught against Allah if he intend you hurt or intend you profit? Nay but Allah is ever Aware of what ye do" to the Arabs.

Surah 48:12 Muhammad should say "Nay but ye deemed that the messenger and the believers would never return to their own folk" to the Arabs. Muhammad should say "and that was made fair seeming in your hearts and ye did think an evil thought and ye were worthless folk" to the Arabs.

Surah 48:13 If a person does not believe in Allah and in the messenger of Allah then the person will go to the prepared flame.

Surah 48:14 Allah is sovereign over the heavens and over the earth. Allah will forgive in accordance with the will of Allah. Allah will punish in accordance with the will of Allah. Allah is Forgiving and Merciful.

Surah 48:15 Other people might be left behind also. The people would become attentive upon the beginning of a journey to capture booty. The people might say "Let us go with you" to Muhammad. The people would desire to change the verdict of Allah. Muhammad should say "Ye shall not go with us. Thus hath Allah said beforehand" to the people. The people will say "Ye are envious of us" in response to Muhammad. Few people will understand.

Surah 48:16 Muhammad should say "Ye will be called against a folk of mighty prowess to fight them until they surrender; and if ye obey Allah will give you a fair reward;" to the Arabs. Muhammad should say "but if ye turn away as ye did turn away before He will punish you with a painful doom" to the Arabs.

Surah 48:17 If a person is blind then the person is not required to go to war. If a person is lame then the person is not required to go to war. If a person is sick then the person is not required to go to war. If a person does obey Allah and does obey the messenger of Allah then Allah will send the person to the Gardens with subterranean flowing rivers. If a person does reject Allah and does reject the messenger of Allah then Allah will punish the person with a painful doom.

Surah 48:18 Allah was pleased with the believers who did swear allegiance to Muhammad beneath the tree. Allah was aware of the hearts of the believers. Allah did send the peace of reassurance on the believers. The believers were rewarded with a near victory.

Surah 48:19 The believers will capture much booty. Allah is the Mighty and the Wise.

Surah 48:20 Allah has promised much booty in advance to the believers. Allah has withheld the hands of men from the believers. Believers should see tokens in the actions of Allah. Allah will guide the believers on the right path.

Surah 48:21 Allah will grant much gain that might have been difficult to achieve. Allah is capable of anything.

Surah 48:22 If the disbelievers had fought the believers then the disbelievers would have fled without protection.

Surah 48:23 Allah did establish the law from the beginning. A person will not find deviations in the laws of Allah.

Surah 48:24 Allah did prevent further hostility in the valley of Mecca after the believers were made victorious over the disbelievers. Allah can see everything.

Surah 48:25 The disbelievers had attempted to repel the believers from the "Inviolable Place of Worship". The disbelievers had attempted to prevent the offering from reaching the intended goal. Some believers had averted a sin by preventing other believers from committing a hostile act against the disbelievers. Allah will show mercy in accordance with the will of Allah. Allah would have punished the people in clear disbelief.

Surah 48:26 Disbelievers had set on a course of the zealotry of the "Age of Ignorance". Allah did send the peace of reassurance upon the Messenger and upon the believers to impose the word of self-restraint. The believers were worthy of the word. Allah is Aware of all things.

Surah 48:27 Allah has fulfilled the vision for the messenger of Allah in very truth. If Allah does allow then the believers will enter the "Inviolable Place of Worship" in security and without fear and with shaven hair. Allah is aware of things that the believers do not know. Allah has given a near victory to the believers beforehand.

Surah 48:28 Allah did send the messenger with the guidance and with the religion of truth to prevail over all other religions. Allah will suffice as a witness.

Surah 48:29 Muhammad is the messenger of Allah. Believers are hard against the disbelievers and are merciful among the believers. Muhammad did see the believers bowing in worship in an effort to seek bounty and acceptance from Allah. The believers would create marks on their foreheads from the traces of prostration. The faithful are described differently in the Torah and in the Gospels. The faithful are like strong stalks that were grown from sown corn. The disbelievers are enraged at the sight of the faithful. If a person does believe and does perform good works then Allah does promise forgiveness and an immense reward.



Surah 49



Surah 49:1 Believers should not act forward in the presence of Allah and in the presence of the messenger of Allah. Believers should keep duty to Allah. Allah is the Hearer and Knower.

Surah 49:2 Believers should not raise voices above the voice of the Prophet. Believers should not shout upon speaking with the Prophet so that words are not rendered in vain.

Surah 49:3 If a person does speak with a subdued voice in the presence of the messenger of Allah then Allah would have proven the heart of the person in righteousness. The person would be rewarded with forgiveness and with an immense reward.

Surah 49:4 If a person does call to Muhammad from behind the private apartment then the person does not have sense frequently.

Surah 49:5 If a person does have the patience to wait for the arrival of the Prophet then the person would find better tidings. Allah is Forgiving and is Merciful.

Surah 49:6 A believer should verify the tidings of an evildoer always to prevent the smiting of others in error.

Surah 49:7 Believers should know that the messenger of Allah is among the believers. If the messenger did follow the guidance of people then the people would be in trouble. Allah has endeared faith as a beautiful attribute in the hearts of the believers. Allah has made disbelief and lewdness and rebellion to be hateful to believers. The believers are guided rightly.

Surah 49:8 Guidance is a bounty and a grace from Allah. Allah is the Knower and the Wise.

Surah 49:9 If Muhammad did witness fighting between 2 parties of believers then Muhammad should make peace between the believers. If a believer is guilty of oppression against another believer then Muhammad should fight against the oppressor until the matter is returned to Allah. Peace should be sought justly and equitably. Allah does show love for the equitable.

Surah 49:10 Believers are brothers to each other. Peace should be sought between believers. Believers should observe duty to Allah to obtain mercy from Allah.

Surah 49:11 A believer should not scoff other believers. Female believers should not deride other women. A believer should not defame other believers. A believer should not insult other

believers using nicknames. A believer should not be insulted after finding faith. If a person does not repent then the person is an evildoer.

Surah 49:12 Believers should avoid suspicion of other believers as much as possible. Some suspicion is a crime. A believer should not spy on other believers. A believer should not backbite other believers. A believer should avoid spite as the believer does avoid cannibalism. A believer should keep duty to Allah. Allah is Relenting and Merciful.

Surah 49:13 Allah did create mankind as male and as female. Allah did allow for the creation of nations and of tribes for the socialization of mankind. The righteous are the people who are the most noble. Allah is the Knower and the Aware.

Surah 49:14 The wandering Arabs will say "We believe". Muhammad should say "Ye believe not but rather say We submit for the faith hath not yet entered into your hearts" to the wandering Arabs. Muhammad should say "Yet if ye obey Allah and His messenger He will not withhold from you aught of (the reward of) your deeds" to the wandering Arabs. Allah is Forgiving and is Merciful.

Surah 49:15 If a person does believe in Allah and in the messenger of Allah without doubt and does strive for the cause of Allah with all of the possessions of the person then the person is a true believer in sincerity.

Surah 49:16 Muhammad should say "Would ye teach Allah your religion when Allah knoweth all that is in the heavens and all that is in the earth and Allah is Aware of all things?".

Surah 49:17 Some people might accept a surrender to Allah as a favor to Muhammad. Muhammad should say "Deem not your Surrender a favor unto me; nay but Allah doth confer a favor on you inasmuch as He hath led you to the Faith if ye are earnest".

Surah 49:18 Allah does know the Unseen of the heavens and of the earth. Allah is the Seer of all of the actions of mankind.



Surah 50



Surah 50:1 "Qaf. By the glorious Qur'an".

Surah 50:2 Mankind does marvel at the arrival of the warner. The disbelievers have said "This is a strange thing:".

Surah 50:3 The disbelievers have said "When we are dead and have become dust (shall we be brought back again)? That would be a far return!".

Surah 50:4 Allah is aware of the people who were taken by the earth. Allah does have a recording Book.

Surah 50:5 The disbelievers did deny the truth upon the arrival of the truth. The disbelievers are in a troubled case.

Surah 50:6 The disbelievers should have observed the sky as a token from Allah. Allah did construct the sky in beauty without rifts.

Surah 50:7 Allah did construct the earth in a spread out fashion with firm hills for growing lovely kinds of things.

Surah 50:8 Allah did create the vision as a reminder for every penitent slave.

Surah 50:9 Allah does send blessed rain from the sky for growth in the gardens and for the grain of crops.

Surah 50:10 Allah does send blessed rain from the sky for lofty date palms with ranged clusters.

Surah 50:11 Allah does send blessed rain from the sky as a Provision for men. Allah does quicken the dead land with the rain from the sky. Allah does resurrect the land as Allah will resurrect the dead.

Surah 50:12 Noah was denied by the folk of Noah upon receiving the truth. The truth was denied by the dwellers at "Ar Rass". The truth was denied by the tribe of Thamud.

Surah 50:13 The truth was denied by the tribe of Aad. The truth was denied by the Pharaoh. The truth was denied by the brethren of Lot.

Surah 50:14 The truth was denied by the dwellers in the wood. The truth was denied by the folk of Tubb'a. Allah did execute the threat after the denial of the truth by the disbelievers.

Surah 50:15 Allah did not tire from establishing Creation. The disbelievers do continue to doubt the ability of Allah for establishing a new creation.

Surah 50:16 Mankind was created by Allah. Allah is aware of the whispering of the soul of a person. Allah is closer to a person than the jugular vein of a person.

Surah 50:17 Each person is received by 2 Receivers. The Receivers will be seated on the right and on the left.

Surah 50:18 An observer is ready to record every word from a person.

Surah 50:19 Truth will arrive to the disbelievers with the agony of death. Someone will say "This is that which thou wast wont to shun" to the disbelievers.

Surah 50:20 The trumpet will be blown on the threatened Day.

Surah 50:21 Every soul is accompanied by a driver and by a witness.

Surah 50:22 Someone will say "Thou wast in heedlessness of this. Now We have removed from thee thy covering and piercing is thy sight this day" to the evildoer.

Surah 50:23 The Companion will say "This is that which I have ready (as testimony)" to the evildoer.

Surah 50:24 Someone will say "Do ye twain hurl to hell each rebel ingrate" to the Companion.

Surah 50:25 Someone will say "Hinderer of good transgressor doubter" to the Companion.

Surah 50:26 Someone will say "Who setteth up another god along with Allah. Do ye twain hurl him to the dreadful doom" to the Companion.

Surah 50:27 The Companion will say "Our Lord! I did not cause him to rebel but he was (himself) far gone in error" in response.

Surah 50:28 Allah will say "Contend not in My presence when I had already proffered unto you the warning" to the Companion.

Surah 50:29 Allah will say "The sentence that cometh from Me cannot be changed and I am in no wise a tyrant unto the slaves".

Surah 50:30 Heaven will say "Art thou filled?" to hell. Hell will say "Can there be more to come?" to heaven.

Surah 50:31 The Garden will be brought from a distance to the faithful believers.

Surah 50:32 Someone will say "That is that which ye were promised. (It is) for every penitent and heedful one" to the believers.

Surah 50:33 Someone will say "Who feareth the Beneficent in secret and cometh with a contrite heart" to the believers.

Surah 50:34 Someone will say "Enter it in peace. This is the day of immortality" to the believers.

Surah 50:35 The believers will find their desires fulfilled in the Garden. The Garden will provide more than hell.

Surah 50:36 Allah had destroyed many generations of greater power in the past. The generations did not have a refuge from the judgment of Allah.

Surah 50:37 The ancestors do serve as a reminder to people with heart and with intelligence.

Surah 50:38 Allah did create everything in 6 days without becoming weary.

Surah 50:39 Muhammad should bear with the talk of the people. Muhammad should sing the praise of Allah at dawn and at dusk.

Surah 50:40 Muhammad should sing the praise of Allah at night and after the prescribed prayers.

Surah 50:41 Mankind should listen for the day of the cry from a crier in a near place.

Surah 50:42 Mankind will hear the "Awful Cry" in truth with the rising of the dead from the graves.

Surah 50:43 Allah does give life and death. Everyone will return to Allah.

Surah 50:44 The earth will split asunder from the hastening of the rising of the dead. Allah will gather the dead with ease.

Surah 50:45 Allah is aware of the words of mankind. Muhammad was not sent to compel mankind toward belief. Muhammad was sent with the Qur'an to warn the people who do fear the threat from Allah.



Surah 51



Surah 51:1 The judgment is impending by the winnowers of the winnowing.

Surah 51:2 The judgment is impending by the bringers of the rain.

Surah 51:3 The judgment is impending by the gliders upon the sea.

Surah 51:4 The judgment is impending by the distributors of blessings by command.

Surah 51:5 The threats are true indeed.

Surah 51:6 The judgment will befall.

Surah 51:7 Differences do abound by the heaven full of paths.

Surah 51:8 Differences do abound about the truth.

Surah 51:9 If a person does resist the truth then the person is averse.

Surah 51:10 If a person does offer conjecture about the truth then the person should be cursed.

Surah 51:11 If a person does offer conjecture about the truth then the person is careless in an abyss!

Surah 51:12 People will say "When is the Day of Judgment?".

Surah 51:13 The "Day of Judgment" is the day for torment at the Fire for disbelievers.

Surah 51:14 Someone will say "Taste your torment (which ye inflicted). This is what ye sought to hasten" to the disbelievers.

Surah 51:15 The believers will dwell among gardens and among springs.

Surah 51:16 The believers will receive goodness from Allah for doing good in the world.

Surah 51:17 The believers would sleep little of the night during life in the world.

Surah 51:18 The believers would seek forgiveness at dawn each day.

Surah 51:19 The believers would share their wealth with the beggar and with the outcast.

Surah 51:20 Portents are in the earth for the faithful to see.

Surah 51:21 People should be able to see portents within themselves also.

Surah 51:22 The heaven will hold the providence and everything as promised to the believers.

Surah 51:23 Believers can rest assured in the promise from Allah.

Surah 51:24 Muhammad should have heard of the story of Abraham.

Surah 51:25 Abraham was approached by guests. The guests did say "Peace!". Abraham did say "Peace!" in response to the guests. Abraham did not recognize the guests.

Surah 51:26 Abraham did go to his family to retrieve a fatted calf.

Surah 51:27 Abraham did set the calf before the guests. Abraham did say "Will ye not eat?" to the guests.

Surah 51:28 Abraham did become fearful of the guests. The guests did say "Fear not!" after the reaction of Abraham. The guests did give tidings of the birth of a son to Abraham.

Surah 51:29 Abraham did have a wife. The wife was old and without children. The wife did approach in anguish. The wife did say "A barren old woman!" to the guests.

Surah 51:30 The guests did say "Even so saith thy Lord. Lo! He is the Wise the Knower" to the wife of Abraham.

Surah 51:31 Abraham did say "And (afterward) what is your errand O ye sent (from Allah)?" to the guests.

Surah 51:32 The guests did say "Lo! we are sent unto a guilty folk".

Surah 51:33 The guests did say "That we may send upon them stones of clay".

Surah 51:34 The guests did say "Marked by thy Lord for (the destruction of) the wanton". The guests were sent by Allah to bring judgment upon the wanton.

Surah 51:35 The believers were evacuated from the wanton places.

Surah 51:36 A single household was evacuated from the wanton.

Surah 51:37 Allah has left the destruction of the wanton places as a portent for the people who do fear a painful doom.

Surah 51:38 Believers can find a portent in the story of Moses as well. Moses was sent by Allah to Pharaoh with a clear warrant.

Surah 51:39 The Pharaoh did reject the warnings from Moses. The Pharaoh did say "A wizard or a madman" about Moses.

Surah 51:40 The Pharaoh was a reprobate. Allah did seize the Pharaoh and the hosts of the Pharaoh. Allah did fling the reprobates into the sea.

Surah 51:41 A portent can be seen in the story of the tribe of Aad. Allah had sent a fatal wind against the tribe of Aad.

Surah 51:42 The wind was relentless and was destructive.

Surah 51:43 Portents can be seen in the tribe of Thamud. Someone did say "Take your ease awhile" to the tribe.

Surah 51:44 The tribe had rebelled against the decree of Allah. The thunderbolt did overtake the tribe as the tribe was gazing.

Surah 51:45 The tribe could not rise and could not help themselves.

Surah 51:46 The "folk of Noah" can serve as a portent also. The "folk of Noah" were a licentious folk.

Surah 51:47 Allah did build the heaven with might. Allah did make the vast extent.

Surah 51:48 The earth was laid out by Allah. Allah is gracious.

Surah 51:49 Allah did create everything in pairs for mankind to reflect.

Surah 51:50 Believers should flee to Allah. Muhammad did serve as a plain warner from Allah.

Surah 51:51 Partners should not be ascribed to Allah. Muhammad did serve as a plain warner from Allah.

Surah 51:52 A Messenger may have approached some people in the past. The people did reject the Messenger however to become disbelievers. The disbelievers did say "A wizard or a madman!" about the Messenger.

Surah 51:53 The rejection was not passed to the descendents of the people. The disbelievers are a froward folk.

Surah 51:54 Muhammad would not be blamed for withdrawing from the disbelievers.

Surah 51:55 Muhammad would profit the believers with warnings.

Surah 51:56 Allah did create the jinn and humankind. Allah will be worshiped by the jinn and by humankind.

Surah 51:57 Allah does not seek livelihood or feeding from the creations of Allah.

Surah 51:58 Allah does bestow livelihood. Allah is the Lord of unbreakable might.

Surah 51:59 The evildoers will reach an evil day as their ancestors had reached an evil day. Evildoers should not ask Allah to hasten the arrival of the evil day.

Surah 51:60 Woe will befall the disbelievers on their promised evil day.



Surah 52



Surah 52:1 Allah will bring punishment as sure as the Mount.

Surah 52:2 Allah will bring punishment as sure as the inscribing in the Scripture.

Surah 52:3 Allah will bring punishment as sure as the inscribing in the Scripture on unrolled fire parchment.

Surah 52:4 Allah will bring punishment as sure as the House is frequented.

Surah 52:5 Allah will bring punishment as sure as the House with the exalted roof.

Surah 52:6 Allah will bring punishment as sure as the seas are kept full.

Surah 52:7 Allah will bring doom surely.

Surah 52:8 Nobody can escape the doom from Allah.

Surah 52:9 Woe will come to the deniers on the day of heaving in the heaven.

Surah 52:10 Woe will come to the deniers on the day of movement of mountains.

Surah 52:11 Woe will come to the deniers.

Surah 52:12 The deniers do continue to play in talk of grave matters.

Surah 52:13 The deniers will be thrust with a disdainful thrust into the fire of hell.

Surah 52:14 Someone will say "This is the Fire which ye were wont to deny" to the deniers.

Surah 52:15 Someone will say "Is this magic or do ye not see?" to the deniers.

Surah 52:16 Someone will say "Endure the heat thereof and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do" to the deniers.

Surah 52:17 The believers will have kept their duty to dwell in gardens and delight.

Surah 52:18 The believers will be happy with the gifts from Allah. The believers will be kept from the torment of hell fire.

Surah 52:19 Someone will say "Eat and drink in health (as reward) for what ye used to do" to the believers.

Surah 52:20 The believers will recline on ranged couches. The believers will be wed to fair spouses with wide lovely eyes.

Surah 52:21 If a believer does have descendents who are believers also then the descendents will join their ancestors in the Gardens. Every man is a pledge for their earnings in life.

Surah 52:22 The believers will be provided with fruit and and with as much meat as desired.

Surah 52:23 The believers will share a cup without vanity of cause of sin.

Surah 52:24 The believers will be serviced by menservants like hidden pearls.

Surah 52:25 The believers will inquire of each other.

Surah 52:26 The believers will say "Lo! of old when we were with our families we were ever anxious;".

Surah 52:27 The believers will say "But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire".

Surah 52:28 The believers will say "Lo! we used to pray unto Him of old. Lo! He is the Benign the Merciful".

Surah 52:29 Muhammad should extend a warning from Allah to mankind. Muhammad was not a soothsayer or madman.

Surah 52:30 The doubters may say "(he is) a poet (one) for whom we may expect the accident of time?".

Surah 52:31 Muhammad should say "Expect (your fill)! Lo! I am with you among the expectant" to the doubters.

Surah 52:32 The doubters may be of the outrageous folk.

Surah 52:33 The doubters may say "He hath invented it?". The doubters will find belief difficult.

Surah 52:34 If the doubters are truthful then the doubters should produce speech like Muhammad.

Surah 52:35 The doubters were not created of nothing. The doubters are not creators.

Surah 52:36 The doubters did not create the heavens and the earth. The doubters are not sure of anything.

Surah 52:37 The doubters do not own the treasures of Allah. The doubters do not have charge over the treasures of Allah.

Surah 52:38 The doubters do not have a private stairway to heaven to use to overhear the decrees of Allah. If the doubters can overhear the decrees of Allah then the doubters should produce the proof.

Surah 52:39 Allah is not relegated to having daughters only while the doubters are relegated to having sons.

Surah 52:40 Muhammad does not require a fee from the doubters. Muhammad will not plunge the doubters into debt.

Surah 52:41 The doubters do not possess the Unseen. The doubters can not record the Unseen.

Surah 52:42 The doubters may seek to ensnare the Messenger. The doubters may not realize that the disbelievers are ensnared instead.

Surah 52:43 The doubters may follow a "false god". Allah is glorified above the "false gods".

Surah 52:44 The doubters may disparage heaven as a heap of clouds.

Surah 52:45 Muhammad should avoid the doubters. The doubters will be stricken by thunder on the eventual Day.

Surah 52:46 The doubters will not be helped on the eventual Day. The doubters will not be availed by their guile on the eventual Day.

Surah 52:47 The wrongdoers will find a punishment beyond being thunder stricken. The wrongdoers do not understand.

Surah 52:48 Muhammad should wait patiently for the decree from Allah. Allah does watch over Muhammad. Muhammad should keep worship of Allah at dawn.

Surah 52:49 Muhammad should keep worship of Allah over the nighttime. Muhammad should keep worship of Allah at dusk also.



Surah 53



Surah 53:1 Muhammad has not erred as sure as the setting of the Star.

Surah 53:2 Muhammad did not err. Muhammad was not deceived.

Surah 53:3 Muhammad did not speak of his desire.

Surah 53:4 Muhammad did bring an inspired Inspiration.

Surah 53:5 Muhammad was taught the Inspiration by a being of mighty power.

Surah 53:6 The vigorous being did grow to become clear to view.

Surah 53:7 The being was clear on the uppermost boon.

Surah 53:8 The being did draw nigh on approach.

Surah 53:9 The being did approach within the length of 2 bows.

Surah 53:10 Allah did proceed to reveal the revelation to Muhammad.

Surah 53:11 The heart could not falsify the experience of the revelation.

Surah 53:12 Mankind should not dispute with Muhammad about the revelation.

Surah 53:13 Muhammad did behold the vigorous being again.

Surah 53:14 Muhammad did see the being by the "lote tree" of the utmost boundary.

Surah 53:15 The "lote tree" is near to the "Garden of Abode".

Surah 53:16 The "lote tree" was shrouded.

Surah 53:17 Muhammad did not avert his sight.

Surah 53:18 Muhammad did behold one of the greater revelations of Allah.

Surah 53:19 Mankind should reflect upon "Al Lat" and upon "Al Uzza".

Surah 53:20 Mankind should reflect upon Manat and upon the others.

Surah 53:21 The sexes are not divided with females for Allah and males for mankind.

Surah 53:22 The division would be unfair.

Surah 53:23 Mankind did create the names for the male and for the female divisions. Allah did not send a warrant for providing the names. Mankind did guess. Mankind did follow their desires. Allah has provided guidance now.

Surah 53:24 Mankind should not have the things that are coveted.

Surah 53:25 Allah does own everything in life and after life.

Surah 53:26 The angels can intercede only after gaining permission in accordance with the will of Allah.

Surah 53:27 The disbelievers did name the angels with the names of females.

Surah 53:28 The disbelievers do not have knowledge of the angels. The disbelievers had followed a guess. A guess can not replace the truth ever.

Surah 53:29 Muhammad should withdraw from the disbelievers who do flee from the remembrance of Allah and do desire the life of the world.

Surah 53:30 The disbelievers will be limited in knowledge. Allah is aware of the people who do stray. Allah is aware of the people who do accept the guidance.

Surah 53:31 Allah is sovereign over everything in the heavens and in the earth. Allah will reward the evildoers with evil. Allah will reward the righteous with goodness.

Surah 53:32 Allah will reward the people who do avoid enormous sins and abominations. Allah is capable of vast mercy for the people who might commit unwilled offenses. Allah was aware of everyone from creation and from the womb. People should not justify themselves. Allah is aware of the people who do repel evil.

Surah 53:33 Muhammad could have observed the person who did turn away.

Surah 53:34 The person may have given little and was begrudging.

Surah 53:35 People do not have knowledge of the Unseen.

Surah 53:36 People should know about the books of Moses.

Surah 53:37 People should know about the trial of Abraham.

Surah 53:38 People should understand that a person is responsible for their own actions.

Surah 53:39 People will be responsible for their efforts.

Surah 53:40 All efforts are observed.

Surah 53:41 People will be repaid with the fullest payment for their actions in life.

Surah 53:42 Allah is the goal.

Surah 53:43 Allah does bring happiness and sadness.

Surah 53:44 Allah does bring life and death.

Surah 53:45 Allah did create mankind with males and with females.

Surah 53:46 Mankind was created from a drop of seed.

Surah 53:47 Allah has ordained a second creation.

Surah 53:48 Allah does bring enrichment and contentment.

Surah 53:49 Allah is the Lord of Sirius.

Surah 53:50 Allah had brought destruction to the tribe of Aad in the past.

Surah 53:51 Allah did not spare the tribe of Thamad in the past either.

Surah 53:52 Judgment was done upon the folk of Noah as well. The folk were more unjust and more rebellious.

Surah 53:53 Allah had destroyed the "Al Mutaḥḥikah". "Al Mutaḥḥikah" were cities of corruption.

Surah 53:54 The "Al Mutaḥḥikah" were covered up.

Surah 53:55 People can not dispute the bounties of Allah.

Surah 53:56 Muhammad was a warner like the warners in the past.

Surah 53:57 The threatened Hour is near.

Surah 53:58 Only Allah will know the arrival of the Hour. Only Allah can alter the Hour.

Surah 53:59 People may marvel at the words of the Qur'an.

Surah 53:60 People should not treat the words of the Qur'an in jest. People should beware the warnings in the Qur'an.

Surah 53:61 People should not engage in vanities.

Surah 53:62 People should prostrate before Allah. People should serve Allah.



Surah 54



Surah 54:1 The Hour has drawn near. The moon has broken into 2 pieces.

Surah 54:2 If people did behold a portent then the person will say "Prolonged illusion".

Surah 54:3 The disbelievers did deny the Truth to follow their lusts. Everything will come to a decision eventually.

Surah 54:4 The disbelievers did receive warnings previously.

Surah 54:5 The disbelievers did receive effective wisdom. The warnings did not help the disbelievers.

Surah 54:6 Muhammad should withdraw from the disbelievers on the "Day of Summoning". A Summoner will call the disbelievers into a painful thing on the "Day of Summoning".

Surah 54:7 The disbelievers will rise from graves with downcast eyes. The disbelievers will rise in numbers like swarms of locusts.

Surah 54:8 The disbelievers will hasten toward the Summoner. The disbelievers will say "This is a hard day".

Surah 54:9 The Messenger was denied by the folk of Noah. The folk did say "A madman". The Messenger was repulsed by the folk.

Surah 54:10 The Messenger did cry to Allah. The Messenger did say "I am vanquished so give help".

Surah 54:11 Allah did open the gates of heaven with pouring water.

Surah 54:12 Allah did cause the earth to burst with springs for a meeting of the waters in a predestined purpose.

Surah 54:13 The Messenger was carried upon a thing of planks and of nails.

Surah 54:14 The thing did run upon the waters in sight of Allah as a reward for the Messenger who was rejected.

Surah 54:15 Allah did leave the event as a token for mankind to remember.

Surah 54:16 Allah did send dreadful punishment after sending warnings.

Surah 54:17 Allah did make the Qur'an to be easy to remember. Few people will remember however.

Surah 54:18 Warnings were rejected by the tribe of Aad also. Allah did send dreadful punishment after sending warnings.

Surah 54:19 Allah did release a raging wind upon the tribe of Aad on a day of constant calamity.

Surah 54:20 Men were swept away as though the men were uprooted trunks of palm trees.

Surah 54:21 People can see the dreadful punishment from Allah after warnings from Allah.

Surah 54:22 The Qur'an has been made easy to remember. Few people remember though.

Surah 54:23 Warnings were rejected by Thamud.

Surah 54:24 The tribe did say "Is it a mortal man alone among us that we are to follow? Then indeed we should fall into error and madness".

Surah 54:25 The tribe did say "Hath the remembrance been given unto him alone among us? Nay but he is a rash liar".

Surah 54:26 A heavenly being did begin to speak to the warner of the tribe of Thamud. The being did say "Tomorrow they will know who is the rash liar" to the warner.

Surah 54:27 The being did say "Lo! We are sending the she camel as a test for them; so watch them and have patience;".

Surah 54:28 The being did say "And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed".

Surah 54:29 The tribe did call for a comrade. The comrade did take and did hamstring the camel.

Surah 54:30 Allah would send dreadful punishment after the warnings.

Surah 54:31 Allah did send a single Shout. The tribe did become as the dry twigs that are rejected by the builder of a cattle fold.

Surah 54:32 The Qur'an has been made easy to remember. Few people remember though.

Surah 54:33 Warnings were rejected by the folk of Lot also.

Surah 54:34 Allah did send a storm of stones upon the wrongdoers. Allah did spare the family of Lot. The family was rescued in the last watch of the night.

Surah 54:35 The family was rescued as grace from Allah. Allah will reward thankful people.

Surah 54:36 Lot had warned the wrongdoers of the impending blow from Allah. The wrongdoers did doubt the warnings.

Surah 54:37 The wrongdoers had tried to accost the guests of Lot. Allah did send blindness to the wrongdoers. Allah did say "Taste now My punishment after My warnings!" to the wrongdoers.

Surah 54:38 The punishment did fall upon the wrongdoers early in the morning.

Surah 54:39 Allah had said "Now taste My punishment after My warnings!".

Surah 54:40 The Qur'an has been made easy to remember. Few people remember though.

Surah 54:41 Warnings did come in truth to the house of Pharaoh.

Surah 54:42 Pharaoh had denied every revelation from Allah. Pharaoh was grasped with the grasp of the Mighty and the Powerful.

Surah 54:43 Current disbelievers are not better than the disbelievers with Pharaoh. Disbelievers are not immune to the Scriptures.

Surah 54:44 The disbelievers may say "We are a host victorious?".

Surah 54:45 The hosts will be routed and will turn to flee.

Surah 54:46 The Hour is the appointed tryst for the disbelievers. The Hour will be more wretched and more bitter than the failure of the disbelievers on earth.

Surah 54:47 The guilty are in error and madness.

Surah 54:48 The disbelievers will be dragged on the Day into the Fire on their faces. Someone will say "Feel the touch of hell" to the disbelievers.

Surah 54:49 Allah did create everything by measure.

Surah 54:50 Allah did issue one commandment as the twinkling of an eye.

Surah 54:51 Allah has destroyed the disbelievers in the past. Mankind may not remember.

Surah 54:52 The Scripture does contain an account of the actions of people in the past.

Surah 54:53 Everything is recorded in the Scriptures.

Surah 54:54 The righteous will dwell among gardens and among rivers.

Surah 54:55 The righteous will be established firmly in the favor of a Mighty King.



Surah 55



Surah 55:1 Allah is the Beneficent.

Surah 55:2 Allah did reveal the Qur'an.

Surah 55:3 Allah did create mankind.

Surah 55:4 Allah did teach mankind to speak.

Surah 55:5 Allah did assign periods to the sun and to the moon.

Surah 55:6 Allah is adored by the stars and by the trees.

Surah 55:7 Allah did lift the sky into place. Allah did establish the measure of the balance of Justice.

Surah 55:8 Mankind should not exceed the measure.

Surah 55:9 Mankind should observe the measure strictly. Mankind should not cause a loss in the balance.

Surah 55:10 Allah did appoint the earth for the creatures of Allah.

Surah 55:11 The earth is full of fruit and of sheathed palm trees.

Surah 55:12 The earth is full of husked grain and of scented herb.

Surah 55:13 Mankind should not deny the favors of Allah.

Surah 55:14 Allah did create mankind of clay like the clay of a potter.

Surah 55:15 Allah did create the Jinn of smokeless fire.

Surah 55:16 Mankind should not deny the favors of Allah.

Surah 55:17 Allah is the Lord of the two Easts. Allah is the Lord of the two Wests.

Surah 55:18 Mankind should not deny the favors of Allah.

Surah 55:19 Allah did release the 2 seas to meet.

Surah 55:20 A barrier does exist between the seas to prevent the seas from encroaching on each other.

Surah 55:21 Mankind should not deny the favors of Allah.

Surah 55:22 The seas do produce pearls and coral stone.

Surah 55:23 Mankind should not deny the favors of Allah.

Surah 55:24 Allah is sovereign over the ships on the sea. The ships are like banners on the sea.

Surah 55:25 Mankind should not deny the favors of Allah.

Surah 55:26 Everyone will perish on earth eventually.

Surah 55:27 The countenance of Allah will last forever.

Surah 55:28 Mankind should not deny the favors of Allah.

Surah 55:29 Allah is entreated by everyone in the heavens and in the earth. Allah does exercise universal power every day.

Surah 55:30 Mankind should not deny the favors of Allah.

Surah 55:31 Allah will dispose of mankind and will dispose of the jinn.

Surah 55:32 Mankind should not deny the favors of Allah.

Surah 55:33 Mankind does not have the power to penetrate all of regions of the heavens and of the earth. The jinn do not have the power to penetrate all of regions of the heavens and of the earth either. Sanction is required from Allah to penetrate the heavens and the earth.

Surah 55:34 Mankind should not deny the favors of Allah.

Surah 55:35 Doom will be sent to the jinn and to mankind by means of the heat of fire and by means of the flash of brass. Escape will not be possible.

Surah 55:36 Mankind should not deny the favors of Allah.

Surah 55:37 The heaven will split asunder and will become rosy like red hide.

Surah 55:38 Mankind should not deny the favors of Allah.

Surah 55:39 Sins will not be questioned for man or for jinn on the Day.

Surah 55:40 Mankind should not deny the favors of Allah.

Surah 55:41 The guilty will be known by their marks. The guilty will be taken by the forelocks and by the feet.

Surah 55:42 Mankind should not deny the favors of Allah.

Surah 55:43 The guilty will attempt to deny Hell.

Surah 55:44 The guilty will wander between Hell and boiling water.

Surah 55:45 Mankind should not deny the favors of Allah.

Surah 55:46 The believers will be presented with 2 gardens.

Surah 55:47 Mankind should not deny the favors of Allah.

Surah 55:48 The gardens will be full of spreading branches.

Surah 55:49 Mankind should not deny the favors of Allah.

Surah 55:50 The gardens will have 2 flowing fountains.

Surah 55:51 Mankind should not deny the favors of Allah.

Surah 55:52 The Garden will have every kind of fruit in pairs.

Surah 55:53 Mankind should not deny the favors of Allah.

Surah 55:54 The believers will recline upon couches with linings of silk brocade. The believers will have fruit of both gardens near to hand.

Surah 55:55 Mankind should not deny the favors of Allah.

Surah 55:56 The Gardens will be inhabited by people of modest gaze. The people would not have been touched by man nor jinn.

Surah 55:57 Mankind should not deny the favors of Allah.

Surah 55:58 The people will have beauty like the jacinth and the coral stone.

Surah 55:59 Mankind should not deny the favors of Allah.

Surah 55:60 Goodness is the reward of goodness.

- Surah 55:61*** Mankind should not deny the favors of Allah.
- Surah 55:62*** The believers will see 2 additional gardens to the side.
- Surah 55:63*** Mankind should not deny the favors of Allah.
- Surah 55:64*** The gardens will be dark green with foliage.
- Surah 55:65*** Mankind should not deny the favors of Allah.
- Surah 55:66*** The gardens will have 2 abundant springs.
- Surah 55:67*** Mankind should not deny the favors of Allah.
- Surah 55:68*** The gardens will have fruit like the date palm and pomegranate.
- Surah 55:69*** Mankind should not deny the favors of Allah.
- Surah 55:70*** The gardens will contain the good and the beautiful.
- Surah 55:71*** Mankind should not deny the favors of Allah.
- Surah 55:72*** The gardens will host fair people in close guarded pavilions.
- Surah 55:73*** Mankind should not deny the favors of Allah.
- Surah 55:74*** The people would not have been touched by man nor jinn before.
- Surah 55:75*** Mankind should not deny the favors of Allah.
- Surah 55:76*** The people will be reclining on green cushions and fair carpets.
- Surah 55:77*** Mankind should not deny the favors of Allah.
- Surah 55:78*** Allah does receive all Blessing as the Mighty and the Glorious!



Surah 56



Surah 56:1 The event will happen.

Surah 56:2 Mankind can not deny the impending arrival of the event.

Surah 56:3 Some people will abase themselves. Other people will exalt themselves.

Surah 56:4 The earth will be shaken with a shock.

Surah 56:5 The hills will be ground to powder.

Surah 56:6 The hills will be grounded into a scattered dust.

Surah 56:7 People will be separated into 3 categories.

Surah 56:8 Some people will be on the right hand side.

Surah 56:9 Some people will be on the left hand side.

Surah 56:10 Some people will be the foremost in the race.

Surah 56:11 The "foremost people" will be brought nigh. The believers are also known as the "foremost people". A believer is also known as a "foremost person".

Surah 56:12 The "foremost people" will be brought into the gardens of delight.

Surah 56:13 The "foremost people" will consist of a multitude of old.

Surah 56:14 The "foremost people" will consist of a few of the later time.

Surah 56:15 The "foremost people" will recline on lined couches.

Surah 56:16 The "foremost people" will reclining in the Gardens face to face.

Surah 56:17 The "foremost people" will be serviced by immortal youths.

Surah 56:18 The "foremost people" will be served with bowls and with beakers and with a cup from a pure spring.

Surah 56:19 The "foremost people" will not suffer from an aching of the head nor from any madness.

Surah 56:20 The "foremost people" will receive preferred fruit.

Surah 56:21 The "foremost people" will receive preferred meat of fowl.

Surah 56:22 The Gardens will be inhabited by "fair ones" with wide lovely eyes.

Surah 56:23 The "fair ones" will have eyes like hidden pearls.

Surah 56:24 The "fair ones" are a reward for the actions in life of the "foremost people".

Surah 56:25 The "foremost people" will not hear vain speaking nor recrimination.

Surah 56:26 Someone will say "Peace (and again) Peace" in the presence of the "foremost people".

Surah 56:27 The "right hand people" are fated also.

Surah 56:28 The "right hand people" will be among thornless lote tree.

Surah 56:29 The "right hand people" will be among lote trees in clustered plantains.

Surah 56:30 The "right hand people" will be in spreading shade.

Surah 56:31 The "right hand people" will be beside gushing waters.

Surah 56:32 The "right hand people" will be among plentiful fruit.

Surah 56:33 The fruit will be permitted and within reach.

Surah 56:34 The "right hand people" will find raised couches.

Surah 56:35 Allah will establish a new creation for the "right hand people".

Surah 56:36 Virgins will be made for the "right hand people".

Surah 56:37 The virgins will be lovers and friends.

Surah 56:38 The virgins will be lovers and friends for the "right hand people".

Surah 56:39 The "right hand people" will consist of a multitude of people of old.

Surah 56:40 The "right hand people" will consist of a multitude of people from the past.

Surah 56:41 The "left hand people" are fated also.

Surah 56:42 The "left hand people" will reside in scorching wind and in scalding water.

Surah 56:43 The "left hand people" will be obscured by a shadow of black smoke.

Surah 56:44 The "left hand people" will not find coolness or refreshment.

Surah 56:45 The "left hand people" may have been effete with luxury in the world.

Surah 56:46 The "left hand people" did persist in the awful sin in the world.

Surah 56:47 The "left hand people" did say "When we are dead and have come dust and bones shall we then forsooth be raised again".

Surah 56:48 The "left hand people" did say "And also our forefathers?".

Surah 56:49 Muhammad should say "Lo! those of old and those of later time" to the "left hand people".

Surah 56:50 Muhammad should say "Will all be brought together to the tryst of an appointed day" to the "left hand people".

Surah 56:51 Muhammad should say "Then lo! ye the erring the deniers" to the "left hand people".

Surah 56:52 Muhammad should say "Ye verily will eat of a tree called Zaqqum" to the "left hand people".

Surah 56:53 Muhammad should say "And will fill your bellies therewith;" to the "left hand people".

Surah 56:54 Muhammad should say "And thereon ye will drink of boiling water" to the "left hand people".

Surah 56:55 Muhammad should say "Drinking even as the camel drinketh" to the "left hand people".

Surah 56:56 The "left hand people" will welcome doom on the "Day of Judgment".

Surah 56:57 Mankind was created by Allah. Mankind should admit the truth.

Surah 56:58 Man should reflect upon the semen.

Surah 56:59 Allah did create the potential for life. Mankind did not create semen.

Surah 56:60 Allah has assigned death as the outcome for mankind. Allah will not be outrun.

Surah 56:61 Allah has established death as a way to transfigure mankind into something unknown to mankind.

Surah 56:62 Mankind is aware of the first creation. Mankind should reflect.

Surah 56:63 Mankind can observe the things of cultivation.

Surah 56:64 Allah does allow the crops to foster. Mankind can tend to crops only.

Surah 56:65 Allah could turn the crops into chaff in accordance with the will of Allah.

Surah 56:66 Mankind would say "Lo! we are laden with debt!" in response.

Surah 56:67 Mankind would say "Nay but we are deprived!".

Surah 56:68 Mankind can reflect upon drinking water.

Surah 56:69 Allah does allow for the clouds to shed water for mankind to consume.

Surah 56:70 Allah could make the water bitter in accordance with the will of Allah. Mankind should give thanks.

Surah 56:71 Mankind should reflect upon the flames of fire.

Surah 56:72 Allah does allow for trees to grow as fuel for the fire.

Surah 56:73 Allah does establish fire as a reminder of the destination for disbelievers. Allah does allow fire as a comfort to dwellers in the wilderness also.

Surah 56:74 Muhammad should praise the name of Allah the Tremendous.

Surah 56:75 A swear is made by the places of the stars.

Surah 56:76 The swear is made of a tremendous oath.

Surah 56:77 The swear is made that the Qur'an is noble indeed.

Surah 56:78 The Qur'an is a protected book.

Surah 56:79 The Qur'an is touched by the purified only.

Surah 56:80 The Qur'an is a revelation from the Lord of the Worlds.

Surah 56:81 Mankind should not scorn the Statement.

Surah 56:82 Mankind should not make a livelihood of denial.

Surah 56:83 Someone could be on the verge of death.

Surah 56:84 Someone could be observed at the verge of death by a another person.

Surah 56:85 "Divine beings" could be present but unseen.

Surah 56:86 The person is in bondage to the divine.

Surah 56:87 The person could not reverse death.

Surah 56:88 A person could be brought nigh to Allah.

Surah 56:89 If a person is brought nigh to Allah then the person will receive the breath of life and plenty in a Garden of delight.

Surah 56:90 A person could be a member of the people on the right hand.

Surah 56:91 If a person is a member of the people on the right hand then the person will hear "Peace be unto thee" from the people on the right hand.

Surah 56:92 A person could be a member of the rejecters and of the erring.

Surah 56:93 If a person is a member of the rejecters and of the erring then the person would be welcomed with boiling water.

Surah 56:94 If a person is a member of the rejecters and of the erring then the person would be welcomed with roasting at hell fire.

Surah 56:95 The truth is certain.

Surah 56:96 Muhammad should praise the name of Allah the Tremendous.



Surah 57



Surah 57:1 Allah is glorified by everything in the heavens and in the earth. Allah is the Mighty and the Wise.

Surah 57:2 Allah is sovereign over the heavens and over the earth. Allah does give life and death. Allah is Able to do all things.

Surah 57:3 Allah is the First and the Last. Allah is the Outward and the Inward. Allah is the Knower of all things.

Surah 57:4 Allah did create the heavens and the earth in Days. Allah did mount the Throne after creation. Allah does know everything that does enter the earth. Allah does know everything that does leave the earth. Allah does know everything that does fall from the sky. Allah does know everything that does rise into the sky. A person is always in the presence of Allah. Allah is omniscient.

Surah 57:5 Allah is sovereign over the heavens and over the earth. Everything will return to Allah.

Surah 57:6 Allah does cause the night to pass into the day. Allah does cause the day to pass into the night. Allah does know all of the contents of the breasts of mankind.

Surah 57:7 A person should believe in Allah and in the messenger of Allah. A person should spend from the provisions of Allah. If a person does believe and does spend in the way of Allah then the person will find a great reward.

Surah 57:8 A person should not find a reason to disbelieve in Allah. The messenger did call people into belief in Allah. Allah has made a covenant with believers already.

Surah 57:9 Allah did send clear revelations to the messenger of Allah. The messenger was sent to bring people from darkness into light. Allah is Full of Pity and is Merciful.

Surah 57:10 A person should not find a reason to avoid spending in the way of Allah. Allah does own the inheritance of the heavens and of the earth. Current believers are not equal to the past believers who did spend in the way of Allah and did fight before the victory. Past believers are greater in rank than the current believers. Allah does promise good to all believers however. Allah is aware of all of the actions of mankind.

Surah 57:11 If a person does extend a goodly loan to Allah then Allah will repay the loan to the person in double for a rich reward.

Surah 57:12 Muhammad will see believing men and women on the Day. A shining light will precede the believers and will proceed on their right hands. Someone will say "Glad news for you this day: Gardens underneath which rivers flow wherein ye are immortal. That is the supreme triumph" to the believers.

Surah 57:13 Hypocrites will behold the reward for the believers. The believers will be beheld by hypocritical men and by hypocritical women. The hypocrites will say "Look on us that we may borrow from your light!" to the believers. Someone will say "Go back and seek for light!" to the hypocrites. A wall will be placed between the believers and the hypocrites. The wall will have a gate that will lead to mercy inward and to doom outward.

Surah 57:14 The hypocrites will say "Were we not with you?" to the believers. The believers will say "Yea verily; but ye tempted one another and hesitated and doubted and vain desires beguiled you till the ordinance of Allah came to pass;" to the hypocrites. The believers will say "and the deceiver deceived you concerning Allah;" to the hypocrites.

Surah 57:15 The believers will say "So this day no ransom can be taken from you nor from those who disbelieved" to the hypocrites. The believers will say "Your home is the Fire; that is your patron and a hapless journey's end" to the hypocrites.

Surah 57:16 The time is ripe for the hearts of the believers to submit to the truth and to the reminder from Allah. The believers should not become like the ancestors who did receive the Scripture in the past. The ancestors did have prolonged terms. The ancestors did grow hardened hearts.

Surah 57:17 Allah does replenish the earth after death. The revelations are made clear for mankind to understand.

Surah 57:18 If a person does practice charity and does lend a goodly loan to Allah then the person will be rewarded richly with double return.

Surah 57:19 If a person is loyal then the person will believe in Allah and in the messengers of Allah. Martyrs are with Allah with reward and with light. If a person does not believe and does deny the revelations of Allah then the person is an owner of hell fire.

Surah 57:20 Life will include only play and idle talk and pageantry and boastings and rivalry in respect of wealth and of children while in the world. Life will have the likeness of vegetation after rain with growth that is pleasing to the husbandman. The growth will dry and will wither into straw. The Hereafter will include grievous punishment and will include forgiveness from Allah in good pleasure also. Life is a matter of illusion in the world.

Surah 57:21 People should race with each other for forgiveness from Allah and to the Garden with the breadth of the heavens and of the earth. The Garden is the destination for the believers

in Allah and in the messengers of Allah. Allah does have an infinite bounty to bestow upon people in accordance with the will of Allah.

Surah 57:22 Disaster will not befall in the earth or upon people before being registered in the Book. Allah is omnipotent.

Surah 57:23 A person should not grieve over elusive things. A person should not exult over blessings from Allah. Allah does not love prideful boasters at all.

Surah 57:24 Allah does not love people who do hoard things. Allah does not love people who do enjoin avarice upon other people. If people did reject belief in Allah then Allah would remain the Absolute and the Owner of Praise still.

Surah 57:25 Allah did send messengers with clear proofs. Allah did reveal the Scripture and the Balance to the messengers for mankind to observe the right measure. Allah did reveal the mighty power of iron for mankind to exploit for many uses. Allah did reveal iron in order to identify the people who would help in the way of Allah. Allah is Strong and Almighty.

Surah 57:26 Allah did send Noah and Abraham as messengers. Allah did place the Prophethood and the Scripture among the descendents of Noah and of Abraham. The descendents did include goodly people and evil people.

Surah 57:27 Allah did send other messengers to follow in the footsteps of Noah and of Abraham. Allah did send Jesus who was the son of Mary. Allah did send the Gospel to Jesus. Allah did place compassion and mercy in the hearts of the followers of Jesus. Some followers would invent monasticism however. Allah did not ordain the creation of monasticism. Allah did ordain the seeking of the pleasure of Allah only. Monasticism does not apply the right observance. The followers do consist of believers who will receive their reward. The followers do consist of evildoers also.

Surah 57:28 Believers should be mindful of duty to Allah. Believers should put faith in the messenger of Allah. Allah will return twofold of the mercy of Allah to the believers. Allah will appoint a light for believers to walk within. Allah will forgive the believers. Allah is Forgiving and is Merciful.

Surah 57:29 People should understand that the People of the Scripture do not have control of the bounty of Allah. The bounty is in the hand of Allah to administer in accordance with the will of Allah. Allah does possess infinite bounty.



Surah 58



Surah 58:1 Allah has heard the dispute between the woman and Muhammad. Allah has heard the complaint of the woman about the husband of the woman. Allah has heard the response from Muhammad. Allah is the Hearer and the Knower.

Surah 58:2 Some men may want to divorce their wives by saying that the wives are like their mothers. The wives are not their mothers. The mothers did give birth. The men do utter lies and falsehoods. Allah is Forgiving and is Merciful.

Surah 58:3 If a person does recant after divorcing a wife for being like their mother then the person must suffer a penalty. The penalty must include the freeing of a slave before the man does touch the wife again. Allah is informed of the actions of mankind.

Surah 58:4 If the person could not free a slave then the person must endure a fast for 2 months consecutively before the man could touch the wife again. If the person could not fast for 2 months then the person must feed 60 needy people. The person must show trust in Allah and in the messenger of Allah. Allah does impose the limits. Disbelievers will receive a painful doom.

Surah 58:5 If a person does oppose Allah and the messenger of Allah then the person will be abased as the disbelievers in the past were abased. Allah has sent clear tokens. Disbelievers will receive a shameful doom.

Surah 58:6 Allah will raise everyone together on the Day to recount the actions of mankind in life. Mankind may have forgotten their actions in life. Allah has kept account of the actions however. Allah is the Witness over all things.

Surah 58:7 Mankind should have seen that Allah does know everything in the heavens and in the earth. Allah is a participant of every secret conference anywhere. Allah will recount the actions of mankind on the "Day of Resurrection". Allah is the Knower of all things.

Surah 58:8 Some people were forbidden from secret counsel in the past. The people did return to conspire however. The people did conspire for crime and for wrongdoing and for disobedience toward the messenger of Allah. The people would greet Muhammad with a greeting in opposition to the greetings from Allah. The people would say "Why should Allah punish us for what we say?" to themselves. The people will suffice in Hell. The people will feel the heat of Hell for a hapless end to their journey.

Surah 58:9 Believers should not conspire together for crime and for wrongdoing and for disobedience toward the messenger. Believers should conspire together for righteousness and for pity and to keep duty to Allah. Allah will gather all of the believers.

Surah 58:10 Conspiracy is an act of the devil to vex the believers. The devil can not harm anyone however without the permission of Allah. Believers should put their trust in Allah.

Surah 58:11 If someone does say "Make room!" in assemblies to believers then the believers should make room. Allah will make room for the believers in the Hereafter. If someone does say "Come up higher!" to believers then the believers should go higher. Allah will exalt the believers and the people with knowledge to high ranks. Allah is informed of the actions of mankind.

Surah 58:12 If a believer does hold a conference with the messenger then the believer should offer alms before the conference to become more pure. If a believer can not find the alms for a conference with the messenger then Allah is Forgiving and is Merciful.

Surah 58:13 If a believer does fear to offer alms before the conference with the messenger then the believer should establish worship and should pay the poor due and should obey Allah and His messenger. Allah is Aware of the actions of mankind.

Surah 58:14 Believers should have seen the hypocrites who did make friends of people under the wroth of Allah. The hypocrites do have questionable allegiances. The hypocrites do swear to falsehoods knowingly.

Surah 58:15 Allah has prepared a dreadful doom for the hypocrites. The hypocrites are doers of evil.

Surah 58:16 The hypocrites did attempt to make a shelter of falsehoods to turn men from the way of Allah. The hypocrites will find a shameful doom.

Surah 58:17 The hypocrites will not be saved by their wealth nor by their children. Nothing will avail the hypocrites against Allah. The hypocrites are the rightful owners of the Fire. The hypocrites will abide within the Fire.

Surah 58:18 Allah will raise everyone on the Day. The hypocrites will swear to Allah as the hypocrites did swear to believers in the world. The hypocrites will think that the hypocrites are in proper standing with Allah. The hypocrites are liars.

Surah 58:19 The hypocrites have been engrossed by the devil to forget the remembrance of Allah. The hypocrites are the party of the devil. The hypocrites will be the losers.

Surah 58:20 If a person does oppose Allah and the messenger of Allah then the person will be among the lowest.

Surah 58:21 Allah has said "Lo! I verily shall conquer I and My messengers" in a decree. Allah is Strong and is Almighty.

Surah 58:22 Believers should not love the people in opposition to Allah and to the messenger of Allah. Believers should not love their kin in opposition to Allah and to the messenger of Allah. Allah has written faith upon the hearts of the believers. Believers have been strengthened with a Spirit from Allah. The believers will be brought to abide within the Gardens with flowing rivers underneath. Allah is pleased with the believers. The believers are in the party of Allah. Success does abound for the party of Allah.



Surah 59



Surah 59:1 Allah is glorified by everything in the heavens and in the earth. Allah is the Mighty and the Wise.

Surah 59:2 Allah did cause the disbelievers within the People of the Scripture to leave their homes in the first exile. One might not have deemed that the disbelievers would leave. The disbelievers had deemed that strongholds would protect from Allah. Allah would reach the disbelievers from a surprising place however to cast terror into the hearts of the disbelievers. The disbelievers did ruin their own houses with their own hands. The houses would be ruined by hands of the believers as well. Mankind should see the lesson to be learned.

Surah 59:3 If Allah had not decreed migration for disbelievers then Allah would have punished the disbelievers in the world. The disbelievers will reap the punishment of the Fire in the Hereafter.

Surah 59:4 The disbelievers were opposed to Allah and to the messenger of Allah. If a person is opposed to Allah then Allah will be stern in reprisal to the person.

Surah 59:5 Allah would allow the sundering of palm trees in order to confound the evildoers.

Surah 59:6 Allah did give spoils to the messenger of Allah. The spoils were not taken through force by man. Allah will give lordship to the messenger of Allah in accordance with the will of Allah. Allah is Able to do all things.

Surah 59:7 If Allah did give spoils from the people of the townships to the messenger of Allah then the spoils were for Allah and for the messenger of Allah and for the near of kin and for the orphans and for the needy and for the wayfarer. The spoils were not meant to become a commodity between the rich among the people. Believers should accept the things that are permissible by the messenger of Allah. Believers should reject the things that are forbidden by the messenger of Allah. Believers should keep duty to Allah. Allah is stern in reprisal.

Surah 59:8 The spoils were for the poor fugitives who were driven from their homes and from their belongings. The spoils were for the loyal fugitives who do seek bounty from Allah and do help Allah and the messenger of Allah.

Surah 59:9 Believers had entered the city and the faith before. The believers did love the refugees. The believers did not succumb to jealousy. The believers did elevate the refugees

above themselves even though the refugees were poor. If a person does avoid avarice from within then the person will be successful.

Surah 59:10 Some people did come into the faith after the believers. The people would say "Our Lord Forgive us and our brethren who were before us in the faith and place not in our hearts any rancor toward those who believe. Our Lord! Thou art Full of Pity Merciful".

Surah 59:11 Muhammad should have observed the hypocrites among the "People of the Scripture". The hypocrites did say "If ye are driven out we surely will go out with you and we will never obey anyone against you and if ye are attacked we verily will help you" to their brethren. Allah does declare the hypocrites as liars.

Surah 59:12 The hypocrites would not accompany the expelled people. The hypocrites would not help the attacked people. The hypocrites would have fled from the conflict. The hypocrites would not have brought victory.

Surah 59:13 The believers are feared by the People of the Scripture more than Allah. Understanding is not among the People of the Scripture.

Surah 59:14 The "People of the Scripture" will fight against the believers from fortified villages or from behind walls only. The "People of the Scripture" do suffer great adversity from within. The "People of the Scripture" are of diverse hearts. The "People of the Scripture" do not have sense.

Surah 59:15 The "People of the Scripture" are like the ancestors who were punished for wrongdoing in the past. Wrongdoers will meet a painful punishment.

Surah 59:16 A hypocrite is like a devil. The devil does discourage belief in mankind. The devil will say "Lo! I am quit of thee. Lo! I fear Allah the Lord of the Worlds" upon achieving disbelief in man.

Surah 59:17 Hypocrites will abide in the Fire with the devil. Evildoers will find a reward in the Fire.

Surah 59:18 Believers should observe duty to Allah. Every soul should reflect upon their actions. Believers should duty to Allah. Allah is informed of every action.

Surah 59:19 A person should not forget Allah. If a person does forget Allah then Allah could cause the person to forget the soul of the person to become an evildoer. A person should not be an evildoer.

Surah 59:20 Believers are not equal with disbelievers. The believers are the victorious.

Surah 59:21 If Allah had sent the Qur'an to descend upon a mountain then the mountain would have been humbled and would have been rent by the fear of Allah. Similitudes are used for mankind to reflect upon.

Surah 59:22 Allah is the One God. Allah is the Knower of the invisible and of the visible. Allah is the Beneficent and the Merciful.

Surah 59:23 Allah is the "One God". Allah is the "Sovereign Lord". Allah is the "Holy One". Allah is Peace. Allah is the "Keeper of Faith". Allah is the Guardian. Allah is the Majestic. Allah is the Compeller. Allah is the Superb. Allah is glorified above all ascribed partners.

Surah 59:24 Allah is the Creator. Allah is the Shaper out of naught. Allah is the Fashioner. Allah does have the most beautiful names. Allah is glorified by everything in the heavens and in the earth. Allah is the Mighty and the Wise.



Surah 60



Surah 60:1 A believer should not befriend the enemies of Allah. A believer should not befriend an enemy who does not accept the truth and does not accept the messenger and does not accept belief in Allah. If a believer does strive in the way of Allah then the believer should not befriend the enemies of Allah. A believers should not befriend an enemy of Allah in secret. Allah is aware of everything. If a believer does befriend an enemy of Allah then the believer has strayed from the right way.

Surah 60:2 If an enemy does gain an advantage over a disbeliever then the enemy would become foes by using words and hands for evil against the believer. The enemy does desire for a disbeliever to lapse into disbelief.

Surah 60:3 Kinship will not avail a person on the Day of Resurrection. Allah will make everyone accountable for personal actions in life. Allah is omniscient.

Surah 60:4 Allah does represent a goodly pattern for mankind. Abraham did say "Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only" to the disbelievers. Abraham did issue a promise to the father of Abraham however. Abraham had said "I will ask forgiveness for thee though I own nothing for thee from Allah Our Lord!" to the father of Abraham. The believers did say "In Thee we put our trust and unto Thee we turn repentant and unto Thee is the journeying" in prayer to Allah.

Surah 60:5 The believers did say "Our Lord! Make us not a prey for those who disbelieve and forgive us our Lord! Lo! Thou only Thou art the Mighty the Wise" in prayer to Allah.

Surah 60:6 Believers do have a goodly pattern for establishing belief in Allah and in the last day. If a person does turn away from belief then Allah is self-sufficient still. Allah is the Absolute. Allah is the "Owner of Praise".

Surah 60:7 Allah could ordain a relationship of love between believers and disbelievers in accordance with the will of Allah. Allah is Mighty. Allah is Forgiving and Merciful.

Surah 60:8 Allah does not forbid friendly relationships between believers and innocent people who did not war against the believers and did not expel believers from homes. Believers should show kindness and justice to the innocent people. Allah does love the just dealers.

Surah 60:9 Allah does forbid friendly relationships between believers and enemies who did war against believers on account of religion and did expel believers from homes. If a believer does befriend an enemy of Allah then the believer does become a wrongdoer.

Surah 60:10 Believers should examine believing women who do arrive as fugitives. Allah is aware of the faith of fugitives. If the women fugitives do believe in the truth of Allah then the believers should not return the believing women to the disbelievers. Believing women are not lawful for disbelievers. Disbelievers are not lawful for believing women. Believers should remit to the disbelievers the dowry that was spent on the believing women. If a believer has paid the appropriate dowry for a believing woman then a believer is allowed to marry the believing woman who was a fugitive from the disbelievers. A believer should not marry a disbelieving woman. If a woman is found to be a disbeliever then a believer should exchange dues in refund for the dowry that was spent. Allah does judge the actions of mankind. Allah is the Knower. Allah is the Wise.

Surah 60:11 Wives can desert their marriage with a believer to choose marriage with a disbeliever. If believers do gain a believing woman from the disbelievers in the future then the believers should refund the dowry to the deserted husbands. Believers should keep duty to Allah.

Surah 60:12 A believing woman could approach the Prophet with an oath of allegiance with the Prophet. If the believing woman does not ascribe partners to Allah and does not steal and does not commit adultery and does not kill children and does not bear false witness and does not disobey right directives then the Prophet should accept the allegiance and should seek forgiveness from Allah for the woman. Allah is Forgiving and is Merciful.

Surah 60:13 A folk could despair of the Hereafter as the disbelievers do despair of the dead in the graves. If Allah is wroth with the folk then the believers should not befriend the folk.



Surah 61



Surah 61:1 Allah is glorified by everything in the heavens and in the earth. Allah is the Mighty and the Wise.

Surah 61:2 Believers should not be hypocrites.

Surah 61:3 Hypocrites are the most hateful in the sight of Allah.

Surah 61:4 Allah does love the people who do battle for the cause of Allah in ranks like solid structures.

Surah 61:5 People should remember the words of Moses. Moses had said "O my people! Why persecute ye me when ye well know that I am Allah's messenger unto you?" to the people. The people did go astray anyway. Allah did send the hearts of the people astray. Allah does not guide evildoers.

Surah 61:6 People should remember the words of Jesus the son of Mary. Jesus had said "O Children of Israel! Lo! I am the messenger of Allah unto you confirming that which was (revealed) before me in the Torah and bringing good tidings of a messenger who cometh after me whose name is the Praised One". Jesus had brought clear proofs to the "Children of Israel". The "Children of Israel" did say "This is mere magic" about the works of Jesus.

Surah 61:7 If a person is invited into Al-Islam and does invent a lie against Allah then the person does commit a great wrong. Allah does not guide the wrongdoers.

Surah 61:8 Disbelievers will attempt to extinguish the light of Allah by speaking out. Allah will perfect the light of Allah to the displeasure of the disbelievers. The disbelievers will remain averse.

Surah 61:9 Allah has sent the messenger of Allah with the guidance and with the religion of truth to conquer all other religions. The idolaters will remain averse.

Surah 61:10 The believers are shown a commerce that will save a person from a painful doom.

Surah 61:11 A person should believe in Allah and in the messenger of Allah. A person should strive for the cause of Allah using the wealth and the life of the person. A person is better in the way of Allah.

Surah 61:12 Allah will forgive sins. Allah will bring believers into Gardens with flowing rivers underneath. Allah will bring believers into pleasant dwellings in the "Gardens of Eden". The believers will reap the supreme triumph.

Surah 61:13 Believers will receive other blessings by means of help from Allah and by means of present victory. Muhammad should give good tidings to the believers.

Surah 61:14 Believers should be the helpers of Allah. Believers should remember the words of Jesus the son of Mary. Jesus had said "Who are my helpers for Allah?" to the disciples of Jesus. The disciples had said "We are Allah's helpers" in response to Jesus. Some Israelites were believers. Some Israelites were disbelievers. The believing Israelites were strengthened by Allah against the foes of the believers to become the uppermost.



Surah 62



Surah 62:1 Allah is glorified by everything in the heavens and in the earth. Allah is the Sovereign Lord. Allah is the Holy One. Allah is the Mighty and the Wise.

Surah 62:2 Allah has sent an unlettered messenger to the unlettered ones. The messenger was sent to recite the revelations of Allah and to teach the Scripture and the Wisdom. The messenger was sent to grow the people because the people were in error manifest.

Surah 62:3 The messenger was sent to bring the Wisdom to others who had not joined yet. Allah is the Mighty and the Wise.

Surah 62:4 Allah has the infinite bounty. Allah will dispense the bounty in accordance with the will of Allah.

Surah 62:5 Jews were entrusted with the Law of Moses in the past. Jews did not apply the Law of Moses. A Jew is like an ass who does carry books. If a folk does deny the revelations of Allah then the folk are wretched. Allah will not guide wrongdoing folk.

Surah 62:6 Muhammad should say "O ye who are Jews! If ye claim that ye are favored of Allah apart from (all) mankind then long for death if ye are truthful" to the Jews.

Surah 62:7 Jews will never long for death because of all of the handiwork of the Jews in the past. Allah is Aware of evildoers.

Surah 62:8 Muhammad should say "Lo! the death from which ye shrink will surely meet you and afterward ye will be returned unto the Knower of the invisible and the visible and He will tell you what ye used to do" to the Jews.

Surah 62:9 Believers will hear the call for the prayer of the day of congregation. Believers should hasten in remembrance of Allah upon hearing the call. Believers will be better to leave their trading.

Surah 62:10 Believers should disperse into the land to seek the bounty of Allah after the ending of the prayer. Believers should remember Allah much to be successful.

Surah 62:11 Some believers will be drawn away by merchandise or by pastimes sometimes. Muhammad should say "That which Allah hath is better than pastime and than merchandise and Allah is the best of providers" to the believers.



Surah 63



Surah 63:1 The hypocrites will say "We bear witness that thou art indeed Allah's messenger" to Muhammad. Allah does know that Muhammad is a messenger of Allah. Allah does know that the hypocrites do speak falsely.

Surah 63:2 Hypocrites will make their faith a pretext to turn men from the way of Allah. The hypocrites do practice evil.

Surah 63:3 The hypocrites did reject belief in Allah to become disbelievers. Hypocrites do have sealed hearts without understanding.

Surah 63:4 Hypocrites may have appealing figures. Hypocrites may have appealing speech. Hypocrites are like blocks of wood in dressing. Hypocrites do think that every shout is against the hypocrite. Hypocrites are the enemy. Muhammad should beware of the hypocrites. Hypocrites are perverted. Hypocrites do deserve to be confounded by Allah.

Surah 63:5 Someone could say "Come! The messenger of Allah will ask forgiveness for you!" to the hypocrites. The hypocrites will avert their faces to turn away in disdain.

Surah 63:6 If Muhammad did ask forgiveness from Allah for the hypocrites then Allah would not forgive the hypocrites still. Allah does not guide evildoers.

Surah 63:7 Hypocrites will say "Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you);". Allah does have the treasures of the heavens and of the earth. The hypocrites do not comprehend.

Surah 63:8 Hypocrites do say "Surely if we return to Al Madinah the mightier will soon drive out the weaker;". Strength does belong to Allah and to messenger and to the believers. The hypocrites do not know.

Surah 63:9 Believers should not allow wealth or children to form a distraction from the remembrance of Allah. If a believer does become distracted from the remembrance of Allah then the believer does become a loser.

Surah 63:10 A person should spend treasures from Allah in the way of Allah before the coming of death. A person should not say "My Lord! If only thou wouldst reprieve me for a little while then I would give alms and be among the righteous".

Surah 63:11 Allah will not reprieve any soul upon the ending of the term of the soul. Allah is Aware of the actions of mankind.



Surah 64



Surah 64:1 Allah is glorified by everything in the heavens and in the earth. Allah is sovereign over all. Allah does deserve all praise. Allah is Able to do all things.

Surah 64:2 Allah did create mankind. Mankind does consist of believers. Mankind does consist of disbelievers also. Allah is Seer of the actions of mankind.

Surah 64:3 Allah did create the heavens and the earth with truth. Allah did fashion mankind into good shapes. Everyone will journey to Allah.

Surah 64:4 Allah is cognizant of everything in the heavens and in the earth. Allah does know the secrets of mankind. Allah does know the publications of mankind. Allah is Aware of the contents of the hearts of mankind.

Surah 64:5 Mankind should remember the story of the disbelievers who did taste the ill effects of their conduct. Disbelievers will find a painful doom.

Surah 64:6 Allah had dispatched messengers to the disbelievers in the past. The messengers would bring clear proofs of the sovereignty of Allah repeatedly. The disbelievers had said "Shall mere mortals guide us?" in response. The disbelievers did continue in disbelief. Allah did become independent of the disbelievers. Allah is Absolute. Allah is the Owner of Praise.

Surah 64:7 Disbelievers do not believe in resurrection. Muhammad should say "Yea verily by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah" to the disbelievers.

Surah 64:8 People should believe in Allah and in messenger of Allah and in the light as revealed by Allah. Allah is Aware of the actions of a person.

Surah 64:9 Allah will gather everyone on the "Day of Assembling". The "Day of Assembling" will be a day of mutual disillusion. If a person does believe in Allah and does good works then Allah will forgive the evil deeds of the person and will invite the person into the Gardens to abide forever. A person can attain the supreme triumph through belief and through good works.

Surah 64:10 If person does not believe in Allah and does deny the revelations of Allah then the person will become an owner of the Fire. Disbelievers will abide within the Fire for a hapless end to their journey!

Surah 64:11 Calamity can not occur without the will of Allah. If a person does believe in Allah then Allah will guide the heart of the person. Allah is the Knower of all things.

Surah 64:12 A person should obey Allah and the messenger of Allah. If a person does reject the revelations of Allah then the messenger is under duty to convey the revelations only in plain terms. The messenger will convey the revelations in plain terms.

Surah 64:13 Allah is the "One God". Believers should trust in Allah.

Surah 64:14 Believers will find enemies among their wives and among their children. Believers should be aware. If believers do show forgiveness then Allah will show forgiveness.

Surah 64:15 Believers will find temptation in wealth and in children. Believers will find an immense reward with Allah.

Surah 64:16 A believer should keep duty to Allah as best as possible. A believer should listen to Allah. A believer should obey Allah. A believer should spend in the way of Allah for a better soul. If a person does resist greed then the person will be successful.

Surah 64:17 If a person does extend a goodly loan to Allah then Allah will double the return of the loan to the person with forgiveness. Allah is Responsive. Allah is Clement.

Surah 64:18 Allah is the Knower of the invisible and of the visible. Allah is the Mighty and the Wise.



Surah 65



Surah 65:1 If a man does divorce a woman then the man should obey Allah and should divorce the woman for the legal waiting period by reckoning the time. A man should not expel the woman from her home. If the woman does commit open immorality then the woman can be expelled from her home. Allah does impose clear limits. If a person does transgress the limits of Allah then the person does wrong their soul. Mankind does not know the intentions of Allah.

Surah 65:2 A man can accept a woman in kindness again after the passing of the terms of the divorce. A man can separate from a woman in kindness after the passing of the terms of the divorce. The man could call witness of 2 just men to keep upright testimony for Allah. Believers are compelled to follow the limits of Allah. If a person does keep duty to Allah then Allah will provide a path for the person to escape any difficulty.

Surah 65:3 If a person does keep duty to Allah then Allah will provide resources for the person from unexpected sources. If a person does put trust in Allah then the person is sufficed by Allah. Allah will bring the commands of Allah to pass. Allah has set a measure for all things.

Surah 65:4 If a woman has passed the time of menstruation then a divorce does require a legal waiting period of 3 months. If a woman has not reached the time of menstruation then a divorce does require a legal waiting period of 3 months. If a woman is pregnant with child then a divorce does require a legal waiting period until the birth of the child. If a person does keep duty to Allah then Allah will make an easy course for the person.

Surah 65:5 Allah does reveal commandments to the faithful. If a person does keep duty to Allah then Allah will remit evil deeds and will magnify reward for the person.

Surah 65:6 A man should lodge a divorced woman in the dwellings of the man in accordance with the wealth of the man. A man should not harass to bring harm to a divorced woman. If a divorced woman is pregnant with child then the man is required to provide for the pregnant woman until the birth of the child. If a divorced woman does provide breastfeeding after the birth of a child then the man should give due payment for the breastfeeding and should consult with the woman in kindness. If difficulties do mar the relationship between the man and the breastfeeding woman then the man can appoint another woman to breastfeed the child.

Surah 65:7 If a person is wealthy then the person should spend from the wealth of the person. If a person is poor then the person should spend from the resources that were provided by Allah.

Allah will ask from a soul in accordance with the ability of the soul to give. Allah will provide ease after hardship.

Surah 65:8 Many communities have revolted in the past against the ordinance of Allah and the messenger of Allah. The communities were called into stern account and were punished with dire punishment.

Surah 65:9 The communities did taste the ill effects of the wrongdoing. The wrongdoing did bring the consequence of loss.

Surah 65:10 Allah did prepare a stern punishment for the wrongdoers. Believers should keep duty to Allah. Allah has sent a reminder to the people of belief and of understanding.

Surah 65:11 A messenger has been sent to recite the revelations of Allah plainly. The revelations were sent to bring the believers from darkness into light. If a person does believe in Allah and does right things then Allah will bring the person into the Gardens with flowing rivers underneath to abide within forever. Allah has established good provisions for the believers.

Surah 65:12 Allah has created 7 heavens. Allah has created 7 earths. Commandments do descend from Allah slowly among the heavens and among the earths. Mankind is made aware that Allah is Able to do all things. Mankind is made aware that Allah does surround all things in knowledge.



Surah 66



Surah 66:1 The Prophet should not ban the acts that are permitted by Allah. Allah does permit the pleasuring of wives. Allah is Forgiving and Merciful.

Surah 66:2 Allah has permitted the absolution of oaths in some cases for Muslims. Allah is the Protector and the Knower and the Wise.

Surah 66:3 The Prophet had confided some information to a wife one day. The wife did divulge the information to others. The Prophet did relay some of the information to the wife afterwards. The Prophet had learned of the actions of the wife from Allah. The wife had said "Who hath told thee?" to the Prophet. The Prophet did say "The Knower the Aware hath told me" to the wife.

Surah 66:4 Muhammad did have 2 wives. If the wives did repent to Allah then the wives did have inclinations for repentance. If the wives did turn against Muhammad then the wives would find that Allah did protect Muhammad. Muhammad did find protection in Gabriel also. Muhammad did have allies in believers and in angels.

Surah 66:5 If Muhammad did divorce the 2 wives then Allah could have replaced the 2 wives with new wives for Muhammad. The new wives would be submissive to Allah and believing and pious and penitent and inclined to fasting. The new wives could be widows or maids.

Surah 66:6 Believers should repel Hell. Hell is a Fire with fuel of men and of stones. Hell is guarded by strong angels with severe loyalty to Allah.

Surah 66:7 Someone will say "O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do" to the disbelievers.

Surah 66:8 Believers should turn to Allah in sincere repentance. Allah may remit evil deeds from a person and may bring a person into Gardens with flowing rivers underneath. Allah will not abase the Prophet and the believers on the Day. A light will precede the believers and on the right hands of the believers. The believers will say "Our Lord! Perfect our light for us and forgive us! Lo! Thou art Able to do all things".

Surah 66:9 The Prophet should strive sternly against the disbelievers and against the hypocrites. Hell will be the home for the disbelievers and for the hypocrites for a hapless end to the journey.

Surah 66:10 Allah does cite an example for the disbelievers. Noah was betrayed by the wife of Noah. Lot was betrayed by the wife of Lot also. The men could not avail their wives against Allah. Someone did say "Enter the Fire along with those who enter" to the wife of Noah and to the wife of Lot.

Surah 66:11 Allah does cite an example for believers. Pharaoh did have a wife. The wife did say "My Lord! Build for me a home with thee in the Garden and deliver me from Pharaoh and his work and deliver me from evildoing folk;" in prayer to Allah.

Surah 66:12 Allah does cite an another example for believers. Mary was daughter of Imran. Mary was a virgin. Allah did breath something of the Spirit of Allah into Mary. Mary would put faith in the words of Allah and in the Scriptures of Allah. Mary would become a member of the obedient.



Surah 67



Surah 67:1 Allah has the Sovereignty. Allah has the Blessing. Allah is Able to do all things.

Surah 67:2 Allah has created life and death to try mankind in search of the best conduct. Allah is the Mighty and is Forgiving.

Surah 67:3 Allah has created 7 heavens in harmony. Muhammad could not see fault in the creations of Allah. Muhammad could not see rifts in the 7 heavens.

Surah 67:4 Muhammed did suffer from weakened sight after trying to find rifts in the 7 heavens.

Surah 67:5 Allah did beautify the heaven of the worlds with lamps. The lamps will serve as missiles for the devils also. Allah has prepared the doom of flame for the devils.

Surah 67:6 Disbelievers will find a hapless end to the journey in the doom of hell.

Surah 67:7 Hell will boil and will roil as the disbelievers are flung within.

Surah 67:8 Hell would seem to burst with rage. Hell will be attended by wardens. The wardens will say "Came there unto you no warner?" upon the entry into Hell of disbelievers.

Surah 67:9 The disbelievers will say "Yea verily a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error" to the wardens in Hell.

Surah 67:10 The disbelievers will say "Had we been wont to listen or have sense we had not been among the dwellers in the flames" to the wardens in Hell.

Surah 67:11 The disbelievers will acknowledge their sins but will remain as dwellers in the flames.

Surah 67:12 Believers will receive a great reward for fearing Allah in secret.

Surah 67:13 A person can keep opinions secret or proclaimed. Allah is the Knower of the contents of the hearts of men.

Surah 67:14 Allah is aware of the creation of Allah. Allah is the Subtile and the Aware.

Surah 67:15 Allah has made the earth subservient to mankind. Mankind can walk in the paths on the earth. Mankind can eat of the providence of Allah. The dead will be resurrected to Allah.

Surah 67:16 Mankind should take security in Allah who is in Heaven. Allah will provide refuge for people from a convulsing earth.

Surah 67:17 Mankind should take security in Allah who is in Heaven. Allah will provide refuge for people from loosened hurricanes. Mankind should understand the manner of warning from Allah.

Surah 67:18 People did deny Allah in the past. Mankind can see the manner of the wrath of Allah upon the deniers in the past.

Surah 67:19 Mankind can observe birds in flight. The birds do fly in accordance with the will of Allah. Allah is the seer of all things.

Surah 67:20 Mankind will not find an army of protection instead of Allah. Allah is the Beneficent. The disbelievers are in disillusion.

Surah 67:21 If Allah did withhold the providence of Allah then mankind would not find providers. Mankind is set in pride and in frowardness sometimes.

Surah 67:22 If a person does walk upright on a beaten road then the person is more rightly guided than others who do grope their faces.

Surah 67:23 Muhammad should say "He it is Who gave you being and hath assigned unto you ears and eyes and hearts. Small thanks give ye!".

Surah 67:24 Muhammad should say "He it is Who multiplieth you in the earth and unto Whom ye will be gathered".

Surah 67:25 People will say "When (will) this promise (be fulfilled) if ye are truthful?".

Surah 67:26 Muhammad should say "The knowledge is with Allah only and I am but a plain warner;".

Surah 67:27 The disbelievers will assume awry faces on the Day. Someone will say "This is that for which ye used to call" to the disbelievers on the Day.

Surah 67:28 Muhammad should say "Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us still who will protect the disbelievers from a painful doom?".

Surah 67:29 Muhammad should say "He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest".

Surah 67:30 Muhammad should say "Have ye thought: If (all) your water were to disappear into the earth who then could bring you gushing water?".



Surah 68



Surah 68:1 "Nun." The Qur'an was written by the pen and by the instruments in use by the beings above.

Surah 68:2 Muhammad was not a madman. Muhammad did have the favor of Allah.

Surah 68:3 Muhammad would find unfailing reward.

Surah 68:4 Muhammad did possess a tremendous nature.

Surah 68:5 Muhammad will come to understand with mankind.

Surah 68:6 People will see that Muhammad was not demented.

Surah 68:7 Allah is best aware of the people who do stray from the way of Allah. Allah is best aware of the people who do walk upright.

Surah 68:8 Muhammad should not obey the rejecters.

Surah 68:9 The rejectors did wish for Muhammad to become compromised. The rejectors would become compromised.

Surah 68:10 Muhammad should not obey a person who does swear oaths habitually.

Surah 68:11 Muhammad should not obey the people who do detract with the spreading of slanders.

Surah 68:12 Muhammad should not obey the people who do hinder good through transgression and through criminal actions.

Surah 68:13 Muhammad should not obey the people who are greedy and are intrusive.

Surah 68:14 The greedy may be possessed of wealth and of children.

Surah 68:15 The greedy will say "Mere fables of the men of old" upon hearing the revelations of Allah.

Surah 68:16 The greedy will be branded on the nose.

Surah 68:17 The disbelievers were tried by Allah as the owners of the garden were tried. The owners had vowed to pluck the fruit of the garden on the next morning.

Surah 68:18 The owners had not made an exception for the will of Allah.

Surah 68:19 A visitation did come upon the garden as the owners were sleeping.

Surah 68:20 The owners did perceive the gardens to be plucked already in the morning.

Surah 68:21 The owners did cry to each other in the morning.

Surah 68:22 The owners did say "Run unto your field if ye would pluck (the fruit)".

Surah 68:23 The owners would speak to each other in low tones.

Surah 68:24 The owners would say "No needy man shall enter it today against you" amongst themselves.

Surah 68:25 The owners did proceed with strong purpose.

Surah 68:26 The owners did behold the garden. The owners did say "Lo! we are in error!".

Surah 68:27 The owners did say "Nay but we are desolate!".

Surah 68:28 The owners did include some just individuals. The individuals did say "Said I not unto you: Why glorify ye not (Allah)?" to the others.

Surah 68:29 The others did say "Glorified be our Lord! Lo! we have been wrong-doers".

Surah 68:30 Some people would gather into groups of self reproaching.

Surah 68:31 The people did say "Alas for us! In truth we were outrageous".

Surah 68:32 The people did say "It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord".

Surah 68:33 The owners did receive the punishment. The Hereafter does include an even greater punishment. The owners did not understand.

Surah 68:34 If a person does refrain from evil then the person will find gardens of bliss with Allah.

Surah 68:35 Allah will not treat the believers as the disbelievers are treated.

Surah 68:36 People should not be ailed. People should not judge foolishly.

Surah 68:37 Allah does provide the Scripture for people to learn from.

Surah 68:38 People are not granted any choosing without the will of Allah.

Surah 68:39 People do not have an oath of a covenant that would grant any wish until the "Day of Judgment".

Surah 68:40 Muhammad should inquire with mankind about the supposed oath. Muhammad would find that the oath does not exist.

Surah 68:41 Disbelievers could follow other false gods. Disbelievers should present the false gods.

Surah 68:42 The disbelievers will be ordered into prostration on the befalling of the Day. The disbelievers will not be able to prostrate however.

Surah 68:43 The disbelievers will stand in stupefying abasement with downcast eyes. The disbelievers had rejected the invitations for prostration during life in the world.

Surah 68:44 Allah will deal with the disbelievers. Allah will lead the disbelievers with hidden directions.

Surah 68:45 Allah will bear with the disbelievers. Allah does have a firm scheme.

Surah 68:46 Muhammad did not ask a fee from people so that the people were heavily taxed.

Surah 68:47 Disbelievers can not record the Unseen because the disbelievers do not have sight of the Unseen.

Surah 68:48 Muhammad should wait for the decree from Allah. Muhammad should not despair as Jonah had despaired.

Surah 68:49 If Allah had not provided favor to Jonah then Jonah would have been cast into the wilderness as a disbeliever.

Surah 68:50 Jonah was chosen by Allah however. Jonah was placed among the righteous.

Surah 68:51 Disbelievers could attempt to disconcert Muhammad with their eyes upon hearing the Reminder. The disbelievers will say "Lo! he is indeed mad;" about Muhammad.

Surah 68:52 The Scripture is a Reminder to creation.



Surah 69



Surah 69:1 "The Reality!".

Surah 69:2 "What is the Reality?".

Surah 69:3 "Ah what will convey unto thee what the reality is!".

Surah 69:4 Judgment was denied by the tribe of Thamud and by the tribe of Aad.

Surah 69:5 The "tribe of Thamud" was destroyed by the lightning.

Surah 69:6 The "tribe of Aad" was destroyed by a fierce roaring wind.

Surah 69:7 Allah did impose 7 long nights and 8 long days of winds upon the "tribe of Aad". Someone could see men overthrown as hollow trunks of palm trees.

Surah 69:8 Someone did say "Canst thou (O Muhammad) see any remnant of them?".

Surah 69:9 Destruction did befall Pharaoh and the people who did come before Pharaoh. Communities had brought error and were destroyed.

Surah 69:10 The sinners had disobeyed the messenger of Allah. Allah would grip the sinners with a tightening grip.

Surah 69:11 Mankind was carried upon a ship as the waters were rising.

Surah 69:12 The flood was made as a memorial to mankind for people to remember.

Surah 69:13 The trumpet shall sound 1 blast.

Surah 69:14 The earth shall be lifted with the mountains to become crushed with 1 crash.

Surah 69:15 The Event will befall on day of the trumpet and of the crushing of the mountains.

Surah 69:16 The heaven will split asunder on the day of the Event. The heaven will be frail during the Event.

Surah 69:17 The angels will be on the sides in heaven. The Throne will be upheld by 8 angels.

Surah 69:18 The Event will expose the secrets of all mankind.

Surah 69:19 Some people will receive their record from the right hand. Someone will say "Take read my book!".

Surah 69:20 "Surely I knew that I should have to meet my reckoning".

Surah 69:21 If a person does receive the record from the right hand then the person will be in a blissful state.

Surah 69:22 The person will go to a high Garden.

Surah 69:23 The Garden will have clusters in easy reach.

Surah 69:24 Someone will say "Eat and drink at ease for that which ye sent on before you in past days" to the people in the Garden.

Surah 69:25 Some people will receive their record from the left hand. If a person does receive the record from the left hand then the person would say "Oh would that I had not been given my book".

Surah 69:26 The person would say "And knew not what my reckoning!" after receiving the record from the left hand.

Surah 69:27 The person would say "Oh would that it had been death!" after receiving the record from the left hand.

Surah 69:28 The person would say "My wealth hath not availed me" after receiving the record from the left hand.

Surah 69:29 The person would say "My power hath gone from me" after receiving the record from the left hand.

Surah 69:30 Someone will say "Take him and fetter him" to the receiver from the left. Transgressors will receive the record from the left hand.

Surah 69:31 Someone will say "And then expose him to hell fire". If a person does receive the record from the left hand then the person will go to hell fire.

Surah 69:32 Someone will say "And then insert him in a chain whereof the length is seventy cubits".

Surah 69:33 Transgressors did not believe in Allah the Tremendous.

Surah 69:34 Transgressors did not encourage the feeding of the poor.

Surah 69:35 Transgressors will not find friends on the day of the Event.

Surah 69:36 Transgressors will find filth for food on the day of the Event.

Surah 69:37 Filth is consumed by sinners only.

Surah 69:38 "But nay! I swear by all that ye see".

Surah 69:39 "And all that ye see not".

Surah 69:40 The speech is from an illustrious messenger.

Surah 69:41 The speech is not from a poet. "Little is it that ye believe!".

Surah 69:42 The speech is not from a diviner. "Little is it that ye remember!".

Surah 69:43 The speech is a revelation from the Lord of the Worlds.

Surah 69:44 The Messenger did not invent false sayings about Allah.

Surah 69:45 If the Messenger had invented false sayings about Allah then Allah would have taken the Messenger by the right hand.

Surah 69:46 If the Messenger had invented false sayings about Allah then Allah would have severed the life artery of the Messenger.

Surah 69:47 Allah would not have been impeded by anyone.

Surah 69:48 The speech is a warrant for people who do avoid evil.

Surah 69:49 Some people will deny the speech.

Surah 69:50 The speech is an anguish for the disbelievers.

Surah 69:51 The speech is absolute truth.

Surah 69:52 Mankind should glorify the name of Allah. Allah is the Tremendous Lord of mankind.



Surah 70



Surah 70:1 A questioner had questioned on the doom about to fall.

Surah 70:2 A doom was going to fall upon the disbelievers. The doom could not be repelled.

Surah 70:3 The doom could not be repelled from Allah. Allah is the Lord of the "Ascending Stairways".

Surah 70:4 The "Ascending Stairways" are used by the angels and by the Spirit to ascend to Allah in a Day. A Day is equal to 50000 years.

Surah 70:5 Muhammad should have patience fair to see.

Surah 70:6 The disbelievers will see the doom in the distance.

Surah 70:7 Allah does perceive the doom upon the disbelievers as near.

Surah 70:8 The sky will become as molten copper on the day of doom.

Surah 70:9 The hills will become as flakes of wool on the day of doom.

Surah 70:10 Familiar friends will not ask a question of other friends on the day of doom.

Surah 70:11 Everyone will be in view. The guilty will wish to ransom their children to escape punishment on the day of doom.

Surah 70:12 The guilty will wish to ransom their spouse and their brethren.

Surah 70:13 The guilty will wish to ransom their kin who did provide shelter.

Surah 70:14 The guilty will wish to ransom anything in the earth that might allow the guilty to escape punishment on the day of doom.

Surah 70:15 The guilty will not succeed. The guilty will meet the fire of hell.

Surah 70:16 Hell will be eager to roast the guilty.

Surah 70:17 Hell does beckon to the disbelievers.

Surah 70:18 Hell does beckon to the people who did hoard wealth by avoiding charity.

Surah 70:19 Mankind was created anxious.

Surah 70:20 Mankind was created to become fretful upon encountering evil.

Surah 70:21 Mankind was created to become grudging upon encountering good.

Surah 70:22 Worshippers are not begrudging upon encountering good.

Surah 70:23 Worshippers should be constant in worship.

Surah 70:24 Worshippers will acknowledged their right from having wealth.

Surah 70:25 Wealth should be shared with the beggar and with the destitute.

Surah 70:26 Wealth should be shared with believers of the Day of Judgment.

Surah 70:27 Wealth should be shared with the people who are fearful of the doom from Allah.

Surah 70:28 Noone can feel secure from the doom of Allah.

Surah 70:29 If a person does preserve their chastity then the person is not blameworthy.

Surah 70:30 If a person does limit their copulation to wives and to servants then the person is not blameworthy.

Surah 70:31 If a person does seek copulation with others in addition to wives and to servants then the person is a transgressor.

Surah 70:32 A person must keep their pledges and their covenant to dwell in the Gardens as the honored.

Surah 70:33 A person must stand by their testimony to dwell in the Gardens as the honored.

Surah 70:34 A person must be attentive at worship to dwell in the Gardens as the honored.

Surah 70:35 If a person does perform the actions of the honored then the person will dwell in the Gardens as the honored.

Surah 70:36 The disbelievers are ailed by an unknown that does keep the disbelievers staring at Muhammad with wide eyes.

Surah 70:37 The disbelievers remain in disbelief in groups on the right side and on the left side.

Surah 70:38 The "Garden of Delight" is not desired by every disbeliever.

Surah 70:39 Disbelievers were created from the things that the disbelievers do know.

Surah 70:40 "But nay! I swear by the Lord of the rising places and the setting places of the planets that We are Able".

Surah 70:41 "To replace them by (others) better than them. And We are not to be outrun". Allah can replace the disbelievers with others who are better than the disbelievers. Allah will not be outrun.

Surah 70:42 The disbelievers can chat and can play until meeting doom on the Day.

Surah 70:43 The disbelievers will emerge from graves in haste as racers to a goal.

Surah 70:44 The disbelievers will behold stupefying abasement with aghast eyes. The disbelievers will reap the doom of the Day as promised.



Surah 71



Surah 71:1 Noah was sent a message from Allah. The message did say "Warn thy people ere the painful doom come unto them" to Noah.

Surah 71:2 Noah did say "O my people! Lo! I am a plain warner unto you".

Surah 71:3 Noah did say "Serve Allah and keep your duty unto Him and obey me" in a bid to the people of Noah.

Surah 71:4 Noah did say "That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah when it cometh cannot be delayed if ye but knew" to the people of Noah.

Surah 71:5 Noah did say "My Lord! Lo! I have called unto my people night and day" to Allah.

Surah 71:6 Noah did say "But all my calling doth but add to their repugnance;" to Allah.

Surah 71:7 Noah did say "And lo! whenever I call unto them that Thou mayest pardon them they thrust their fingers in their ears" to Allah. Noah did say "and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride" to Allah.

Surah 71:8 Noah did say "And lo! I have called unto them aloud" to Allah.

Surah 71:9 Noah did say "And lo! I have made public proclamation unto them and I have appealed to them in private" to Allah.

Surah 71:10 Noah did say "And I have said: Seek pardon of your Lord Lo! He was ever Forgiving" to Allah.

Surah 71:11 Allah would release the sky to produce a plenteous rain.

Surah 71:12 Allah would help Noah with wealth and with sons. Allah would assign Gardens and rivers to Noah.

Surah 71:13 Mankind should extend hope toward Allah for dignity.

Surah 71:14 Mankind should realize that Allah did create mankind by divers stages.

Surah 71:15 Mankind should see that Allah did create 7 heavens in harmony.

Surah 71:16 Mankind should see that Allah did make the moon as a light and the sun as a lamp in the heavens.

Surah 71:17 Mankind should see that Allah did cause mankind to sprout as a growth from the earth.

Surah 71:18 Mankind should understand that Allah will cause mankind to return to the earth for a rebirth.

Surah 71:19 Allah has made the earth a wide expanse for mankind.

Surah 71:20 Mankind can thread the valley ways because of the works of Allah.

Surah 71:21 Noah did say "My Lord! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;" to Allah.

Surah 71:22 Noah did say "And they have plotted a mighty plot" to Allah.

Surah 71:23 Noah did say "And they have said: Forsake not your gods. Forsake not Wadd nor Suwa nor Yaghuth and Ya'uq and Nasr" to Allah.

Surah 71:24 Noah did say "And they have led many astray and Thou increasest the wrong-doers in naught save error" to Allah.

Surah 71:25 The disbelievers did drown for their sins. The disbelievers were made to enter a Fire without helpers in place of Allah.

Surah 71:26 Noah did say "My Lord! Leave not one of the disbelievers in the land" to Allah.

Surah 71:27 Noah did say "If Thou shouldst leave them they will mislead Thy slaves and will beget none save lewd ingrates" to Allah.

Surah 71:28 Noah did say "My Lord! Forgive me and my parents and him who entereth my house believing and believing men and believing women and increase not the wrong-doers in aught save ruin" to Allah.



Surah 72



Surah 72:1 Muhammad should say "It is revealed unto me that a company of the Jinn gave ear and they said: Lo! it is a marvellous Qur'an". A "company of Jinn" did come into belief in the message of the Qur'an.

Surah 72:2 Muhammad should say "Which guideth unto righteousness so we believe in it and we ascribe unto our Lord no partner."

Surah 72:3 Muhammad should say "And (we believe) that He--exalted be the glory of our Lord!--hath taken neither wife nor son".

Surah 72:4 Muhammad should say "And that the foolish one among us used to speak concerning Allah an atrocious lie."

Surah 72:5 Muhammad should say "And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah--".

Surah 72:6 Muhammad should say "And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn so that they increased them in revolt (against Allah);". Mankind had attempted to invoke the protections of individuals of the jinn in the past. Mankind was increased in revolt against Allah as a result.

Surah 72:7 Muhammad should say "And indeed they supposed even as ye suppose that Allah would not raise anyone (from the dead)". Mankind had believed in the past that Allah would not raise anyone from the dead.

Surah 72:8 The "company of Jinn" had said "We had sought the heaven but had found it filled with strong warders and meteors".

Surah 72:9 The "company of Jinn" had said "And we used to sit on places (high) therein to listen. But he who listened now findeth a flame in wait for him;".

Surah 72:10 The "company of Jinn" had said "And we know not whether harm is boded unto all who are in the earth or whether their Lord intendeth guidance for them;".

Surah 72:11 The "company of Jinn" had said "And among us there are righteous folk and among us there are far from that. We are sects having different rules".

Surah 72:12 The "company of Jinn" had said "And we know that we cannot escape from Allah in the earth nor can we escape by flight".

Surah 72:13 The "company of Jinn" had said "And when we heard the guidance we believed therein and whoso believeth in his Lord he feareth neither loss nor oppression".

Surah 72:14 The "company of Jinn" had said "And there are among us some who have surrendered (to Allah) and there are among us some who are unjust". The "company of Jinn" had said "And whoso hath surrendered to Allah such have taken the right path purposefully".

Surah 72:15 The "company of Jinn" had said "And as for those who are unjust they are firewood for hell".

Surah 72:16 If the idolaters would tread the right path then Allah would give a drink of water in abundance to the idolaters.

Surah 72:17 The idolaters would be tested. If the people did turn away from remembrance of Allah then Allah would thrust the people into constantly expanding torment.

Surah 72:18 Allah should be worshiped in the places of worship alone. A person should not pray to partners of Allah within the places of worship.

Surah 72:19 People did crowd greatly the Messenger as the Messenger did stand in prayer to Allah.

Surah 72:20 Muhammad should say "I pray unto Allah only and ascribe unto Him no partner".

Surah 72:21 Muhammad should say "Lo! I control not hurt nor benefit for you".

Surah 72:22 Muhammad should say "Lo! none can protect me from Allah nor can I find any refuge beside Him".

Surah 72:23 Muhammad should say "(Mine is) but conveyance (of the truth) from Allah and His messages;". Muhammad should say "and whoso disobeyeth Allah and His messenger lo! his is fire of hell wherein such dwell for ever".

Surah 72:24 Muhammad should say "Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know for certain) who is weaker in allies and less in multitude".

Surah 72:25 Muhammad should say "I know not whether that which ye are promised is nigh or if my Lord hath set a distant term for it" to the disbelievers.

Surah 72:26 Muhammad should say "(He is) the knower of the Unseen and He revealeth unto none His secret" to the disbelievers.

Surah 72:27 Muhammad should say "Save unto every messenger whom he hath chosen and then He maketh a guard to go before him and a guard behind him" to the disbelievers.

Surah 72:28 Muhammad should say "That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings and He keepeth count of all things" to the disbelievers.



Surah 73



Surah 73:1 "O thou wrapped up in thy raiment!".

Surah 73:2 "Keep vigil the night long save a little--".

Surah 73:3 "A half thereof or abate a little thereof".

Surah 73:4 "Or add (a little) thereto and chant the Qur'an in measure". Muhammad should recite the Qur'an in measure at night.

Surah 73:5 Muhammad was charged with a word of weight.

Surah 73:6 Nighttime does provide a time for keen impression and for certain speech.

Surah 73:7 Daytime does provide a time for the chain of business.

Surah 73:8 People should remember Allah. People should become devoted to Allah with a complete devotion.

Surah 73:9 Allah is the Lord of the East and of the West. Allah is the only God. People should choose Allah as their only defender.

Surah 73:10 Muhammad should be patient with the utterances of people. Muhammad should remain separated respectfully from the people.

Surah 73:11 Muhammad should leave Allah to deal with the disbelievers who are the lords of ease and of comfort in the world. Muhammad should respite the disbelievers awhile.

Surah 73:12 Allah does have heavy fetters and a raging fire in store for the disbelievers.

Surah 73:13 Allah does have choking food and a painful doom in store for the disbelievers.

Surah 73:14 Allah does have doom prepared for the disbelievers on the days of rocking earth and of running sand.

Surah 73:15 Allah has sent a messenger as witness against mankind. Allah had sent a messenger to Pharaoh in the past.

Surah 73:16 Pharaoh had rebelled against the messenger. Pharaoh was sealed by Allah with a stern grip.

Surah 73:17 Disbelievers will not protect themselves on the day that children will turn grey.

Surah 73:18 Disbelievers will not protect themselves on the day that the heavens are rent asunder. Allah will fulfill all promises.

Surah 73:19 The Qur'an is a Reminder. Believers should choose the way to Allah.

Surah 73:20 Allah does see the people who do keep vigil for two thirds of the night. Allah does see the people who do keep vigil for half of the night. Allah does see the people who do keep vigil for a third of the night. Allah does have a measure for the night and for the day. Allah does understand that the believers can not count everything. Allah will show mercy. Believers should recite as much as possible of the Qur'an. Allah does know that some believers are sickly. Allah does know that some believers do seek the bounty of Allah by traveling the land. Allah does know that some believers fight in the service of Allah. Believers should recite as much as possible of the Qur'an. Believers should establish worship. Believers should extend a goodly loan to Allah by providing charity to the poor. Believers will find greater reward from Allah for acts of charity to the poor. Believers should seek forgiveness from Allah. Allah is Forgiving and Merciful.



Surah 74



Surah 74:1 Muhammad is covered with a garment.

Surah 74:2 Muhammad should rise and should warn.

Surah 74:3 Muhammad should magnify Allah.

Surah 74:4 Muhammad should maintain purified raiment.

Surah 74:5 Muhammad should shun pollution.

Surah 74:6 Muhammad should not show favor. Muhammad should not seek worldly gain.

Surah 74:7 Muhammad should be patient for the sake of Allah.

Surah 74:8 The trumpet shall sound eventually.

Surah 74:9 Anguish will arrive on the day of the sounding of the trumpet.

Surah 74:10 Disbelievers will not find ease on the day of the trumpet.

Surah 74:11 Allah should be left to deal with the being who was created by Allah alone.

Surah 74:12 Allah had bestowed ample means upon the being.

Surah 74:13 Allah had bestowed sons to the being.

Surah 74:14 Allah had made life to be smooth for the being.

Surah 74:15 The being did desire more from Allah however.

Surah 74:16 The being was stubborn to the revelations from Allah.

Surah 74:17 Allah will impose a fearful doom on the being.

Surah 74:18 The being did consider and did plan.

Surah 74:19 The being did plan for self destruction!

Surah 74:20 Destruction was the result of the plans of the being.

Surah 74:21 The disbeliever would waver.

Surah 74:22 The disbeliever would frown and would show displeasure.

Surah 74:23 The disbeliever would turn away in pride.

Surah 74:24 The disbeliever would say "This is naught else than magic from of old;".

Surah 74:25 The disbeliever would say "This naught else than speech of mortal man".

Surah 74:26 Allah will fling the disbeliever into the burning. Hell is also known as the burning.

Surah 74:27 The burning is difficult to convey.

Surah 74:28 The burning will consume everything and will spare nothing.

Surah 74:29 The burning will shrivel the man.

Surah 74:30 Hell is overseen by 19 angels.

Surah 74:31 Allah did appoint angels only as the wardens of Hell. Allah did set the numbering of 19 angels to be a stumbling block for the disbelievers. Believers can find certainty and in the establishment of the angels as the wardens. Believers may increase in faith without doubt. The disbelievers will say "What meaneth Allah by this similitude?" with the diseased of heart. Allah will send astray in accordance with the will of Allah. Allah will guide in accordance with the will of Allah. Nobody will know the hosts of Allah except Allah. The burning is a Reminder to the mortals.

Surah 74:32 The Moon is a portent to mankind.

Surah 74:33 Nightfall is a portent to mankind also.

Surah 74:34 Daybreak is a portent to mankind as well.

Surah 74:35 Hell is one of the greatest portents to mankind.

Surah 74:36 Hell does serve as a warning to mankind.

Surah 74:37 Hell is a warning to the believers and to the disbelievers.

Surah 74:38 Every soul is a pledge for the deeds of the soul.

Surah 74:39 Some people will stand on the right hand.

Surah 74:40 The gardens will be the destination for the people of the right hand. The believers will inquire of each other.

Surah 74:41 The believers will question the guilty.

Surah 74:42 The believers will say "What hath brought you to this burning?" to the guilty.

Surah 74:43 The guilty will say "We were not of those who prayed" to the believers.

Surah 74:44 The guilty will say "Nor did we feed the wretched" to the believers.

Surah 74:45 The guilty will say "We used to wade (in vain dispute) with (all) waders" to the believers.

Surah 74:46 The guilty will say "And we used to deny the Day of Judgment" to the believers.

Surah 74:47 The guilty will say "Till the inevitable came unto us" to the believers.

Surah 74:48 The guilty will not find mediators to avoid the burning.

Surah 74:49 The guilty will not be able to avoid the Admonishment.

Surah 74:50 The guilty will be like frightened asses.

Surah 74:51 The guilty will be like frightened asses that do attempt to flee from a lion!

Surah 74:52 Every disbeliever will desire to be given open pages from Allah.

Surah 74:53 The disbelievers do not fear the Hereafter.

Surah 74:54 The Qur'an is an Admonishment to the disbelievers.

Surah 74:55 People should heed the Qur'an.

Surah 74:56 People will not heed without the will of Allah. Allah is the fount of fear. Allah is the fount of Mercy also.



Surah 75



Surah 75:1 An oath is made by the Day of Resurrection.

Surah 75:2 An oath is made by the accusing soul that the Scripture is true.

Surah 75:3 Mankind may not believe that Allah will assemble the bones of man.

Surah 75:4 Allah can restore the very fingers of mankind.

Surah 75:5 Mankind would deny the portent however.

Surah 75:6 Disbelievers will say "When will be this Day of Resurrection?" in disbelief.

Surah 75:7 Sight will be confounded on the Day.

Surah 75:8 The moon will be eclipsed on the Day.

Surah 75:9 The sun will unite with the moon on the Day.

Surah 75:10 Mankind will say "Whither to flee!" in fear on the Day.

Surah 75:11 Mankind will not find refuge on the Day.

Surah 75:12 Allah will hold the recourse on the Day.

Surah 75:13 Each person will be told about the things that the person had forwarded and had deferred.

Surah 75:14 Mankind is a telling witness against himself.

Surah 75:15 People will tender excuses though.

Surah 75:16 Muhammad should not hasten the recitation of the Qur'an.

Surah 75:17 Allah would gather the recitations for reading by Muhammad.

- Surah 75:18** Muhammad should follow the reading from Allah.
- Surah 75:19** Allah would make the recitations clear to Muhammad.
- Surah 75:20** Mankind does love the fleeting currently.
- Surah 75:21** Mankind does neglect the Hereafter.
- Surah 75:22** Some faces will be resplendent on the Day.
- Surah 75:23** The faces will look toward Allah.
- Surah 75:24** Other faces will be despondent on the Day.
- Surah 75:25** People will know that a great disaster is about to befall the despondent faces.
- Surah 75:26** The soul will reach the throat on exit from the body.
- Surah 75:27** The despondent faces will say "Where is the wizard to save us?".
- Surah 75:28** The despondent will know that the time is the parting.
- Surah 75:29** Agony will be heaped on agony.
- Surah 75:30** Mankind will be driven to Allah on the Day.
- Surah 75:31** The disbelievers did not trust. The disbelievers did not pray.
- Surah 75:32** The disbelievers did deny and did flout.
- Surah 75:33** The disbelievers would return to their folk with glee.
- Surah 75:34** Destruction is nearer to the disbelievers.
- Surah 75:35** Doom is nearer to the disbelievers.
- Surah 75:36** Mankind should not think that mankind would be left aimless.
- Surah 75:37** Mankind had gushed forth from a drop of fluid.
- Surah 75:38** Allah had shaped and had fashioned the clot into mankind.
- Surah 75:39** Allah did make a pair that did consist of the male and the female.
- Surah 75:40** Allah is able to bring the dead to life.



Surah 76



Surah 76:1 "Hath there come upon man (ever) any period of time in which he was a thing unremembered?"

Surah 76:2 Allah did create man from a drop of thickened fluid to test mankind. Mankind was made with hearing and with knowing.

Surah 76:3 Allah has shown the way to mankind. Mankind can be grateful or disbelieving.

Surah 76:4 Allah has prepared manacles and carcans and a raging fire for the disbelievers.

Surah 76:5 The believers shall drink of a cup with a mixture of water of Kafur.

Surah 76:6 The believers will drink from an abundant spring.

Surah 76:7 The believers do perform the vow and do fear the Day of doom.

Surah 76:8 Believers do feed the needy and the orphan and the prisoner for love of Allah.

Surah 76:9 The believers will say "We feed you for the sake of Allah only. We wish for no reward nor thanks from you;"

Surah 76:10 The believers will say "Lo! we fear from our Lord a day of frowning and of fate".

Surah 76:11 Allah will shield the believers from evil on the Day. Allah will allow the believers to find brightness and joy.

Surah 76:12 Allah will reward the believers for perseverance with entrance into the Garden and with silk attire.

Surah 76:13 The believers will recline upon couches without the heat of the sun and without the bitterness of cold.

Surah 76:14 The believers will enjoy a close shade with boughs laden with clustered fruits.

Surah 76:15 The believers will receive goblets of silver beakers with the likeness of glass.

Surah 76:16 The breakers will be made of polished silver. The believers will determine the measure of the breakers in accordance with the deeds of the believers.

Surah 76:17 Believers will be given a cup to drink a watered mixture of Zanjabil.

Surah 76:18 The water will be sourced from a spring with the name of Salsabil. Salsabil is a spring of water.

Surah 76:19 Believers will be served by youths of everlasting youth. The youths will appear as scattered pearls.

Surah 76:20 The environment would be seen in bliss and in high estate.

Surah 76:21 Believers will be dressed in raiment of fine green silk and gold embroidery. Believers will be adorned with bracelets of silver. Allah will slake the thirst of the believers with a pure drink.

Surah 76:22 Someone will say "Lo! this is a reward for you. Your endeavor (upon earth) hath found acceptance" to the believers.

Surah 76:23 Allah did reveal the Qur'an as a revelation to Muhammad.

Surah 76:24 Believers should submit patiently to the command of Allah. Believers should not obey the guilty or the disbeliever.

Surah 76:25 Believers should remember the name of Allah in the morning and in the evening.

Surah 76:26 Believers should pray to Allah for a portion of the night. Believers should glorify Allah all night long.

Surah 76:27 Believers do love the fleeting life. Believers will move past the remembrance of a grievous day.

Surah 76:28 Mankind was created by Allah. Mankind was strengthened by Allah. Allah could replace mankind with others by the will of Allah.

Surah 76:29 The Qur'an is an Admonishment. The Qur'an is a Reminder. A person can choose a way to Allah.

Surah 76:30 A person can not choose a way to Allah without the will of Allah. Allah is the Knower and the Wise.

Surah 76:31 Allah will allow entrance by the mercy of Allah. Allah has prepared a painful doom for the evildoers.



Surah 77



Surah 77:1 An oath is made by the emissary winds that are sent one after another.

Surah 77:2 An oath is made by the raging hurricanes.

Surah 77:3 An oath is made by the raging hurricanes that do cause the vegetation of the earth to revive.

Surah 77:4 An oath is made by the beings who do winnow with a winnowing.

Surah 77:5 An oath is made by the messengers who do bring down the Reminder.

Surah 77:6 The Reminders will excuse or will warn.

Surah 77:7 The promises will come to pass surely.

Surah 77:8 The stars may be put out.

Surah 77:9 The sky may be riven asunder.

Surah 77:10 The mountains may be blown away.

Surah 77:11 The messengers may be brought to their time appointed.

Surah 77:12 The time is appointed for a day.

Surah 77:13 The time is appointed for the "Day of Decision".

Surah 77:14 People will be brought into understanding about the nature of the "Day of Decision"!

Surah 77:15 Repudiators will find woe on the "Day of Decision".

Surah 77:16 Allah had destroyed the former folk.

Surah 77:17 Allah did not cause the latter folk to follow after the former folk.

Surah 77:18 The guilty will be dealt with.

Surah 77:19 Repudiators will find woe on the "Day of Decision".

Surah 77:20 Mankind was created from a base fluid by Allah.

Surah 77:21 Mankind was set in a safe haven by Allah.

Surah 77:22 Allah did establish a known term for the development of mankind.

Surah 77:23 Allah did arrange for the development of mankind. Allah did set forth an excellent arrangement.

Surah 77:24 Repudiators will find woe on the "Day of Decision".

Surah 77:25 Allah did make a receptacle of the earth.

Surah 77:26 The earth is a receptacle for the living and for the dead.

Surah 77:27 High mountains were placed on earth to provide sweet drinking water for mankind.

Surah 77:28 Repudiators will find woe on the "Day of Decision"!

Surah 77:29 Someone will say "Depart unto that (doom) which ye used to deny;" to the repudiators on the Day.

Surah 77:30 Someone will say "Depart unto the shadow falling threefold" to the repudiators on the Day.

Surah 77:31 Someone will say "(Which yet is) no relief nor shelter from the flame" to the repudiators on the Day.

Surah 77:32 Someone will say "Lo! it throweth up sparks like the castles" to the repudiators on the Day.

Surah 77:33 Someone will say "(Or) as it might be camels of bright yellow hue" to the repudiators on the Day.

Surah 77:34 Repudiators will find woe on the "Day of Decision"!

Surah 77:35 Repudiators will not be allowed to speak on the Day.

Surah 77:36 Repudiators will not be allowed to offer excuses.

Surah 77:37 Repudiators will find woe on the "Day of Decision"!

Surah 77:38 Allah will assemble all of mankind on the "Day of Decision".

Surah 77:39 Nobody can outwit Allah.

Surah 77:40 Repudiators will find woe on the "Day of Decision"!

Surah 77:41 The believers will find shade and fountains.

Surah 77:42 The believers will find desirable fruits.

Surah 77:43 Someone will say "Eat drink and welcome O ye blessed in return for what ye did" to the believers on the Day.

Surah 77:44 The believers will be rewarded.

Surah 77:45 Repudiators will find woe on the "Day of Decision"!

Surah 77:46 The guilty will find ease on earth for a little while.

Surah 77:47 Repudiators will find woe on the "Day of Decision"!

Surah 77:48 Someone will say "Bow down" to the repudiators. The repudiators will not bow down.

Surah 77:49 Repudiators will find woe on the "Day of Decision"!

Surah 77:50 Repudiators should find belief in the message.



Surah 78



- Surah 78:1*** Mankind does question each other.
- Surah 78:2*** Mankind does question about the awful tidings.
- Surah 78:3*** Mankind is in disagreement about the awful tidings.
- Surah 78:4*** Mankind will come to understanding.
- Surah 78:5*** Mankind will understand surely.
- Surah 78:6*** Allah has created the earth as an expanse.
- Surah 78:7*** High hills were made as bulwarks.
- Surah 78:8*** Allah did create mankind in pairs.
- Surah 78:9*** Allah did appoint sleep for repose for mankind.
- Surah 78:10*** The night was appointed as a cloak.
- Surah 78:11*** The day was appointed for livelihood.
- Surah 78:12*** Allah did build 7 strong heavens above the earth.
- Surah 78:13*** Allah did appoint a dazzling lamp.
- Surah 78:14*** Allah does send abundant Water from the rainy clouds.
- Surah 78:15*** Water is used to produce grain and plant.
- Surah 78:16*** Water is used to produce gardens of thick foliage.
- Surah 78:17*** The "Day of Decision" is a fixed time.

Surah 78:18 The trumpet will be blown on the "Day of Decision" to assemble the multitudes of mankind.

Surah 78:19 The heaven will open to become as gates.

Surah 78:20 The hills will be set in motion to become as a mirage.

Surah 78:21 Hell does lurk in ambush.

Surah 78:22 Hell is a home for the rebellious.

Surah 78:23 The rebellious will abide in Hell for ages.

Surah 78:24 The rebellious will not taste cool drink in Hell.

Surah 78:25 The rebellious will taste boiling water and a paralyzing cold in Hell.

Surah 78:26 The rebellious will be rewarded in proportion to their evil deeds.

Surah 78:27 The rebellious did not look for a reckoning.

Surah 78:28 The rebellious did label the revelations from Allah as false with strong denial.

Surah 78:29 Allah has recorded everything in a Book.

Surah 78:30 The rebellious will taste of their earnings. The rebellious will earn an increase of torment.

Surah 78:31 The duteous will find achievement.

Surah 78:32 The duteous will find enclosed Gardens with vineyards.

Surah 78:33 The duteous will have maidens for companions.

Surah 78:34 The duteous will receive a full cup.

Surah 78:35 The duteous will not encounter vain discourse or lying in the Gardens.

Surah 78:36 The duteous will receive a requital from Allah as a gift in payment.

Surah 78:37 Allah is the Lord of the heavens and of the earth and of everything between. Allah is the Beneficent. Nobody can converse with Allah.

Surah 78:38 The angels will be standing with the Spirit in arrays on the Day. The angels will not speak without permission from Allah on the Day.

Surah 78:39 The Day will be the "True Day". Mankind should seek recourse to Allah.

Surah 78:40 Mankind is warned of a doom at hand. Mankind will look upon the designs of mankind on the Day. The disbeliever will cry out on the Day. The disbeliever will say "Would that I were dust!" on the arrival of the Day.



Surah 79



Surah 79:1 An oath is made by the angels who will drag the souls of disbelievers to destruction.

Surah 79:2 An oath is made by the rushing of meteors.

Surah 79:3 An oath is made by the floating of lone stars.

Surah 79:4 An oath is made by the hastening of angels.

Surah 79:5 An oath is made by the beings who do govern the event.

Surah 79:6 The trumpet will sound on the Day.

Surah 79:7 The trumpet will sound again on the Day.

Surah 79:8 Hearts will beat painfully on the Day.

Surah 79:9 Eyes will be downcast on the Day.

Surah 79:10 Mankind will say "Shall we really be restored to our first state".

Surah 79:11 Mankind will say "Even after we are crumbled bones?".

Surah 79:12 Mankind would say "Then that would be a vain proceeding".

Surah 79:13 One Shout will be needed surely.

Surah 79:14 Mankind will be awakened with one Shout.

Surah 79:15 Mankind can recall the history of Moses.

Surah 79:16 Moses was called by Allah in the holy vale of Tuwa.

Surah 79:17 Allah had said "Go thou unto Pharaoh--Lo! he hath rebelled--" to Moses.

Surah 79:18 Allah had said "And say (unto him): Hast thou (will) to grow (in grace)?" to Moses.

Surah 79:19 Allah had said "Then I will guide thee to thy Lord and thou shalt fear (Him)" to Moses.

Surah 79:20 Moses did show a tremendous token to Pharaoh.

Surah 79:21 Pharaoh did continue in denial and in disobedience.

Surah 79:22 Pharaoh would turn away from Allah in haste.

Surah 79:23 Pharaoh did gather the people into a summoning.

Surah 79:24 Pharaoh did say "I (Pharaoh) am your Lord the Highest" in a proclamation to the people.

Surah 79:25 Allah would seize Pharaoh. Pharaoh was made an example in the Hereafter and in the former life.

Surah 79:26 Pharaoh does serve as a lesson for the believers.

Surah 79:27 Creation is more complex than mankind. Allah did create creation.

Surah 79:28 Allah did raise the height of the heavens. Allah did bring order to the heavens.

Surah 79:29 Allah did make the dark as the night. Allah did establish the morning.

Surah 79:30 Allah did spread the earth after establishing Heaven.

Surah 79:31 Allah did produce water and pasture from the earth.

Surah 79:32 Allah did make the hills on earth.

Surah 79:33 Allah did provision the earth for mankind and for the cattle of mankind.

Surah 79:34 Great disaster will come sometimes.

Surah 79:35 Mankind will remember all of the endeavors of mankind on the day of disaster.

Surah 79:36 Hell will stand to become visible to viewers.

Surah 79:37 Some people may have rebelled in disbelief.

Surah 79:38 The disbelievers may have chosen the life of the world.

Surah 79:39 Hell will be the home of the disbelievers.

Surah 79:40 Other people may have feared to stand before Allah. The fearful would have restrained their souls from lust through belief.

Surah 79:41 The Garden will be the home of the believers.

Surah 79:42 People may ask Muhammad about the timing of the Hour. People will say "when will it come to port?".

Surah 79:43 The people should not ask. Muhammad does not have a timing to tell.

Surah 79:44 Allah is the owner of the knowledge of the timing of the Hour.

Surah 79:45 Muhammad is a warner to the believers.

Surah 79:46 Time will seem to have been short to mankind on the arrival of the Hour.



Surah 80



Surah 80:1 "He frowned and turned away".

Surah 80:2 "Because the blind man came unto him".

Surah 80:3 "What could inform thee but that he might grow (in grace)".

Surah 80:4 "Or take heed and so the reminder might avail him?".

Surah 80:5 "As for him who thinketh himself independent".

Surah 80:6 "Unto him thou payest regard".

Surah 80:7 "Yet it is not thy concern if he grow not (in grace)".

Surah 80:8 "But as for him who cometh unto thee with earnest purpose".

Surah 80:9 "And hath fear".

Surah 80:10 "From him thou art distracted".

Surah 80:11 "Nay but verily it is an Admonishment".

Surah 80:12 "So let whosoever will pay heed to it".

Surah 80:13 "On honored leaves".

Surah 80:14 "Exalted purified".

Surah 80:15 "(Set down) by scribes".

Surah 80:16 "Noble and righteous".

Surah 80:17 "Man is (self) destroyed: how ungrateful!".

Surah 80:18 "From what thing doth He create him?".

Surah 80:19 "From a drop of seed. He createth him and proportioneth him".

Surah 80:20 "Then maketh the way easy for him".

Surah 80:21 "Then causeth him to die and burieth him;".

Surah 80:22 "Then when He will He bringeth him again to life".

Surah 80:23 "Nay but (man) hath not done what He commanded him".

Surah 80:24 "Let man consider his food:".

Surah 80:25 "How We pour water in showers".

Surah 80:26 "Then split the earth in clefts".

Surah 80:27 "And cause the grain to grow therein".

Surah 80:28 "And grapes and green fodder".

Surah 80:29 "And olive trees and palm trees".

Surah 80:30 "And garden closes of thick foliage".

Surah 80:31 "And fruits and grasses:".

Surah 80:32 "Provision for you and your cattle".

Surah 80:33 "But when the Shout cometh".

Surah 80:34 "On the day when a man fleeth from his brother".

Surah 80:35 "And his mother and his father".

Surah 80:36 "And his wife and his children".

Surah 80:37 "Every man that day will have concern enough to make him heedless (of others)".

Surah 80:38 "On that day faces will be bright as dawn".

Surah 80:39 "Laughing rejoicing at good news;".

Surah 80:40 "And other faces on that day with dust upon them".

Surah 80:41 "Veiled in darkness".

Surah 80:42 "Those are the disbelievers the wicked".



Surah 81



Surah 81:1 The sun will be overthrown.

Surah 81:2 The stars will fall.

Surah 81:3 The hills will be moved.

Surah 81:4 All camels will be abandoned.

Surah 81:5 The wild beasts will be herded together.

Surah 81:6 The seas will rise.

Surah 81:7 Souls will be reunited.

Surah 81:8 The girl child will be questioned after being buried alive.

Surah 81:9 The girl was not slain for a sin.

Surah 81:10 The pages will be laid open.

Surah 81:11 The sky will be torn away.

Surah 81:12 Hell will be lit.

Surah 81:13 The garden will be brought near.

Surah 81:14 Every soul will come to know the actions that were made ready by the soul.

Surah 81:15 An oath is made by the witness of the planets.

Surah 81:16 An oath is made by the stars that do rise and do set.

Surah 81:17 An oath is made by the close of night.

Surah 81:18 An oath is made by the breath of morning.

Surah 81:19 An oath is made that the Qur'an is the word of an honored Messenger.

Surah 81:20 The Messenger is Mighty with establishment in the presence of Allah.

Surah 81:21 The Messenger should be obeyed. The Messenger is trustworthy;

Surah 81:22 The Prophet is not mad.

Surah 81:23 The Prophet did see the Messenger on the clear horizon.

Surah 81:24 The Prophet is not avid of the Unseen.

Surah 81:25 The Qur'an is not the utterance of a devil worthy to be stoned.

Surah 81:26 Mankind should not leave to avoid the Qur'an.

Surah 81:27 The Qur'an is a reminder to creation.

Surah 81:28 The Qur'an is a reminder to the people who will choose to walk straight.

Surah 81:29 Mankind will walk straight in accordance with the will of Allah. Allah is the "Lord of Creation".



Surah 82



Surah 82:1 The heaven will be cleft asunder.

Surah 82:2 The planets will be dispersed.

Surah 82:3 The seas will be poured.

Surah 82:4 The sepulchres will be overturned.

Surah 82:5 A soul will know the things to bring and the things to leave.

Surah 82:6 Mankind should not be careless about Allah who is the Bountiful.

Surah 82:7 Allah did create and did fashion and did proportion mankind.

Surah 82:8 Mankind has been cast into any form in accordance with the will of Allah.

Surah 82:9 Mankind does deny the Judgment however.

Surah 82:10 Guardians do exist above mankind.

Surah 82:11 The guardians are generous and are recording.

Surah 82:12 The guardians are aware of all of the actions of mankind.

Surah 82:13 The righteous will be in delight.

Surah 82:14 The wicked will be in hell;

Surah 82:15 The wicked will burn in Hell on the "Day of Judgment".

Surah 82:16 The wicked will not escape Hell.

Surah 82:17 Mankind should know about the "Day of Judgment"!

Surah 82:18 Mankind should know about the "Day of Judgment"!

Surah 82:19 Nobody will have power at all for anybody else on the "Day of Judgment". Allah will have absolute command on the "Day of Judgment".



Surah 83



Surah 83:1 The defrauders will find woe.

Surah 83:2 The defrauders will take in full after providing a measure to mankind.

Surah 83:3 The defrauders will bring loss after providing a measure or a weighing.

Surah 83:4 The defrauders do not consider the eventuality.

Surah 83:5 The defrauders do not consider the awful Day.

Surah 83:6 All mankind will stand before the "Lord of the Worlds" on the Day.

Surah 83:7 The Sijjin is a record of the deeds of the wicked. The defrauders are recorded in the Sijjin.

Surah 83:8 The defrauders do not understand the purpose of the Sijjin.

Surah 83:9 The Sijjin is a written record.

Surah 83:10 Repudiators will find woe on the Day.

Surah 83:11 The repudiators do deny the "Day of Judgment".

Surah 83:12 The Day is not denied by anyone except by each criminal transgressor.

Surah 83:13 The transgressors will say "(Mere) fables of the men of old" after hearing recitations of the revelation from Allah.

Surah 83:14 The transgressors have earned rust upon their hearts.

Surah 83:15 Transgressors will be separated from the mercy of Allah on the "Day of Judgment".

Surah 83:16 The transgressors will burn in hell.

Surah 83:17 Someone will say "This is that which ye used to deny" to the transgressors in Hell.

Surah 83:18 The Iliyin is a record of the righteous.

Surah 83:19 "Ah what will convey unto thee what Iliyin is!".

Surah 83:20 The Iliyin is a written record.

Surah 83:21 The Iliyin is attested by the entities who are brought near to Allah.

Surah 83:22 The righteous are in delight.

Surah 83:23 The righteous will be gazing on couches.

Surah 83:24 The righteous will know the radiance of delight in the faces of the righteous.

Surah 83:25 The righteous will be given a drink from pure wine that is sealed.

Surah 83:26 The wine will have a seal of musk. The righteous should strive for bliss.

Surah 83:27 The wine will be mixed with water of Tasnim.

Surah 83:28 Tasnim is a spring for the righteous to drink from.

Surah 83:29 The guilty had laughed at the believers in the past.

Surah 83:30 The guilty would wink to each other upon passing the believers.

Surah 83:31 The guilty would return to jest upon reaching other guilty folk.

Surah 83:32 The guilty would say "Lo! these have gone astray" about the believers.

Surah 83:33 The guilty were not sent as guardians over the believers however.

Surah 83:34 The believers will have a laugh over the disbelievers on the Day.

Surah 83:35 The believers will laugh from high couches. The believers will gaze upon the disbelievers.

Surah 83:36 The disbelievers will pay for their actions in life.



Surah 84



Surah 84:1 The heaven will be split asunder.

Surah 84:2 The heaven will be attentive to Allah in fear.

Surah 84:3 The earth will be spread out.

Surah 84:4 The earth will become empty.

Surah 84:5 The earth will be attentive to Allah in fear!

Surah 84:6 People should work toward Allah until the meeting in the presence of Allah.

Surah 84:7 Believers will receive their account in the right hand.

Surah 84:8 Believers will receive an easy reckoning.

Surah 84:9 Believers will return to their folk in joy.

Surah 84:10 Disbelievers will be given their account behind the back.

Surah 84:11 Disbelievers will invoke destruction.

Surah 84:12 Disbelievers will be thrown into scorching fire.

Surah 84:13 Disbelievers had lived joyous with their folk in the world.

Surah 84:14 Disbelievers did not believe in the eventual return to Allah.

Surah 84:15 Allah was looking on the disbelievers always.

Surah 84:16 An oath is made by the afterglow of sunset.

Surah 84:17 An oath is made by the night and by everything in the night.

Surah 84:18 An oath is made by the full moon.

Surah 84:19 The oath is made that mankind shall transition from plane to plane.

Surah 84:20 Mankind should not ail in disbelief.

Surah 84:21 Mankind should worship Allah after hearing recitations of the Qur'an.

Surah 84:22 Disbelievers will deny however.

Surah 84:23 Allah does know the secrets of the disbelievers.

Surah 84:24 Disbelievers should be given tidings of a painful doom.

Surah 84:25 Believers are doers of good works. Believers should be given tidings of unfailing reward.



Surah 85



Surah 85:1 An oath is made by the heaven as the holder of mansions of the stars.

Surah 85:2 An oath is made by the "Promised Day".

Surah 85:3 An oath is made by the witness and by the subject of the witness.

Surah 85:4 Destruction did befall the owners of the ditch.

Surah 85:5 The ditch did contain fire that was fed by fuel.

Surah 85:6 The owners had sat beside the ditch.

Surah 85:7 The owners were witnesses of their actions upon the believers.

Surah 85:8 The believers were not guilty of anything beside belief in Allah. Allah is the Mighty. Allah is the "Owner of Praise".

Surah 85:9 Allah does own the Sovereignty of the heavens and of the earth. Allah is the Witness of all things.

Surah 85:10 Hell will be the doom for the disbelievers who do persecute the believers and do not repent. The disbelievers will meet the doom of burning.

Surah 85:11 The believers will find Gardens with flowing rivers underneath. The believers will achieve the "Great Success".

Surah 85:12 Allah will dispense stern punishment.

Surah 85:13 Allah is the source of the productions and of the reproductions.

Surah 85:14 Allah is the Forgiving. Allah is the Loving.

Surah 85:15 Allah is the Lord of the "Throne of Glory".

Surah 85:16 Allah will do in accordance with the will of Allah.

Surah 85:17 Mankind should have heard of the story of the hosts.

Surah 85:18 Mankind should have heard of the story of Pharaoh and of the tribe of Thamud.

Surah 85:19 The disbelievers do continue to live in denial.

Surah 85:20 Allah does surround the disbelievers unseen.

Surah 85:21 The Qur'an is a glorious message.

Surah 85:22 The Qur'an is a glorious message on a guarded tablet.



Surah 86



Surah 86:1 An oath is made by the heaven and by the "Morning Star".

Surah 86:2 Mankind should come to understand the "Morning Star".

Surah 86:3 The "Morning Star" is a piercing Star!

Surah 86:4 A guardian does protect every human soul.

Surah 86:5 Mankind should consider the source of the creation of mankind.

Surah 86:6 Mankind is created from a gushing fluid.

Surah 86:7 The fluid is issued from between the loins and the ribs.

Surah 86:8 Allah is Able to return life to mankind.

Surah 86:9 Mankind will be returned on the Day of the discovery of hidden thoughts.

Surah 86:10 Mankind will not have might or helpers on the Day.

Surah 86:11 An oath is made by the heaven as the source of returning rain.

Surah 86:12 An oath is made by the earth that is split with the growth of trees and of plants.

Surah 86:13 An oath is made that the Qur'an is a conclusive word.

Surah 86:14 The Qur'an is not a pleasantry.

Surah 86:15 Disbelievers did plot against Muhammad.

Surah 86:16 Allah does plot against the disbelievers.

Surah 86:17 Muhammad should give a respite to the disbelievers. Muhammad should deal gently with the disbelievers for a time.



Surah 87



Surah 87:1 Allah should be praised as the Lord the Most High.

Surah 87:2 Allah does create and does dispose.

Surah 87:3 Allah does measure and does guide.

Surah 87:4 Allah does bring the pasturage.

Surah 87:5 Allah does turn the pasturage to russet stubble.

Surah 87:6 Allah will encourage Muhammad to read so that Muhammad does not forget.

Surah 87:7 Muhammad will forget things only in accordance with the will of Allah. Allah is aware of the disclosed and of the hidden.

Surah 87:8 Muhammad will be eased on the way into the state of ease.

Surah 87:9 Muhammad should use the reminder to remind mankind.

Surah 87:10 Fear will come to the people who do heed the reminder.

Surah 87:11 The reminder will be flouted by the most hapless.

Surah 87:12 The hapless will be flung to the great fire.

Surah 87:13 The hapless will not die and will not live in the fire.

Surah 87:14 Success will come to the people who do grow.

Surah 87:15 Success will come to the people who do remember the name of Allah in prayer.

Surah 87:16 Some people will prefer the life of the world still.

Surah 87:17 The Hereafter is better and is more lasting than the life of the world.

Surah 87:18 The message is contained in the former scrolls.

Surah 87:19 The "Book of Abraham and Moses" does contain the message about the Hereafter.



Surah 88



Surah 88:1 Mankind should know the tidings of the Overwhelming.

Surah 88:2 Many people will have downcast faces on the "Day of the Overwhelming".

Surah 88:3 The people will be toiling and weary.

Surah 88:4 The people will be scorched by burning fire.

Surah 88:5 The people will drink from a boiling spring.

Surah 88:6 The people will receive food only from bitter thorn fruit.

Surah 88:7 The fruit will not nourish and will not release from hunger.

Surah 88:8 Other people will have calm faces on the Day.

Surah 88:9 The people will be glad for their past efforts.

Surah 88:10 The people will enter a high garden.

Surah 88:11 The people will not hear idle speech.

Surah 88:12 The people will find a gushing spring.

Surah 88:13 The people will find raised couches.

Surah 88:14 The people will have goblets at hand.

Surah 88:15 The people will find ranged cushions.

Surah 88:16 The people will find spread silken carts.

Surah 88:17 Mankind should regard the creation of the camels.

Surah 88:18 Mankind should regard the height of the heaven.

Surah 88:19 Mankind should regard the setting of the hills.

Surah 88:20 Mankind should regard the spread of the Earth.

Surah 88:21 Muhammad should remind mankind. Muhammad was a bringer of remembrance only.

Surah 88:22 Muhammad was not a warden over mankind.

Surah 88:23 Some people may be averse and may be disbelieving.

Surah 88:24 Allah will punish the disbelievers with direst punishment.

Surah 88:25 Mankind will return to Allah.

Surah 88:26 Allah will reckon with mankind.



Surah 89



Surah 89:1 "By the Dawn".

Surah 89:2 "And ten nights".

Surah 89:3 "And the Even and the Odd".

Surah 89:4 "And the night when it departeth".

Surah 89:5 "There surely is an oath for thinking man".

Surah 89:6 People should consider the dealings of Allah with the tribe of Aad.

Surah 89:7 People should consider the dealings of Allah with the Iram. The Iram did have many columns.

Surah 89:8 The columns were unique in the lands.

Surah 89:9 People should consider the dealings of Allah with the tribe of Thamud. The tribe had cloven the rocks in the valley;

Surah 89:10 People should consider the dealings of Allah with Pharaoh. Pharaoh was firm of right.

Surah 89:11 Pharaoh did lead others in rebellion against Allah in the lands.

Surah 89:12 Pharaoh had multiplied corruption in the lands.

Surah 89:13 Allah did pour the disaster of punishment on the guilty.

Surah 89:14 Allah is watchful always.

Surah 89:15 If Allah does try a person through honor and through graciousness then the person will say "My Lord honoureth me".

Surah 89:16 If Allah does try a person through tribulations then the person will say "My Lord despiseth me".

Surah 89:17 Mankind does not honor the orphan.

Surah 89:18 Mankind does not insist upon the feeding of the poor.

Surah 89:19 Mankind does devour heritages with a devouring greed.

Surah 89:20 Mankind does love wealth with abounding love.

Surah 89:21 The earth will be ground to atoms on the Day.

Surah 89:22 Allah shall come with angels in rank on rank on the Day.

Surah 89:23 Hell will be brought near on the Day. Mankind will remember their actions in life without avail on the Day.

Surah 89:24 Mankind will say "Ah would that I had sent before me (some provision) for my life!" on the Day.

Surah 89:25 Nobody can punish as Allah will punish on the Day!

Surah 89:26 Nobody can bind as Allah will bind on the Day.

Surah 89:27 Someone will say "But ah! thou soul at peace!" to the righteous on the Day.

Surah 89:28 Someone will say "Return unto thy Lord content in His good pleasure!" to the righteous on the Day.

Surah 89:29 Allah will say "Enter thou among My bondmen!" to the righteous on the Day.

Surah 89:30 Allah will say "Enter thou My Garden!" to the righteous on the Day.



Surah 90



Surah 90:1 "Nay I swear by this city".

Surah 90:2 "And thou art an indweller of this city".

Surah 90:3 "And the begetter and that which he begat".

Surah 90:4 Mankind was created by Allah in an atmosphere:.

Surah 90:5 Mankind should know the power over mankind.

Surah 90:6 Mankind has said "I have destroyed vast wealth:".

Surah 90:7 Mankind should know the beholder of mankind.

Surah 90:8 Mankind was assigned 2 eyes by Allah.

Surah 90:9 Mankind was assigned a tongue and 2 lips by Allah.

Surah 90:10 Mankind is guided to the parting of the mountain ways by Allah.

Surah 90:11 Mankind has not attempted the Ascent however.

Surah 90:12 "Ah what will convey unto thee what the Ascent is!".

Surah 90:13 The Ascent is to free a slave.

Surah 90:14 The Ascent to feed in the day of hunger.

Surah 90:15 The Ascent will feed an orphan near of kin.

Surah 90:16 The Ascent will feed a poor wretch in misery.

Surah 90:17 The Ascent will enable the believers to exhort other believers to perseverance.
The Ascent will enable the believers to exhort other believers to pity.

Surah 90:18 The believers will find their place on the right hand.

Surah 90:19 The disbelievers will find their place on the left hand.

Surah 90:20 Fire will be an awning over the disbelievers of the revelations from Allah.



Surah 91



Surah 91:1 "By the sun and his brightness".

Surah 91:2 "And the moon when she followeth him".

Surah 91:3 "And the day when it revealeth him".

Surah 91:4 "And the night when it enshroudeth him".

Surah 91:5 "And the heaven and Him who built it".

Surah 91:6 "And the earth and Him who spread it".

Surah 91:7 "And a soul and Him who perfected it".

Surah 91:8 "And inspired it (with conscience of) what is wrong for it and (what is) right for it.".

Surah 91:9 If a person does grow oneself then the person will be successful.

Surah 91:10 If a person does stunt oneself then the person will be a failure.

Surah 91:11 The "tribe of Thamud" had denied the truth in rebellious pride.

Surah 91:12 The tribe had dispatched a wicked person.

Surah 91:13 The Messenger had said "It is the she-camel of Allah so let her drink!" to the tribe.

Surah 91:14 The tribe did deny the Messenger however. The tribe did hamstring the camel anyway. Allah did doom the "tribe of Thamud" for the sins of the tribe by razing the dwellings of the tribe.

Surah 91:15 Allah does not dread the sequel of events.



Surah 92



Surah 92:1 "By the night enshrouding".

Surah 92:2 "And the day resplendent".

Surah 92:3 "And Him Who hath created male and female".

Surah 92:4 "Lo! your effort is dispersed (toward divers ends).".

Surah 92:5 Believers are giving and are dutiful toward Allah.

Surah 92:6 Believers do have faith in goodness.

Surah 92:7 Allah will ease the way of the believers into a state of ease.

Surah 92:8 Disbelievers do hoard things. A disbeliever does consider oneself to be independent.

Surah 92:9 Disbelievers do not have faith in goodness.

Surah 92:10 Allah will ease the way of the disbelievers into adversity.

Surah 92:11 Riches will not save the disbelievers at the time of perishing.

Surah 92:12 Allah is sovereign over the giving of the guidance.

Surah 92:13 Allah is the owner of the latter portion and of the former portion.

Surah 92:14 Mankind has been warned about the flaming Fire.

Surah 92:15 The most wretched must endure the Fire.

Surah 92:16 The Fire is destined to the people who do deny and do avoid the truth.

Surah 92:17 The righteous will be far removed from the Fire.

Surah 92:18 The righteous did share wealth in order to grow in goodness.

Surah 92:19 The righteous did not seek any favor for reward.

Surah 92:20 The righteous do seek to fulfill the purpose of Allah.

Surah 92:21 The righteous will be content.



Surah 93



Surah 93:1 "By the morning hours".

Surah 93:2 "And by the night when it is stillest".

Surah 93:3 Allah has not forsaken mankind. Allah does not hate mankind.

Surah 93:4 The latter portion will be better for mankind than the former.

Surah 93:5 Allah will give to mankind for contentment.

Surah 93:6 Allah has protected the orphans.

Surah 93:7 Allah has directed the wanderers.

Surah 93:8 Allah has enriched the destitute.

Surah 93:9 Orphans should not oppress others.

Surah 93:10 Beggars should not reject others.

Surah 93:11 Believers will find the bounty of Allah through discourse with Allah.



Surah 94



Surah 94:1 "Have We not caused thy bosom to dilate".

Surah 94:2 "And eased thee of the burden".

Surah 94:3 "Which weighed down thy back;".

Surah 94:4 "And exalted thy fame?".

Surah 94:5 "But lo! with hardship goeth ease".

Surah 94:6 "Lo! with hardship goeth ease;".

Surah 94:7 "So when thou art relieved still toil".

Surah 94:8 "And strive to please thy Lord.".



Surah 95



Surah 95:1 "By the fig and the olive".

Surah 95:2 "By Mount Sinai".

Surah 95:3 "And by this land made safe;".

Surah 95:4 Allah did create man of the best stature.

Surah 95:5 Allah would reduce mankind to the lowest of the low afterwards.

Surah 95:6 Believers were spared the lowering. The believers will reap an unfailing reward.

Surah 95:7 Nobody should have submitted a lie to Muhammad about the judgment.

Surah 95:8 Allah is the most conclusive of all judges.



Surah 96



Surah 96:1 "Read: In the name of thy Lord who createth".

Surah 96:2 "Createth man from a clot."

Surah 96:3 "Read: And thy Lord is the Most Bounteous".

Surah 96:4 "Who teacheth by the pen".

Surah 96:5 "Teacheth man that which he knew not."

Surah 96:6 "Nay but verily man is rebellious".

Surah 96:7 "That he thinketh himself independent!".

Surah 96:8 "Lo! unto thy Lord is the return."

Surah 96:9 "Hast thou seen him who dissuadeth".

Surah 96:10 "A slave when he prayeth?".

Surah 96:11 "Hast thou seen if he (relieth) on the guidance (of Allah)".

Surah 96:12 "Or enjoineth piety?".

Surah 96:13 "Hast thou seen if he denieth (Allah's guidance) and is froward?".

Surah 96:14 "Is he then unaware that Allah seeth?".

Surah 96:15 "Nay but if he cease not We will seize him by the forelock--".

Surah 96:16 "The lying sinful forelock--".

Surah 96:17 "Then let him call upon his henchmen!".

Surah 96:18 "We will call the guards of hell."

Surah 96:19 "Nay! Obey not thou him. But prostrate thyself and draw near (unto Allah).".



Surah 97



Surah 97:1 Allah did reveal the Qur'an on the "Night of Power".

Surah 97:2 People should understand the "Night of Power".

Surah 97:3 The "Night of Power" is better than a thousand months.

Surah 97:4 The "Night of Power" does include the descent of angels and the Spirit with decrees by the permission of Allah.

Surah 97:5 The "Night of Power" is peace until the rising of the dawn.



Surah 98



Surah 98:1 Some disbelievers were among the "People of the Scripture". Clear proof was needed by the disbelievers and by the idolaters before departing from error.

Surah 98:2 Clear proof was sent as a Messenger from Allah. The Messenger would be reading from purified pages.

Surah 98:3 The pages did contain correct scriptures.

Surah 98:4 The "People of the Scripture" did become divided after receiving the clear proof.

Surah 98:5 People are ordered to serve Allah alone. People are ordered to keep religion pure for Allah as upright men by nature. People are ordered to establish worship to Allah. People are ordered to help the poor. True religion does follow the set orders.

Surah 98:6 Hell is the destination for the idolaters and for the disbelievers among the "People of the Scripture". The disbelievers are the worst of created beings.

Surah 98:7 The believers are the best of created beings.

Surah 98:8 Believers will find reward with Allah. The reward will consist of the "Gardens of Eden" with flowing rivers underneath. Believers will dwell in the "Gardens of Eden" forever. Allah has pleasure in the believers. Believers have pleasure in Allah. The reward is in store for the people who do fear Allah.



Surah 99



Surah 99:1 Earth will be shaken with a final earthquake.

Surah 99:2 The Earth will yield the burdens.

Surah 99:3 Mankind will say "What aileth her?" about the Earth.

Surah 99:4 Earth will relate chronicles on the Day.

Surah 99:5 Allah will inspire the Earth.

Surah 99:6 Mankind will return to Allah in scattered groups to be shown the deeds of mankind.

Surah 99:7 A person will remember good works even to the measure of the weight of an atom.

Surah 99:8 A person will remember bad works also even to the measure of the weight of an atom.



Surah 100



Surah 100:1 "By the snorting coursers".

Surah 100:2 "Striking sparks of fire".

Surah 100:3 "And scouring to the raid at dawn".

Surah 100:4 "Then therewith with their trail of dust".

Surah 100:5 "Cleaving as one the center (of the foe)".

Surah 100:6 "Lo! man is an ingrate unto his Lord".

Surah 100:7 "And lo! he is a witness unto that;".

Surah 100:8 "And lo! in the love of wealth he is violent".

Surah 100:9 "Knoweth he not that when the contents of the graves are poured forth".

Surah 100:10 "And the secrets of the breasts are made known".

Surah 100:11 "On that day will their Lord be perfectly informed concerning them".



Surah 101



Surah 101:1 "The Calamity!".

Surah 101:2 "What is the Calamity?".

Surah 101:3 "Ah what will convey unto thee what the calamity is!".

Surah 101:4 Mankind will be scattered thickly as moths on the day of the Calamity.

Surah 101:5 The mountains will become as carded wool on the day of the Calamity.

Surah 101:6 Believers are doers of good works.

Surah 101:7 Believers will survive the Calamity to live a pleasant life.

Surah 101:8 Disbelievers do not pursue good works like the believers.

Surah 101:9 The disbelievers will gain the Bereft and the "Hungry One" as a mother on the day of the Calamity.

Surah 101:10 "Ah what will convey unto thee what she is!".

Surah 101:11 "Raging fire".



Surah 102



Surah 102:1 Mankind is distracted by the rivalry of worldly increase.

Surah 102:2 Mankind will be distracted until reaching the grave.

Surah 102:3 Mankind will come to know.

Surah 102:4 Mankind will come to know.

Surah 102:5 Mankind should have understood with a sure knowledge!

Surah 102:6 Disbelievers will behold the fire of Hell.

Surah 102:7 Disbelievers will behold the fire of Hell with sure vision.

Surah 102:8 Mankind will asked about pleasure on the Day.



Surah 103



Surah 103:1 "By the declining day".

Surah 103:2 "Lo! man is in a state of loss". Mankind is in a state of loss.

Surah 103:3 Believers are doers of good works. Believers will exhort each other to truth. Believers will exhort each other to endurance. Believers are not in a state of loss.



Surah 104



Surah 104:1 Woe should befall every slandering traducer.

Surah 104:2 Disbelievers have gathered wealth of the world in constant arrangement.

Surah 104:3 Disbelievers do think that wealth will render disbelievers immortal.

Surah 104:4 Disbelievers will be flung to the "Consuming One" however.

Surah 104:5 "Ah what will convey unto thee what the Consuming One is!".

Surah 104:6 The "Consuming One" is the kindled fire of Allah.

Surah 104:7 The fire will leap over the hearts of the disbelievers.

Surah 104:8 The fire will catch the believers.

Surah 104:9 The fire will catch the believers in outstretched columns.



Surah 105



Surah 105:1 Mankind should understand that Allah did deal with the "owners of the Elephant".

Surah 105:2 Allah did expose the strategem of the "owners of the Elephant".

Surah 105:3 Allah did send swarms of flying creatures against the "owners of the Elephant".

Surah 105:4 The swarms did pelt the "owners of the Elephant" with stones of baked clay.

Surah 105:5 The "owners of the Elephant" were made like green crops that were devoured by cattle.



Surah 106



Surah 106:1 "For the taming of Qureysh".

Surah 106:2 "For their taming (We cause) the caravans to set forth in winter and summer".

Surah 106:3 "So let them worship the Lord of this House".

Surah 106:4 "Who hath fed them against hunger and hath made them safe from fear".



Surah 107



Surah 107:1 "Hast thou observed him who belieth religion?".

Surah 107:2 "That is he who repelleth the orphan".

Surah 107:3 "And urgeth not the feeding of the needy.".

Surah 107:4 "Ah woe unto worshippers".

Surah 107:5 "Who are heedless of their prayer;".

Surah 107:6 "Who would be seen (at worship)".

Surah 107:7 "Yet refuse small kindnesses!".



Surah 108



Surah 108:1 Abundance has been given to mankind by Allah.

Surah 108:2 Mankind should pray and should sacrifice to Allah.

Surah 108:3 The insulter is without posterity.



Surah 109



Surah 109:1 Muhammad should say "O disbelievers!".

Surah 109:2 Muhammad should say "I worship not that which ye worship;" to the disbelievers.

Surah 109:3 Muhammad should say "Nor worship ye that which I worship" to the disbelievers.

Surah 109:4 Muhammad should say "And I shall not worship that which ye worship" to the disbelievers.

Surah 109:5 Muhammad should say "Nor will ye worship that which I worship" to the disbelievers.

Surah 109:6 Muhammad should say "Unto you your religion and unto me my religion" to the disbelievers.



Surah 110



Surah 110:1 "When Allah's succor and the triumph cometh".

Surah 110:2 "And thou seest mankind entering the religion of Allah in troops."

Surah 110:3 "Then hymn the praises of thy Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy."



Surah 111



Surah 111:1 "Abu Lahab" will perish with his power.

Surah 111:2 "Abu Lahab" will not be saved by wealth or by gains.

Surah 111:3 "Abu Lahab" will be plunged in flaming fire.

Surah 111:4 "Abu Lahab" did have a wife. The wife was the wood carrier.

Surah 111:5 The wife will have a halter of palm fibre around the neck of the wife.



Surah 112



Surah 112:1 Muhammad should say "He is Allah the One!".

Surah 112:2 Muhammad should say "Allah the eternally Besought of all!".

Surah 112:3 Muhammad should say "He begetteth not nor was begotten".

Surah 112:4 Muhammad should say "And there is none comparable unto Him".



Surah 113



Surah 113:1 Someone should say "I seek refuge in the Lord of Daybreak".

Surah 113:2 Someone should say "From the evil of that which He created;"

Surah 113:3 Someone should say "From the evil of the darkness when it is intense".

Surah 113:4 Someone should say "And from the evil of malignant witchcraft".

Surah 113:5 Someone should say "And from the evil of the envier when he envieth".



Surah 114



Surah 114:1 Someone should say "I seek refuge in the Lord of mankind".

Surah 114:2 Someone should say "The King of mankind".

Surah 114:3 Someone should say "The God of mankind".

Surah 114:4 Someone should say "From the evil of the sneaking whisperer".

Surah 114:5 Someone should say "Who whispereth in the hearts of mankind".

Surah 114:6 Someone should say "Of the jinn and of mankind".

